THE BOOK OF THE PROPHET
ISAIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(INTROVERSION.)

1:1 THE TITLE.

| 6: 1-13. | The VOICE From The TEMPLE. The SCATTERING. |
| 7: 1—12: 6. | HISTORIC. Events and Prophecies (AHAZ). |
| 28: 1—35: 10. | WOES. Alternated with JEHOVAH’S Glories. |
| 36: 1—39: 8. | HISTORIC. Events and Prophecies (HEZEKIAH). |

The Structure, above, declares the unity of the book. and effectually disposes of the alleged dual authorship
and the hypothetical division of the book by modern critics into two parts: the "former" part being
chs. 1—39, the "latter" part chs. 40—66. The "Voice ", in ch. 40:1-11, is necessitated in order to complete the
"Correspondence" with 6:1-13 ; and, if an hypothesis is admitted on the one side, then it must be admitted on
the other ; and it is hypothetically incredible that this dual reference to the "voice " could have been the
outcome of a dual authorship. For other evidences, see Ap. 79, 80, and 82.

The DATE of the book is given as " in the days of "Uzziah, Jotham, Ahaz, and Hezekiah".

In ch. 6:1, the prophecy there is given as being "in the year that king Uzziah died ".

According to Ap. 50, p. 59 (cp. Ap. 77), Uzziah died in 649 B.C.

Historically, Isaiah disappears from view after delivering the great prophecy of the Babylonian Servitude
(2 Kings 20:16-18 and Isa. 39. 1-8). This was in the year 603 B. c., after Hezekiah's illness at the close of the

We have thus two fixed dates, and between them a period of forty-six years, during which, undoubtedly,
"the Word of Jehovah came " through Isaiah, and "God spake" by him.

Though this period was covered and overlapped by the Prophet's life, it was not the whole of the period
covered by the "vision", which goes far beyond the prediction of the Babylonish Captivity.

Hezekiah lived for fifteen years after his illness, dying therefore in 588 B. C. Manasseh, his son, born in the
third of the fifteen added years, succeeded in the same year (588 B.C.).

How soon after his accession the Manassean persecution began we are not told; but it is highly improbable
that a boy of twelve years would immediately commence the horrible things of which we are told in 2
Kings 21 and 2 Chron. 33.

The unutterable "religious" practices that lie behind the descriptive words in these chapters point clearly
to some four or five years later, when Manasseh would be sixteen or seventeen.

According to Jewish tradition, Isaiah perished in the Manassean persecution ; when, it is said, he took refuge
inside a hollow mulberry tree, which Manasseh ordered to be sawn through. This may be referred to in Heb. 11:37.

If we take the fifth year of Manasseh (584 B.C.) as the date of Isaiah's death (violent or natural, we have no
means of determining), then, from the "year that king Uzziah died " (6:1, which forcibly suggests the terminus
a quo of the whole book) to this point, we have sixty-five years from the commencement of the " visions" till
the supposed date of his death (649-584 B. C. - 65). See Ap. 77.

If Isaiah was about the same age as Samuel, Jeremiah, and Daniel were, at the beginning of their ministries,
vis. 16-18, then we may conclude that the length of his life was some 81-83 years.

There is no evidence that "the Word of the LORD came " to Isaiah after the reign of Hezekiah ended in
588 B.C., therefore the whole period covered by "the vision " of Isaiah is sixty-one years (649-588=61).

From that year onward till the thirteenth year of Josiah in 518 B.C., there were seventy years during which
God did not speak " by the prophets " (588-518 =70).

The chart of the Prophets (see Ap. 77) shows that

ISAIAH was contemporary with HOSEA from 649-611 B.C.=38 years;
with MICAH from 632-611 B.C. =21 “; and
with NAHUM in the year 603 B. C. = 1 year.
THE SCROLL OF THE PROPHET

ISAIAH.

1 The vision of Isaiah the son of Amoz, which he saw in vision concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken.

3 And I have nourished and brought up sons, and they have rebelled against Me.

4 Ah sinful nation, a people heavily burdened with iniquity, a seed consisting of evildoers, sons that are corrupters: they have forsaken the LORD, they have despised and blasphemed the Holy One of Israel unto anger, they are gone away backward.

(Rom. 11. 15). It is addressed to those who look for Messiah (8. 17 ; 45. 22) and those who "wait for Him" (8. 17; 25. 9; 26. 8; 33. 2).


1: 2—5: 30. EXHORTATIONS: REPREHENSORY AND PROPHETIC.


2: 1-5. Zion's future glory.


4: 2-6. Zion's future glory.


1: 2-31. THE WORD OF JEHOVAH. "HEAR YE!" ZION THE VINEYARD.

2 Hear, O heavens. Fig. Apostrophe. Ap. 6. Reference to Pentateuch (Ap. 92). It commences like the Song of Moses (Deut. 32. 1. See notes, p. 283), and is the commentary on it. Note the connection of the two books, Isaiah the necessary sequel to Deuteronomy. This verse was put on the title-page of early English Bibles, claiming the right of all to hear what Jehovah hath spoken. for. Note the reason given. the LORD. Heb. Jehovah. Ap. 4. II. hath spoken: i.e., articulately. Not Isaiah. All modern criticism is based on the assumption that it is a human book: and that prediction is a human impossibility (which we grant); and this ends in a denial of inspiration altogether. Against this God has placed 2 Pet. 1. 21. spoken. Jehovah is the Eternal One: "Who was, and is, and is to come". Hence, His words are, like Himself, eternal; and prophecy relates to the impossibility (which we grant); and this ends in a denial of inspiration altogether. Against this God has placed 2 Pet. 1. 21.

3 knoveth. Put by Fig. Metonymy (of Cause), Ap. 6, for all that that knowledge implies. not know. Cp. Jer. 8. 7. All Israel's trouble came from the truth of this indictment. Cp. Luke 19. 42. 44. The trouble will all be removed when 54. 13; 60. 16 are fulfilled. Jer. 31. 34. Isa. 11. 9. Cp. Jer. 9. 23. 24.

3 Ah. Fig. Euphemosis. Note the four exclamatory descriptions, and see note on "gone away", below. sinful. Heb. chata. Ap. 44. i.

4 children. Heb. 'avah. Ap. 44. i. of = consisting of. Genitive of Apposition. Ap. 17. 4. corrupters. Ref. to Pent. (Deut. 32. 5). forsaken. Apostasy in disputation. Ap. 92. Occurs in the "former" portion here, v.28; 6. 12. 7. 16. 10. 3 (leave), 14 (left); 17. 2. 9; 18. 6 (left); 27. 10; 32. 14: and in the "latter" portion, 41. 17; 49. 14; 54. 6; 55. 7; 58. 2; 60. 15; 62. 4. 12; 65. 11. Ap. 79. II. the LORD. Heb. Jehovah (with 'eth) = Jehovah Himself (Ap. 4. II). Not the same as, in vv. 2, 9, 10, 11. 20. provoked = despised, blasphemed. Ref. to Pent. (Ap. 92). An old Mosaic word (Num. 14. 11. 23; 16. 30. Deut. 31. 20). Apostasy in words (see note above). the Holy One of Israel. Occurs twenty-five times in Isaiah: twelve times in the "former" portion (1. 4; 5. 19. 24; 10. 20. 12. 6; 17. 7; 29. 19; 30. 11. 12; 15. 31. 1; 37. 23.); and thirteen times in the "latter" portion (41. 14. 16. 20; 43. 3. 14; 45. 11; 47. 4. 48. 17; 49. 7; 54. 5; 55. 5; 60. 9. 14). Outside Isaiah it is used by Himself once (2 Kings 19. 22 first occurrence); three times in the Psalms (71.22; 78. 41; 89. 18). gone away backward. Apostasy in act. See note on v. 4, and notice the threefold apostasy in this verse.
5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.
6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with oil.
7 Your country is desolate, [and] your cities are burned with fire: your soil, foreigners devour it in your presence, and it is desolate, as overthrown by foreigners.
8 And the daughter of Zion is left as a booth made of reeds in a vineyard, as platform on four poles, sheltered by leaves in a garden of cucumbers, as a besieged city.
9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.
10 Hear the word of the LORD, ye rulers who rule as in Sodom; give ear unto the law of our God, ye people who acted as people in Gomorrah acted.
11 To what purpose is the multitude of your sacrifices unto Me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.
12 When ye come to appear before Me, who hath required this at your hand, to trample and profane My courts?
13 Bring no more vain gift-offerings; incense itself is an abomination unto Me; the new moons and sabbaths, the calling of assemblies [convocations], I am not able to put up with: your vain assembly, even the solemn meeting.
14 Your new moons and your appointed feasts I hateh: they are a trouble unto Me; I am weary to bear them.
15 Even when ye spread forth your hands [to pray], I will hide Mine eyes from you: yea, when ye multiply your prayer, I will not hear: your hands are full of blood.
16 Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil;
17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.
18 Come now, and let us put the matter right, saith the LORD: though your sins be as scarlet, they shall be as white as snow; [yea] though they be red like crimson, they shall be as wool.

**5 Why...?** Fig. Erotesis Ap. 6
**6 wounds.** Note the Fig. Synonymia Heb. sing., as are the other two.
**oil.**
**7 desolate.** Occurs in "former" portion here, 6. 11; 17. 9; 33. 8; and in the "latter" portion. 49. 8, 19; 54. 1, 3; 61. 4, 4; 62. 4. your cities. Some codices, with Syr., read "and your cities".
**8 cottage.** A platform on four poles, sheltered by leaves or sacking. Left to the weather at the close of harvest.
**9 Except.** &c. The first passage in Isaiah quoted in N.T. (Rom. 9. 29).

**very small.** Heb. kim’at. See note on Prov. 5. 14.
**as Sodom.** Ref. to Pent. (Gen. 19. 1-29. Deut. 29. 23.) Cp. 3. 9, for the reason.
**10 rulers of: i.e. rulers who ruled as in Sodom.**
**the law.** Ref. to Whole Pentateuch. Twelve times in Isaiah (1. 10; 2. 3; 5. 24; 8. 16, 20; 24. 5; 30. 9, &c.
**people of: i.e. people who acted as the people in Gomorrah acted.**

**11 To what purpose, &c. Fig. Syntheticoesinos, in vv. 11-15. Also Fig. Hypotyposis, for emphasis, in describing the hollowness of mere religious observances (as when Christ was on earth. Cp. John 2. 6, 7 with 14, 16). Matt. 15. 3-8. saith the LORD. The Heb. fut. of ‘amar (= y’omar), combined with a Divine title, is used thrice in the so-called "former" portion of Isaiah (1. 11; 18; 33. 10), and six times in the "latter" portion (40. 1, 25; 41. 21, 21; 66. 9). Elsewhere only in Ps. 12. 6, while the past tense is frequently used (see Ap. 92).
**12 to appear, &c. Ref. to Pent. See note (Ex. 23.15).**
**tread = trample, and thus profane. Heb. ramos. Ezek. 26. 11; 34. 18. Dan. 8. 7, 10.**

**13 obligations.** Heb. minchah = gift-offering. Ap. 43. II. iii. is = itself [is].
**assemblies = convocations. Heb. mikra’. Ref. to Pent. (Ap. 92); out of twenty-three occurrences, twenty occur in Pent. Occurs only here, 4. 5, and Neh. 8. 8 (in a later sense “reading”), outside the Pentateuch. Not kahal. See note on Gen. 28. 3; 49. 6; and Ap. 92.
I cannot away with. Heb. yakol = to be able. Here = “I am not able [to endure, or put up with]”. The Fig. Ellipsis must be thus supplied. iniquity = vanity. (Not the same word as in 4. 4.) Heb. ’aven. Ap. 44. iii.

**14 My soul = I (very emph.). Heb. nephesh. Ap. 13.**
**15 and when = Even when. spread forth your hands.** Put by Fig. Metonymy (of Adjunct), for “pray”, in which hands are spread forth. **make many prayers = multiply your prayers.**
1. 19. ISAIAH.

19 If ye be willing and obedient, ye shall eat the good of the land:
20 But if ye refuse and rebel, ye shall be devoured with the sword: "for the mouth of the LORD hath spoken it.
21 How is it that she the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.
22 Thy silver is become dross, thy "liquor mixed with water:
23 Thy rulers are unruly, and companions of thieves: every one loveth bribes, and followeth after rewards: they judge not the helpless, neither doth the cause of the bereaved come unto them.
24 Therefore saith "THE Lord, the LORD of hosts, "the mighty One of Israel, Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies:
25 And I will repeat the judgment upon the city, and purely refine away thy dross, and take away all thy alloy:
26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.
27 Zion shall be delivered with judgment, and they that return of her with righteousness.
28 And the destruction of the rebels and of the sinners shall be together, and they that forsake the LORD shall be consumed.
29 For they shall be ashamed of the oaks [the trees resorted to for idolatrous worship] which ye have desired, and ye shall be confounded for the gardens that ye have chosen.
30 For ye shall become as an oak whose leaves fadeth, and as a garden that hath no water.
31 And the strong shall be as tow, and his work of idols as a spark, and they shall both burn together, and none shall quench them.

2 That which Isaiah the son of Amoz saw in vision "concerning Judah and Jerusalem.

And it shall come to pass in the last days [the days of Messiah], that the "mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and many from all nations shall stream unto it.
3 And many peoples shall go and say, Come ye, and let us go up [and enter into] the mountain of the LORD, and enter into the house of the "God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth …law, and the word of the LORD from Jerusalem.
4 And He shall judge among the nations, and shall rebuke many peoples: and they shall beat their swords [weapons] into plowshares [implements of peace], and their spears [weapons] into pruninghooks: and nations shall not lift up sword against nation, neither shall they learn war any more.

20 for the mouth of the LORD, &c. This sets the seal on this book as a whole, uniting all its parts. It Occurs in the "former" portion (1.20), and in the "latter" portion (40.5, and 58.14). Cp. 21.17; 22.25; 24.3; 25.8. See Ap. 79. II 21 is = [is it that she].
22 wine = liquor, or drink. Heb. saba'. Ap. 27. vi.
1: 21-31... EXPOSITION.
21. The City.
22. Metals. (Fig.) Inhabitants.
23. Officers. (Lit.) Inhabitants.
25. Metals. (Fig.) Inhabitants.
26. Officers. (Lit.) Inhabitants.
-26, 27. The City.

23 Thy princes, &c. Fig. Hermeneia.
Interpreting the Figs. Hypocatastasis in v. 22. princes are rebellious. Sarim sorrīm, not a "pun", but the Fig. Paronomasia (Ap. 4), for solemn emphasis. It may be Englished "thy rulers are unruly ". gifts = rewards, or bribes.
25 turn My hand: i.e. repeat the judgment (v. 27). thee: i.e. the city (vv. 21, 26, 27).
27 redeemed = delivered Heb. paddah. her converts = they that return of her.
28 transgressors = rebels, Ap. 44. ix.
29 oaks: the trees resorted to for idolatrous worship (57.5; 65.3; 66.17. 2 Kings 16.4; 17.10. Ezek. 6.13). chosen. Heb. bachar. Occurs four times in the "former" portion (here, 7.15, 16; 14.1, and sixteen times in the "latter" portion (40.20; 41.8, 9, 24, 43.10: 44.1, 2, 48. 10; 49.7; 56.4; 58.5, 6; 65.12; 66.3, 4, 4).
30 be = become. leaf. Some codices (one in marg.), with four early printed editions, Sept., Syr., and Vulg., read "Leaves" (pl.). 31 the strong. Heb. hason. Occurs only here, and Amos 2.9. the maker of it = his work (whatever it be): i.e. the idols (doubtless the 'asherahs. Ap. 42).

2. 1 The word that =That which. Cp. Mic. 4.1-3, written seventeen years later. saw = saw in vision. See note on 1.1. concerning Judah, &c. The repetition of 1.1 shows that ch. 1 is to be regarded as a summary Introduction to the whole book.
2 in the last days: i.e. the days of Messiah. mountain of the LORD'S house. Ps. 24.3. Cp. Ps. 68.15. See note on Ezek. 28.16.
3 all nations. Fig. Synecdoche (of Genus) = many from all nations. flow = stream. Same word as in Jer. 31.12.
3 people = peoples. go up. Note the Fig. Zeugma. The second verb must be supplied (enter into).
5 O house of Jacob, come ye, and let us walk in the light of the LORD.

6 For Thou hast forsaken Thy People the house of Jacob, because they be full of divinations from the east, and are soothsayers like the Philistines, and they join hands with the young children of foreigners.

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 Enter into the rock, and hide thee in the dust, for dread of the LORD, and for the glory of His majesty.

11 The proud looks of man shall be lifted up, and the loiness of men shall be brought low, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts shall be upon every one that is arrogant and haughty, and upon every one that is self-satisfied; and he shall be humbled:

13 And upon all the cedars of Lebanon, that are high and self-satisfied, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills that are lifted up [self-satisfied],

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all desirable pictures.

17 And the loiness [proudness] of man shall be brought low, and the haughtiness [highness] of men shall be brought low: and the LORD alone shall be exalted in that day.

18 And the idols He shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear [dread] of the LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

2. 5. ISAIAH.

5 house of Jacob. Generally has regard to the natural seed of Jacob, while Israel has regard to the spiritual. See notes on Gen. 33. 28; 43. 6; 45. 26, 28. The expression occurs nine times in Isaiah, six before ch. 40 (2. 6, 8; 17. 10; 20. 14; 29. 22), and three after ch. 40 (46. 3; 48. 1; 58. 1). See Ap. 79. II.

2. 20. THE SIN OF JUDAH: (MEN). JUDGMENT PRONOUNCED.


10. Threatening.


6 Therefore. Or, For, replenished: or, full of divinations. from the east. Especially diviners and mediums from an evil spirit (an ob). Cp. Lev. 19. 31; 20. 6. Deut. 18. 11. S. Sam. 28. 3-7; and below, 8. 9; 19. 3; 29. 4, where ob occurs.

soothsayers. Ref. to Pent. Lev. 19. 26 (observe times). Deut. 18. 10, 14 (observers of times). Same word in all four cases. Heb. 'unam. Occurs only here in the "former" portion, and only in 57. 3 (sorceress) in the "latter" portion.

please themselves = join hands with. children = young children.

strangers. Heb. nakar= unknown persons; hence, foreigners.


10 fear = dread. Cp. 2 Thess. 1. 9, 10.

11 lofty = proud. Note the Fig. Synonymia to impress us with the far-reaching object and effect of Jehovah's dealings in "the day of the LORD", recorded in vv. 11-17. Heb. gabah. Same word as "high" (v. 15), and "loiness" (v. 17). Not the same word as "lofty" (v. 12).

humbled = lowered. Note the Fig. Synonymia, in vv. 11 and 17. Heb. shaphal. Same word as "brought low" (v. 12), "made low" (v. 17). Heb. = each shall be, &c. and. Note the Fig. Polysyndeton (Ap. 6).

haughtiness. Heb. ram. Same word as "lofty" (v. 12), "high" (v. 13, 14).


bowed down = brought low. Heb. shiahah. Same word as in v. 17. exalted. Heb. sagab. Same word as in v. 17.

12 the day of the LORD. This is the first of twenty occurrences. In sixteen it is simply "y6m Jehovah" (13. 6, 9. Ezek. 13. 5. Joel 1. 15; 2. 1, 11; 3. 14 (Heb. 4. 14). Amos 5. 18, 20. Obad. 15. Zeph. 1. 7, 14, 14. Mal. 4. 5). In four passages it is with Lamed (=L) prefixed = for or to: viz. 2. 12. Ezek. 30. 3. Zech. 14.1 and 17 = a day known to Jehovah. In other places it is combined with other words, such as "wrath", "vendange". In the N.T. it occurs four times: viz. 1 Thess. 5. 2. 2 Thess. 2. 2 (see note). 2 Pet. 3. 10. Rev. 1. 10 (see note). Thus the expression is stamped with the number "four" (see Ap. 10); for "the day of the LORD" is the day when everything done will be to abase man and exalt Jehovah. It is from that day his man's day (1 Cor. 4. 3, see note), when man exalts himself, and bows God out of the world He has created. the LORD of hosts. See note on 1 Sam 1. 3. proud = arrogant. Heb. ga'ah. Note the Fig. Synonymia. lofty = haughty. Heb. (ram). Same word as "haughtiness" (vv. 11, 17); "high" (v. 13, 14). Note the Fig. Synonymia. and. Note the Fig. Polysyndeton (Ap. 6), emphasizing each of the details in vv. 11-18, lifted up = self-satisfied. Heb. nas'a. Same as vv. 13, 14. brought low. Heb. shaphal. Same word as "humbled" (v. 11). Note the Fig. Synonymia. high. Heb. ram. Same word as "haughtiness" (vv. 11, 17); "lofty" (v. 12); "high" (v. 14). 15 high. Heb. gabah. Same word as "lofty" (v. 11); "loiness" (v. 17). ships of Tarshish. Occurs in the "former"portion only here and 23.1, 14; and in the latter portion only in 60.9. Tarshish. See note on 1 Kings 10. 22. pleasant = desirable. loftiness. Heb. gabah. Same word as "lofty" (v. 11). made low. Heb. shaphal. Same word as "humbled" (v. 11), "brought low" (v. 12).
21 To go into the clefts of the rocks, and into the crevices of the ragged rocks, for fear of the LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth.

