

THE BOOK OF THE PROPHET ISAIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(INTROVERSION.)

1:1 THE TITLE.

1: 2—5: 30.	Exhortations: Reprehensory. Prophetic.
6: 1-13.	The VOICE From The TEMPLE. The SCATTERING.
7: 1—12: 6.	HISTORIC. Events and Prophecies (AHAZ).
13: 1—27: 13.	BURDENS. Alternated with ISRAEL'S Blessings.
28: 1—35: 10.	WOES. Alternated with JEHOVAH'S Glories.
36: 1—39: 8.	HISTORIC. Events and Prophecies (HEZEKIAH).
40: 1-11.	The VOICE From the WILDERNESS. The Gathering.
40: 12—66:24.	Exhortations; Promissory. Prophetic.

For the Canonical order and place of the Prophets, see [Ap. 1](#), and p. [1207](#)

For the Chronological order of the Prophets, see [Ap. 77](#).

For the Inter-relation of the Prophetic Books, see [Ap. 78](#).

For the *Formula* of Prophetic utterance, see [Ap. 82](#).

For the References to the Pentateuch by the Prophets, see [Ap. 92](#).

For the Inter-relation of the Minor (or Shorter) Prophets, see p. [1206](#).

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 siege of Jerusalem by Sennacherib in Hezekiah's fourteenth year (cp. [Ap. 60](#), p. 60).

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, viz. 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 [*articulately*], **I** have nourished and brought up *sons*, and they have rebelled against **Me**.

3 The ox ◉knoweth his owner, and the ass his master's crib: *but* Israel doth ◉not know, *and My people* doth not consider.

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.

TITLE. **Book** = Scroll. For its place in the Heb. Canon, see Ap.1. For its relation to the other prophets, see Ap.78.

Isaiah = the salvation of Jehovah. For the occurrences of his name in N.T., see Ap.79, I. For quotations in the N.T., see Ap.80. For the unity of the book as a whole, see the Structure on p. 930, and Ap.79.

1 The vision of Isaiah. This is the title of the whole book. **he saw** = he saw in vision. Heb. *chaza*, to gaze on, as in 2. 1 ; 13. 1. Not the same word as in 6. 1, 6; 21. 6, 7; but Jehovah was the speaker. Isaiah's voice and pen, but Jehovah's words (v. 2).

concerning Judah and Jerusalem. This is the subject of the book. It is not concerning the "Church" or the "world" : nor to other nations, except as they come in contact with "Judah and Jerusalem". Its theme is the salvation of the nation by Jehovah through judgment and grace, as being "life from the dead".

(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) .

Uzziah (2 Chron. 26. 1-23. 649 B. C). **Jotham** (2 Chron. 27. 1-9). **Ahaz** (2 Chron. 28. 1-27) . **and**. The absence of conjunctions between these names, and the Hebrew accents attached to them, seem to indicate that some of them reigned for a time jointly. See Ap.50, p. 69.

Hezekiah (2 Chron. 29. 1-32.33, and Isa. 36. 1-39. 8).

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

1:2-31.	The Word of Jehovah. "Hear ye!" Zion the vineyard.
2:1-5.	Zion's future glory.
2:6-22.	The sin of Judah (men). Judgment pronounced.
3:1-15.	The political ruin of Judah.
3:16— 4:1.	The sin of Judah (women). Judgment pronounced.
4:2-6.	Zion's future glory.
5:1-30.	The Song of Jehovah. "Judge ye!" Zion the vineyard.

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 *then present* as well as to the *future*; and may have a *praeterist* and a *futurist* interpretation, as well as a *now present application* to ourselves. **brought up**. Cp. Ex. 4. 22 ; Deut. 14.1 ; 32. 6, 18, 20. **children** = sons. **rebelled**. Heb. *pash'a*. Ap. 44. ix. **3 knoweth**. 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 .

My People. Some codices, with Sept., Syr., and Vulg., read "and My people". **4 Ah**. Fig. *Ecphonesis*. Note the four exclamatory descriptions, and see note on "gone away", below. **sinful**. Heb. *chata*. Ap. 44. i. **sinful nation**. Note the Figs. *Apostrophe*, *Synonymia* and *Anabasis* in vv. 4, 5. Contrast Ex. 19. 6. Deut. 7.6 ; 14. 2, 21. **laden** = heavily burdened. **iniquity**. Heb. 'avah. Ap. 44. i. **of** = consisting of. Genitive of Apposition. Ap. 17. 4. **corrupters**. Ref. to Pent. (Deut. 32. 5). **forsaken**. Apostasy in disposition. Ref. to Pent. (Deut. 28. 20; 31. 16). 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** hateth: 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. *Erotosis* Ap. 6

6 wounds. Note the Fig. *Synonymia* Heb. sing., as are the other two. **ointment** = 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". **land** = soil.

strangers = foreigners, or apostates. Heb. *zur*. See note on Prov. 5. 3 (not the same word as in 2. 6).

8 cottage = a booth, made of reeds. Cp. Job 27. 18.

a lodge. 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. *Synathraesmos*, 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. *ramas*. Ezek. 26. 11; 34. 18. Dan. 8. 7, 10.

13 oblations. 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 v. 4.) Heb. *'aven*. Ap. 44. iii.

iniquity, even the solemn meeting. Heb. "iniquity and assembly". Fig. *Hendiadys* = your vain assembly.

14 My soul = I (very emph.). Heb. *nephesh*. Ap. 13. Fig. *Anthropopatheia*. Ap. 6.

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.

blood. Put by Fig. *Metonymy* (of Effect), for the acts which shed the blood.

16 evil. Heb *ra'a*. Ap. 44. viii.

17 fatherless...widow.

Put by Fig. *Synecdoche* (of Species), for all kinds of helpless and bereaved persons. **18** let us reason together = let us put the matter right, or settle the matter. It means the putting an end to all reasoning, rather than an invitation to commence reasoning. **sins**. Heb. *chata*. Ap. 44. i.

though. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "yea, though".

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.

2 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... EXPOSTULATION.

21.	The City.	} Inhabitants.
22.	Metals. (Fig.)	
23.	Officers. (Lit.)	} Inhabitants.
24.	Judgment on the enemies of Jehovah.	
25.	Metals. (Fig.)	} Inhabitants.
26-.	Officers. (Lit.)	
-26, 27.	The City.	
28-31.	Judgment on the wicked among Jehovah's People.	

23 Thy princes, &c. Fig. *Hermeneia*.

Interpreting the Figs. *Hypocatastasis* in v. 22.

princes are rebellious. *Sarim sor'rim*, not a "pun", but the Fig. *Paronomasia* (Ap. 6), for solemn emphasis. It may be Englished "thy rulers are unruly".

gifts = rewards, or bribes.

24 The Lord. Heb. *Adon*. Ap. 4. VIII (2).

the mighty One of Israel. Peculiar to Isaiah. Ref. to Pent. (Gen. 49.24). Ap. 92. Cp. Isa. 49.26; 60.16.

25 turn My hand : i.e. repeat the judgment (v. 27).

thee : i.e. the city (vv. 21, 26, 27).

purge = refine. Cp. 1. 16 ; 6. 7. **tin** : i.e. alloy.

26 judges as a t the first. Ref. to Pent. Ex. 18. 16-26. **faithful.** Cp. v. 21.

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.

the LORD'S = Jehovah's. Ap. 4. II.

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).

to the house = "[and enter] into the house", &c The "and" is read in some codices, with two early printed editions, Sept., Syr., and Vulg. **God.** Heb. Elohim. **paths.** Heb. *orah* Occurs in the "former" portion here, 3.12, &c. and in the "latter" portion, 40. 14; 41.3... **the law** = law (no Art.). See note on 1. 10. **4 swords...spears.** Put by Fig. *Synecdoche* (of the Part), for all kinds of weapons; while plowshares and pruning-hooks put by the same Figure, for all implements of peace. The signs are Figures, but the things signified are literal.

5 O ^ohouse 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* ^ofrom the east, and *are* ^osoothsayers 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 [nothings]; 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 ^ohumbled, and the *loftiness* of men shall be *brought low*, and the LORD alone shall be ^oexalted in that day.