22 Let go from man, whose breath is in his nostrils: *for wherein is he to be reckoned on?*

3 For behold, *the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay of *bread,* and the whole stay of *water,*

2 The mighty man, and the man of war, the judge, and the prophet, and the king, and the elder,

3 The captain of fifty, and the highly respected man, and the counsellor, and the skilled in arts, and the skilled in magnetism.

4 And I will give boys to be their princes, and with impulsive changing minds shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the youth shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, saying, Thou hast all necessaries, become thou our ruler, and let this ruin be under thy hand:

7 In that day shall he lift up the hand, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is overthrown, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke His glorious presence.

9 The expression of their countenance doth testify against them; and they have declared their sin as Sodom, it they have not hidden. Woe unto them! for they have rewar ded evil unto themselves.

10 Say ye to a righteous one, that it shall be well with him: for they shall eat the fruit of their doings.

11 Woe unto a lawless evil one, it shall not be well with him: for what was done with his hands shall be done to him.

12 As for My people, little ones are their oppressors, and women rule over them. O My people, they which lead thee cause thee to err, and have swallowed up the way of thy paths.

13 The LORD standeth up to plead, and standeth to judge the peoples.

14 The LORD will enter into judgment with the elders of His people, and the princes thereof: for ye have eaten up the vineyard; the spoil taken from the oppressed is in your houses.

15 What mean ye that ye crush My people to pieces, and grind the faces of the oppressed? *is the oracle of the LORD GOD of hosts.*

16 Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with *their* feet:

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Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

In that day the Lord will take away the finery of their tinkling metal crescent-shaped discs about their feet, and their caps, and their round crescent-shaped headbands.

The pendants, and the bracelets, and the light face-veils, the headdress, and the anklets of the legs, and the girdles, and the scent bottles, and the earrings, the rings, and nose jewels, the robes and gala dresses, and the mantles, and the neck bindings, and the purses, the mirrors of polished metal, and the underclothing, and the turbans, and the long flowing vails.

And it shall come to pass, that instead of perfume there shall be rottenness; and instead of a girdle a rope; and instead of richly plaited hair baldness; and instead of a girdle worked in silk and gold a girding with rope; and branding instead of beauty.

Thy adult males shall fall by the sword, and thy mighty ones in the war. And her entrances shall lament and mourn; and she being desolate shall sit upon the ground.

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. In that day [after all the judgments] shall the Messiah of Jehovah become for honour and for glory, and the fruit of the land shall be excellent and comely for them that are escaped of Israel.

And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even one that is written destined for life in Jerusalem:

When the Lord shall have washed away the filth of the daughters of Zion, and shall have cast out the blood-guiltiness of Jerusalem from the midst thereof by the blast of judgment, and by the blast of burning.

And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for over all the glory shall be a canopy.

And there shall be a pavilion for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

the LORD*. One of the 134 places where, in the primitive text, the Sopherim say they changed Jehovah to Adonai. secret parts: or, nakedness.

bravery = finery. ornaments = metal crescent-shaped discs. caul = caps. Old French "cale".

their round tires like the moon = round crescent-shaped headbands.

chains = pendants. mufflers = light face-veils.

bonnets = headdress. Heb. pe'er. Not therefore peculiar to the "latter" portion of Isaiah (61. 10) as alleged.

ornaments = anklets. headbands = girdles. Cp. 49. 18.

tables = scent bottles. Heb. houses of the soul; nephesh, used in the sense of breath.

earrings = amulets.

nose jewels. Worn in Palestine to-day.

changeable suits, &c. = robes: i.e. state or gala dresses.
wimples = a neck binding (Old English),
crisping pins = reticules or purses.

glasses = mirrors (of polished metal),

fine linen = underclothing.

hoods = turbans. vails = long flowing vails.

sweet smell = perfume.

stink = rottenness, or stench. rent = a rope,

well set hair = richly plaited hair. stomacher = sash or girdle, often worked in silk and gold. Still worn in Palestine.

girding of sackcloth = girding with a rope.

burning = branding.

mighty = might. Some codices, with Aram., Sept., Syr., and Vulg., read "mighty ones".

entrances = gymnasia. mourne. Occ. in "former" portion here, 19.8 (as adj.); 24. 4, 7; 33. 9; and in the "latter" portion, 57. 18 (as noun); 60.20 (as noun); 61.2, (as adj.); 66.10.

2. Glory. The Branch, Jehovah.

3. Inhabitants of Jerusalem: holy.

4. Inhabitants of Jerusalem: cleansed.

5, 6. Glory. The marriage canopy.

In that day: i.e. after all the judgments.

the Branch: i.e. Messiah. So the Chaldee paraphrase has it. Heb. zemach. Not the same word as in 11. 1. See the Structure of "the Four Gospels" preceding the Structure of MATTHEW; and note the application of this expression to the Gospel of JOHN and the notes there. Used there to connect the four Titles of Messiah: MATTHEW: the King (Zech. 9. 9 with Jer. 23.5, 6). MARK: the Servant (Isa. 42.1 with Zech. 3. 8). LUKE: the MAN (Zech. 6.12). JOHN: Jehovah (Isa. 40. 9-10, with Isa. 4. 2).


beautiful and glorious = for honour and for glory.

the earth = the land.

escaped of Israel: i.e. those who will have escaped destruction in the great tribulation. These could not be the "Church", for they are of "Israel"; and the blessings are the-


5 Now will I sing to My wellbeloved a song of My beloved touching his vineyard. My wellbeloved had a vineyard in a very fruitful horn:
2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a watchtower in the midst of it, and also made a wine-vat therein: and he looked that it should bring forth grapes, and it brought forth bad grapes.
3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard.
4 What could have been done more to My vineyard, that I have not done for it? wherefore, when I looked that it should bring forth grapes, brought it forth bad grapes?
5 And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:
6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.
7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for equity, but behold iniquity; for right, but behold might as used in oppression and producing a cry.
8 Woe unto them that join house to house, and join field to field, till there be no place, that they may be placed alone in the midst of the earth!
9 In Mine years said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.
10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.
11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!
12 And the harp, and the viol, the drum, and fife, and wine, are in their banquets: but they regard not the work of the LORD, neither consider the operation of His hands.
13 Therefore My people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.
14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.
And the commoner shall be brought down, and the peer shall be humbled, and the eyes of the proud shall be humbled:

But the LORD of hosts shall be exalted in judgment, and the mighty God That is "holy shall be sanctified in righteousness.

Then shall the lambs feed after their manner, and the waste places of the fat ones shall be foreign

Woe unto them that draw iniquity with cords of vanity, and sin by the cart-load:

That say, Let Him make speed, and hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

Woe unto them that are calling evil good, and good evil; that give out darkness for light, and light for darkness; that give out bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes, and prudent in their own view of matters!

Which justify the lawless one for a bribe, and take away the righteousness of righteous ones from them!

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the spoken word of the Holy One of Israel.

Therefore is the anger of the LORD kindled against He hath stretched forth [in judgment] His hand against them, and hath smitten them: and the hills did tremble, and their carcases were as the sweepings of the streets. For all this His anger is not turned away, but His hand remains stretched out. And He will lift up an ensign to the nations from far, and will hiss for them [as men call bees] from the end of the earth: and, behold, they shall come with speed swiftly:

None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the skies thereof.

In the year that king Uzziah died I saw [clearly] also the Lord sitting upon a throne, high and lifted up, and His train filled the temple.

Above the throne stood the seraphims [burning ones]: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
3 And one cried unto another, and said, “Honey, holy, holy, is the LORD of hosts: the whole earth is full of His glory.
4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.
5 Then said I, Woe is me! for I am lost; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: and the house was filled with smoke.
6 Then flew one of the seraphims [burning ones] unto me, having a live coal in his hand, which he had taken with the snuffers from off the altar:
7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin covered and atoned.
8 Also I heard the voice of the Lord, saying, “Whom shall I send, and who will go for us?” Then said I, Here am I; send me.
9 And He said, Go, and tell this people, “Hear ye indeed, but understand not; and see ye indeed, but perceive not.
10 Declare that the heart of this people will be fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and return, and be healed.
11 Then said I, Lord, “how long? And He answered, Until the whole day’s conference, they “believed not” (Acts 28. 25-27).
12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land.
13 Still, there is in the land a tenth part; and the tenth part shall again be swept away; yet as with terebinth and oak, whose life remains in them when felled, the holy seed will be the life thereof.

7 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

7:1—12: 6. HISTORIC EVENTS AND PROPHECIES (AHAZ).
And it was told the house of David, saying, Syria is confederate with Ephraim. And his [Ahaz] heart was moved, and the hearts of his people, as the trees of the wood are moved with the wind.

Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

And say unto him, Take heed, and be quiet; fear not, neither be fainthearted because of the two tails of these smoking half-burnt sticks, consisting of the fierce anger of Rezin with Syria, and of the son of Remaliah.

Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

Let us go up against Judah, and terrify it, and let us make a breach therein for us, and set a king in the midst of it, even Rezin, king of Syria:

Thou saith the Lord GOD, It shall not stand, neither shall it come to pass.

For though the head of Syria is Damascus [which is soon to be spoiled], and the head of Damascus is Rezin [a firebrand soon to be quenched]; yet within three score and five years [65] shall Ephraim be broken, shall be no more a people.

And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not trust, ye shall not be trusted.

Moreover the LORD spake again unto Ahaz, saying,

Ask thee a sign [present visible pledge] of the Lord thy God; ask it either in the depth, or in the height above.

But Ahaz said, I will not ask, neither will I tempt Jehovah Himself.

And Jehovah by the prophet said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

Therefore the Lord Himself shall give thee a sign; Behold, a virgin shall conceive, and bear a son, and thou wilt call his name Immanuel [God with us].

Moreover. It seems as though Isaiah wanted to see what Ahaz would say to v. 9. spake. This identifies the words with Jehovah Himself, and not merely with Isaiah. It shows the vast importance of the coming prophecy. again = added. Lit. added to speak. Occurs in this connection only again in 8. 5 in this book. sign. Heb. 'oth, a present visible token or pledge, as in Gen. 1.14. Ex. 4.4; 9; 12. 13; and especially 8. 18. This word is used eight times in the "former" portion (here; v. 14; 8. 18; 19. 20; 20.3; 37. 30; 38. 7, 22); and three times in the "latter" portion (44. 25; 55. 13; 66. 19).

I will not ask. He had already made up his mind to appeal to Assyria, and had probably sent messengers to Tiglath-Pileser (2 Kings 16. 7. 2 Chron. 28. 16). His self-hardening is masked by his apparently pious words. the LORD. Heb. Jehovah (with 'eth) = Jehovah Himself. either. Ahaz was not limited, and therefore without excuse.


The Virgin's Son.

the Son. 7:10-17.

Assyrian Invasion. 7:18-25.

The Son. 8:1-4.

Assyrian Invasion. 8:5-8.

The Son. 7:10-17...

The Sign offered. 10. 11.


The Sign given. 13-16.

Prophecy concerning him.

Ahaz. 17.
15 Curds and honey shall he eat, up to the time of his knowing to refuse the "evil, and choose the good.

16 For before the sucking child shall know to refuse the evil, and choose the good, the soil that thou vexest shall be forsaken because of both her kings [Pekah and Rezin].

17 The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

18 And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all the thorn bushes, and upon all the pastures.

20 In the same day shall the LORD shave with a razor that is hired [by Ahaz himself], namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk that they shall give he shall eat curds: for butter and honey shall every one eat that is left in the midst of the land.

23 And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand shekels; as rent, it shall even be for briers and thorns.

24 With arrows and with bows shall men come thither; because all the land shall become briers and thorns.

25 And on all hills that should be digged with the mattock, there thou wilt not come thither for the fear of briers and thorns: but it shall be for the letting loose of oxen, and for the trampling down of lesser cattle.

8 Moreover the LORD said unto me, Take thee a great tablet, and write on it with a carving tool in the language of common people for haste, spoil, speed, prey.

2 And I took unto me faithful witnesses to record, Urijah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name haste, spoil, speed, prey.

4 For before the sucking child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be carried away before the king of Assyria.
5 The LORD spake also unto me, saying, again, saying,
6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;
7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his watercourses, and go over all his banks:
8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of [5]his wings shall fill the breadth of thy land, O Immanuel [God with us].
9 Make friendships, O ye nations, and ye shall be broken in pieces; and give ear, all ye of far countries: [5]and he shall come up over all his glory: and he shall come up over all his hosts.
10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.
11 For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,
12 Say ye not, A confederacy, whensoever this people shall say, A confederacy; neither fear ye what they fear, nor be afraid.
13 Hallow, regard as holy the LORD of hosts Himself; and let Him be your fear, and let Him inspire you with awe.
14 And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a trap and for a snare to the inhabitants of Jerusalem.
15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.
16 Bind up the testimony, seal the law among My instructed ones. And I will wait upon the LORD, That hideth His face from the house of Jacob, and I will look for Him.
17 Behold, I and the young children whom the LORD hath given me are for signs and for wonders in the LORD of hosts, Which is about to dwell in mount Zion.
18 And should they shall say unto you, Seek unto them that have familiar spirits [evil spirits personating dead human beings], and unto wizards that peep [make unearthly sounds], and that mutter [with indistinct sounds]: should not any People seek unto its God? for should the living seek unto the dead?
19 To the law and to the testimony: if they speak not according to this word, it is because there shall be no morning for them.

8: 5-8. THE ASSYRIAN INVASION.
5, 6. The Land. Its waters refused.
7-7. Waters of Assyria. Arrival.
8. The Land. Assyrian waters flow.
5 again. See note on 7. 10.
6 Shiloah: i.e. the waters beneath Zion running from Gihon to Siloam. See Ap. 68. II. rejoice in Kezin. This is not "a wrong reading of the Hebrew text", but it refers to the trust reposed in the king of Syria instead of in Jehovah (7. 9). They despised God's covenant with Zion (symbolized by its secret stream), and preferred the help of the heathen; therefore the Assyrian floods should overwhelm them. (Cp. the same contrast in Ps. 46. 3, 45; and see notes there.) This applied specially to Israel: and the judgment overtook Israel first.
7 channels. Heb. apakhlin. See note on I Sam. 22. 16.
8 his wings. Probably referring to the wings of his army. Immanuel = GOD with us. This shows that the prophecy in 7. 14 was not to be exhausted with Ahaz and his times.
9 Associate yourselves = Make friendships.
people = nations. gird yourselves. Note the Fig. Repetitio for emphasis. Occurs in "former" portion here only, and in the "latter" portion only in 45. 5 and 50.11. Ap. 79. II.
10 GOD is with us = Heb. Immanu-El. See v. 8. Ap. 4. IV.

8: 11—9: 7. DIVINE INTERPOSITION. IMMANUEL.
8:16, 17. The Testimony and the Law.
8:18. Messiah and His children.
8:20—22. The Law and the Testimony.
12 confederacy. Heb. kesher. Never used in a good sense. to all them to whom = whensoever, or whereof. neither, &c. Quoted in I Pet. 3. 14, 15. their fear = what they fear, or with their fear.
13 Sanctify = Hallow, regard as holy. Cp. 29. 23. See note on Ex. 3. 5. Ref. to Pent. (Num. 20. 12 ; 27.14). the LORD of hosts. See note on 1. 9 and 1 Sam. 1. 9. be your dread = inspire you with awe. Quoted in I Pet. 3. 13—15.
15 stumble...fall. &c. Note the Fig. Synonymia.
16 testimony...law. No Art. either here or in v. 20. Note the Structure, above, and the Introversion of these two words. See note on 1. 10.

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8. 5.

ISAIAH.

8. 20.

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18 children = young children. Not the same word as in v. 4. signs and for wonders. Cp. 20. 3. Ref. to Pent. Ex. 7. 3. Deut. 4. 34 ; 6. 22.
dwelleth = is making His dwelling, or is about to dwell. 19 when = should. familiar spirits. See note on Lev. 19. 31. peep. Heb. zaphaph. Occurs only in Isaiah; and this form, only in 10. 14: elsewhere, in 29. 4 (whisper); 38. 14 (chatter). It is used of an unearthly sound. mutter ; i. e. with indistinct sounds. This refers to the low incantations which, in the Babylonian and Egyptian “mysteries”, had to be recited in a whisper (like certain parts of the Roman Missal). A whole series is called “the ritual of the whispered charm”. God. Heb. Elohim. Ap. 4. I. for the living to the dead. Supply the Fig. Ellipsis from the preceding clause (Ap. 6), and render: "Should not any People seek unto its God? for [should] the living [seek unto] the dead?" This is a solemn warning against all ancient and modern Spiritists. 20 there is no light in them = there shall be no morning for them. All are in darkness who do not speak by and appeal to the revealed Word of God.
21 And they [who live not in the light of God's word] shall pass through immanuel's land, in hard case and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward [in vain].

22 And they shall look unto the land; and behold trouble and darkness, the gloom of anguish; and they shall be thrust out into darkness.

9 For the dimness shall not be such as was in her vexation, when at the first He lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

10 The people the walkers in darkness saw a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

11 Jehovah hath multiplied the nation, and not increased the joy: they joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil.

12 For Thou hast broken the yoke of his burden, and the rod that smites the shoulder, the sceptre of his oppressor, as in the day of Midian.

13 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

14 For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and He Himself shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince Who gives peace.

15 Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order the kingdom, and to establish the kingdom with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

16 The Lord sent a word into Jacob [natural seed], and it hath fallen upon Israel [spiritual].
9. 9. ISAIAH.

9 And the People, all of them shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, and the bricks are fallen down, but we will build with hewn stones; the sycomores are cut down, but we will change them into cedars. Therefore the LORD shall set up the generals of Rezin against Ephraim, and unite as allies together;
10 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this His anger is not turned away, but His hand is stretched out [in judgment] still. For the people “turneth not unto Him That smiteth them, neither do they seek “the LORD of hosts.
11 Therefore the LORD will have no joy in their young men, and the People shall be as the fuel for the fire: no man shall spare the lifting up of smoke. Through the wrath of the LORD of hosts is the land darkened, and the inhabitants thereof shall be as the fuel for the fire: no man shall spare the lifting up of smoke. The monuments tell us that this was Sargon, the father of Sennacherib. The Assyrian. Not woe to the Assyrian. That woe comes later (cp. 17.12, and 33.1), after the latest woes on Ephraim and Judah. This is a Divine summons. Assyrian. The monuments tell us that this was Sargon, the father of Sennacherib. 

12 The leaders: or, flatterers. err = stray. they that are led = they that are flattered. destroyed = swallowed up. 13 Wickedness = lawlessness. Heb. rasha’. Ap. 44.x. 14 Of = for. Genitive of Relation (Ap. 17. 5). 15 Eat...not be satisfied. Ref. to Pent. (Lev. 26. 26). 10.1 Write = ordain, or register; legalize iniquities. Grievousness = oppression. Prescribed = written. 2 Poor = Heb. uni. See note on Prov. 6. 11. 3 Desolation = storm. Leave = secure, or put in safe keeping. Heb. ‘izab, a Homonym with two meanings. See note on Ex. 23. 5. Glory = honour. 4 Bow down under the prisoners = captives will be enough to make you bow down. Fall under the slain = mortally wounded ones [will be enough] to make you fall. For, &c. See note on 9. 12.

10: 5-32...JEHOVAH’S COVENANT. BROKEN FOR ISRAEL’S DELIVERANCE.

5 O Assyrian. Not woe to the Assyrian. That woe comes later (cp. 17.12, and 33.1), after the latest woes on Ephraim and Judah. This is a Divine summons.

6 Hypocritical = impious, profane, godless, or irreligious. Cp. 9. 17 and 33. 14, the only other occ. in Isaiah. He meaneth not so = will not mean. The blindness of the instrument emphasizes the truth of the prophecy. Think so = so intend. 8 He saith = he will say. Altogether = all of them.

5 O Assyrian! the rod of mine anger, and the staff in their hand is Mine indignation. 6 I will send him against an impius, profane and godless nation, and against the people of My wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. 7 Howbeit he ‘will not mean so, neither doth his heart so intend; but it is in his heart to destroy and cut off nations not a few. 8 For will say, Are not my princes all of them kings? 9 Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?
10 According as my hand hath found the kingdoms of the idols [nothings], and whose graven images did excel them of Jerusalem and of Samaria;  
11 Shall I not, according as I have done unto Samaria and her effigies, so do to Jerusalem and her idols?  
12 And it shall come to pass, that when the Lord hath performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.  
13 For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the peoples, and have robbed their treasures, and I have put down the inhabitants like a valiant man:  
14 And my hand hath found [means to reach] as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.  
15 Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should brandish them that lift it up, or as if the staff should raise him that lifteth it up [who is flesh and blood, not wood].  
16 Therefore shall the Lord, the Lord of hosts, send among his fat ones a consumption, and among his rich ones a谒h.  
17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall bum and devour his thorns and his briers in one day;  
18 And shall consume the glory of his forest, and of his fruitful field, both soul and flesh: and they shall be as when a standardbearer fainteth.  
19 And the rest of the trees of his forest shall be few, that a lad may reckon them.  
20 And it shall come to pass in the day of the Lord, that the remnant of Israel, and such as are escaped of the house of Jacob [natural seed], shall no more again stay upon him that smote them; but shall stay upon Jehovah, the Holy One of Israel, in truth.  
21 The remnant shall return, even the remnant of Jacob, unto the mighty God.  
22 For though Thy people Israel be as the sand of the sea, yet a remnant of them shall return: the finish decreed shall overflow in righteousness.  
23 For the Lord GOD of hosts shall make a consumption, and a decreed shall overtake in the midst of all the land.  
24 Therefore thus saith the Lord GOD of hosts, O My people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee indeed with a club, and shall lift up his staff against thee, after the manner of Egypt.  
25 For yet a very little while, and the indignation shall cease, and Mine anger shall cease in their destruction.  
26 And the LORD of hosts shall stir up a scourge for him like the slaughter of Midian at the rock of Oreb: and as His rod was upon the sea, so shall He lift it up after the manner of Egypt.  
27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke will not rest before the face, at the sight of the oil:  
28 He is come to Ai, he is passed to Migron; at Michmash he hath laid up his baggage:
29 They are gone over the ravine: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.
30 Lift up thy voice, O daughter of Sion: cause it to be heard unto Laish, O poor Anathoth.
31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.
32 As yet shall he remain at Nob [a city of the priests] that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.
33 Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.
34 And He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

11 But there shall come forth a sprout out of the stump of Jesse, and a Shoot shall grow out of his roots:
2 And the spirit of the Lord shall rest upon Him, the spirit of wisdom and discernment, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;
3 And the reverence of Jehovah shall be fragrance to Him: ... He shall not judge after the sight of His eyes, neither administer judgment after the hearing of His ears:
4 But with righteousness shall He judge the impoverished, and set right with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the blast of His lips shall He slay the lawless one.
5 And righteousness and faithfulness the girdle of His reins.

Rev. 19 and 20, as in Isa. 10 and 11. a rod = a sprout: occ. again only in Prov. 14. 3. Note the sublime contrast with 10. 33, 34. stem = stump. Appropriate for Jesse, not David. Branch = Shoot or Scion. Heb. mezer. Nothing to do with "Nazareth". See note on Matt. 2. 23. Not the same word as in 4.2; see note there.
understanding = discernment. 3 shall make Him of quick understanding. Or, His delight shall be; or, the reverence of Jehovah shall be fragrance to Him. Cp. Gen. 8. 21. Lev. 26. 31. and. Some codices, with two early printed editions, Aram., Sept., and Vulg., omit this "and". not judge, &c. Cp. 1 Sam. 16. 7.
reprove = administer judgment. 4 poor = impoverished, reduced. Heb. dal. See note on "poverty" (Prov. 6. 11). reprove = set right, or righten. same word as in v. 15. the earth. Some codices read 'driz, "the oppressor", for erez, "the earth". This reading is confirmed by the Structure of the clause (which is an Introvocation):

He shall smite the oppressor with the rod of His mouth and with the blast of His lips shall He slay the lawless one.

This reading ("oppressor", for "the earth") depends on whether the first letter is Aleph (א) or Ayin (א). If with א the word is 'erez, earth; and if with י it is 'ariz, oppression. These two letters are often interchanged. See notes on Ps. 28. 8 (their); 35. 15 (tore me). Mic. 1. 10 (at all). Hos. 7. 6 (baker sleepeth). The word ga'ul (to redeem) is spelt with Aleph ('), but it has been mistaken for ga'ul (to pollute), and is actually so rendered in Ezra 2. 62. Neh. 7. 64. Isa. 59. 3; 63. 3. Lam. 4. 14. Dan. 1. 8. Zeph. 3. 1. Mai. 1. 7; while ga'ul is properly so rendered in Lev. 26. 11, 15, 30, 43, 44. 2 Sam. 1. 21 (vilely = as polluted). Job 21. 10 (faileth), Jer. 14. 19 (loathed), Ezek. 16. 45. The word "power" is spelt 'a (with Aleph) in Ps. 76. 7, but 'ac (with Ayin (א) in 90. 11. See further note on Hos. 7. 6 ("in their lying in wait"). The Massorah contains several lists of words in which these letters are interchanged. See Ginzburg's Massorah (Vol. I, p. 57, letter א, § 514 b, and Vol. II, p. 390, letter י, §§ 352-360, &c.). breath. Heb. rauch = blast, as in Ex. 15. 8; 25. 4; 37. 7. 2 Kings 19. 7.

the wicked = the lawless one. Heb. rasha'. Ap. 44. x. (sing, not pl.). Cp. 2 Thess. 2. 8.
6 The "wolf" also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a youth shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the viper's den.

9 They shall not hurt nor destroy; in all my holy mountain: for the earth shall assuredly become full of the knowledge of the LORD, as the waters cover the sea.

10 And in that day there shall come to be a sapling of Jesse, which shall stand for an ensign of the peoples; to it shall the nations seek: and His rest shall be glory.

11 And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from the maritime countries of the sea.

12 And He shall set up an ensign for the nations, and shall gather in the outcasts of Israel, and gather out the dispersed of Judah from the corners of the earth.

13 The envy also of Ephraim [the whole of the ten tribes] shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall flee upon the shoulders of the Philistines toward the west; they shall spoil the sons of the east together: they shall lay their hand upon Edom and Moab; and the sons of Ammon shall obey them.

15 And the LORD shall utterly destroy the gulf of the Egyptian sea; and with the full force wind shall shake His hand over the river [Euphrates], and shall smite it in the seven streams, and make men go over in shoes.

16 And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel when that he came up out of the land of Egypt.

12 And in that day thou shalt say, O LORD, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me.

2 Behold, God is my salvation; I will confide in, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, Praise the LORD, call upon His name, declare His doings among the peoples, make mention that His name is exalted.
5 Sing praise unto the LORD; for He hath done excellent things: this is known in all the earth.
6 Cry out and shout, thou inhabitress of Zion: for great is the Holy One of Israel in the midst of thee.

13 The burden of Babylon, which Isaiah the son of Amoz did see.
2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.
3 I have commanded My separated ones, I have also called My heroes for Mine anger, even My proudly exulting ones.
4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.
5 They come from a far country, from afar, even the LORD, and the weapons of His indignation, to destroy all the land of Chaldaea.
6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the All-bountiful One.
7 Therefore shall all hands be faint, and every mortal’s heart shall melt:
8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as faces of flames darkened.
9 Behold, the day of the LORD cometh, stern both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it.
10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.
11 And I will punish the habitable word for their evil, and the lawless for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.
12 I will make a mortal more precious than fine gold; even a man than the golden wedge of Ophir.
13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of His fierce anger.
14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.
15 Every one that is found shall be thrust through; and every one that is of little importance at this time.

16 Their **babes** also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the "Medes against them, which shall not regard silver; and *as* for gold, they shall not delight in it.

18 Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; *and their* eye shall not spare *sons*.

19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be *as* when God overthrew Sodom and Gomorrah.

20 It shall *never* be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures [hyenas]; and owls shall dwell there, and goat-shaped demons worshipped by Edom shall dance there.

22 And the jackals of the islands shall cry in their desolate houses, and wild dogs in their pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.

14 For the LORD will have mercy on Jacob, and will yet *choose* Israel, and **make them rest** in their own *soil*: and the sojourners [foreign proselytes] shall be joined with them, and they shall cleave to the house of Jacob [the natural seed].

2 And *peoples* shall take them, and bring them to *their own place*: and *of* the house of Israel shall *possess* them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their *oppressors*.

3 And it shall come to pass in the day that the LORD shall give them rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou shalt *take up this triumph-song* against the king of Babylon, and say, *How hath the oppressor ceased! the golden city ceased!*

5 The LORD hath broken the staff of the lawless ones, and the sceptre of the rulers.

6 He who smote peoples in wrath with an unremitting stroke, he that *trod down* nations in anger, with an unspiring persecution.

7 The whole earth is at rest, and *is* quiet: they *break forth into* singing.

8 Yea, the *fir trees* rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

9 The grave from beneath is moved for thee to meet thee at thy coming: it stirreth up the Rephaim for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall *speak* and *say* unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to *the* grave, and the noise of thy viols: the *worm* is spread under thee, and the worms are thy coverlet.

12 How art thou fallen from heaven, O Lucifer [morning-star], son of the morning! how art thou cut down to the ground, which dist *subdue* the nations!
13 And thou saidst in thine heart, I will mount up into the heavens, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the recesses of the north:
14 I will ascend above the heights of the clouds; I will be like the MOST HIGH.
15 Yet thou shalt be brought down to the grave, to the recesses of the pit.
16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to quake, that did shake kingdoms;
17 That made the habitable world as a wilderness, and destroyed the cities thereof; that loosed not his prisoners?
18 All the kings of the nations, even all of them, sleep in state every one in his own burial-house.
19 But thou art flung out of thy sepulchre like detested scion, and as the raiment of those that are slain, thrust through with a sword, as those that go down to the stones of the pit; as a carcasse trodden under feet.
20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be famous.
21 Prepare a slaughter-house for his sons for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the surface of the world with cities.
22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, ... son, and son's son, saith the LORD.
23 I will also make it a possession for the bittern [bird], and pools of water: and I will sweep it with the broom of destruction, saith the LORD of hosts.
24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and according as I have purposed, so shall it stand:
25 That I will break the Antichrist in My land, and upon My mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.
26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out [in judgment] upon all the nations.
27 For the LORD of hosts hath purposed, and who shall disannul it? and His hand is stretched out [in judgment], and who shall turn it back?
28 In the year that king Ahaz died was this rod [Babylon].
29 Rejoice not thou [at the death of Ahaz], whole Philistia, because the rod of the Davidic power that smote thee is broken: for out of the serpent's root shall come forth a viper, and his fruit shall be a fiery flying serpent.
30 And the poorest of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.
31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and there shall be no stragglers at his appointed times.

32 What report shall the messenger or ambassadors of the nations take back? That the LORD hath founded Zion, and oppressed ones of His People shall flee for refuge to it.

15 The burden of Moab. Surely in the night Rabbah of Moab is laid waste, and destroyed; because in the night Kir of Moab is laid waste, and destroyed;

2 Moab is gone up to Bajith, and to Dhiban, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off.

3 In Moab’s open streets they shall gird themselves with sackcloth: on the tops of Moab’s houses, and in their streets, every one shall howl, coming down with weeping.

4 And Heshbon shall cry [in pain], and Elealeh: their voice shall be heard even unto Jahaz: therefore the light-armed troopers of Moab shall shout for joy; his soul shall be vexed within him.

5 My heart shall shout for joy for Moab; his fugitives shall flee unto Zoar, flee like an heifer of three years old: for by the ascent of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry in pain of destruction.

6 For the waters of Nimrim shall be desolations: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the valley of the Arabians.

8 For the cry is gone round about the borders of Moab: the howling thereof unto Elealeh, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring more howlings upon Dimon, a lion upon him that escapeth of Moab, and upon the remnant of the land.

16 Send ye the tribute lamb of the ruler of the land from Petra to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, that, as a wandering bird cast out of a forsaken nest, so the daughters of Moab shall become at the fords of Armon.

3 Bring thou counsel, execute thou an arbitrator’s duty; make thy shadow as the night in the midst of the noontide; hide the outcasts; bewray not him that wandereth.
4 Let the outcasts sojourn with thee, Moab; be thou a covert to them from the face of the spoiler: for the °extortioner is at an end, the spoiler ceaseth, the °oppressors are consumed out of the land.
5 And in lovingkindness and grace shall the throne be established: and He shall sit upon it °in truth in the tabernacle of David, judging, and seeking judgment, and prompt in equity.
6 °We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his resources do not correspond.
7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of °Kir-hareseth shall ye mourn; surely they are worn away.
8 For as to the fields of °Heshbon he Moab hath enfeebled, and as to Sibmah's vine the °lords of the nations have broken down the principal plants thereof, they are come even unto °Jazer, they strayed into the wilderness: her branches are stretched out, they are gone over the sea.
9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will °make thee drunk with My tears, O Heshbon, and °Elealeh: for °on thy summer fruits and thy harvest a war-cry hath fallen.
10 And gladness is taken away, and joy out of the fruitful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treader shall tread out no wine in °their wine-vat; I have made °their vintage shouting to cease.
11 Wherefore °My bowels shall °make a plaintive sound like an harp for Moab, and mine inward parts for °Kir-haresh.
12 And it shall come to pass, when it is seen that Moab is weary of climbing up to the °high place, that he shall come to his sanctuary to pray; but he shall not obtain anything.
13 This °is the word that °the LORD hath spoken concerning Moab since that time.
14 But now the LORD hath spoken, saying, °About three years [from the death of Ahaz], as the years of an hireling, and the glory of Moab shall be brought low, with all that great multitude; and the remnant shall be very few and small.

17 The °burden of Damascus. Behold, Damascus is swept away from being °a city, and it shall be a ruinous °heap.
2 The °cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make °them afraid.
3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the °sons of Israel, saith the LORD of hosts.
4 And in that day it shall come to pass, °that the glory of Jacob shall become made thin, and the fatness of his flesh shall wax lean.

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1 burden. The second of the seventh burdens. Damascus. The capital of Syria. °is taken away = °is swept away. This was by Tiglath-pileser, king of Assyria, and the slaughter of Rezin (632 B.C.). See 2 Kings 16:9, and 7, 9, 16, above. city...heap. Note the Fig. Paronomasia (Ap. 6).
2 cities of Aroer. Note the Fig. Paronomasia. Heb. °arey °aro 'er. Aroer. There were three other cities of that name, and this one which is not identified.
3 children = °sons.
4 be = °become.
And Jacob’s glory shall become as when the harvestman gathereth the corn, and reapeth the ears with his arm; and Jacob’s fatness shall be as he that gathereth ears in the valley of Rephaim.

Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

At that day shall the man have an eye unto his Maker, and his eyes shall have regard to the Holy One of Israel.

And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the Asherahs, or the sun images.

In that day shall his strong cities become as a forsaken bough, and an uppermost branch, which they left because of the sons of Israel: and there shall be desolation.

Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with slips of a strange god: by day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief, and of desperate sorrow.

Woe to the multitude of many peoples, which make a noise like the roaring of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

The nations shall rush like a rolling thing before the whirlwind. And behold at eveningtide consternation; and before the morning he is no more. This is the portion of them that spoil us, and the lot of them that rob us.

Ho to the land of the rustling zalzal, which is beyond the rivers of Ethiopia:

That sendeth ambassadors by the Nile, even in vessels of reeds upon the waters, saying, Go, ye swift messengers, to a nation tall and smooth-faced, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled [with sudd]!

All ye inhabitants of the world, and dwellers on the earth, see ye, when Jehovah lifteth up an ensign on the mountains; and when Jehovah bloweth a trumpet, hear ye.

For so the LORD said unto me, I will take My rest, and I will consider in My dwelling place like a clear heat upon herbs, and like a summer night mist in the heat of harvest.

For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.
In that time shall the present be brought unto the LORD of hosts of a people tall and smooth-faced, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it.

And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

And the spirit of Egypt shall fail in the midst thereof; and the Egyptians will turn, &c. and let them tell thee the counsel thereof, all that they shall seek to the idols, and to the mutterers, and to them that have familiar spirits, and to the wizards.

And the Egyptians will give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

And the arm of the river shall stink; and the canals of Egypt of defence shall be shallow and dried up: the reeds and flags shall wither.

The meadows by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall be dried up, be driven away, and disappear.

The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

Moreover they that work in fine flax, and they that weave networks, shall be confounded.

And they shall be broken in the foundations thereof, all that work for wages shall be grieved in soul.

Surely the court of Pharaoh are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

Where are they? where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man goeth astray in his vomit.

7 present. Heb. shai, because of being conveyed. Only here, and Ps. 68. 29; 76. 11. the LORD of hosts. See note on 1. 9.

19: 1—20: 6. BURDEN OF EGYPT.

19: 11-17. The Lord of hosts. The cause.

1 burden. The fourth of the seven burdens.
2 set the Egyptians, &c. Referring to the anarchy consequent on the defeat of Egypt by Sargon (688 B.C.).
4 cruel lord. Sing, adjective with pl. noun = the lord of the nations, as the kings of Assyria called themselves.

19: 5-10. DESOLATION.

5, 6. Waters. Things.
8. Waters. Fishers in them.
9, 10. Vegetation. Workers therein.

5 fail = be dried up. Heb. nashath. Occurs only here in "former" portion, and only in 41. 17 in the "latter" portion. Elsewhere only in Jer. 51. 30. Ap. 79. II. the river. i.e. the Nile.
6 they shall turn, &c. = the arms of the river shall stink. brooks = canals of Matzor: i.e. Egypt. See note on 7. 18. emptied = shallow.
7 paper reeds = meadows. Occurs only here. wither = be dried up. and be no more; or, and disappear.
9 weave. Occurs in the "former" portion only here, and in 38. 12; and in the "latter" portion only in 59. 5.
10 purposes: or, foundations. Cp. Ps. 11. 3.
11 make sluices...fish: or, work for wages shall be grieved in soul. fish = souls. Heb. nephesh, Ap. 13. A.V. marg., "living things".

19: 11-17. THE CAUSE: THE LORD OF HOSTS.

11-12. Princes...fools.

14 staggereth = goeth astray, as in preceding clause.
19. 15.  

15 Neither shall there be any work for Egypt, which the head or tail, branch or bulrush, may do.
16 In that day [when this burden should be fulfilled] shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand [judgment] of the LORD of hosts, which He shaketh over it.
17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which He hath determined against it.
18 In that day [when this burden should be fulfilled] shall five cities in the land of Egypt speak the Hebrew language, and swear to the LORD of hosts; one shall be called, The city of destruction.
19 In that day [when this burden should be fulfilled] shall there be an altar to the LORD in the midst of the land of Egypt, and a boundary monument close to the border thereof to the LORD.
20 And it shall be for a visible token and pledge and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and He shall send them a Saviour, and a great One, and He shall deliver them.
21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.
22 And the LORD shall smite Egypt: He shall smite and heal it: and they shall return even to the LORD, and He shall be intreated of them, and shall heal them.
23 In the day of the Lord shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptians shall serve with the Assyrians.
24 In the day of the Lord shall Israel be the third with Egypt and with Assyria, and shall lay hand upon the altars, and shall smite the high places.
25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.

20. 6.  

16 In that day: i.e. the day when this burden should be fulfilled (not "the day of the Lord "). Note the six steps, vv. 16, 18, 19, 21, 23, 24.
17 the land of Judah. The Assyrian armies came through Judah.
19 18-25.....HEALING.
18 five cities. These were probably Heliopolis, Leontopolis, Daphne, Migdol, and Memphis.
19 20 sign. See note on 7. 11.
21 do sacrifice. "The third Ptolemy, when he had occupied all Syria by force, did not sacrifice thank-offerings to the gods in Egypt, but came to Jerusalem and made votive offerings" (Josephus, c. Apion, 11. 5).
22 23 In that day: i.e. the glorious future, the day of the Lord. Not the same as v. 11.
23 24 land: or, earth.