12 For ^othe 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 ^ohigh mountains, and upon all the hills *that are lifted up* [self-satisfied],

15 And upon every ^ohigh tower, and upon every fenced wall,

16 And upon all the ^oships of ^oTarshish, and upon all *desirable* pictures.

17 And the loftiness [proudness] of man shall be *brought low*, and the haughtiness [highness] of men shall be *brought low*: and the LORD alone shall be ^oexalted 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 ^oterribly the earth.

20 In that day a man shall cast his ¹⁸idols of silver, and his ¹⁸idols of gold, which they made *each one* for himself to worship, to the moles and to the bats;

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, 6; 8.17; 10.20; 14. i; 29.22), and three after ch. 40 (46. 3; 48. 1; 58. 1). See Ap. 79. II.

2: 6-22.....THE SIN OF JUDAH: (MEN). JUDGMENT PRONOUNCED.

6-9.	The sin of Judah. Idols made.	
10.	Threatening.	
11-.	Abasement of man	} Day of
-11-16.	Exaltation of Jehovah.	
17-.	Abasement of man.	} the Lord.
-17.	Exaltation of Jehovah.	
18.	The sin of Judah. Idols abolished.	
19-21.	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. 1 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. '*anan*'. 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.

8 idols = nothings. Ref. to Pent. (Lev. 26. 1. Deut. 17. 14-19). Ap. 92.

9 mean man. Heb. '*addm*. Ap. 14. I. } Contrasting
great man. Heb. '*ish*. Ap. 14. II. } society's extremes

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. *gabab*. Same word as "high" (v. 15), and "loftiness" (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. *rum*. Same word as "lofty" (v. 12), "high" (vv. 13, 14).

men. Heb. pl. of '*enosh*. Ap. 14. III.

bowed down = brought low. Heb. *slihah*. 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 "y^om 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", "vengeance". 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. Now it is "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. (*rum*). Same word as "haughtiness" (vv. 11, 17), "high" (vv. 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*. **13 high.** Heb. *rum*. Same word as "haughtiness" (vv. 11, 17); "lofty" (v. 12); "high" (v. 14). **15 high.** Heb. *gabab*. Same word as "lofty" (v. 11); "loftiness" (v. 17). **16 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. **17 loftiness.** Heb. *gabab*. 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 and the °staff, the whole 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 necessities, 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 rewarded 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:

21 tops = fissures or crevices. Cp. Rev. 6. 12-17.

22 Cease ye = Let go.

breath, &c. Heb. *n'shamah* (Ap. 16). Occurs twice in the "former" portion (2. 22; 30. 33) and twice in the "latter" portion (42. 5; 57.16, "soul"). Ap. 79: II. Ref. to Pent. (Gen. 2. 7).

for wherein...? Fig. *Erotesis*, for emphasis.

accounted of = reckoned on. Cp. Ps. 146.3, 4. Jer.17.5.

3: 1-15. THE POLITICAL RUIN OF JUDAH.

1-3. Judgment. Prophesied.

4-7. Oppression.

8, 9. The ruin of Jerusalem and Judah.

10, 11. Judgment, Threatened.

12-. Oppression.

-12. The ruin of the People.

13, 14. Judgment. Assured.

15. Oppression.

1 behold. Fig. *Asterismos*, for emphasis. the **the LORD of hosts.** See note on I Sam. 1. 3.

stay...staff. Note the Fig. *Paronomasia*. Heb. *mash'en* (masc.); *mish'an* (fern.).

bread...water. Put by Fig. *Synecdoche* (of Species), for all kinds of food.

2 prudent = diviner : i.e. the king. Cp. Prov. 16. 10. **ancient** = elder.

3 honourable man = eminent or highly respected man. **cunning artificer** = skilled in arts.

eloquent orator = skilled in magnetism.

4 children = youths, or boys.

babes = with caprice.

5 child = a youth, or a boy.

} Not the same word as in v. 12.

6 clothing. Put by Fig. *Synecdoche* (of Species), for all necessities. **be** = become.

7 swear. Heb. "lift up [the hand]" : i.e. swear. Ref. to Pent. (Gen. 14. 22. Ex. 6. 8. Num. 14. 30. Deut. 32. 40). Ap. 92.

8 ruined = overthrown.

the eyes of His glory = His glorious presence, "eyes" being put by Fig. *Metonymy*, for the person as manifested.

9 shew = expression. **witness** = testify.

declare...hide it not = have declared...have not hidden. **Sodom.** See 1. 9, 10.

their soul = them (emphatic). Heb. *nephesh*. Ap. 13.

10 the righteous = a righteous one.

11 Woe. Fig. *Maledictio*. Ap. 6.

the wicked, &c. = a lawless evil one (*ra'a'*, Ap. 44. viii), [it shall not be well]. Heb. *rasha'*.

hands. Put by Fig. *Metonymy* (of Cause), for what is done with them. **given him** = done to him.

12 children = little ones. **destroy** = have swallowed up.

13 people = peoples.

14 of. Genitive of Relation (Ap. 17. 5) = taken from. **poor** = oppressed. Heb. *'ani*.

15 beat = crush. **saith** = is the oracle of. the Lord.

3: 16—4: 1. THE SIN OF JUDAH: (WOMEN). JUDGMENT PRONOUNCED.

3:16. Pride. Manifested.

3:17. Threatening. (General.)

3:18-26. Threatening. (Particular.)

4:1. Pride. Humbled.

16 daughters. Cp. the "kine of Bashan" (Amos 4:1).

their. Heb. masc. Often used of women who act as men.

17 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.

18 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*,

19 The *pendants*, and the bracelets, and the *light face-veils*,

20 The *headdress*, and the *anklets* of the legs, and the *girdles*, and the *scent bottles*, and the earrings,

21 The rings, and °nose jewels,

22 The *robes and gala dresses*, and the mantles, and the *neck bindings*, and the *purses*,

23 The *mirrors of polished metal*, and the *underclothing*, and the *turbans*, and the *long flowing veils*.

24 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.

25 Thy *adult males* shall fall by the sword, and thy *mighty ones* in the war.

26 And her *entrances* shall °lament and mourn; and she *being* desolate shall sit upon the ground.

4 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.

2 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.

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

4 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.

5 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*.

6 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.

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

18 bravery = finery. **ornaments** = metal crescent-shaped discs. **cauls** = caps. Old French "*cale*".
their round tires like the moon = round crescent-shaped headbands.

19 chains = pendants. **mufflers** = light face-veils.

20 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.

tablets = scent bottles. Heb. houses of the soul; *nephesh*, used in the sense of breath. **earrings** = amulets.

21 nose jewels. Worn in Palestine to-day.

22 changeable suits, &c. = robes : i.e. state or gala dresses.

wimples = a neck binding (Old English),

crisping pins = reticules or purses.

23 glasses = mirrors (of polished metal).

fine linen = underclothing.

hoods = turbans. **vails** = long flowing veils.

24 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.

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

26 gates = entrances. **mourn**. 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, s(as adj.); 66.10.

4. 1 And. The Fig. *Polysyndeton* (Ap. 6) links this verse on to the preceding chapter.

in that day. Not emphatic, or at the beginning of the verse.

4: 2-6.....ZION'S FUTURE GLORY.

2. Glory. The Branch, Jehovah.

3. Inhabitants of Jerusalem: holy.

4. Inhabitants of Jerusalem: cleansed.

5, 6. Glory. The marriage canopy.

2 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).

of the LORD = Jehovah's Branch : i.e. Messiah. Heb. Jehovah. Ap. 4. II. **be** = become.

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-

temporal blessings promised in 30:23, &c. Ezek. 34:29. Joel 2:23-25. Amos 9:11-15, &c. **3 holy**. See note on Ex. 3:5. **among the living** = written down or destined for life. Cp. Pss. 69:28; 87:5, 6. Mal. 3:16. **4 the lord*** = Jehovah. **purged** = cast out. Heb. *duah*. Cp. 1:16. **blood**. Put by Fig., *Metonymy* (of Effect), for blood-guiltiness. **spirit** = blast, as in 11:4. Cp. 2 Thess. 2:8. Heb. *ruach*. **5 every dwelling place of mount Zion**. Not merely over the Tabernacle as in the old Dispensation. **assemblies** = convocation. Heb. *mikra*. Ref. to Pent. See note on 1:13. **upon** = over. **a defence** = a canopy. Heb. *chuppah*, the marriage canopy. Not translated "defence" elsewhere. Occurs only here, Ps. 19:5, and Joel 2:16. Cp. Isa. 62:4. **6 tabernacle** = pavilion.

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 briars 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, *that* lay field to field, till *there be* °no place, that they may be placed alone in the midst of the earth!
9 In Mine °ears °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.

5: 1-30.....THE SONG OF JEHOVAH.

- 1-7. The Parable of the Vineyard.
 8-30. The Parable interpreted.

5: 1-7...THE PARABLE OF THE VINEYARD.

- 1, 2. The Vineyard. Jehovah's care.
 3, 4. Requital by Vineyard.
 5. Jehovah's requital. Externals destroyed.
 6. Jehovah's requital. Internals wasted.
 7-. The Vineyard. Jehovah's care.
 -7. Requital by Vineyard.

1 a song. Eight sentences describe the vineyard, of which seven give the characteristics, and one (v. 7) the result. This "song" sets forth the doom of the Vineyard: the Parable (Luke 20. 9-16), the doom of the husbandmen. **hath** = had. **a very fruitful** = oil's son. Can it refer to David and his anointing? Cp. 1 Sam. 2. 10; 16. 13; Ps. 132. 7. Cp. v. 7-, below.

hill = horn. Heb. *keren*, always "horn" (seventy-five times). Only "hill" here.

2 vine. For Israel as this vine, see 27. 2-6. Jer. 2. 21; 12. 10. Ps. 80. 8. Hos. 10. 1; 14. 6-7, &c. One of the three trees to which Israel is likened: the fig = *national* privilege; the olive = *religious* privilege; the vine = *spiritual* privilege. See note on Judg. 9. 8-13, **tower** = a watchtower. winepress = wine-vat. Heb. *yekeb*, not *gath*, a winepress. See note on Prov. 3. 10. **wild grapes** = bad grapes. Heb. *b'ushim*, from *bashash*, to stink. The Heb. word occurs only in vv. 2, 4.

4 in it. Some codices, with one early printed edition, Aram., Sept., Syr., and Vulg., read "to (or for) it".

6 I will, &c. Ref. to Pent. (Deut. 28.23, 24. Lev. 26.19).

7 the LORD of hosts. See note on 1. 9 and 1 Sam. 1. 3. **house of Israel.** Occurs four times in Isaiah, twice before ch. 40 (6. 7; 14. 2), and twice after (46. 3; 63. 7). See Ap. 79. II. Note the *introversion*: "vineyard", "Israel", "Judah", "pleasant plant".

judgment...oppression. Note the Fig. *Paronomasia* for great and solemn emphasis, to attract our attention and impress our minds. Not a "pun" or a "play" on words. Heb. *mishpat...mishpach*.

righteousness...a cry. Fig. *Paronomasia*. Heb. *z'dakah...z'akah*. See note above. These two lines may be Englished by "He looked for equity, but behold iniquity; for right, but behold might" (as used in oppression and producing a "cry").

8-30.... THE PARABLE INTERPRETED.

8. Woe. Crimination. Covetousness.
 9, 10. Threatening. Desolation.
 11, 12. Woe. Crimination. Excess.
 13-17. Threatening. Captivity.
 18-23. Woe. Crimination. Iniquity.
 24-30. Threatening. Destruction (24, 25).
 Invasion 26-30.

8 Woe. Fig. *Epibole*, "Woe" repeated six times in succession (vv. 8, 11, 18, 20, 21, 22). Note the six subjects. **no.** Heb. *ephes*. Occurs in "former" portion only here and in 34:12; the "latter" portion in 40:17; 41:12, 29; 45:6, 14; 46:9; 47:8, 10; 52:4; 54:15. Ap. 79. II. **9 ears.** Fig. *Anthropopatheia*. **said.** Note *Ellipsis* of the verb "to say". See Ap. 6 and instructive examples in Pss. 109:5; 144:12. Isa. 28:9. Jer. 9:19, &c.
10 bath...homer...ephah. See Ap. 51. III. 3. **11 strong drink.** Heb. *shekar*. Ap. 27. IV. **night.** Heb. *nesheph*. A *Homonym*. Cp. 21:4 and 59:10. See notes on Job 24:15, and 1 Sam. 30:17 **12 tarbet** = drum. Heb. *toph*. See note on 1 Sam. 10:5. **pipe** = fife. **wine.** Heb. *yayin*. Ap. 27. I. **feasts** = banquets. **the Lord.** Heb. Jehovah. Ap. 4. II.

5: 13-17.....THREATENING : CAPTIVITY.

13 men. Heb. *m'thim* Ap. 14. v. **14 hell** = Sheol. Ap. 35. **enlarged.** Fig. *Prosopopoeia*. Ap. 6. **herself.** = her soul. Heb. *nepshesh*. Ap. 13. **her.** All these feminine pronouns-mean that the nouns belong to Sheol.

15 And the *commoner* shall be brought down, and the *peer* shall be humbled, and the eyes of the *proud* shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and *the mighty God* That is ^oholy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall *foreigners* eat.

18 Woe unto them that draw iniquity with ^ocords of vanity, and sin by *the cart-load*:

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

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

21 ^oWoe unto *them that are* wise in their own eyes, and prudent in their own *view of matters*!

22 ^oWoe unto *them that are strong men* to drink wine, and men of strength to mingle strong drink:

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

24 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 ^othe law of the LORD of hosts, and despised the *spoken word* of the Holy **One** of Israel.

25 Therefore is the anger of the LORD kindled against **His** people, and **He** hath stretched forth [*in judgment*] **His** hand against them, and hath smitten them: and the hills did tremble, and their carcasses were *as the sweepings of the streets*. ^oFor all this **His** anger is not turned away, but **His** hand *remains stretched out*.

26 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, ^othey shall come with speed swiftly:

27 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:

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

29 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*.

30 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.

6 In the year that ^oking Uzziah ^odied I saw [*clearly*] also the Lord sitting upon a throne, high and lifted up, and **His** train filled the temple.

14 her. All these feminine pronouns mean that the nouns belong to Sheol.

15 the mean man = commoner. Heb. 'adam. Ap. 14. I.

the mighty man = peer. Heb. 'ish.

lofty = proud. Heb. gabah. See note on 2. 11.

16 GOD = the mighty God. Heb. 'El (with Art.). Ap. 4. iv.

holy. See note on Ex. 3. 5.

17 strangers = foreigners.

18 iniquity. Heb. 'avah. Ap. 44. iv.

cords, &c. Which draw on sin by the *load*.

cart rope. Implies sin by the cart-load.

19 That say, &c. Cp. Jer. 17. is.

the Holy One of Israel. See notes on 1. 4 and Ps. 71. 22.

20 call = are calling.

evil good. Note the *Introversion* in each of the three clauses of this verse. **put** = give out.

21 sight. Heb. "face", put by Fig. *Metonymy* (of Subject), Ap. 6. for themselves, or their own view of matters.

22 mighty = strong men. Heb. gibbor. Ap. 14. IV.

23 the wicked = a lawless one. Heb. rasha'.

reward = a bribe, **the righteous** = righteous ones.

him = them. **24 the law.** See note on 1. 10.

the word = saying, or spoken word. Heb. 'imrah.

25 stretched forth : in judgment.

torn in the midst of the streets = as the sweepings of the streets.

For all this, &c. Cp. the Ref. to Pent, in the fivefold consequence of Isa. 5. 25; 9. 12, 17, 21; 10. 4 : with the fivefold cause in Lev. 26. 14, 18, 21, 24, 28.

stretched out still = remains stretched out. Same word as "stretched forth (above) in judgment". Ref. to Pent. (Ex. 6. 6. Deut. 4. 34; 5.15; 7.19 ; 9. 29; 11. 2 ; 26. 8).

26 hiss unto = hiss for (as men call bees).

they shall come. Note the Fig. *Hypotyposis* in vv, 26-30.

30 heavens = skies.

6: 1-13... THE VOICE FROM THE TEMPLE.