1 Tartan. A title = commander-in-chief.
2 the same = that.
3 sign and wonder. Ref. to Pent. (see note on 7. 11 and 8. 18), and Ap. 92.
5 expectation. Put by Fig. Metonymy (of Adjunct), for the help expected from Egypt.
6 isle = sea coast, or coast land. See note on 11. 11.
6 And the inhabitant of this coast land shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?
21

The burden relating to the desert of the sea. As storms in the south sweep through; so it cometh from the desert, from a terrible land. A grievous vision is declared unto me; the treacherous one dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing [caused by the oppression of Babylon] thereof have I made to cease.

Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travailleth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

My heart panted, fearfulness affrighted me: the darkness of my joy hath he turned into trembling unto me.

Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield.

For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.

And he cried, As a lion, O Lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights: and I am set in my ward whole nights: I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:

FOR THE SECOND TIME. 8-9. The fall of Babylon. 10-12 Vision heard and declared.

2. The besiegers (Media and Persia). Sent by God.
3. The feasting of Babylon.
4. The fall of Babylon. The seventh and last of the seven burdens of = relating to. Genitive of Relation. Ap. 17. 5 the sea. The waters of the Euphrates in flood were so called, as the Nile was (19. 6). Cp. Rev. 17. 3, 5. whirlwinds = storms. pass = sweep.
5. Prepare, &c. Fig. Irony. Ap. 6.
6. a chariot = a troop. a chariot with a couple of horsemen = a troop of horsemen in pairs.
8. My oppressed People, and the son of my threshingfloor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.
9. The burden. The fifth of the seven burdens.
10. The fifth of the seven burdens.
11. The burden of Edom. He calleth to me out of Seir [the inheritance of Edom], Watchman, how far is it in the night? Watchman, how far gone is the night?
12. The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.
14. The inhabitants of the land of Tema bring ye water to him that was thirsty, they meet ye with their bread him that fled.
15. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.
16. For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:
21. 17.  And the residue of the number of archers, the mighty men of the sons of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.

22. 18.  The oracle of the valley of vision [Jerusalem]. What aileth thee now, that thou art wholly gone up to the housetops?

2 Thou that art full of outcries, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled far away.

4 Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my People.

5 For it is a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision [Jerusalem], breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.

7 And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array toward the gate.

8 And he dismantled the veil of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye beheld also the breaches of the city of David, that they are many: and ye gathered together the waters of the pool of Siloam.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a gathering of waters between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto Him that fashioned it long ago.

12 And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: [saying] let us eat and drink; for to morrow we shall die.

14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

15 Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say,

16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?

17 Behold, the LORD will hurl thee with the hurling of a mighty man, and will surely cover thee.

18 He will *surely violently turn and toss thee* like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house.

19 And I will thrust thee from thy office, and from thy state shall He pull thee down.
22. 20.  

ISAIAH.  

20 And it shall come to pass in that day [when this prophecy shall be fulfilled], that I will call My servant Eliakim the son of Hilkiah:  
21 And I will clothe him with thy robe, and strengthen him with thy girdle [a priestly vestment], and I will commit thy administration into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.  
22 And the key of the house of David will I lay upon his shoulder; and he shall *open, and none shall shut; and he shall shut, and none shall open.  
23 And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.  
24 And they shall hang upon him all the glory of his father's house, *the offspring and the issue, all *vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.  
25 In that day [of Shebna's overthrow], saith the L ORD of hosts, shall *the nail that is fastened in the sure place be *removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the L ORD hath spoken it.  

23 The oracle of Tyre. Howl, ye *ships of Tarshish; for it is laid waste, so that there is no port, no entering in: from the land of *Chittim the fall of Tyre is revealed to them.  
2 Be still, ye inhabitants of Tyre; which the merchants of Zidon, that cross in trading the sea, have replenished.  
3 And by great waters the grain of the Nile, the *harvest of the country Egypt, is her revenue; and it became merchandise for the nations.  
4 Be thou ashamed, O *Zidon: for the sea hath spoken, *I have not travailed, nor bring forth sons, neither do I nourish up young men, nor bring up virgins.  
5 When the report comes to Egypt they are forthwith in terror at the report concerning Tyre.  

1 burden = oracle. Tyre. It had rejoiced in the misfortunes of Judah (Amos 1:9); so it is punished by the same king of Babylon (v. 13). Ezek. 26:2-21. Ships of Tarshish. See note on 2:16 and 1 Kings 10:22. ships. Put by Fig. Metonymy (of Adjunct), for the people in them. house. In this case “port”.  

-1-13......THE REASON. DEVASTATION.  
1-4. Apostrophe to Tarshish and Zidon.  
6-8. Apostrophe to Tarshish.  
10-12. Apostrophe to Tarshish.  

Chittim. Originally used of Cyprus, but extended to the islands and coast-lands of the Mediterranean. it: i.e. the fall of Tyre. 2 isle. Here, Tyre itself. thou whom = which. pass over = cross, in trading. In vv. 6, 10, 12, imperative, implying flight. 3 seed: or, grain. Sihor = the black river, the Nile (cp. Jer. 2. 18). harvest. Egypt was the field, the Phoenician coast its granary. river. Ref. to Pent. See note on 7. 18. “River” is here put by Fig. Metonymy (of Adjunct), for the country (Egypt) through which it passes. she is a mart of nations: or, it became merchandise for the nations. mart = gain resulting from merchandise, as in v. 18 (45. 14. Prov. 3. 14; 31. 18). 4 Zidon. Was a seaport. the mother city of Phoenicia, the granary of Egypt's harvests. The Zidonians had built Tyre on a rocky island, and connected it with the mainland. 1 travail not = I have not travailed. The verbs which follow in v. 4 are in the past tense. The sea speaks to the mother Zidon: thou seest Tyre—thou findest only the sea... children = sons. 5 As at the report concerning &c.: or, When the report comes to Egypt they are forthwith in terror at the report concerning Tyre.
6 Cross in trading to Tarshish; howl, ye inhabitants of Tyre.

7 Is this your joyous city, whose origin is of ancient days? her own feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crown-giver city, whose merchants are princes, whose traffickers are the honourable of the earth?

9 The LORD of hosts hath purposed it, to pollute the pride of all glory, and to bring into contempt all the honourable of the earth.

10 Cross through thy land as a river, O daughter of Tarshish: there is no more strength.

11 He stretched out His hand over the sea, He shook the kingdoms: the LORD hath given a commandment against the merchant city [Tyre], to destroy the strong holds which are upon it.

12 And He said, Thou shalt no more rejoice, O thou humbled virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; a people that were no people [Assyria], till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; but He brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the earth which are upon the face of the ground.

18 And her merchandise and her hire shall be hallowed to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat abundantly, and for durable clothing.

24 Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth and fadeth away, the habitable world languisheth and fadeth away, the haughty people of the earth do languish.
5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Because of a curse the earth mourneth, and they that dwell therein are laid waste: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine must mourneth, the vine languisheth, all the merryhearted do sigh.

8 The city of desolation is broken down: every house is shut up, that no man may come in.

9 There is a crying for wine in the streets; all joy is darkened, the mirth of the harp ceaseth.

10 The city is left astonishment, and the gate is smitten with destruction.

11 When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

12 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea saying.

13 Wherefore glorify ye the LORD in the valleys, even the name of the LORD God of Israel in the maritime countries of the sea.

14 From the uttermost part of the earth have we heard songs, even glory to the righteous One. But I had said I the land, My leanness, my leanness, woe unto me! the traitors have betrayed: yea, the traitors have betrayed.

15 Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

16 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high have opened, and the foundations of the earth do shake.

17 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

18 The earth shall reel to and fro like a drunkard, and shall rocketh to and fro like a cottage; and the revolt thereof shall be heavy upon it; and it shall fall, and not rise again.

19 And it shall come to pass in that day, that the LORD shall punish the host of the high ones upon high, and the kings of the ground upon the ground.

20 And they shall be gathered together, as prisoners are gathered in the dungeon, and shall be shut up in the prison, even after many days shall they be visited with judgment.

21 Then the moon shall be blush from shame, and the sun turn pale from fear, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his elders shall be a glory.
25. 1

O LORD, Thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done a wonderful deed; Thy counsels of old are faithfulness and truth.

2 For Thou hast made of a city an heap; of a defenced city a ruin: a palace of artifices to be no city; it shall never be built.

3 Therefore shall the strong people glorify Thee, the city of the terrible nations shall fear Thee.

4 For Thou hast been a stronghold to the impoverished, a stronghold to the needy in his distress, a refuge from the storm, a shadow from the heat, for the blast of the terrible ones is as a storm against the wall.

5 Thou shalt bring down the noise of artifices, as the heat in a dry place; even the heat with the shadow of a cloud: the triumphal song of the terrible ones shall become low.

6 And in this mountain shall the LORD of hosts make unto all the peoples a feast of fat things, a feast of wines purified from the lees, of fat things full of marrow, of wines purified from the lees well refined.

7 And He will swallow up in Zion the face of the covering covered over all the peoples, and the vail that is spread over all nations.

8 He will swallow up death for ever; and the Lord GOD will wipe away tears from off all faces; and the reproach of His people shall He take away from off all the earth: for the LORD hath spoken it.

9 And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the LORD; we have waited for Him, we will be glad and rejoice in His salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be beaten to pieces by treading down, even as straw is trodden down in Madmenah.

11 And He shall spread forth His hands in the midst of them, according as he that swimmeth spreadeth forth his hands to swim [hand over hand]: and He shall bring down their pride together with the artifices of their hands.

12 And the fortress of the high fort of thy walls shall He bring down, lay low, and bring to the ground, even to the dust.

26. 1

In that future day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.

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26. 2.  

ISAIAH.  

2 Open ye the gates, that the righteous nation which maintaineth fidelity may enter in.  

3 Thou wilt keep him in perfect peace, whose thought is stayed on Thee: because he confideth in Thee.  

4 Confide ye in the LORD for ever: for in the LORD JEHOVAH is a Rock of ages:  

5 For He bringeth down them that dwell on high; the lofty city, He layeth it low; He layeth it low, even to the earth; He bringeth it even to the dust.  

6 The foot shall tread it down, even the feet of the afflicted, and the steps of the lowly ones.  

7 The way of a just one is a perfect level way: Thou, most upright, dost ponder the path of a just one.  

8 Yea, in the way of Thy judgments, O LORD, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee.  

9 With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee with the dawn: for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness.  

10 Let favour be shewed to a lawless one, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.  

11 LORD, when Thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, fire shall devour Thine adversaries.  

12 LORD, Thou wilt arrange peace for us: for Thou also hast wrought all our works for us.  

13 O LORD our God, other owners beside Thee have lorded it over us: but by Thee only will we call upon Thy name.  

14 The other lords are dead, they shall not live; they are the Rephaim, these Rephaim will not rise: therefore hast Thou visited and destroyed them, and made all their memory to perish.  

15 Thou hast added to Israel, O LORD, Thou hast added to the nation: Thou art glorified: Thou hast enlarged all the boundaries of the land.  

16 LORD, in trouble have they visited Thee, they poured out a prayer when Thy discipline was upon them.  

17 Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in Thy sight, O LORD.  

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; nor did the inhabitants of the world come to the light by being born.

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14 They are dead: i.e. the “other lords” of v. 13. Heb. methim. Not dead men, as such, for “all” men shall rise again (Dan. 12.2. John 5. 28 , 29. Acts 23.6, 8; 24. 15. 1 Cor. 15. 22. Rev. 20. 4–6, 13), but those referred to in v. 13. deceased = the Rephaim. This is a proper name, and should not be translated. Where it is translated it is always rendered “giants” or “dead” (v. 19. Job 26. 5. Ps. 88. 10. Prov. 2. 18; 9. 18; 21. 16. Isa. 14. 9); why not so here? or transliterated, as it is in 17. 5. they shall not rise. These Rephaim will not rise. They were the progeny of the fallen angels : these latter are kept “in prison” (1 Pet. 3. 19), in “chains” (2 Pet. 2. 4. Jude 6), ”reserved” unto judgment : but their progeny will not rise (v. 14, 19) or be judged, for they have been ”visited”, ”destroyed”, and ”perished”. See Ap. 23 and 25. 15 the nation: i.e. Israel. The future nation of Matt. 21. 43. 18 See notes on next page.
19 Thy dead ones shall live, together with Thy multitude of dead bodies shall they arise. Awake and sing, ye that are buried in the dust of the earth: for thy dew is like the dew upon herbs, revivifying them, but the earth shall cast away the Rephaim.

20 Go, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, [soon], until the indignation be overpast.

21 For, behold, the LORD cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

27 In that day [of judgment] the LORD with His sore and great and strong sword shall punish leviathan, the fugitive serpent, even leviathan that tortuous; and He shall slay the crocodile of the Nile that is in the Nile.

2 In that day answer ye unto Her, A vineyard lovely and pleasant.

3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

4 Wrath is not now in Me: who would set the enemies of the vineyard against Me in battle? I would go through them, I would burn them together.

5 Or if such enemies wish to avert My wrath, then let them make peace with Me, as a refuge; and He shall make peace with Me.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the inhabited world with fruit.

7 Hath He smitten him, according to the stroke of those that smote him? or is he slain according to the slaughter of them that are slain by him?

8 By measure, when Thou didst send the stroke forth, Thou wilt curb the stroke: He stayeth His severe wind in the day of the violent east wind.

9 In this way therefore shall the iniquity of Jacob be atoned for; and all this is the fruit to take away his sin; when He maketh all the stones of all altars no better than chalkstones that are beaten to pieces, the Asherahs and images of ashtoreth shall no more stand up.

“addendum”: or “irrelevant”, or “an illegible gap”. It is necessary in order to give us the subject of the song, which is reserved till this verse. The symbol is to tell us that Israel is the vineyard (cp. v. 12). See the Structure on the previous page; and note that in (26:1-21) we have the Song of Judah, while in (27:2-6) the song concerning Israel. the world = the inhabited world. Heb. tebel.

27: 7-13. ACKNOWLEDGMENT.

7 Enemies.
8, 9. Israel.
10, 11. Enemies.
12, 13. Israel.

7 as, &c. = according to the stroke of those, &c. 8 In measure = By measure. Referring to the smiting of Israel, as being in limited measure. Heb. s’ah. Ap. 51. III. 3 (11), (5). when it shooteth forth = when Thou didst send it forth (i.e. the stroke of v. 7). Heb. rib. = plead, as in 1:17; 3:13; 51:22. Jer. 2:9, 29; 12:1; 50:34. Mic. 7:9. rough = harsh, or severe. wind. Heb. ruach. Ap. 9. east wind. A violent, hot, scorching wind; permicious to the fruit of a vineyard. 9 By this = In this way. iniquity. Heb. ‘avah. Ap. 44. iv.

purged = covered: i.e. atoned for. Heb. kaphar. See note on Ex. 29:33. this is all the fruit = all this is the fruit or result. sin. Heb. chata’i. Ap. 44. i.

the altar = [all] altars. as = no better than. in sunder = to pieces. the groves = the Asherahs. Ap. 42. images = images of Ashtoreth. See note on 17:8. not = no more.
For the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and devour the branches thereof.

11 When her harvest drieth up, the stones shall be destroyed: the women come, and set them on fire: for it is a people of no understanding: therefore He That made them will not have mercy on them, and He That formed them will shew them no favour.

12 And it shall come to pass in that day, that the LORD shall gather the sons of Israel from the flood of the river Euphrates unto the stream of Egypt, and ye shall be gathered one by one, O ye sons of Israel.

13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mountain at Jerusalem.

28 Ho! to the proud crown, of the drunkards of all the tribes of Israel, whose glorious beauty is a fading flower, which are on the head of the luxurious valleys of them that are overcome with wine!

2 Behold, Jehovah hath a mighty one, immensely strong, which as a tempest of hail a destroying storm, as a flood of mighty waters overflowing, shall cast Ephraim down to the earth with the hand.

3 The proud crown, the drunkards of Ephraim, shall be trodden under feet:

4 And the glorious beauty, which is on the head of the luxurious valley, shall become a fading flower, as the early fig becomes before the summer; which when he that looketh upon it seeth, while it is yet in his hand he swalloweth it.

5 In that day shall the LORD of hosts be for a crown of glory, and for a royal diadem of beauty, unto the residue of His people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that drive back the battle to the gate.

7 But Judah also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through wine, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in pronouncing judgment.

8 For all tables [used at sacrificial feasts] are full of vomit and filthiness, so that there is no place clean.

9 Whom say they shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk? and drawn from the breasts?

10 For say they precept hath been upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:
28. 11.  

ISAIAH.

11 Yea, verily with jabbering lips and foreign tongue will He speak [by the Assyrians] to this people.

12 He Jehovah Who said to them, by His prophets, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

13 But the word of the LORD became unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they may go, and fall backward, and be broken, and snared, and caught.

14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.

15 Because ye have said, We have cut a covenant with death, and with hell [Sheol] are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 Therefore thus saith the Lord GOD, Behold, I have laid in Zion for a foundation, a Stone [Immanuel], a tested Stone, a precious corner stone, a sure foundation: he that believeth shall be constant, steady, and not fleeing away.

17 I will make Judgment the line, and righteousness the plumb-line: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it.

19 From the time that it goeth forth it shall take you away: for morning by morning shall it pass over, by day and by night: and it shall be a terror only to understand the hearing of it.

20 For "the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.

21 For the LORD shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, strange His work is; and bring to pass His act, unwonted is His act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole land.

23 Give ye ear, and hear My voice; hearken, and hear My speech.

24 Doth the plowman continually keep ploughing to sow? doth he for ever open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the wheat in rows and the appointed barley and rie in their due order?

11 For = Yea, verily. Taking the words out of their own taunting lips, and turning them against themselves. Quoted in 1 Cor. 14. 21. stammering = jabbering. another = foreign. Referring to the Assyrian language they were (alas!) soon to hear (cp. 33. 19. Deut. 28. 49). He speak: = i.e. by the Assyrians. 12 To whom He said: = or, He (Jehovah) Who said to them: = i.e. by His prophets (7. 4; 8. 6; 30. 15). 13 was = became. Giving back to the scoffers their own words (from v. 10) in the form of a threatening. might = may. fall backward, &c. Note the Fig. Synonymia, by which the similar words are heaped together to impress on them the solemnity and certainty of the judgment. taken = caught. 15 made = cut, or solemnized. made a covenant. It is alleged that the use of the word "covenant" is confined to Jehovah by the "second Isaiah" (i.e. after ch. 40): but it is so used before that (see 24. 5; 33. 8). But why should not a covenant be made with, and by, other parties as it is here in 28. 15, 18? See Ap. 79. II. hell. Heb. Sheol. Ap. 35. 16 I lay = I have laid. So the Syr. and Sept. Laid, in the counsels of eternity: in Abraham's promise (Gen. 12); in David's covenant (2 Sam. 7). in Zion. In Zion; not Zion itself. a stone. This is a distinct reference to Gen. 49. 24. It is the Immanuel (of ch. 7), the promised Son (of ch. 9), the rod from Jesse's stem (of ch. 11). a tried stone = a test stone: = i.e. tested itself, and testing others. Cp. v. 17, and Zech. 3. 9. a sure foundation. Fig. Polyptoton (Ap. 6), for emphasis. Heb. a foundation founded: = i.e. a well-founded foundation, or a firm or sure foundation. not make haste = be constant, steady, not fleeing away. See note on Prov. 8. 30. Note the Fig. Metonymy (of Subject), by which the hastening, or flight is put for the confusion and shame which is the cause of it. Sept. reads "ashamed". In Rom. 9. 33; 10. 11. 1 Pet. 2. 6, the Fig. is translated, and means therefore exactly the same thing: = shall have no need for hurried flight (cp. 49. 23). 17 Judgment also will I lay to the line, &c. = I will make judgment the line, and righteousness the plumb-line. 19 take you = take you away. vexation = terror. report = hearing. Put by Fig. Metonymy (of Adjunct), for what is heard. 20 the bed. &c. = This allegory is to show that their false security as to the approach of Sennacherib would afford them no real rest, it would soon be disturbed. 21 Perazim...Gibeon. This could not be known or understood without reference to 2 Sam. 5. 20, and Josh. 10. 10; and this reference must have been in writing: too long before (700 years) to be a matter of mere memory. See Ap. 92. His strange work = strange His work [is]. Heb. zur = foreign. His strange act = unwonted [is] His act. Heb. nakar. 22 earth = land, or soil.
26 For One hath instructed him in the right course; his God doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Is corn crushed? Nay he will not for ever be threshing it, nor break it with the wheel of his cart, nor crush it with his horsemen.