- | | |
|---------|-------------------------------|
| 1. | The Vision. |
| 2-4. | The Seraphs. |
| 5. | The Prophet. (Defiled.) |
| 6. | A Seraph. |
| 7. | The Prophet. (Cleansed.) |
| 8-. | The Voice. (Particular.) |
| -8. | The Messenger. "Then said I." |
| 9, 10. | Answer and Message. |
| 11-. | The Messenger. "Then said I." |
| -11-13. | Answer and Promise. |

1 king Uzziah. Contrast this leprous king with the glorious king of v. 5.

died. In a separate house. This completes the contrast.

I saw. Heb. ra'ah = to see clearly. As in v. 6.

2 it: i.e. the throne.

seraphims = burning ones. No Art. Celestial beings, named but unexplained. Name used of the serpents (Num. 21. 6) because of the burning effect produced by them, just as *nachash* was used of a snake because of its shining skin (Num. 21. 9), as well as of the shining one of Gen. 3. 1. See notes on Gen. 3. 1. Num. 21. 6, 9, and Ap. 19. Sept. reads "and seraphs stood round about Him".

2 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, °Holy, 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: for mine eyes have °seen the °King, the LORD of hosts.

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 cities be **desolate for want of** inhabitant, and the houses without man, and the **soil** be utterly desolate,

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.

3 Holy, holy, holy. Fig. *Epizeuxis* for intense and solemn emphasis. Cp. the threefold blessing of Num. 6. 24-26 and Rev. 4. 8, a threefold unity.

5 Woe. Fig. *Ecphonesis*. Ap. 6.

undone = dumb, or lost. The essence of true conviction is a concern for what I *am*, not for what I have *done* or *not done*. **seen.** Cp. Job 42. 5.

King. Contrast "king Uzziah", v. 1.

6 flew. Cp. "ran" (Luke 15. 20).

the tongs. Ref. to Pent, (Ex. 25.38; 37.23 ("snuffers"). Num. 4. 9). Ap. 92.

7 iniquity. Heb. '*avah*, Ap. 44. iv.

purged = covered. Heb. *kaphar* = to cover, and thus, here, atone. See note on Ex. 29. 33. Not the same word as in 1. 25; 4. 4.

8 voice. See the Structure (p. 980). This is the voice from the Temple concerning the "scattering", corresponding with 40. 3, 6, which is the voice from the wilderness concerning the "gathering".

Whom shall I send ? This was not Isaiah's original commission to prophesy, but his special commission for *this* great dispensational prophecy. Chs. 1-5 form a general introduction to the whole book (see p. 930).

Us. Ref. to Pent. (Gen. 1. 26; 3. 22; 11. 7). Ap. 92.

said I. In edition 1611 this was "I said".

9 Hear ye indeed. Heb. "a hearing, hear ye". Fig. *Polyptoton* (Ap. 6) for emphasis. See note on Gen. 26. 28.

see ye indeed. Heb. "a seeing see ye". Fig. *Polyptoton*, as above.

10 Make, &c. = Declare or foretell that the heart of this People will be fat. Isaiah could do no more. A common Hebrew idiom.

This prophecy is of the deepest import in Israel's history. Written down seven times (Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26, 27. Rom. 11. 8). Solemnly quoted in three great dispensational crises:—

(1) By Christ (Matt. 13. 14), as coming from Jehovah on the day a council was held "to destroy Him".

(2) By Christ, as coming from Messiah in His glory (John 12. 40, 41) after counsel taken to "put Him to death" (John 11. 53, and cp. 12. 37).

(3) By Paul, as coming from the Holy Ghost when, after a whole day's conference, they "believed not" (Acts 28. 25-27).

convert = turn or return

11 how long? See the answer (Rom. 11:25).

wasted = desolate.

without = for want of. man. Heb. *adam*. Ap. 14. I. **land** = ground, or soil. Heb. *adamah*. **desolate.** See note on 1.7. **12 the LORD.** Heb. Jehovah. Ap. 4. II. **forsaking.** See note on 1. 4. **13 But yet in it shall be a tenth, &c.** = Still, there is in it (the land) a tenth part; and it (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. This is no "interpolation"; it is necessary to complete the Structure. **shall be.** Supply [there is]. **teal tree** = terebinth. **substance** = root-stock. **is in them; cast their leaves** = are felled. The *Ellipsis*, here, is wrongly supplied.

7: 1—12: 6.....HISTORIC EVENTS AND PROPHECIES (AHAZ).

7:1-9. Confederacy (Syria and Israel). (Particular.) "It shall not stand" (v. 7).

7:10—8:8. Divine Interposition (7, 10). THE VIRGIN'S SON.

8:9, 10. Confederacy. (General.) "It shall be brought to naught."

8:11—9:7. Divine Interposition. IMMANUEL.

9:8—10:32. Confederacy. (Jehovah's) Particular. "I will punish."

10:33—12:6. Divine Interposition. THE SON OF DAVID.

7. 1 it came to pass in the days of. See note on Gen. 14. 1. **Ahaz.** For the history explaining this prophecy see 2 King. 15. 37-16.5. **Rezin.** See 2 King 16:5-9. **Pekah.** His was the last prosperous reign in Israel. It began in the last year of Uzziah, king of Judah. **the son of Remaliah.** Repeated for emphasis in vv. 1, 4, 5, 9. A murderer 2 King. 16.25). **could not prevail against it.** Cp. 2 King. 16.5.

2 And it was told ^othe house of David, saying, Syria is confederate with Ephraim. And his [**Ahaz**] heart was moved, and the heart of his people, as the trees of the wood are moved with the ^owind.

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

4 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.

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

6 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*:

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

8 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 ^othreescore and five years [65] shall Ephraim be broken, *shall be no more a people*.

9 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*.

10 ^oMoreover the LORD ^ospake again unto Ahaz, saying,

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

12 But Ahaz said, ^oI will not ask, neither will I tempt *Jehovah Himself*.

13 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?

14 Therefore ^othe Lord **Himself** shall give you a ¹¹sign; Behold, a virgin ^oshall conceive, and bear a son, and *thou wilt call* his name Immanuel [*God with us*].

2 the house of David. Not to Ahaz only, but to the house which had received the promise of Jehovah's protection (2Sam. 7).

Ephraim. The leading tribe, put by Fig. *Synecdoche* (of Part), for the rest of the ten tribes. Sometimes called "Samaria" (1 Kin. 16. 24).

His. i.e. Ahaz. **wind.** Heb. *ruach*. Ap. 9.

3 Shear-jashub = the remnant shall return. **highway.** Occurs in the "former" portion, here, 11.16; 19.23; 33. 8; 35. 8; 36. 2; and in the latter portion, 40. 3; 49. 11; 57.14 (verb); 59.7 (paths); 62. 10 (verb and noun). **4 for** = because of. firebrands. Cp. Amos 4. 11. Zech. 3. 2. Not like the stump of Judah (6. 13). **for** = consisting of. **6 vex** = terrify.

the son of Tabeal: i.e. Rezin, king of Syria.

8 the = though the.

Damascus: which is soon to be spoiled.

Rezin: a firebrand soon to be quenched. He was the last independent king of Syria. **and** = yet.

threescore and five years. To be made up thus: Ahaz 14 + Hezekiah 29 + Manasseh 22 = 65 (13 X 5). Fulfilled in 567-6 B.C.

that it be not a people = shall be no more a people. But Judah shall return (6. 13).

9 If ye will not believe, surely ye shall not be established.

Note the Fig. *Paronomasia* for emphasis and to attract attention to the importance of the sentence. Heb. *'im l' o tha'dminu, ki lo the'amenu*, which may be Englished thus: "If ye will not trust, ye shall not be trusted". Or, have no *belief...* find no relief; or, will not *understand...* shall not *surely stand*; or, no *confiding ... no abiding*. Verse 17 shows that Ahaz did not trust.

ye. But specially referring to Ahaz. See note on "shall call" (v. 14). **surely** = [know] that.

7: 10—8: 8...DIVINE INTERPOSITION. THE VIRGIN'S SON.

7:10-17.	The Son.
7:18-25.	Assyrian Invasion.
8:1-4.	The Son.
8:5-8.	Assyrian Invasion.

7: 10-17... THE SON.

10, 11.	The Sign offered.
12.	Ahaz. Refusal of Sign.
13-16.	The Sign given.
17.	Ahaz. Prophecy concerning him.

10 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. **11 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). See Ap. 79.II., and cp. Hezekiah's sign (38. 7). **God.** Heb. Elohim. Ap. 4. I. **either.** Ahaz was not limited, and therefore without excuse.

12 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. Ap. 4. II.

13 he : i. e. Jehovah by the prophet; thus identifying Himself with this important prophecy. **men.** Heb. pl. of *'enosh*. Ap. 14. III.

14 the LORD*. One of the 134 passages where Jehovah, in the primitive text, was altered by the *Sopherim* to "Adonai". See Ap. 32. **a virgin.** Heb. the virgin : i.e. some definite well-known damsel, whose identity was then unmistakable, though unknown to us. See Matt. 1. 21-23, Luke 1. 31. See Ap. 101. **virgin** = damsel. Heb. *ha'-almah*. It occurs seven times (Gen. 24. 43. Ex. 2. 8. Ps. 68. 25. Prov. 21. 19. Song 1.3; 6.8, and Isa. 7.14). The Heb. for virgin (in our technical sense) is *b'thulah*, and occurs fifty times (2 x 5², see Ap. 10). Its first occurrence is Gen. 24.16, where, compared with v. 43, it shows that while every *Bethulah* is indeed an *Almah*, yet not every *Almah* is a *Bethulah*. The prophecy does not lose its Messianic character, for Mary, in whom it was fulfilled, is designated by the same holy inspiring Spirit as "*parthenos*" (not *gune*). As a sign to Ahaz this damsel was an *almah*. As a sign, when the prophecy was fulfilled (or filled full), it was Mary, the *parthenos* or virgin. **shall conceive, and bear** = is pregnant and beareth. Ref. to Pent. The two words occur together only here, Gen. 16.11, and Judg. 13. 5, 7; and v. 12 shows that birth was imminent. Perhaps the *Almah* was "Abi" (2 Kings 18. 2. 2 Chron. 29. 1), but the son was not necessarily Hezekiah. See Ap. 101. **Immanuel** = "GOD (*El*) with us". Most codices, and six early printed editions, give it as two words. Some, with two early printed editions, as one word.

15 *Curds* and honey shall he eat, *up to the time of his knowing* to refuse the ^oevil, and ^ochoose the good.

16 For before the *sucking child* shall know to refuse the evil, and choose the good, the *soil* that thou *vexest* ^oshall 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* ^othe 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 ^orivers 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 ^oAnd it shall come to pass in that day, *that* a man ^oshall nourish a young cow, and two sheep;

22 And it shall come to pass, for the ^oabundance of milk *that* they shall give he shall eat *curds*: for ^obutter 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 *sheckels; 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 ^oZechariah 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.

15 Butter = Curds. See Gen. 18. 8, Deut. 32. 14, &c. **that he may know** = up to the time of his knowing : i. e. the prophecy shall come to pass while still a babe. See v. 16. **choose**. See note on 1. 29.

16 For before. This was the sign to Ahaz and all present. Cp. the further sign, 8. 4, and see [Ap. 101](#).

child = sucking child. **the land** = the soil.

abhorrest: or vexest.

shall be forsaken. So it came to pass two years later. Cp. 2Kings 15. 30; 16. 9. See note on 1. 4.

of = because of. Connect this with "abhorrest", not with "forsaken".

both her kings: i.e. Pekah and Rezin (v. 1).

17 the king of Assyria. This was fulfilled in 2 Kings 16. 7, and 2 Chron. 28. 19, 20.

7: 18-25....ASSYRIAN INVASION.

18. Fly and Bee.

19. Destination.

20-. Razor.

20-. Destination.

21. Cow and Sheep.

22. Destination.

23, 24. Briers and thorns.

25. Destination.

18 rivers of Egypt. Ref. to Pent. Heb. *y'or*. Twenty-nine times in. Genesis and Exodus (only twice in plural. Ex. 7. 19; 8. 5).

19 thorns = the thorn bushes. **bushes** = the pastures.

20 hired. By Ahaz himself.

21 And it shall come to pass. Note the Fig. *Anaphora*, commencing vv. 21, 22, 23, emphasizing the points of the prophecy.

shall nourish, &c.: i.e. no longer a land of olives and oil, but a poor pasturage. Cp. Jer. 39. 10.

22 abundance of milk. Not because of the number of the cattle, but on account of the fewness of the people.

butter and honey. Not corn and wine and oil.

in = in the midst of.

23 silverlings = shekels: i.e. as rent. Cp. Song 8. 11.

25 shall be digged = should be digged (but were to go out of cultivation).

shall not come thither = thou wilt not come thither : i.e. venture to walk (without weapons, v. 24) where thou wast wont to plough in peace. **the fear of** = for fear of.

sending forth = letting loose, or driving forth.

treading = trampling down.

8: 1-4.....THE SON.

1, 2. The Prophecy.

3-. The Son. Birth.

-3. The Son. Name.

4. The Prophecy.

8. 1 Moreover. There is no break in the prophecy.

roll = tablet. Elsewhere only in 3. 23. **in it** = on it.

a man's pen = the carving tool of the people. The writing was to be legible, in the language of the common people (not in the language of the priests or educated classes). Eastern languages have these two, down to the present day. Cp. Hab. 2. 2. "Pen" is put by Fig. *Metonymy*, for the writing written by it. **man's** = a common man's. Heb. *enosh*.

concerning = "for Maher, &c." **Maher-shalal-hash-baz** = haste, spoil, speed, prey. (Note the *Alternation*.) These words are explained in v. 4, and may be connected thus : he hasteneth [to take the] spoil, he speeds [to seize] the prey. This child was a sign, as also the child in 7. 14.

2 Uriah = Urijah. See 2 Kings 16. 10. **Zechariah**. Probably the father-in-law of Ahaz (2 Kings 18.2) . **4 before**. The interval was twenty-one months from the prophecy, twelve from the birth. **child** = sucking child : as in 7. 16. Not the same word as in v. 18. **shall be taken**. So it was: in the third year of Ahaz, Damascus was sacked and Rezin was slain. **taken** = carried away.

5 The LORD spake also unto me ^oagain, saying,
6 Forasmuch as this people refuseth the waters of ^oShiloah that go softly, and ^orejoice 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 ^ohis 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: ^ogird yourselves, and ye shall be broken in pieces; ^ogird yourselves, and ye shall be broken in pieces.
10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for ⁸God 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 ^oconfederacy, *whenever* this people shall say, A confederacy; ^oneither 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 ^ofor 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 ^ostumble, and fall, and be broken, and be snared, and be taken.
16 Bind up the testimony, seal the law among **My instructed ones**.
17 And I will ^owait upon the LORD, That hideth **His** face from the house of Jacob, and I will look for **Him**.
18 Behold, I and the *young children* whom the LORD hath given me *are* for ^osigns and for wonders in Israel from the LORD of hosts, *Which is about to dwell* in mount Zion.
19 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 ?*
20 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-. Waters of Assyria. Approach.
 -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. *'aphiklm*. See note on 1 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.

- 8:11, 12. False dependence. Confederacy.
 8:13-15. True dependence. Jehovah.
 8:16, 17. The Testimony and the Law.
 8:18. Messiah and His children.
 8:19-. False dependence: spirits.
 8:-19. True dependence. God.
 8:20-22. The Law and the Testimony.
 9:1-7. Messiah. The Son.

12 confederacy. Heb. *keshet*. Never used in a good sense. **to all them to whom** = whenever, or whereof. **neither, &c.** Quoted in 1 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 1 Pet. 3. 13-15.

14 for a stone of stumbling. Cp. 1 Pet. 2. 7, 8. Luke 20. 17. Rom. 9. 32, 33 ; 11. 11. **gin** = a trap.

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.

disciples = instructed ones. **17 wait.** Ref. to Pent. (Gen. 49:18). **the house of Jacob.** See note on 2:5. **and I will look, &c.** See Heb. 2:13.

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 ^ofret 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 ^odimness *shall not be* such as *was* in her vexation, when at the first **He** lightly afflicted ^othe 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.