29 This [same design in His treatment of His people] also cometh forth from the LORD of hosts, Which is wonderful in counsel, and lofty in wisdom.

29 Woe to °Ariel, to Ariel, °the city [Jerusalem] where David encamped! add ye °festival to °festival; °let the feasts go round.

2 Yet I will distress °Ariel, and there shall be heaviness and sorrow: and it shall be unto Me as a veritable hearth of God.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I willraise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the earth, and thy voice shall be low out of the dust, and thy voice shall be, as of one that hath °a familiar spirit, out of the ground, and thy speech shall mutter out of the dust.

5 Moreover the multitude of thy adversaries shall be like small dust, and the multitude of the tyrants shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be °visited [judged] of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It shall even be according as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and his soul is empty: or as when a faint, and his soul hath appetite: so shall the multitude of men be, that fight against mount Zion.

9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with °wine; they stagger, but not with strong drink.

10 For the LORD °hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath He covered.

11 And the vision altogether is become unto you as the words of a document that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

12 And the document is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, though have removed their heart far from Me, and their fear toward Me is a commandment of mortal men in which they have been schooled.
Therefore, behold, I will proceed to do a marvellous work among this People, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

And in that day shall the deaf hear the words of the scroll, and the eyes of the blind shall see out of obscurity, and out of darkness.

The oppressed also shall increase their joy in the LORD, and the oppressed among men shall rejoice in the Holy One of Israel.

For the tyrant is brought to nought, and the scorners is consumed, and all that watch for iniquity are cut off:

That who bring a man into condemnation by a word of false witness, and lay a snare for him that decideth in judgment in the gate, and turn aside the witness.

Therefore thus saith the LORD, Who redeemed Abraham, concerning the house of Jacob [the natural seed], Jacob shall not now be ashamed, neither shall his face now wax pale [from fear].

But when he seeth his young children, the work of Mine hands, in the midst of him, they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

They also that erred in spirit shall know discernment, and they that murmured shall accept instruction.

Woe to the stubborn and backsliding sons, saith the LORD, that carry out a purpose, but not of Me; and that pour out a 'drink offering, and make an alliance, but not of Me, that they may add sin to sin:

That are setting out to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to flee for refuge in the shadow of Egypt!

Therefore shall the strength of Pharaoh be your shame, and the refuge in the shadow of Egypt your confusion.

For Pharaoh's princes were at Zoan [the court of Pharaoh], and his ambassadors came to Hanes.

They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.
6 The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, relying upon the Egyptians a people that shall not profit them.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.

8 Now go, write it before them in a tablet, and inscribe it in a book, that it may be for the latter day for ever and ever:

9 That this is a rebellious People, lying sons, sons that will not hear the instructions contained in the law of Moses of the LORD:

10 Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and confide in oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And He shall break it as the breaking of the potters' vessel that is broken in pieces; He shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water out of the cistern.

15 For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in trust in God shall be your real power: and ye would not.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 One thousand of ye shall flee at the threat of one; at the threat of five shall ye all flee: till ye be left as a pole upon the top of a mountain, and as an flagstaff on an hill.

18 And therefore will the LORD wait, that He may show you favour, and therefore will He be exalted, that He may show you compassion: for the LORD is a God of judgment: O the happinesses of all they that look for Him.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee.

20 And Jehovah will give thee affliction as bread and adversity as water, and thy great Teacher, the Lord, shall not hide Himself any more, but thine eyes shall be clearly seeing thy great Teacher Jehovah:

### Notes

6 burden. Refers to the lading of the animals of the ambassadors who were going down to Egypt with rich gifts to secure an alliance, and thus reversing the steps of their national deliverance. It is not a fresh "burden", "the beginning of which has been lost".

the south = the Negheb, which must be passed through to get to Egypt. See notes on Gen. 13. 1, and Ps. 126. 4.

the viper, &c. Ref. to Pent. (Deut. 8. 15). Occurs in Isaiah only here, and in 59. 5. Ap. 92.

riches. Heb. hayyl = strength. Put by Fig. Metonymy (of Adjunct), for the riches or treasures carried by it.

to = [relying] upon: i.e. the Egyptians, as stated in preceding clause.

7 have I cried concerning this = have I called (or named) her.

Their strength, &c. Heb. Egypt—sitting still (and thus not giving the help that was being sought). Rahab = pride, or strength, is put by Fig. Metonymy (of Adjunct), for Egypt, the proud or strong one. Note the wrong but common use of this verse, through not heeding the context.

8 a table = a tablet.

note = inscribe. Ref. to Pent. (Ex. 17. 14; 24. 4. the time to come = the latter day.

9 children = sons. law: or, instruction contained in the law of Moses, See note on 1. 10.

10 trust = confide. Heb. batah (Ap. 69. i.). Not the same word as in vv. 2, 3. Same as in v. 15.

14 as the breaking of the potters' vessel. The reference is to the manufacture of homrah, by breaking up pottery to powder in order to make cement of it. Carried on in the valley of Hinom. See note on Jer. 19. 1., 2.

fire from the hearth = that which is kindled.

pit = cistern.


strength = real power. Heb. g'burah. Not the same word as in vv. 2, 3 : but the same as in 28. 6.

16 flee = horses . . . shall ye flee. Note the Fig. Paronomasia. Heb. nanus . . . sus . . . t'nusun, for emphasis.

swift = shall they . . . be swift. Fig. Paronomasia. Heb. kai . . . yikkallu, for emphasis; not a mere "play on words".

17 One thousand shall flee. Ref. to Pent. (Lev. 26. 8.). shall flee. The Fig. Ellipsis is correctly supplied from the next clause.

rebuke = threat. ye flee = ye [all] flee.

a beacon = a pole, or mast. ensign = flagstaff.

### References

30. 20. JEHOVAH THE GRACIOUS ONE.


27, 28. Judgment on nations.

29. Blessing for Israel. Spiritual.

30-33. Judgment on Assyria.

18 be gracious = show you favour, or grace.

have mercy upon you = show you compassion.


blessed = O the happinesses [of all, &c.]. The first of three in Isaiah (32:20; 56:2). wait = look for. though. Omit “though”, and read it as a direct promise: “Jehovah will give you affliction [as] bread and adversity [as] water.” Lord* = Jehovah (Ap. 4. 11). One of the 134 places where the Sopherim changed Jehovah of the primitive text for Adonai. Some codices, with three early printed editions, read “Jehovah” in the text. yet shall not thy teachers = and thy teachers shall not. corner. Heb. occurs only here. teachers. Perhaps pl. of Majesty = thy great Teacher (i.e. Jehovah). be removed into a corner = hide Himself. see = be clearly seeing.
21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstrous cloth; thou shalt say unto it, Get thee hence.

23 Then shall give the rain of thy land, that thou shalt sow the ground withal; and bread of the increase of the soil, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that plow the ground shall eat clean provender, which hath been winnowed with the shovel and the fan.

25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the bindeth up the breach of His people, and healeth the stroke of their wound.

27 Behold, the name of the LORD cometh from far, burning with anger, and the burden thereof is heavy: His lips are full of indignation, and His tongue as a devouring fire: And His blast, as an overflowing stream, shall reach to the midst of the peoples, causing them to err.

28 Ye shall have a song, as in the night; and an overflowing song, as in the night; And the shall cause the day of the Lord: A day of cloud and thick darkness, And the light of the moon shall be as the light of sun, And the light of the sun shall be sevenfold, as the light of seven days, In that day shall thy cattle feed in large pastures.
31. 3.  ISAIAH.

3 Now the Egyptians are men, and not the mighty God; and their horses flesh, and not spirit. When the LORD shall stretch out His hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his live prey, when a crowd of shepherds is called forth against him, he will not be afraid of their voice, nor abuse himself for the noise of them: so shall the LORD of hosts come down to fight over mount Zion, and over the hill thereof.

5 As birds hovering, covering and protecting their nest with their wings, so will the LORD of hosts shield Jerusalem; shielding also He will deliver it; and passing over He will preserve it.

6 Return ye unto Him from whom the sons of Israel have deeply revolted.

7 For in that day every man shall cast away his idols of silver, and his idols [nothings] of gold, which your own hands have made unto you for a sin.

8 Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall become tributaries.

9 And he shall retreat to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, Whose fire is in Zion, and His furnace in Jerusalem.

32 Behold, a king shall reign in the interest of righteousness, and princes shall rule in the interest of judgment.

2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as channels for irrigation in a garden, as the shadow of a great rock in a thirsty land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 And the heart of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5 And the fool shall be no more called noble, nor the miser said to be bountiful.

6 For the fool will speak wickedness, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The instruments also of the miser are evil: he counselleth wicked plans to destroy the wretched with lying words, even when he helps, weak in will and wealth speaketh against him.

8 But the noble [freehearted and freehanded] counselleth noble things; and by noble things shall he stand.

9 Rise up, ye women that are at ease; hear My voice, ye confident daughters; give ear unto My speech.

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10 Many days and years shall ye be troubled, ye confident women: for the vintage shall fail, the gathering shall not come.
11 Tremble, ye women that are at ease; be troubled, ye confident ones: strip you, and make you bare, and gird sackcloth upon your loins.
12 They shall lament for the teats [breasts], for the fields of desire, for the fruitful vine.
13 Upon the land of My people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:
14 Because the palaces shall be neglected; the multitude of the city shall be forsaken; the forts and towers shall be for dens *for a prolonged period of time, a joy of wild asses, a pasture of flocks;
15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.
16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.
17 And the tillage of righteousness shall be peace; and the effect of righteousness quietness and confidence for ever.
18 And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;
19 When it shall hail, coming down on the forest; and the city shall be low in a low place.
20 O the happinesses of you that sow beside all waters, that send forth thither the feet of the ox and the ass.

33:1-12. THE ASSYRIAN SPOILER.
1. The Spoiler.
3. The Spoiler.
7-9. The Spoiler.
9. Women at ease. Call to hear.
10-. Trouble.
-10. Reason.
11. Women at ease. Call to tremble.
12. Trouble.
16. Note the Fig. Enallage.
17. Same word as careless (v. 9), but not in irony.
18. Note the Fig. Paronomasia, for emphasis. Heb. ubahrd 'wedeth; Eng. hail hailing.
19. Ass. 1.37; 22.6, and here in the "former" portion; and in 53.12, the "latter" portion.
20. Same word as careless (v. 9), but not in irony.
4. The Spoiler.
7-9. The Spoiler.
1 Woe. The fifth of the six Woes. The Structure, above, will make this section quite clear, and show that the verses are not "out of place", or "disarranged".
2 The spoil. Put for a Synecdoche (of the Whole), Put forth by it. For the strength and defense put forth by it.
3 The spoil. Put for a Synecdoche (of the Whole), Put for a Synecdoche (of the Whole), Put forth by it. For the strength and defense put forth by it.
4 The spoil. Put for a Synecdoche (of the Whole), Put for a Synecdoche (of the Whole), Put forth by it. For the strength and defense put forth by it.
5 The spoil. Put for a Synecdoche (of the Whole), Put for a Synecdoche (of the Whole), Put forth by it. For the strength and defense put forth by it.
6 is that [is].
8 Lie waste = are desolate. See note on 1.7.
9 Wawfarer = man = he that walketh along the path. See note on "path", 2.3. man = mortal. Heb. 'enosh.
10 The LORD = may Jehovah say. See note on 1.11.
11 breath, as fire = breath as a fire. Heb. ruach.
12 And peoples shall be as the fuel for limekilns: as thorns cut up [fuel for limekilns] shall they be burned in the fire.
13 Hear, ye [the heathen] that are far off, what I have done [in the destruction of Sennacherib’s army]; and, ye that are near, acknowledge My might.
14 The sinners in Zion are trembling; fearfulness hath seized the hypocrites. *Who for* us shall dwell with the devouring fire? *who among us shall dwell with everlasting burnings?*
15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that *shaketh his hands from holding of bribes*, that stoppeth his ears from listening to murderers, and shutteth his eyes from seeing *evil;*
16 He shall dwell on high: his place of defence shall be the munitions *of castles* of rocks: bread shall be given him; his waters shall be sure.
17 Thine eyes shall see [the Lord] the king in His beauty: they shall behold the land that is very far stretching.
18 Thine heart shall meditate terror. Where is the counter *? where is the weigher* ? where is he that counted the towers ?
19 Thou shalt not see a *fierce people, a people of a deeper speech than thou canst perceive;* of a jabereng language, that thou canst not understand.
20 Gaze upon Zion,* the city of our festal-days:* thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.
21 But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall mighty ship pass thereby.
22 For the LORD is our Judge, the LORD is our Lawgiver, the LORD is our King; He will save us.
23 Thy tawklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.
24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

33. 12.

34. 5.

Come near, ye nations, to hear; and hearken, ye peoples: let the earth hear, and all that is therein; the [inhabited] world, and *all that is therein.*
2 For the indignation of the LORD is upon all nations, and His fury upon all their armies: He hath devoted them to destruction, He hath delivered them to the slaughter.
3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the *mountains shall be melted with their blood.*
4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.
5 For My sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people I have devoted, to judgment.

12 the people = peoples. burnings of lime : i. c. fuel for limekilns. thorns cut up. These are the common fuel used in limekilns in Palestine.
33: 13-24. JEHOVAH. THE KING IN HIS BEAUTY.
13 ye: i.e. the heathen. what I have done: i.e. in the destruction of Sennacherib’s army.
14 fearfulness = trembling. Heb. r’adah. Only here in Isaiah; and elsewhere, only in Job 4, 14. Pss. 2, 11; 48, 6. surprised = seized.
Who . . . ? who . . . ? Fig. Erotesis. The answer implied being the negative. among = for.
15 He, &c. This is not the answer to v. 14, but the subject of the Promise in v. 16, “He. . . shall dwell on high”. Hence it is emphatic. Ref. to Pent. (Deut. 10.17; 16.19; 27. 25). hearing of = listening to. blood = murderers. Fig. Metalipsis (of Subject), by which “blood” is first put for bloodshedding, and, secondly, bloodshedding put for those who shed it.
16 the king. See v. 22. far off = far stretching.
18 scribe. = the counter. receiver = the weigher.
he that counted, &c. Referring to Sennacherib’s besieging army.
19 fierce, &c. Ref. to Pent. (Deut. 28. 49, 50). stammering = jabbering.
tongue. Put by Fig. Metonymy (of Cause), for the language spoken by it.
20 Look = Gaze. the city. Fig. Polyonymia. solemnities = festal-days. Ref. to Pent., where the word frequently occurs (cp. Lev. 23. Num. 15, &c.).
21 gallant = mighty, or noble.
22 the lame take the prey. Referring to the spoil taken from the dead of the Assyrian host. See 2 Kings 19, 35.
24 forgiven their iniquity. Ref. to Pent. (Ex. 23.21; 32. 32. Num. 14. 19).

34: 1-17...GENTILE NATIONS.
9, 10. The Land.
11-. Wild creatures.
-11. The line of confusion.
13-. The land.
17. The line of confusion.
1-8...NATIONS AND ARMIES.
1 people = peoples.
world = the inhabited world. Heb. tebel. all things, &c. = and all that is therein.
2 the LORD. Heb. Jehovah. Ap. 44. II. utterly destroyed = devoted to destruction, or, placed under a Divine ban.
3 mountains shall be melted with their blood. Fig. Hyperbole. So vv. 4 and 5.
5 of My curse : i.e. I have devoted.
6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the rhinoceros shall come down with them, and the bullocks with the bulls; and their land shall be drunken with blood, and their dust made fat with fatness.

8 For it is the day of the LORD’s vengeance, and the year of recompences for the controversy for Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 But the cornormant and the bittern shall possess it; the owl also and the raven shall dwell in it: and He shall stretch out upon it the line of desolation, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

13 And thorns shall climb her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls.

14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr goat shall cry to his fellow; the screech owl for owls.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 Search ye out of the book of the LORD, and read: no one of these shall be missing, none shall want her mate: for My mouth it hath commanded, and His Spirit it hath gathered them.

17 And He hath cast the lot for them, and His hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

35 The land of Edom and the solitary place shall rejoice over the noisome creatures; but the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

3 Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.
36 Now 5 it came to pass 5 in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the fortified cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh [a political officer] from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the household, and Shebna the secretary, and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou hast confided ?

5 Thou sayest, (but they are but word of lip) I have counsel and strength for war: now on whom dost thou confideth, that thou rebellest against me?

6 Lo, thou confideth in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that confide in him.

7 But if ye say to me, We confide in 7 the LORD our God: 7 is it not He, Whose high places and Whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? 8

8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that maintain their posts, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you confide in the LORD, saying, The LORD will surely deliver us: and this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every man of his vine, and every man of his fig tree, and drink ye every man the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of all kinds of food and vineyards.

18 Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where then are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who are they among all the gods of these lands, that have delivered their land out of the hand of the king of Assyria?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

37 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus hath said Hezekiah, This day is a day of trouble, and of rebuke, and of reproach: for the sons are come to the birth, and there is not strength to bring forth.

4 It may be the LORD thy God will hear the words of the Rabshakeh, whom the king of Assyria his master hath sent to revile the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

6 And said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed Me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.
8 So *the Rabshakeh* returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish *having raised the siege*.

9 And he heard say *the rumour* concerning *Tirhakah* king of *Ethiopia*, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in Whom thou *confidest*, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to *all the earths* by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as Gozan, and Haran, and Rezeph, and the sons of Eden which were in Telassar?*

13 Where *is* the king of *Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?*

14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and *spread it before the LORD.*

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of Hosts, God of Israel, That *sittest enthroned* between the cherubims, Thou art *He, the true God*, even Thou alone, of all the kingdoms of the earth: Thou hast made heaven and earth.

17 Incline Thine ear, O LORD, and hear; open Thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the *nations and their people,*

19 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us [*I pray Thee*] from his hand, that all the kingdoms of the earth may know that Thou art the LORD, *even* Thou only.

21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas *thou hast prayed to Me against Sennacherib king of Assyria:*

22 This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots *have I scaled* to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the *canals of Egypt.*
26 Hast thou not heard long ago, how I have done it; and of ancient times, that I have purposed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps.

27 Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

28 But I know thy sitting down, and thy life in general, and thy rage against Me.

29 Because thy rage against Me, and thy arrogance, is come up into Mine ears, therefore will I put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this shall be a pledge unto thee, Ye shall eat this year such as greweth of itself, and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the jealousy of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there nor come before it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will shield this city to save it for Mine own sake, and for My servant David's sake.

36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they had arisen early in the morning, behold, they were all dead corpses.

37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and he reigned twenty-nine years (2 Kings 19:2); 14 + 15 = 29.

39.1 In those days: i.e. Hezekiah's fourteenth year: for fifteen years (603-588 B.C.) are added to his life (v. 5), and he reigned twenty-nine years (2 Kings 18:2); 14 + 15 = 29.

39.2 prayed. As in 37. 4 ("lift up") and vv. 14, 15. Contrast 39. 2, where, when the king of Babylon sent letters and he neglected prayer.

39.3 in truth. See note on 10. 20.

39.4 went sore = wept a great weeping. Fig. Polyptoton (Ap. 6), for emphasis. Cp. 2 Kings 20. 3.
And I will deliver thee and this city out of the hand of the king of Assyria: and I will shield this city.

And this shall be the sign unto thee from the LORD, that the LORD will do this thing that He hath spoken;

Behold, I will bring again the shadow of the steps, which is gone down in the sun degrees of Ahaz, ten steps backward. So the sun returned ten steps, by which steps it was gone down.

The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

I reckoned the transitory world: I reckoned all my years in the bitterness of my soul.

There shall go slowly all my years in the bitterness of my heart.

Like a twittering swallow, so did I chatten: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; be a surety for me.

What shall I say? He hath both spoken unto me, and Himself hath done it: I shall go slowly all my years in the bitterness of my soul.

O Lord, upon these Thy doings men revive, and the reviving of my spirit is altogether in them: so wilt Thou recover me, and make me to live.

Behold, for peace I had great bitterness: but Thou hast in love to my soul delivered it from the pit or corruption: for Thou hast cast all my sins behind Thy back.

For the grave cannot praise Thee, death cannot celebrate Thee: and they that go down into the pit cannot hope for Thy truth.

The living, the living, he shall praise Thee, as I do this day: the father to the sons shall make known Thy truth.

The LORD was gracious to save me: therefore we will sing my songs of the Degrees] to the stringed instruments all the days of our life in the house of the LORD.