2 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.

3 *Jehovah* hast multiplied the nation, ^oand not increased the joy: they joy before **Thee** according to the joy in harvest, *and as men* rejoice when they divide the spoil.

4 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.

5 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.

6 ^oFor unto us a Child ^ois born, unto us a Son ^ois given: and the ^ogovernment shall be upon **His** shoulder: and *He Himself* shall be called ^oWonderful, Counsellor, The mighty God, The everlasting Father, The Prince *Who gives peace*.

7 Of the increase of *His* government and peace *there shall be* ^ono 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.

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

21 they : i.e. they who live not in the light of God's Word.

it: i. e. Immanuel's land. The singular number and same verb, referring back to v. 8.

hardly bestead = in hard case.

fret themselves. CP. Rev. 16. 11, 21.

look upward : [in vain].

22 the earth= the land.

dimness of anguish = the gloom of anguish.

driven to = thrust out into.

9. 1 Nevertheless = For, This member (9. 1-7) relates to Messiah, the Son, referring back to 8. 9, 10; and carries 7.14 on to its future fulfilment, See Ap. 102. **dimness...vexation**. Almost the same two words as dimness...anguish (8.22).

at the first. When Ben-hadad, in the reign of Baasha, "smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali" (1 Kings 15. 20) **the land, &c.** Quoted in Luke 1. 79.

afterward. Referring to the heavier scourge when Hazael "smote all the coasts of Israel from Jordan eastward, all the land of Gilead" (2 Kings 10. 32, 33).

This land was the first to be afflicted by the armies of Assyria (2 Kings 15. 29, and was the first to see the promised light in the person of the Messiah.

2 that walked in darkness = the walkers in darkness.

have men = saw. Quoted in Matt. 4. 14-16.

3 Thou : i.e. Jehovah*

hast. This is the Fig. *Prolepsis*, by which the future is prophetically spoken of as present, or past.

and not increased the joy. The difficulty is not removed by reading *lo*, "to him", instead of *l'o*, "not" (which is the marginal reading of Heb. text, and is followed by the R.V. Dr. C. D. Ginsburg suggests that the word in question, *haggil'o*, was wrongly divided into two words, and the last syllable (*l'o*) was treated as a separate word. Read as one word, the four lines form an *Introversion*, thus:—

Thou hast multiplied the exultation, Thou hast increased the joy: They joy before Thee according to the joy in harvest.

6 For unto us, &c. The prophecy of the "Divine Interposition" ends with Messiah, even as it began in 7:14 (quoted in Luke 2:11). See Ap. 102. **is**. Fig. *Prolepsis*.

given. The interval of this present dispensation comes between the word "given" and the next clause.

government.. The Heb. word *misrah* occurs only in these verses (6, 7). Like *politeuma* (Phil. 3:20). **name** = He Himself. See note on Ps. 20:1. **Wonderful**. Cp. Judg. 13:18. **GOD**. Heb. El. As in 10:21. Ap. 4. IV.

7 no end. Cp. the angelic message (Luke 1:32, 33).

the Lord of hosts. See note on 1:9, and 1 Sam. 1:3.

of. Genitive (of Origin), Ap. 17. 2: i.e. the Prince Who gives peace. Cp. Rom. 15:16.

it. Feminine, referring to the kingdom. **upon...henceforth**. Quoted in Luke 1:32, 33.

9: 8 — 10: 32.....JEHOVAH'S CONFEDERACY.

9:8—10:4. Made with Israel's enemies (in judgment).

10:5-32. Broken with enemies for Israel's deliverance (in grace).

9:8—10:4.....JEHOVAH'S COVENANT MADE WITH ISRAEL'S ENEMIES.

9:8-10. Sin. Self-confidence.

9:11-12-. Threatening.

9:-12. Anger not turned away.

9:13. Sin. Impenitence.

9:14-17. Threatening.

9:-17. Anger not turned away.

9:18-. Sin. Lawlessness.

9:-18-21. Threatening.

9:-21. Anger not turned away.

10:1, 2. Sin. Haughtiness.

10:3, 4. Threatening.

10:-4. Anger not turned away.

sent a word. ch. 2:5, 6 which had now been fulfilled. Cp. 5:25. 2 Chron. 28:6-8.

Jacob. See note on 2:5. **lighted** = fallen.

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,
10 The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change *them into* cedars.
11 Therefore the LORD shall set up the *generals* of Rezin against *Ephraim*, and *unite as allies* together;
12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this **H**is anger is not turned away, but **H**is hand *is* stretched out [*in judgment*] still.
13 For the people ^oturneth not unto **H**im That smiteth them, neither do they seek ^othe LORD of hosts.
14 Therefore the LORD will cut off from Israel head and tail, branch and ^orush, in one day.
15 The ancient and honourable, **H**e *is* the ^ohead; and the prophet that teacheth lies, he *is* the ^otail.
16 For the *flatterers* of this People cause *them to stray*; and they that are *flattered* of them *are swallowed up*.
17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evildoer, and every mouth speaketh folly. ¹²For all this **H**is anger is not turned away, but **H**is hand *is* stretched out [*in judgment*] still.
18 For *lawlessness* burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.
19 Through the wrath of the LORD of hosts is the land darkened, and the People shall be as the fuel *for* the fire: no man shall spare his brother.
20 And he shall snatch on the right hand, and be hungry; and he shall ^oeat on the left hand, and they shall ^onot be satisfied: they shall eat ^oevery man the flesh of his own arm:
21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. ¹²For all this **H**is anger is not turned away, but **H**is hand *is* stretched out [*in judgment*] still.
10 Woe unto them that decree unrighteous decrees, and that *ordain oppression* which they have *written*;
2 To turn aside the needy from judgment, and to take away the right from the ^opoor of **M**y People, that widows may be their prey, and *that* they may rob the fatherless!
3 And what will ye do in the day of visitation, and in the *storm* which shall come from far ? to whom will ye flee for help? and where will ye *put in safe keeping* your *honour* ?
4 Without **M**e *captives will be enough to make you bow down*, and *mortally wounded ones will be enough to make you fall*. For all this **H**is anger is not turned away, but **H**is hand *is* stretched out [*in judgment*] still.

9 all the People, &c. "People" is singular, and "know" is plural = the People, all of them.
11 adversaries. Some codices read "princes, or generals".
him: i.e. Ephraim (not Rezin).
join, &c. = weave together, unite as allies.
12 For all this, &c. See note on 5. 26. Note the Fig. *Amoebaeon*, 5. 25; here, vv. 17, 21; 10. 4.
 stretched out: in judgment. See note on 6. 26.
13 turneth not. Ref. to Pent. (Deut. 4. 29, 30).
the Lord Heb. Jehovah, with '*eth*' = Jehovah Himself. Ap. 4. II.
 See note on 1 Sam. 1. 3.
14 rush. Heb. '*agmon*'. Occurs twice in "former" portion, here and 19.15; and once in "latter" portion (58. 5, "bulrush"). Elsewhere only in Job 41. 2, 20.
15 head...tail. Ref. to Pent. Only here and Deut. 28. 13, 44.
16 the leaders: or, flatterers. **err** = stray.
they that are led = they that are flattered.
destroyed = swallowed up.
18 wickedness = lawlessness. Heb. *rasha'*. Ap. 44.x.
19 of = for. Genitive of Relation (Ap. 17. 5).
20 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. '*ani*'. See note on Prov. 6. 11.
3 desolation = storm. **leave** = secure, or put in safe keeping. Heb. '*azab*', 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.
Assyrian. The monuments tell us that this was Sargon, the father of Sennacherib. **6 hypocritical** = impious, profane, godless, or irreligious. Cp. 9. 17 and 33. 14, the only other occ. in Isaiah.
7 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 ^oO Assyrian! the rod of mine anger, and the staff in their hand is **M**ine indignation.
6 **I** will send him against an *impious, profane and godless* nation, and against the people of **M**y 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* ^o*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 leanness; and under his glory **He** shall *be like a burning* of a fire.

17 And the light of Israel shall be for a fire, and his **Holy One** for a flame: and it shall burn 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 *consummation*, even *decreed*, 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

10 **As** = According as. **idols** = nothings.

11 **idols** = effigies.

12 **Wherefore** = And.

13 **people** = peoples.

14 **found as a nest**. Supply the Ellipsis thus : "found [means to reach] as a nest".

peeped. See note on 8. 19.

15 **boast itself**. Heb. *pa'ar*. Not therefore peculiar to the "latter" portion of Isaiah (44. 23, &c), as alleged.

shake itself against = brandish. **lift up itself, as if it were no wood** = raise him that lifteth it up.

no wood: i.e. the user of it (who is flesh and blood, not wood).

16 **kindle...burning** = be like a burning. Note the Fig. *Paronomasia* (Ap. 6). Heb. *yekad y^ekod kikod* = kindle...kindling...kindling.

17 **in one day**. So it was (2 Kings 19. 35),

18 **body** = flesh. Put by Fig. *Synecdoche* (of Part), Ap. 6, for the whole body.

19 **child** = lad. **write** = reckon.

20 **that day**. Passing on to the final fulfilment in the day of the LORD.

the house of Jacob. See note on 2:5.

the Holy One of Israel. See note on 1. 4.

in truth. Heb. *be'emeth*. Occurs three times in the "former" portion (here; 16.5; 38. 3); and twice in the "latter" portion (48. 1; 61. 8). See Ap. 79. II.

21 **The remnant shall return**. Heb. *Shear-jashub*. See 7. 3. So they did. Cp. 2 Chron. 30.1-13, esp. v.6.

22 **though, &c**. Quoted in Rom. 9. 27, 28.

as the sand, &c. Fig. *Paraemia*. Ref. to Pent. (Gen. 22. 17; 32. 12, &c). **consumption** = full end, or finish. Heb. *killayon*. Ref. to Pent. Occurs only here, and Deut. 28. 65.

Ap. 92. **with** = in.

23 **consumption** = consummation. Heb. *kalfih*,

determined = decreed.

all. Some codices, with five early printed editions, omit "all".

24 **smite thee with** = smite thee [indeed] with, &c. **rod** = club.

25 **anger** = anger [shall cease].

26 **according to** = like.

Midian. Cp. 9. 4, and Judg. 7. 25.

27 **shall be destroyed** = will rot.

because of the anointing = before the face (at the sight) of the oil: i.e. in Gideon's lamps; and of the anointed One (Messiah).

28 **He is come**. This is a prophetic description of Sennacherib's advance against Judah.

Aiath = Ai: now *et Tell*, or *Khan Haiyan*.

laid up. In anticipation of a speedy conquest of Jerusalem. **carriages** = baggage (Old English). Put by Fig. *Metonymy* (of Adjunct) for what is carried.

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 rot 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 °Gallim: 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 shall be the girdle of His loins, and faithfulness the girdle of His reins.

29 the passage = the ravine: i.e. Wady Suweinit. Cp. ISam. 13. 23.

Geba. Now *Jeb'a*, near Michmash. Eamah. Now *er Ram*, five miles north of Jerusalem.

Gibeah. Now *Tell el Ful*, between Jerusalem and Emmaus, two and a half miles north of Jerusalem.

30 Gallim. Not identified. Probably *Beitfala'* near Bethlehem.

Laish. Not Laish in the tribe of Dan. Anathoth. Now *'Anata*. Three miles north-east of Jerusalem.

31 Madmenah. Not identified. A town of Benjamin, near Jerusalem. See note on 25. 10.

Gebim. Not identified. North of Jerusalem.

32 Nob. A city of the priests, in sight of Jerusalem, from whence Sennacherib shook his hand against the city. Nob only a half day's journey from Jerusalem.

10: 33—12: 6..DIVINE INTERPOSITION (THE SON OF DAVID.)

10:33, 34.	Prophecy of Jehovah's deliverance.
11:1-5.	The Deliverer. "The Offspring."
11:6-9.	His new Dispensation. (Moral.)
11:10.	The Deliverer. "The Root."
11:11-16.	His new Dispensation. (Political.)
12:106.	Praise for Jehovah's deliverance.

34 forest. A.V., edition 1611, reads., "forests" (pl.). These are Sennacherib's own figures of himself. See 2 Kings 19. 23. Cp. 29. 17. Ezek. 31. 3-8. Note the contrast in 11. 1.

11. 1 And =But. Note the same order of events in

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. *nezer*. Nothing to do with "Nazareth". See note on Matt. 2. 23. Not the same word as in 4.2; see note there. **2 spirit**. Heb. Ap. 9. Same word as v. 4 "breath", and v. 15 "wind". **the LORD**. Heb. Jehovah. Ap. 4. II. **rest upon Him**. Cp. 61. 1. A prophecy which is appropriated by Christ (Luke 4. 16-21). **of**. Genitive of Origin and Efficient Cause. Ap. 17. 2. **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. ISam. 16. 7. **reprove** = administer judgment. **4 poor** = impoverished, reduced. Heb. *dal*. See note on "poverty" (Prov. 6. 11). **reprove** = set right, or righten. **smite**. 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 Introversion):

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* (ע =). If with א the word is *'erez*, earth; and if with ע it is *'ariz*, oppression. These two letters are often interchanged. See notes on Pss. 28. 8 (their); 35. 15 (tear me). Mic. 1. 10 (at all). Hos. 7. 6 (baker sleepeth). The word *ga'al* (to redeem) is spelt with Aleph (א), but it has been mistaken for *ga'al* (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'al* 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 (lothed), Ezek. 16. 45. The word "power" is spelt *'a* (with Aleph) in Ps. 76. 7, but *'oz* (with Ayin) 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 Ginsburg's *Massorah* (Vol. I, p. 57, letter א, § 514 b, and Vol. II, p. 390, letter ע, §§ 352-360, &c). **breath**. Heb. *ruach* = 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 *Upper Egypt*, and from Cush, and from Elam, and from Shinar, and from Hamath, 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 four 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 **He** 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.

11: 6-9...HIS NEW DISPENSATION. (MORAL.)

- 6-. Natural enemies, together.
- 6. A child not hurt by them.
- 7. Natural enemies, together.
- 8, 9. A child not hurt by them.

6 wolf. Fig. *Ampliatio*. Ap. 6. **little child** = youth.
8 cockatrice' = viper's. Heb. *zepha'*. Occurs only here in "former" portion; and in 59.5 in "latter". Ap. 79.II.
9 in all My holy mountain. This expression occurs in the "former" portion only here and 27. 13, and in the "latter" portion in 56. 7; 57. 13; 65. 25. It is to be distinguished from other expressions in which the word "mountain" occurs.
shall be = shall assuredly become.
the knowledge. This is the sign of the fulness of blessing. See note on 1. 3; cp. 6. 3. Ref. to Pent. (Num. 14. 21). Ap. 92.

11: 11-16...HIS NEW DISPENSATION. (POLITICAL.)

- 11, 12. Return of Remnant from Assyria.
- 13. Result. Adversaries cut off. Internal.
- 14. Result. Enemies submission. External.
- 14. Return of Remnant from Assyria.

10 shall be = shall come to be. Quoted in Rom. 15:12. **Root** = sapling. **people** = peoples.
Gentiles = nations. **glorious** = glory.
11 the second time. Ref. to Pent, (the first time being Ex. 15.16, 17). Ap. 92. **Pathros** = Upper Egypt.
islands = maritime countries. Heb. *'i*. Occurs in "former" portion, here; 20. 6; 23. 2, 6; 24. 15; and in the "latter" portion, in 40. 15; 41. 1, 5; 42. 4, 10, &c.
12 assemble = gather in. **outcasts...dispersed.** Note these two words as applied respectively to Israel and Judah: the former, masc.; the latter, fem.
gather together = gather out.
13 Ephraim. Put by Fig. *Synecdoche* (of Part), for the whole of the ten tribes.
14 fly = flee. **them** = the sons of. Moab. See note on 15. 1. **children** = sons.
15 tongue = gulf. **His mighty** = the full force, spirit, or blast, as in v. 4 ("breath"). **wind** = Heb. *ruach*.
the river: i.e. the Euphrates.
dryshod. Heb. in shoes.
16 highway. See note on 7. 3.
like as it was. Ref. to Pent. (Ex. 14. 22). Ap. 92.
in the day = when. See note on Gen. 2.17, and Ap. 18.