6 I will deliver thee and this city. The city was thus still besieged. I will. Hezekiah trusted this promise. 

shield = shield. See note on 31. 5. 

a sign = the sign. Hezekiah had asked for this sign (see v. 22). This shows that v. 22 is not “displaced” as alleged. cp.note on 7.11. 

the shadow of the degrees. It is to these “degrees”, or steps of the sundial of Ahaz his father, that Hezekiah refers in the title for “The Songs of the Degrees”. See Ap. 67. 

degrees = steps. Note the emphasis placed on these by the fivefold repetition of the word. dial = degrees (making the fifth repetition of the word).
21 For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover.

22 Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

39 At that time [shortly after the two miracles] Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What have they seen in thine house? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.

4 Then said Isaiah, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, nothing in his house, nor in all his treasures, nor in all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

8 Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, Nevertheless there shall be peace and truth in my days.

40 Comfort ye, comfort ye My people, saith your God.

2 Speak affectionately, to the heart of Jerusalem, and proclaim unto her, that her forced, hard service is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand in full for all her sins.

This chapter commences a new Prophecy (see Ap. 82), and follows that in 34. 1-35. 10, after the historic episode of chs. 36—38. It will be seen that it forms an integral part of the prophet Isaiah's book, as this member forms a perfect Correspondence with (ch. 6), and cannot be wrenched from it without destroying the whole. Other evidences may be seen in Ap. 79 and 80. 

The voice of **him that proclaimeth** in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway [path] for our God.

> **3** Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

> **5** And the glory of the LORD shall be revealed, and all **peoples** shall see it together: for the mouth of the LORD hath spoken it.

**6** The voice [of God] said, **Proclaim**. And he said, **What shall I proclaim?** All **peoples** is grass, and all the **loveliness** thereof is as the flower of the field:

> **7** The grass withereth, the flower fadeth: because the Spirit of the LORD bloweth upon it: surely the people is grass.

> **8** The grass withereth: but the word of our God shall stand for ever.

**9** **O thou that tellest joyful tidings to Zion,** get thee up into the high mountain; **O thou that tellest joyful tidings to Jerusalem,** lift up thy voice with **power and strength to endure**; lift it up, be not afraid; say unto the cities of Judah, **Behold your God!**

**10** Behold, the Lord GOD will come with **mighty strength to hold fast**, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him.

**11** He shall feed His flock [as in the wilderness] like a shepherd: He shall take up the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.

**12** Who hath measured the waters in the hollow of his hand, and a measure, and weighed the mountains in scales, and the hills in a balance?

> **12** The Lord God:

**13** He shall feed His flock as in the wilderness like a shepherd: He shall take up the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.

**14** Who hath measured the waters in the hollow of his hand, and a measure, and weighed the mountains in scales, and the hills in a balance?

**40. 3.**

**ISAIAH.**

**40. 12.**

> **3** The voice, &c. Quoted in Matt. 3. 3. Mark 1. 3. Luke 3. 4-6. John 1. 23. 1 Pet. 1. 24. Cp. the voice from the temple in ch. 6, concerning the scattering, and this voice outside the land concerning the gathering. The voice was not Isaiah's, but heard by him in vision. John [the] Baptist claims it; but this People would not hear; and He Whom he heralded was crucified and His kingdom was rejected (John 1.11). The King and the kingdom are therefore alike in abeyance, and the prophecy yet awaits its further fulfillment. Cp. Heb. 2. 8. Rev. 3. 21, 22, &c.

**him that crieth** = him that proclaimeth. These words are ascribed to Isaiah by the Holy Spirit in Matt. 3. 3. &c. Ch. 42. 1-4 is so ascribed in Matt. 12. 17-21; ch. 53. 1 in John 12. 38. Rom. 10. 16; ch. 53. 4 in Matt. 8. 17; ch. 53. 7, 8 in Acts 8. 32, 33; and 61. 1 in Luke 4. 18, 19. Not to a "second Isaiah". Ap. 79. II

**highway.** See note on 7. 3.

**4** Every valley, &c. These physical marvels are supernatural, and can never be produced by the spiritual and holy living of individual Christians.

**5** flesh. Fig. Synecdoche (of Genus), put for all people.

**6** The voice = A voice. This is a second "voice": the voice of Jehovah.

**is grass.** Fig. Metaphor, by which the assertion is boldly made that one thing is another (i.e. represents it). It differs from the Fig. Simile in the next clause, which asserts that one thing only resembles another.

**goodness** = grace, or loveliness.

**is as.** Fig. Simile.


**9** O Zion, that bringest: or, O thou that tellest good tidings to Zion. Cp. 41. 27.

**that bringest.** This is feminine, personifying the "herald-band".

**good** = joyful.

**O Jerusalem.** See note on "O Zion", above.

**strength** = power, strength (to endure). Heb. koah. Same as in v. 31; not the same as in v. 10.

**10** The Lord God:


**40: 12—66: 24. EXHORTATIONS: PROMISSORY AND PROPHETIC.**

**40:12—31.** God’s Controversy with the Nations. Vanity of Idols.

**41:1—42:16.** Messiah’s Anointing and Mission.

**42:17—45:15.** Jehovah’s Controversy with Israel.

**45:16—47:15.** God’s Controversy with the Nations. Vanity of Idols.

**48:1—22.** Jehovah’s Controversy with Israel.


**40: 12-31...GOD’S CONTROVERSY WITH THE NATIONS. VANITY OF IDOLS.**

> **12** Challenge by Jehovah. Omnipotence.

> **13, 14.** Question as to knowledge.

> **15—17.** Nations insignificant.

> **18—20.** Challenge by Jehovah. Comparison.

> **21.** Question as to knowledge.

> **22—24.** Peoples of the earth insignificant.


> **28.** Question as to knowledge.

> **29—31.** His People. Weakness revived.

These chapters (40:12—66:24) form a group corresponding with chs. 1-5: and, like them, consist of exhortations and prophecies, while they are set in contrast with them, being promissory instead of reprehensory. Their subjects, as respectively repeated, will be seen in the Structure, above. They look beyond the Captivity. 12-14 Who….Who….With whom….? in vv. 12-14 are introductory: while the Fig. Erotesis emphasizes the importance of Him Who speaks. a measure =a [Shalish] measure. See Ap. 51.III. 3 (11).
13 Who hath directed the Spirit of the LORD, or who being His counsellor hath taught Him?
14 With whom took He counsel, and who made Him understand, and taught Him in the path of judgment, and taught Him knowledge, and shewed to Him the way of understanding?
15 Behold, the nations are as a drop hanging from a bucket, and are counted as the small dust of the balance: behold, He taketh up the maritime countries as a very little thing.
16 And Lebanon is not sufficient [for the wood-offering] to burn, nor the beasts thereof sufficient for a burnt offering.
17 All nations before Him are as nothing; and they are counted to Him less than nothing, and a desolation.
18 To whom then will ye liken GOD? or what likeness will ye compare unto Him?
19 The workman casteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to construct a carved image, that shall not be moved.
20 Have ye not known? Have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?
21 It is He that sitteth above the circuit of the earth [as far as one can see], and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a circuit, or vault: i.e. as far as one can see, above or around. See Job 22. 14.
22 That bringeth the princes to nothing; He maketh the judges of the earth as straw.
23 To whom then shall ye liken Me, or shall I be equal? saith the Holy One.
24 Yea, they shall not be planted; yea, they shall not be sown: yea, they shall not grow; yea, they shall not be planted; yea, they shall not be sown: yea, they shall not be rooted in the earth: and He shall also blow upon them, and they shall wither, and the whirlwind shall take them away as straw.
25 To whom then will ye liken Me, or shall I be equal? saith the Holy One.
26 Lift up your eyes on high, and behold Who hath created these things, That bringeth out their host by number: He calleth for them all by names by the greatness of His might, for that He is strong for activity in working power; not one is missing when called.
27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? But they that wait upon the LORD shall renew strength for defence.
28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? and so there is no searching of His understanding.
29 He giveth power to the faint; and to them that have no might He increaseth strength for defence.
30 Even the youths shall faint and be weary, and the young men shall utterly fall.
31 But they that wait upon the LORD shall change their strength to endure for the better; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.
32 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? But they that wait upon the LORD shall renew strength for defence.
33 Even the youths shall faint and be weary, and the young men shall utterly fall.
34 But they that wait upon the LORD shall change their strength to endure for the better; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.
35 Keep silence before Me, O coast-lands; and let the people change their strength to endure for the better: let them come near; then let them speak: let us come near together to judgment.

The Companion Bible (Condensed): ISAIAH: Page: 981
2 Who raised up Abraham, called him to His foot, gave the nations before him, and made him rule over *kings? He gave them as the dust to his sword, and as driven straw to his bow.

3 Abraham pursued them to Dan, and passed safely; even by the way [path] that he had not gone with his feet.

4 Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I AM.

5 The coast-lands saw it, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every man his neighbour; and every one said to his brother, Be of good courage.

7 So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the sodering: and he fastened it with nails, that it should not be moved.

8 But thou, Israel, art *My servant, Jacob whom I have *chosen, the seed of Abraham *My friend.

9 Thou whom I have taken from the ends of the earth, and called thee from the remote parts thereof, and said unto thee, Thou art My servant; *I have chosen thee, and not cast thee away.

10 *Fear thou not; for I am with thee: *be not dismayed; for I am thy God: I will *strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.

11 *Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and thine accusers shall perish.

12 Thou shalt seek them, and shalt not find them, even the men of thy contention: they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou *worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and *thy redeemer, the Holy One of Israel.

15 Behold, I will set thee for a new sharp *threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

17 When the wretched and needy seek water, and there is none, and their tongue are dried up for thirst, I the LORD will answer them, I the God of Israel will not forsake them.

18 I will *open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

The Companion Bible (Condensed): ISAIAH: Page: 982
21 Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob.

22 Let them bring them forth, and shew Us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare Us things for to come.

23 Shew the things that are to come hereafter, that We may know that ye are gods: yea, do good, or do evil, that We may be dismayed, and behold it together.

24 Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.

25 I have raised up one from the north [Cyrus], and he shall speed: from the rising of the sun he shall call upon Me: and he shall come upon princes as upon mortar, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words.

27 From the first I have said to Zion, *Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.

29 Behold, they are all vanity: their works are nothing: their molten images are vanity and desolation.

42 *Behold My Servant [Messiah], Whom I uphold; Mine elect, in Whom I Myself am well pleased; I have bestowed My Spirit upon Him: He shall bring forth judgment to the Gentiles.

2 He shall not make outcry, nor lift up, nor cause His voice to be heard in the street.

3 A bruised reed shall He not break, and the wick made of flax, that is burning dim shall He trim it and make it burn brightly: He shall bring forth judgment in accordance with truth.

4 He shall not go out as a lamp nor break down, till He have set judgment upon the earth: and the maritime countries [the Gentiles] shall wait for His law.

5 Thus saith God the LORD, He that created the heavens, They that stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit [permanently] in darkness out of the prison house.

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**Notes:**
- **TYPE. CYRUS.**
- **Antitype. Messiah.**
- **A light of the Gentiles.** Quoted in Luke 2:32. Cp. 49:6. **To open the blind eyes.** Renewing the prophecy of 35:5. **Prisoners.** See 49:9; 61:1. **Sit.** Put by Fig. Synecdoche (of Species), for being in a permanent condition.
8 I am the LORD: That is My name: and My glory will I not give to a strange god, neither My praise to graven images.
9 Behold, the former things [prophecies] are come to pass, and new things do I declare: before they spring forth I tell you of them.
10 Sing unto the LORD a new song, and His praise from the end of the earth, ye that go down to the sea, and all that is therein; the maritime countries, and the inhabitants thereof.
11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.
12 Let them give glory unto the LORD, and declare His praise in the islands.
13 The LORD shall go forth as a mighty man [giant], He shall incite jealousy like a man of war: He shall cry, yea, roar; He shall prevail against His enemies.
14 I have long time held My peace; I have been still, and refrained Myself: now will I cry like a travailing woman; I will destroy and devour at once.
15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers 4islands, and dry up the pools.
16 And I will bring the blind by a way that they knew not; I have led them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things have I done unto them, and have not forsake them.
17 They shall be turned back, they shall be greatly ashamed, that confide in graven images, that say to the molten images, Ye are our gods.
18 Hear, ye deaf; and look, ye blind, that ye may see.
19 Who is blind, but My servant [Israel]? or deaf, as My messenger that I sent? who is blind as he that is an intimate trusted friend, and blind as the LORD's servant?
20 Seeing many things, but thou observest not; opening the ears, but ye [Israel] heareth not.
21 The LORD is well pleased for His righteousness' sake; He will magnify the law, and make it honourable.
22 But this is [Israel] a People robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.
23 Who among you will give ear to this? who will hearken and hear for the time to come?
24 Who gave Jacob [natural Jacob and his natural seed] for a spoil, and Israel [spiritual Jacob and his Spiritual seed] to the robbers? did not the LORD, He against Whom we have sinned? for they would not walk in His ways, neither were they obedient unto His law.
25 Therefore He hath poured upon him the fury of His anger, and the strength [for prevailing] of battle [that prevailed against Israel]: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.
But now thus saith the LORD: That created thee, O Jacob [natural Jacob and his natural seed], and Thy former, O Israel [Spiritual Jacob and his Spiritual seed], Fear not (for I am with thee): for I have redeemed thee [from charge, by payment], I have called thee by thy name; thou art Mine.

2 Shouldst thou pass through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame pass over thee.

3 For I Jehovah am thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy atonement price, Ethiopia and Seba [all Egypt] for thee.

4 Ever since thou camestest precious in My sight, thou hast been honourable, and I have loved thee: therefore will I give a man for thee, and peoples for thy soul.

5 Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth;

7 Even every one that is called by My name: for I have created him for My glory, I have formed him; yea, I have made him.

8 Bring forth a blind People [Israel] that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the peoples be assembled: who among you can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.

10 Ye are My witnesses, saith the LORD, and My Servant [Israel] Whom I have chosen: that ye may know and believe Me, and understand that I am He Who is: before Me there was no God formed, neither shall there be after Me.

11 I, even I, am the LORD; and beside Me there is no saviour.

12 I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are My witnesses, saith the LORD, that I am God.

13 Yea, before the day was I am He; and there is none that can deliver out of My hand: I will work, and who shall avert it?

14 Thus saith the LORD, your Kinsman Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all of them in flight, and the Chaldeans, the ships which resound with loud outcries.

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15 I am the LORD, your Holy One, the Creator of Israel, your King.
16 Thus saith the LORD, Which maketh a way in the sea, and a path in the mighty waters;
17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down at once, they shall not rise: they are extinct, they are quenched as wick.
18 Remember ye not the former things, neither consider the things of old.
19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.
20 The beast of the field shall honour Me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen.
21 This People have I formed for Myself; they shall shew forth My praise.
22 But thou hast not called upon Me in worship, O Jacob; but thou hast been weary of Me, O Israel.
23 Thou hast not brought Me the small cattle of thy burnt offerings; neither hast thou honoured Me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.
24 Thou hast bought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices: but thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities.
25 I, even I, am He That blotteth out thy rebellions for Mine own sake, and will not remember thy sins.
26 Put Me in remembrance: let us plead together: recount thy work and sins, that thou mayest be justified.
27 Thy first father [Jacob] hath sinned, and thy teachers have rebelled against Me.
28 Therefore I have profaned the priests of the sanctuary, and have given Jacob to the curse, and Israel [the whole nation] to reproaches.

44 Yet now hear, O Jacob My servant; and Israel, whom I have chosen:
2 Thus saith the LORD that made thee, and fashioned thee from the womb, Which will help thee; Fear not, O Jacob, My servant; and thou, Jesurun [pet name for Israel], whom I have chosen.
3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring:
4 And they shall spring up as among the grass, as willows by the water courses.
5 One shall say, I am the LORD's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.
6 Thus saith the LORD *the* King of Israel, and his Kinsman Redeemer the LORD of hosts; I am the first, and I am the last; and beside Me there is no God.
9 They that fashion a graven image are all of them emptiness; and the fashioners' desirable things shall not profit; and they are their own witnesses; the makers and worshippers see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image that is profitable for nothing?

11 Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.

12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; he maketh it of the wood of the forest: he planteth an ash, and the rain doth nourish it.

14 Then shall it be for a man to burn: for he will take of the wood thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto.

15 He burneth part thereof in the fire: and with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire.

16 And the residue thereof he maketh into a god, even his graven image: he falleth down unto it, and worshippeth it, and prayed unto it, and saith, Deliver me; for thou art my god.

17 They have not taken note nor understood: for he hath smeared their eyes, that they cannot see; and their hearts, that they cannot understand.

18 And none reflecteth; none bringeth back to his heart, neither is there knowledge nor discernment to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to a log of wood?

19 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

20 Remember these, O Jacob and Israel; for thou art My servant: I have formed thee; thou art My servant: And Israel, [because of being the everlasting Nation] thou shalt not be forgotten of Me.
22. "I have blotted out, as a thick cloud, thy rebellions, and as a cloud, thy sins: return unto Me; for I have redeemed thee.

23. Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified Himself in Israel.

24. Thus saith the LORD, thy Kinsman-Redeemer, and He That fashioned thee from the womb, I am the LORD that maketh all things; That stretcheth forth the heavens alone; That spreadeth abroad the earth by Myself;

25. That frustrateth the signs of the liars [the false prophets of the heathen], and maketh diviners [astrologers] mad; That turneth accounted wise men backward, and maketh their knowledge foolish;

26. That confirmeth the word of His prophet Isaiah, and performeth the counsel of His messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be rebuilt, and I will raise up the decayed places thereof:

27. That saith to the Euphrates, on which Babylon was built, Be dry, and I will dry up thy rivers:

28. That saith of Cyrus, He is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

45. Thus saith the LORD to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will weaken kings, to open before him the two leaved gates [of Babylon]; and the gates shall not be shut;

2 I will go before thee, and make the crooked places level: I will shiver the gates of brass, and smash the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, Which call thee by thy name, am the God of Israel.

4 For Jacob My servant's sake, and Israel Mine elect, I have even called thee by thy name: I have surnamed thee, when thou didst not know Me.

5 I am the LORD, and there is none else, there is no God beside Me: I girded thee, when thou didst not know Me:

6 That they may know from the rising of the sun, and from the west, that there is none beside Me. I am the LORD, and there is none else.

7 I form the light, and create darkness: I make peace, and bring about calamity and affliction: I the LORD do all these things.
8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the "earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.
9 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherders of the clay. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?
10 Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?
11 Thus saith the LORD, "the Holy One of Israel, and his Former, Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me.
12 I have made the earth, and created man upon it: I even My hands, have stretched out the heavens, and all their host have I commanded.
13 I have raised him up in righteousness, and I will direct all his ways: he shall build My city, and he shall let go My captives, not for price nor reward, saith the LORD of hosts.
14 Thus saith the LORD, The "labour of Egypt, and of the Sabeans, men of stature, for price nor reward, saith the LORD of hosts.
15 Verily thou art a God That hidest Thyself, O God of Israel, the Saviour.
16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols [images].
17 But Israel shall be saved in the LORD with an everlasting salvation. ye shall not be ashamed nor confounded [to] the ages of futurity [the future].
18 For thus saith the LORD The Creator of the heavens; God Himself The Former of the earth and The Maker of it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the LORD; and there is none else.
19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye Me "in vain: I the LORD speak righteousness, I declare things that are right.

8 let the earth open, &c. When the earth opened before it brought forth destruction (Num. 16:32; 26:10 and Ps. 106:17).
9 earth = ground: i.e. here, clay.
10 the Holy One of Israel. See note on 1:4.
11 Maker = Former, or Fashioner.
12 labour. Ref. to Pent. (Gen. 1:1). Ap. 92
13 raiseth him up. i.e. raised Cyrus up.
14 labour. Put by Fig. Metonymy (of Cause), for that which is produced by it.
15 none other = images. Heb. zirim. Occurs in this sense only here.
16 everlasting salvation. See note on "ancient" people (44:7). world without end = the ages of futurity.
17 That created = the Creator of. Note how these expressions are heaped together to impress us with the fact that the One Who created all ought to be able to tell
Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

Tell ye, and bring the image and god near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside Me; a just God and a Saviour; there is none beside Me.

Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear.

Surely, shall one say, in the LORD have I righteousness and strength: even to Him shall one come; and all that are incensed against Him shall be ashamed.

In the LORD shall all the seed of Israel be justified, and shall glory.

Zeus boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: the thing ye carried about in procession have become a burden; they are even now loaded on beasts for exile.

They bow, they bow down together; they could not deliver the burden, but their souls are gone into captivity.

Hearken unto Me, O house of Jacob [natural seed], and all the remnant of the house of Israel, who are borne by Me from the belly, who are carried from the womb:

And even to your old age I am He; and even to hoar [gray] hairs will I carry you: I have made, and I will bear; ... I will carry, and will deliver you.

To whom will ye liken Me, and make Me equal, and compare Me, that We may be like?

They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

They bear him upon the shoulder, they carry him, and set him in his place; and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.

Remember this, and shew yourselves men: and bring it again to mind, O ye rebels.

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me,

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure:

Calling a ravenous bird from the east, the man of My counsel [Cyrus, a type of Messiah] from a far country: yea, I have spoken
47 Come down, and sit in the dust, O virgin daughter of Babylon, sit on the earth: throneless, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind the corn for meal [the work of slaves]: remove thy veil, lift up thy skirt, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not accept or regard any man.

4 As for our Redeemer, the LORD of hosts is His name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The mistress of the kingdoms.

6 I was wroth with My people, I have polluted Mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the elder hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be a mistress of the kingdoms for ever: so that thou didst not lay these things to thy heart, neither didst remember thy latter end.

8 Therefore hear now this, thou that art given to pleasures, that dwellest at ease, say, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of sons:

9 But these two things shall come to thee in a moment in one day, the loss of sons, and widowhood: they shall come upon thee in their full measure for the multitude of thy sorceries, and for the great abundance of thine enchantments.

10 For thou hast confided in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me.

11 Therefore shall calamity come upon thee; thou shalt not know from whence it riseth: and ruin shall fall upon thee; thou shalt not be able to charm it away: and desolation shall come upon thee suddenly, which thou shalt not know.

12 Persist in thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest strike terror.

13 Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, they who make known the future by observing new moons, stand up, and save thee from these things that shall come upon thee.

14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver their souls from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: stagger onward every one to his quarter; none shall save thee.

48 Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness.
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2 For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts is His name.
3 I have declared the former things from the beginning; and they went forth out of My mouth, and I shewed them; I did them suddenly, and they came to pass.
4 Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass;
5 I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.
6 Thou hast heard, look close into all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them.
7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.
8 Yea, thou hearest not; yea, thou knewest not; yea, from that time I have declared it: and I have even from the beginning shewed it thee: Mine idol hath not spoken in secret.
9 For My name's sake will I defer mine anger, and for My praise will I refrain for thee, that I cut thee not off.
10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of oppression.
11 For Mine own sake, even for Mine own sake, will I do it: for how should My name be polluted? and I will not give My glory unto another.
12 Hearken unto Me, O Jacob and Israel [the natural and spiritual seed], My called; I am He; I am the first, I also am the last.
13 Mine hand also hath laid the foundation of the earth, and My right hand hath stretched out the heavens: when I call unto them, they stand up together [to listen to My words].
14 All ye, assemble yourselves, and hear; which among you hath declared these things? The LORD hath loved him [Cyrus]: He will do His pleasure on Babylon, and His arm [of judgment] shall be on the Chaldeans.
15 I, even I, have spoken; yea, I have called him [Cyrus]: I have brought him, and he shall make his way prosperous.
16 Come ye near unto Me, hear ye this; I have not spoken in secret from the beginning: from the time that it was, there am I: and now the Lord GOD, hath sent both me Isaiah, and His Spirit.
17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God Which teacheth thee to profit, Which leadeth thee by the way that thou shouldest go.
18 O that thou hadst hearkened to My commandments! then had thy well-being and prosperity been as the river, and thy righteousness as the waves of the sea:

48: 1-22...GOD'S CONTROVERSY WITH ISRAEL.
1, 2. Israel. Call to hear.
6-. Israel. Unheedful.
8. Israel. Treachery.
12-. Israel. Call to hear.
12-. 13. Jehovah. The only God.
14-. Israel. Call to assemble and hear.
16-. Israel. Call to hear.
16-. 17. Jehovah. The only God.
18, 19. Israel. Apostle.
22. Israel. Sentence.

3 the former things, &c. Such as the birth of Isaac, the Exodus, &c. thy neck, &c. Ref. to Pent. (Ex. 32: 9).
6 see = look close into. transgressor = rebel.
9 My name's. See note on Ps. 20. 1.
10 affliction = humiliation, or oppression.
11 For Mine own sake. Note the Fig. Epizeuxis, for great emphasis.
I will not give, &c. Ref. to Pent. (Ex. 20. 5).
12 Jacob and Israel: i.e. the natural and spiritual seed.
Some codices, with two early printed editions, read "Jacob my servant". the first. . . the last. Cp. 41. 4; 44. 6.
13 spanned = stretched out.
stand up. To listen to my words.
14 them. Some codices, with two early printed editions, and Syr., read "you". him: i.e. Cyrus: 45. 1; 46. 10, 11.
arm. Put by Fig. Metonymy (of Cause), for the judgment inflicted by it. Note also the Fig. Anthropopathia.
15 I . . . I. Note the Fig. Epizeuxis.
and His Spirit, hath sent Me: or, hath sent both Me and His Spirit: i.e. the prophet, and His Spirit the inspirer of the message sent by Isaiah (cp. Acts 28. 25), "well spake the Holy Ghost by Isaiah". Note also the Fig. Anthropropathia.
17 the Holy One of Israel. See note on 1. 4.
18 O that thou hadst, &c. Ref. to Pent. (Deut. 5.29), Cp. Ps. 81. 13. Note Fig. Ap. 6 and 92.
peace = well-being, or prosperity. a = the.
19 as the sand. Ref. to Pent. (Gen. 22. 17; 32. 12).

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before Me.
Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed His servant Jacob.

And they thirsted not when He led them through the deserts: He caused the waters to flow out of the Rock for them: He clave the Rock also, and the waters gushed out.

There is no well-being or prosperity, saith the LORD, unto the lawless ones in Israel.

Listen, O maritime countries, unto Me; and hearken, ye peoples, from far; The LORD hath called Me [the Messiah] from the womb; from the bowels of My mother hath He made mention of My name.

And He hath made My mouth like a sharp sword; in the shadow of His hand hath He hid Me, and made Me a pointed arrow; in His quiver hath He hid Me [thirty years at Nazareth];

And said unto Me, Thou art My servant, O Prince of God, in Whom I will be glorified.

Then I said to Myself, I have laboured in vain, I have spent My strength to endure desolation, and in vain: yet surely My vindication is with the LORD, and My recompense with My God.

And now, thus saith the LORD that formed Me from the womb to be His Servant, to bring Jacob again to Him, and that Israel unto Him might be gathered, yet shall I be glorious in the eyes of the LORD, and My God shall be My strength [for victory].

And He said, It is a small thing that Thou shouldest be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the nations , that Thou mayest be My Saviour Who wrought salvation unto the end of the earth.

Thus saith the LORD, the Kinsman Redeemer of Israel, and His Holy One, to Him Whom Israel's soul despiseth, to Him Whom the heathen nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD That is faithful, and the Holy One of Israel, and He shall choose Thee.

Thus saith the LORD, In a time of acceptance have I answered Thee, and in a day of salvation have I helped Thee: and I will preserve Thee, and give Thee for the covenant of a People, to raise up the land, to cause to inherit the desolate heritages;
9 That Thou [the Messiah] mayest say to the prisoners,  "Go forth; and to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.
10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He That hath mercy on them shall lead them, even by the springs of water shall He cause them to rest.
11 And I will make all My mountains a way, and My highways paths shall be exalted.
12 Behold, these shall come from far: and,  'lo, these from the north and from the west; and these from the land of Sinim.
13 Shout in triumph, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted His people, and will have mercy upon His afflicted.
14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.
15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee.
16 Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me.
17 Thy sons shall make haste; thy destroyers and they that made thee waste shall go forth of thee.
18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.
19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.
20 The sons of whom thou wast bereaved, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.
21 And shalt thou say in thine heart, 'Who hath begotten me these, seeing I have lost my son, and am desolate, a captive, and removing to and fro? and who hath brought up these? 'Behold, I was left alone; and these, where were they ?
22 Thus saith the Lord GOD, Behold, I will call to the nations, and set up My standard to the peoples: and they shall bring thy sons in their arms [bosom], and thy daughters shall be carried upon their shoulders.
23 And kings shall be thy nursing fathers, and their princesses thy nursing mothers: they shall bow down to thee with their face toward the earth, and 'lick up the dust of thy feet; and 'thou shalt know that I am the LORD: for they shall not be ashamed that 'wait for Me.
24 Shall the prey be taken from a mighty one, or the lawful captive delivered?

25 But thus saith the LORD, Even the captives of a mighty one shall be taken away, and the prey of the tyrant shall be delivered: for I will contend with him that contendeth with thee, and I will save thy sons.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with new wine: and all flesh shall know that I the LORD am saving thee and thy Kinsman Redeemer, the mighty One of Jacob.

50 For thus saith the LORD, Where is this bill of your mother's divorcement, wherewith I have put away? or which of My creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, was there no man? when I called, was there none to answer? Is My hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at My rebuke I dry up the sea, I make the great river Jordan a wilderness: their fish stinketh, because there is no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 Adonai Jehovah hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He continually wakeneth morning by morning, He continually wakeneth Mine ear to hearken as do the taught.

5 The Lord GOD hath opened Mine ear, and I was not perverse, neither turned away back.

6 I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting.

7 For the Lord GOD will help Me; therefore shall I not be confounded: therefore have I set My face like a flint, and I know that I shall not be ashamed.

8 He is near That justifieth Me; who will contend with Me? let us stand together: who can convict Me? let him come near to Me.

9 Behold, the Lord GOD will help Me; who is he that shall prove Me lawless? lo, they all shall wax old as a garment; the moth shall eat them up.

10 Who is among you that feareth the LORD, that obeyeth the voice of His Servant, that walketh in darkness, and hath no light? let him confide in the name of the LORD, and stay upon his God.
Behold, all ye that are incendiaries, that gird yourselves about with fiery darts: walk in the light of your own fire, and in the fiery darts that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow.

Hearken to Me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye were hewn, and to the hollow of the quarry whence ye were digged.

Look well unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

For the LORD shall comfort Zion: He will comfort all her desolate places; and He will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of music.

Hearken unto Me, My People; and give ear unto Me, O My nation: for a law [the law of Moses] shall proceed from Me, and I will establish My judgment for a light of the peoples.

My righteousness is near; My salvation is gone forth, and Mine arms shall judge the peoples; the maritime-countries shall wait upon Me, and on Mine arm shall they hope.

Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens will have vanished away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die: but My salvation shall be for ever, and My righteousness shall not be abolished.

Hearken unto Me, ye that take note of righteousness, the People in whose heart is My law; fear ye not the reproach of mortal men, neither be ye afraid of their revilings.

For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My righteousness shall be for ever, and My salvation from generation to generation.

Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Egypt, and wounded the crocodile?

Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the redeemed by blood to pass over?

Therefore the redeemed [by power] of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and sighing shall flee away.

I, even I, am He That comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;

And forgettest the LORD thy Maker, That hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, who was ready to destroy? and where is the fury of the oppressor?
14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.
15 But I am the LORD thy God, That divided the sea, whose waves roared: The LORD of hosts is His name.
16 And I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, in order that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people.

52 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.
2 Shake thyself from the dust; arise, O Jerusalem, which hast drunk at the hand of the LORD the cup of His fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.
3 The two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?
4 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the re Rebuke.
5 Behold. Fig. Asterismos. no more drink it again. All this refers therefore to the final restoration of Israel.
7 Awake. Same form as in 51. 9; not the same as in 51. 17. Fig. Epizeuxis. Ap. 6.
8 the holy city. Heb. "the city of the Sanctuary". See note on Ex. 3. 5.
9 sit: i.e. sit as queen. Cp. Rev. 18. 7, for usage.
11 My People went down aforetime. Ref. to Pent. (Gen. 46. 6). See Ap. 92 the Assyrian. This was "another king" (Acts 7. 18), the first of a new dynasty, the "new king" of Ex. 1. 8, who (of course) "knew not Joseph". See notes on the above passages.
12 oppressed them. This refers to Ex. 1, and has nothing to do with the later Assyrian carrying away.
13 without cause = for nothing, groundlessly. This is a Divine comment. See John 15. 25. Heb. 'ephes. See note on 5. 8.
14 what have I here ... ? = what do I here? What He did in the circumstances of v. 4 we know. What He will do in these new circumstances we are about to be told.
15 is = hath been. My name, &c. Quoted in Rom. 2. 24.
16 How beautiful, &c. Quoted in Rom. 10. 15. the geel. Put by Fig. Synecdoche (of Part), for the whole person of the messenger, that we may not think of him, but of his coming as sent by Jehovah (cp. Nah. 1. 15). Fulfilled partially in John and Christ, both of whom were rejected and slain. There will be other messengers of the future coming, even Elijah and others (Mal. 4. 5).
17 God. Heb. Elohim. Ap. 4. I sing = shout. see eye to eye = see face to face, and will be face to face with the coming heralds of the King, yea, with the King Himself. This oft misapplied expression ha? nothing whatever to do with agreement in opinion.
18 Thy watchmen shall lift up the voice; with the voice together shall they shout: for they shall see face to face, when the LORD shall bring again Zion.
52. 9  Break forth into joy, *shout* together, ye waste places of Jerusalem: for the LORD hath *comforted* His People, *He* hath *redeemed* Jerusalem.

10  The LORD hath made bare His *holy* *arm in the view* of all the nations; and all the ends of the earth shall see the salvation of our God.

11  *Depart ye, depart ye, go ye out from thence, touch no unclean thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

12  For *ye* shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your *rear-guard*.

13  Behold, My Servant [the Messiah] shall *prosper*, *He* shall be *exalted and extolled, and be very high."

14  **According as** many were *astonied at Thee;* (His visage was *so marred more than any man, and His form more than the sons of men); 15  So shall *He cause to spring up for joy* many nations; the kings shall *be dumb with the astonishment* at Him: for *they to whom it had been told shall see,* and they which *had not heard shall consider."

53  *Who put faith in* our *report,* and to whom is the *arm of the LORD* *revealed?*

2  For *He shall grow up before Jehovah as a sapling, and as a root-sprout out of a *dry ground* [David]: *He hath no form nor comeliness;* and when *we shall see Him,* there *is no beauty that we should desire Him."

3  He is *despised and rejected of the chief men;* a *man of sorrows,* and acquainted with grief: and *we hid as it were our faces from Him;* He was despised, and we esteemed Him not.

4  Surely *He [and no one else] hath borne the punishment for our* griefs, and *carried the punishment for our* sorrows [the judgment brought about by sin]: yet we did esteem Him stricken, smitten *by God,* and *humbled.


10  holy. See note on Ex. 3. 5.

arm. Put by Fig. *Metonymy* (of Cause), for the wonders wrought by it. Also Fig. *Anthropopathisia. Ap. 6.

eyes, &c. = sight, or view. Cp. 40. 5; 49. 26.

11  Depart ye. Note the Fig. *Epizeuxis.* Cp. Rev. 18. 4.

quoted (in application for us to-day) in 2 Cor. 6. 14-18.

12  ye shall not go out with haste. Ref. to Pent., where it was otherwise (only here, Ex. 12. 33, 39, and Deut. 16. 3). *the God of Israel.* See note on 29. 23.


52: 13—53: 12. MESSIAH'S PROPITIATORY WORK.  As coming to fulfill the Law which was in His heart (Ps. 40:6-8.)

52:13-15. GENESIS. The Divine counsels concerning Messiah, summarizing ch. 53 as a whole. The counsel, "Let Us make" (Gen. 1:26), answering to the counsel here, Let Us redeem.

53:1-3. EXODUS. Messiah taking His place with the nation.

53:4-6. LEVITICUS. Messiah's relation to Jehovah. His personal work of atonement, the basis of the whole. Jehovah's dealings with Him in the Sanctuary.

53:7-10-. NUMBERS. Messiah's relation to the earth: finding a grave in it.

53:10-12. DEUTERONOMY. The outcome, fulfilling the Divine counsels according to the Word.

The first member (GENESIS), is shown to be a summary or epitome of the whole by the following arrangement:—


52:15. His reward.


53:4-10-. His sufferings.

53:10-12. His reward.

13  My Servant. The Messiah. See note on 37: 35.
5. ISAIAS.

5. But He was pierced for our transgressions, He was bruised for our iniquities: the chastisement which procured our peace was upon Him; and with His stripes we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all.

7. He was hard pressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.

8. He was taken by constraint and by sentence He was taken away: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My People was He stricken.

9. And His grave was appointed with the criminals, and with a rich man when He was dead; because He had done no violence, neither was any deceit in His mouth.

10. Yet Jehovah purposed to bruise Him; He hath put Him to grief: when Thou shalt make Himself the tresspass offering for sin, He shall see His seed, He shall prolong His days, and the purpose of the LORD shall prosper in His hand.

11. He shall see of the travail of Himself, and shall be satisfied by His knowledge, My righteous Servant shall justify many, for He shall bear their iniquities.

12. Therefore will I assign Him a portion among the great, and He shall divide the spoil with the strong; because He hath poured out Himself unto death: and He was numbered with the transgressors; and He bare the sin of many, and interposed for the transgressors.

54. Shout in triumph, O barren [Sarah], thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travel with child: for more are the sons of the desolate than the sons of the husbanded one, saith the LORD.

In Ps. 40 it is the aspect of the whole burnt offering. He shall see His seed: “see” “see” in 52:15: i.e. the result, issue, and reward of His sufferings. Cp. Ps. 22:30; 24:6; 25:13. The Chaldee Targum reads, “they (His seed) shall see the kingdom of their Messiah”. pleasure = purpose. 11 satisfied. Not disappointed. We have not an impotent Father, or an disappointed Christ, or a defeated Holy Spirit, as is so commonly preached; but an omnipotent Father, an all-victorious Christ, and an almighty Holy Spirit, able to break the hardest heart and subdue the stoutest will. 


54:1. Exhortation. “Singe.”

54:2. Exhortation. “Come.”


2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy tent-pegs;
3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the nations, and make the desolate cities to be inhabited.
4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.
5 For thy Maker [the triune God] is thine husband; the LORD of hosts is His name; and thy Kinsman Redeemer the Holy One of Israel; The God of the whole earth shall He be called.
6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.
7 For a small moment have I forsaken thee; but with great mercies will I gather thee out.
8 In an overflow of wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Kinsman Redeemer.
9 For this is as the days of Noah unto Me: for as when I swear that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee [forever], nor rebuke thee [forever].
10 For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the LORD That hath mercy on thee.
11 O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.
12 And I will make thy battlements of agates, and thy gates of carbuncles, and all thy boundaries of pleasant stones.
13 And all thy sons shall be taught by the LORD; and great shall be the peace of thy sons.
14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.
15 Behold, they [the enemies of Israel] shall surely gather together, but not by Me: whosoever shall gather together against thee shall be overthrown for thy sake.
16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.
17 No weapon [or instrument] that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of Me, saith the LORD.

55 Ḥo, every one that thirsteth, come ye to the waters [of life], and he that hath no money; come ye, buy, and eat; yea, come, buy wine [of gladness] and milk [of nourishment] without money and without price.
2 Wherefore [natural man] do ye spend money for that which is not bread? and your labour for that which satisfieth not? continue to hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the everlasting covenant made with David.

4 Behold, I have given Messiah for a Witness to the peoples, a Leader and Commander to the peoples.

5 Behold, thou [Israel] shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for He hath glorified thee.

6 Seek ye the LORD while He letteth Himself be found, call ye upon Him while He is near:

7 Let the lawless man forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon.

8 For My thoughts are not your thoughts, neither are your ways My ways, saith the LORD.

9 For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

10 For according as the rain cometh down, and the snow from the heavens, and returneth not thither, watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, until it shall assuredly accomplish that which I please, and it shall assuredly prosper in the thing whereto I sent it.

12 For ye shall go forth [from the lands of your wandering] with joy, and be led forth with prosperity: the mountains and the hills shall break forth before you into singing, and all the trees of the open country shall clap their hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

56. Thus saith the LORD, Keep ye judgment, and do righteousness: for My Salvation is near to come, and My righteousness to be revealed.

2 Blessed is the mortal man that doeth this, and the son of Adam that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 Neither let the son of the foreigner, that hath joined himself to the LORD, think, saying, The LORD hath utterly separated me from His People: neither let the eunuch say, Behold, I am a dry tree.

4 For thus saith the LORD unto the eunuchs that keep My sabbaths, and choose the things that please Me, and take hold of My covenant;

5 Even unto them will I give in Mine house and within My walls a trophy and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.
6 Also the sons of the foreigner, that join themselves to the LORD, to serve Him, and to love the name of the LORD, to be His servants, every one that keepeth the sabbath from polluting it, and taketh hold of My covenant;

7 Even them will I bring into My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices for acceptance upon Mine altar; for Mine house shall be called an house of prayer for all peoples.

8 The Lord GOD Which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.

9 All ye beasts of the open country, come to devour, yea, all ye beasts in the forest.

10 His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; doing and dreaming, lying down, loving to slumber.

11 Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant.

57 The righteous perisheth, and no man layeth it to heart: and kind men are taken away, none considering that the righteous is taken away from the presence of the calamity.

2 The righteous man shall enter into peace: the men of grace shall rest upon their couches, each one walking in his straight path.

3 But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not offspiring of inborn transgression, a false seed.

5 Enflaming yourselves with the Asherahs under every green tree, slaying the offspiring in the valleys under the cliffs of the rocks?

6 Among the open places of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy symbols: for thou hast discovered thyself to another than Me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their couch a hand thou hast seen: as beckoning.

9 And thou wentest to the idol with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.

10 Thou art weared in the greatness of thy way; yet saidst thou not, There is no hope: by the length of thy journeys a hand to mouth life; therefore thou wast not grieved.
57. 11.  

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered Me, nor laid it to thy heart? have not I held My peace even of old, and thou fearest Me not?
12 I will declare thy righteousness, and thy works; and thy works, they will not profit thee.
13 When thou criest [in distress], let thy companies deliver thee; but the wind shall carry them all away; vain men shall take them: but he that fleeth for refuge to Me shall possess the land, and shall inherit My holy mountain;
14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of My People.
15 For thus saith the high and lifted up One inhabiting eternity, Whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.
16 For I will not contend for ever, neither will I be always wroth: for the Spirit should fail before Me, and the breathing things which I have made.
17 For the iniquity of his covetousness was I wroth, and smote him: I hid Me, and was wroth, and he went onewardly in the way of his heart.
18 I have seen his ways, and will heal him: I will gently lead him also, and restore comforts unto him and to his mourners.
19 I create the fruit of the lips; Great peace and prosperity to him that is far off, and to him that is near, saith the LORD; and I will heal him.
20 But the lawless are like the sea when tossed, for it cannot rest, whose waters cast up more and more and dirt.
21 There is no peace, saith My God, to the lawless.

58  

58. 1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew My People their rebellion, and the house of Jacob their sins.
2 Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of righteousness; they take delight in approaching to God.
3 Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.
4 Behold, ye fast for strife and debate, and to smite with the fist of lawlessness: and ye shall not fast as ye do this day, if ye would make your voice to be heard on high.
5 Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?
6 Is not this the fast that I have chosen? to loose the pangs of lawlessness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?
7 Is it not to break thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh and blood?

8 Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall spring forth speedily: and thy righteousness shall go before thee, and thy light shall rise in obscurity, and thy darkness shall become as the noonday:

9 And the LORD shall gently guide thee continually, and satisfy thy soul in great drought, and invigorate thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

10 And if thou give out thy bread to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness become as the noonday:

11 And the LORD shall gently guide thee continually, and satisfy thy soul in great drought, and invigorate thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And they that shall be of thee shall rebuild the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths leading home.

13 If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking vain words:

14 Then shalt thou revel in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

59 6 Behold, the LORD's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None sueth in righteousness, nor any pleadeth in truth: they confide in confusion, and speak vanity; they conceive mischief, and bring forth iniquity.

5 They hatch viper's eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

7 They run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their highways.
8 The way of peace they know not; and there is no righteousness in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

9 Therefore is judgment far from us, neither doth righteousness overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

10 ¶We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the darkness; we are in desolate places as dead men.

11 We roar all like bears, and mourn sore like doves: we look for righteousness, but there is none; for salvation, but it is far off from us.

12 For our transgressions are multiplied before Thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; and our sins testify against us: for our transgressions and iniquities, we know them.

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And righteousness is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, the truth is found missing; and he that departeth from evil is liable to be outlawed: and the LORD saw it, and it displeased Him that there was no righteousness.

16 And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him.

17 For He put on righteousness as a coat of mail, and an helmet of salvation upon His head; and He put on the garments of avenging for clothing, and was clad with jealousy as a cloak.

18 According to their deeds, accordingly He will repay, fury to His adversaries, recompence to His enemies; to the maritime-countries He will repay recompence.

19 So shall they fear the name of the LORD from the west, and His glory from the rising of the sun. When the enemy shall come in like the flood, the Spirit of the LORD shall lift up a banner against him.

20 And a Redeemer [the Messiah] shall come on behalf of Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for Me, this is My covenant with them, saith the LORD: My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

60 ¶Arise, shine; for thy light [Israel’s glory] is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the peoples: but the LORD shall arise upon thee, and His glory shall be seen upon thee.
3 And nations shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons Israelites shall come from far, and thy daughters Israelites shall be carried on the shoulders.

5 Then thou shalt see, and shall be lightened, and thine heart shall praise, and open as with joy; because the abundance of the rich seafaring people shall be turned unto thee, the fullness, wealth, and resources of the nations shall come unto thee.

6 A stream of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba descendants of Abraham and Keturah shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered out unto thee, and the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar, and I will beautify My beautiful house.

8 Who are these that fly as a cloud, and as the doves to their windows?

9 Surely the maritime lands shall wait for Me, and the ships of Tarshish in the first rank, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because He hath glorified thee.

10 And the sons of foreigners shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee.

11 Therefore they who are continually bringing the exiles with their riches, shall keep thy gate open continually; they shall not be shut day nor night; that men may bring unto thee the fullness of the nations, and that their kings may be brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, and the pine tree, and the box together, to beautify the place of My Sanctuary; and I will make the place of My feet glorious.

14 The sons also of them that oppressed thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

60. 3. ISAIAH.

60. 14. ZION: RECONCILIATION, RESTORATION, AND ENLARGEMENT.

1-16. Israel’s ascendency.

-16. Jehovah the worker.

17-22. Israel’s glory.


60. 1-16. ISRAEL’S ASCENDANCY.


8-11. Their ministry.


14-16. Their homage.

60. 1-3. ISRAEL’S RISING COME.

1. The rising of Israel.

2. The light shining.

3. The glory of Jehovah.

4. Darkness covering the earth.

5. Darkness covering the peoples.

6. The glory of Jehovah.

7. The light reflected.

8. The rising of Israel.

3 the Gentiles = nations.

4 all they, &c. This is still future. sons . . . daughters. These are not Gentiles therefore, but true Israelites (Jer. 31.10). Cp. Ezek. 34. 11-15.

nursed, &c. Carried on the shoulders. So Chal’d. and Sept. See note on 49. 22.

5 flow together: or, according to the Targum and Syr., “shall be lightened”, as in Ps. 34. 5.

fear = praise. Heb. pahad. A Homonym, with two meanings: (1) to fear, as in Deut. 28. 66. Job 23. 15; but (2) to rejoice, here and Hos. 3. 5 = praise. See note there.

be enlarged = opened as with joy.

of the sea = of the rich seafaring peoples, for which “sea” is put by Fig. Metonymy (of Adjunct).

converted = turned. forces = fullness, riches, wealth, or resources. This prophecy looks far beyond the return under Ezra-Nehemiah. See vv. 12, 15, &c.


7 Kedar. See 21. 16; 42. 11.

together = out.

the. Some codices, with one early printed edition, Sept., and Syr., read "and the".

Nebaioth. A tribe allied to Kedar, descended from Ishmael (Gen. 25. 13). glorify = beautify.

house of My glory = My beautiful house.

8 Who are these . . . ? Referring probably to the ships whose sails are compared to wings, developed in next verse.

9 isles = maritime lands. See note on 11:11.


the Holy One of Israel. See note on 1/4.

the Holy One of Israel. See note on 1/4.

10 the sons of strangers. Ref. to Pent. (Ex. 12:43. Lev. 22:25). These were expressly excluded.

strangers = foreigners. In my wrath, Cp. 54:8. Zech. 1:15. thy gates shall be open. Heb. they shall keep thy gates open. The word "they" is impersonal: i.e. they who are continually bringing the exiles with their riches. Cp. the same idiom in Luke 12:20, “they demand thy soul".

not be shut. These coming times are already being foreshadowed, for this has already been the case for the past few years. This looks beyond the Ezra-Nehemiah period, for see Neh. 13:19. 12 the nation shall perish. This is still future.

13 the. Some codices, with one early printed edition, Sept., and Vulg., read "and the". the place of My feet: i.e. the Temple. Cp. 35:2. Ps 99:5; 132:7. Fig. Periphrasis.

feet. Fig. Anthropopathia.

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of generation after generation.

Thou shalt also suck the milk of the nations, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob [the natural seed].

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thy tax-gatherers righteous.

So shall violence no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls victory, and thy gates Praise.

The sun shall be no more thy light by day; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

The little one [he who has no sons] shall become a thousand, and a small one a strong nation: I the LORD will hasten it in its time.

The Spirit of Jehovah is upon Me [Messiah]; because Jehovah hath anointed Me to preach good tidings unto the oppressed: He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and an opening of the heart to them that are bound; To proclaim the year of acceptance of the LORD, and the day of vengeance of our God; to comfort all that mourn; To set as a permanent, irrevocable thing unto them that mourn in Zion, to give unto them an ornament for ashes, the oil of joy for mourning, the garment of praise for the heavy spirit; that they might be called trees of righteousness, the planting of the LORD, that He might be glorified.
4 And they shall rebuild the old deserted cities, they shall raise up the former places of silence, and they shall repair the deserted cities, the places of silence of many generations.

5 And foreigners shall stand and feed your flocks, and the sons of an unknown people shall be your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the nations, and in their glory shall ye boast yourselves.

7 For your shame ye shall have double; and for disgrace they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love justice, I hate robbery for burnt offering; and I will make their recompense in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me, and with a robe of righteousness, as the bridegroom adorneth himself with a turban such as worn by priests, and as the bride adorneth herself with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

62 For Zion's sake will I [Messiah] not hold My peace, and for Jerusalem's sake I will not be silent, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And nations shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name [as Abraham and Jacob was], which the mouth of the LORD shall specify.

3 Thou shalt also be a bridal crown of beauty in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called °Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For as a young man marrieth a virgin, so shall °thy sons marry thee: and as the bridegroom rejoiceth over the bride, °so shall thy God rejoice over thee.
6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace all the day and all the night: ye that remind the LORD, keep not silence.

7 And give him no silence, till he establish, and till he make Jerusalem a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the foreigner shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it in shall eat it, and praise the LORD; and they that have gathered it out shall drink it in my holy courts.

10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompense before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

63 *Who is This [Messiah]?* That cometh from red, with dyed garments from vintage? This That is glorious in his apparel, bending forward, as in marching in the greatness of his strength for endurance? I that speak in righteousness, strength for endurance to save.

2 Wherefore art thou red in Thine apparel, and Thy garments like him that treadeth in the winepress?

3 I have trodden the trough alone; and of peoples there was not a man with Me: for I will tread them in mine anger, and trample them in my fury; and their life-blood will spurt upon my garments, and I will stain all my raiment.

4 For the day of vengeance is in mine heart, and the year of my redeemed as by a kinsman is come.

5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought victory unto me; and my righteousness, it upheld me.

6 And I will tread down peoples in mine anger, and break them in pieces with my fury, and I will bring down their life-blood to the earth.

7 I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

8 For he said, Surely they are my people, sons that will not deal falsely: so he was their Saviour.

9 In all their adversity, he was no adversary, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.
10 But they rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and He [Himself] fought against them.

11 Then He remembered the days of old, Moses, and His People, saying, Where is He That brought them up out of the sea with the shepherds of His flock? where is He that put His holy Spirit within him?

12 That led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, that they should not stumble?

14 As the cattle go down into the valley, the Spirit of the LORD caused him to rest: so didst Thou lead Thy people, to make Thyself a glorious name.

15 Look down from heaven, and behold from Thy holy courts and of Thy glory: where is Thy zeal and Thy mighty deeds, the yearning of Thy bowels and of Thy mercies toward me? are they restrained?

16 Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O LORD, art our Father, our Redeemer; Thy name is from everlasting.

17 O LORD, why hast Thou suffered us to err from Thy ways, and let us harden our heart from Thy fear? Return for Thy servants' sake, the tribes of Thine inheritance.

18 Thy holy people have possessed it but a little while: our adversaries have trodden down Thy sanctuary.

19 We are become as they: Thou never barest rule over them; Thy name was not called upon them.

64 Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might quake at Thy presence,

2 As when the melting fire burneth, the fire causeth the waters to boil, to make Thy name known to Thine adversaries, that the nations may tremble at Thy presence!

3 When Thou didst terrible things which we looked not for, Thou camest down, the mountains quaked at Thy presence.

4 For from of old men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He will do for the man that waited for Him.

5 Thou didst meet him who was rejoicing and worketh righteousness, those that remember Thee in Thy ways: behold, Thou wast wroth; for we have sinned: in those ways of Thine since the beginning, and we shall be saved.
6.  But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7.  And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee: for Thou hast hidden Thy face from us, and hast consumed us, because of our iniquities.

8.  But Thou, O LORD, art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hands.

9.  Continue not to be wroth very sore, O LORD, continue not to remember iniquity for ever: behold, see, we beseech Thee, we are all Thy People.

10.  Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a wilderness.

11.  Our holy and our beautiful house, where our fathers celebrated Thee, is burned up with fire: and all our goodly places and vessels are laid waste.

12.  Wilt Thou refrain Thyself for these things, O LORD? wilt Thou hold Thy peace, and afflict us very sore?

65.  I am sought of them that asked not for Me; I am found of them that sought Me not: I said, Behold Me, behold Me, unto a nation that was not called by My name.

2.  I have spread out My hands all the day unto a rebellious People, which walketh in a way that was not right, after their own thoughts;

3.  A People that provoketh Me to anger continually to My face; that sacrificeth in gardens, and burneth incense upon the bricks, instead of on the golden altar of incense;

4.  Which remain among the tombs, and lodge in the secret places, which eat swine's flesh, and broth of abominable things is in their vessels;

5.  Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in My nose, a fire that burneth all the day.

6.  Behold, it is written before Me: I will not keep silence, but will recompense, even recompense into their bosom,

7.  Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed Me upon the hills: therefore will I measure their former work into their bosom.

8.  Thus saith the LORD, According as the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for the sake of Messiah, that I may not destroy them all.

9.  And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains: and Mine elect shall inherit it, and My servants shall dwell there.

10.  And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for My People that have sought Me.

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11 But ye are they that forsake the LORD, that forget My holy mountain, that prepare a table for that troop, and that fill up the mixed wine unto that number.
12 Therefore will I destroy you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before Mine eyes, and did choose that wherein I delighted not.
13 Therefore thus saith the Lord GOD, Behold, My Servants [the New Israel] shall eat, but ye shall be hungry: behold, My Servants shall drink, but ye shall be thirsty: behold, My Servants shall rejoice, but ye shall be ashamed:
14 Behold, My Servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for breaking of spirit.
15 And ye shall leave your name for a curse unto My chosen: for the Lord GOD shall slay thee, and call His Servants by another name [Hephzi-bah]:

So that he who blesseth himself in the earth shall bless himself in the God of faithfulness; and he that sweareth in the earth shall swear by the God of faithfulness; because the former troubles are forgotten, and because they are hid from Mine eyes.
17 For, behold, I create new heavens and a new earth: and those which were, and are now shall not be remembered, nor come into mind.
18 But ye are they that forsake the LORD, that forget My holy mountain, that prepare a table for that troop, and that fill up the mixed wine unto that number.
19 Therefore will I destroy you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before Mine eyes, and did choose that wherein I delighted not.

Therefore thus saith the Lord GOD, Behold, My Servants shall eat, but ye shall be hungry: behold, My Servants shall drink, but ye shall be thirsty: behold, My Servants shall rejoice, but ye shall be ashamed:
20 Behold, My Servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for breaking of spirit.
21 And ye shall leave your name for a curse unto My chosen: for the Lord GOD shall slay thee, and call His Servants by another name [Hephzi-bah]:

And there shall be no more thence an infant of a few days, nor an old man that hath not filled his days: for the youth may die an hundred years old; but the sinner being an hundred years old shall be cut off.
22 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.
23 They shall not build, and another inhabit; they shall not plant, and another eat: as for the days of a tree are the days of My People, and Mine chosen shall long enjoy the work of their hands.
24 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.
25 The wolf and the lamb shall feed as one, and the lion shall eat straw like the bullock: and as for the serpent, dust shall be his food. They shall not hurt nor destroy in all My holy mountain, saith the LORD.
66 Thus saith the LORD, "The heaven is My throne, and the earth is My footstool: where is this house that the future builders of the house build unto Me? and where is the place of My rest "in satisfaction"
? 2 For all those things hath Mine hand made, and those things have been, is Jehovah's oracle: but to this man will I look, even to him that is lowly and of a contrite spirit, and careth anxiously for My word.
3 He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he breaketh a dog's neck; he that offereth a gift, or meal offering, as if he offered swine's blood; he that maketh a memorial of frankincense, as if he blessed an idol. Yea, they have chosen their own ways, and they delighteth in their abominations.
4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they have done the evil before Mine eyes, and chose that in which I delighted not.
5 Hear the word of the LORD, ye that careth anxiously for His word; your brethren that hated you, that cast you out for My name's sake, said, Let the LORD be glorified: but He shall appear to your joy, and they shall be ashamed.
6 "A voice of noise from the city, a voice from the temple, a voice of the LORD That rendereth recompence to His enemies. 7 Before she travailed, she brought forth; before her pain came, she was delivered of a male. 8 And who hath heard such a thing? and who hath seen such things? Shall the earth be made to bring forth in one day? or shall the righteous nation be born at a stroke? for as soon as Zion travailed, she brought forth her sons. 9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God. 10 "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her. That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. 12 For thus saith the LORD, Behold, I will extend prosperity to her like a river, and the glory of the nations like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. 13 As a man whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. 14 And as soon as ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward His Servants, and His indignation toward His enemies. 15 For, behold, the LORD will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. 16 For by fire and by His sword will the LORD plead with all man kind: and the slain of the LORD shall be many. 17 They that sanctify themselves, and purify themselves in the tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall come to an end together, saith the LORD.
18 For I know their works and their devices: it shall come, that I will gather all nations and tongues; and they shall come, and see My glory.

19 And I will set a present visible token among them, and I will send [as missionaries] those that escape [the remnant of saved Israel] of them unto the nations, to Tarshish [the west], Pul, and Lud [African people], that draw the bow, to Tubal [the Scythian tribes], and Javan [Greeks settled in Asia Minor], to the maritime countries afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the nations.

20 And they shall bring [back to the Holy Land] all your brethren for a gift offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon vehicles on wheels, to My holy mountain Jerusalem, saith the LORD, according as the sons of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of Israel for priests and for Levites, saith the LORD.

22 For as the new heavens and the new earth, which I will make, shall remain before Me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, that from one moon to another, and from one sabbath to another, shall all man kind come to worship before Me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all man kind.


mouse. Ref. to Pent., where it is forbidden (Lev. 11:29). Ap. 92. Elsewhere, only in I Sam. 6:4, 6, 11, 18.

be consumed = come to an end.

18 thoughts = devices.


sign. See note on 7:11 send : as missionaries.

those that escape : i.e. the remnant of saved Israel.

Tarshish. put for the far west.

Pul...Lud = Phut...Lud, put for African peoples. They are mentioned together, as serving in the Egyptian armies (Ezek. 30:5).

Tubal = the Scythian tribes.

Javan. Put for the Greeks settled in Asia Minor.

isles = maritime countries. See note on 11:11.

shall bring. Not into the Church, but back to the Holy Land. an offering = a gift offering.

Heb. minchah. Ap. 43. 11. iii.

swift beasts : carriages, as required by the Structure of v. 20 :-

upon horses.

in chariots and litters.

upon mules.

in carriages.

Swift beasts" is Heb. kirkaroth, from karar, to move in a circle; hence, may mean (like English car) any vehicle on wheels. It is never used of animals. There is nothing to suggest "swaying furnaces", as suggested by some, to mean "locomotives".


new heavens, &c. See note on 65:17.