12:1-6. PRAISE FOR JEHOVAH'S DELIVERANCE.

1 LORD. Heb. Jehovah. Ap. 4. II.
2 GOD. Heb. El. Ap. 4. IV.
trust = confide in. Heb. *batah*. Ap. 69. i.
THE LORD. Heb. Jah. Ap. 4. III.
JEHOVAH. One of the four passages where Jehovah is transliterated instead of being translated (Ex. 6. 3. Ps. 83. 18, and Isa. 26. 4). Also one of several words where different type is used. See Ap. 48.
my strength and my song. Ref. to Pent. (Ex. 15.2).
3 salvation. Ref. to Pent. (Gen. 49. 18. Ex. 14. 13; 15. 2. Deut. 32. 15). Ap. 92.
4 people = peoples.
exalted. Cp. 2. 11, 17, "in that day".

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 *inhabitant* of Zion: for great is the **Holy One** of Israel in the midst of thee.

13 The ^oburden [prophetic warning] of ^oBabylon, which ^oIsaiah 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 ^othe 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 ^oshall 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* ^oevil, and the *lawless* for their iniquity; and **I** will cause the arrogance 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 ^oman 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 joined *unto them* shall fall by the sword.

5 Sing = Sing praise. Ref. to Pent. (Ex. 15:1, 21).

6 *inhabitant* = inhabitress.

13: 1—27: 13.....BURDENS, AND ISRAEL'S BLESSINGS.

13:1-22.	Burden of Babylon. (People, Land.)
14:1-3.	Israel. Jehovah's mercy.
14:4--23.	Burden of Babylon. (King.)
14:24-32.	Israel. Jehovah's deliverance.
15:1--16:14.	Burden. Mohab.
17:1-14.	Burden. Damascus.
18:1-7.	Burden. Ethiopia.
19:1--20:6	Burden of Egypt.
21:1-10.	Burden. Desert of Sea.
21:11, 12.	Burden. Dumah.
21:13-17.	Burden. Arabia.
22:1-14.	Burden of the Valley of Vision.
22:15-25.	Israel. Judgment and Mercy.
23:1-18.	Burden of Tyre.
24:1--27:13.	Israel. Judgment and Mercy.

13: 1—14: 32..BURDEN: BABYLON AND ISRAEL.

13:1-5.	Prophecy. Babylon destruction.	} The people.
13:6.	The day of Jehovah.	
13:7, 8.	Consequences.	
13:9-12.	The day of Jehovah.	
13:13-18.	Consequences.	} The King.
13:19, 20.	Depopulation.	
13:21, 22.	Devastation.	
14:1-3.	Prophecy. Israel's restoration.	
14:4-8.	Oppressor ceased.	} The King.
14:9-11.	Taunt of dead. Fig.	
14:12-15.	Oppressor fallen.	
14:16-20.	Taunt of living.	
14:21, 22.	Depopulation.	
14:23.	Devastation.	
14:24-32.	Prophecy. Jehovah's purpose concerning both: Assyria, Philistia, and Israel.	

1 *burden* = a prophetic oracle or warning. This begins the *fourth* great division of the book. Ref. to Pent. (Num. 24. 3), Ap. 92.

Babylon. This takes precedence, and stands for Chaldsea generally. It reached its height about 100 years later, under Nahopolassar and his son Nebuchadnezzar. A generation later it was captured by Cyrus and Darius the Mede (see Ap. 57). Babylon was of little importance at this time. **Isaiah**. His name given in 1:1; 2:1; 7:3; 13:1; 20:2, 3; 37:2, 5, 6, 21; 39:3, 5, 8.

3 *sanctified ones* = separated ones. Here = the armies of the Medes and Persians. Cp. 44. 28 ; 45. 1.

mighty ones = heroes. Heb. *gibbor*. Ap. 14. IV.

them that rejoice in My highness = my proudly exulting ones.

5 *the end of heaven* : i.e. from afar.

the whole land = all the land [of Chaldaea].

6 *the day*. Put by Fig. *Metonymy* (of Subject), for the events (or judgments) which shall take place in it. **day of the Lord..** See note on 2:12. Occurs in fifteen other places in O.T. : (v. 9. Ezek. 13:5. Joel 1:15; 2. 1, 11, 31; 3. 14. Amos 5. 18, 18, 20. Obad. 15. Zeph. 1. 7, 14, 14. Mal. 4.5 (total 4x4, Ap. 10). **destruction ...ALMIGHTY**. Note Fig. *Paronomasia*. Heb. *k^oshod...mishshaddai*. **the ALMIGHTY** = the All-bountiful One. Heb. *Shaddai* (Ap. 4. VII). **7** *man's* = mortal's. Heb. *'enosh*. Ap. 14. III. **8** *as flames* = as [faces of] flames darkened. **9** *cruel* = stern. **10** *shall not give their light*. Quoted in Matt. 24. 29. Shall not celebrate [Thee]. Cp. Ps. 19. 1-3; 145. 10. Heb. *halel*. Occurs twice in "former" portion (here and in 38.18 "celebrate") and four times in "latter" portion (41.16; 45. 25, "glory"; 62. 9; 64. 11, "praise") See Ap. 79. II. **11** *the world* = the habitable world. Heb. *tebel*. **evil**. Heb. *ra'a*. Ap. 44. viii. **wicked** = lawless. Heb. *rasha*. **iniquity**. Heb. *avah*. **12** *man*. Heb. *adam*. Ap. 14. I. **14** *man*. Heb. *ish*. Ap. 14. II.

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 ^oMedes 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* ^oeye shall not spare *sons*.

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

20 It shall ^onever 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 ^ochoose 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 ^othe house of Israel shall ^opossess 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 ^ooppressors.

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

4 That thou shalt ^otake up this *triumph-song* against the king of Babylon, and say, ^oHow hath the oppressor ceased! the ^ogolden 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 a *unremitting* stroke, he that *trod down* nations in anger, *with an un-sparing persecution*.

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

8 Yea, the ^ofir 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 ^othe grave, *and* the noise of thy viols: the ^oworm 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 didst *subdue* the nations!

16 children = babes.

17 Medes. Here only "Medes". In 21. 2, "Persians and Medes." In 45. 1 Cyrus named. The order is chronological.

18 their. Some codices, with two early printed editions, Sept., Syr., and Vulg., read "and their".

children = sons.

19 as when God, &c. Ref. to Pent. See note on 1. 9.

20 never. See note on 25. 8.

21 doleful creatures. Probably hyenas.

satyrs = goat-shaped demons worshipped by the Seirites (Edom). Cp. Lev. 17. 7. 2 Chron. 11. 15; 25. 14.

22 the wild beasts = jackals. **dragons**, or wild dogs.

1 choose. See note on 1. 29.

set them = make them rest. Cp. v. 3. **land** = soil

strangers = sojourners, foreign proselytes. Isaiah sees far beyond the Captivity. Heb. *gur*. See note on 5. 17.

Thus, the mention of strangers is not confined to latter part of Isaiah as alleged by some. See Ap. 79. II.

the house of Jacob. See note on 2. 5.

2 the people = peoples.

their place = their own place. See 49. 22; 60. 9; 66. 20.

the house of Israel. See note on 5. 7.

possess them. For servants and handmaids. This is to be fulfilled at a later day: still future (49. 23; 60. 9-14;

61. 5). **oppressors**. Cp. 60. 14.

4 take up this proverb. Ref. to Pent. (Num. 23. 7, 24;

24. 3, 15, 20, 21, 23). Elsewhere only in Mic. 2. 4. Hab.

2. 6, and Job 27. 1; 29. 1.

proverb = triumph-song.

king of Babylon. Fig. *Polyonymia*. One of the names for the Antichrist. See note on Dan. 7. 8.

How...! Fig. *Chleuasmos*. Ap. 6.

golden city: or exactress of gold. Some, by reading

𐤒 (= R) for 𐤒 (= D) read "oppression".

5 wicked = lawless ones (pl.). Heb. *rasha'*. Ap. 44. x.

6 continual = unremitting.

ruled the nations = trod down nations.

is persecuted, and none hindereth = with an unsparing persecution.

7 break forth into singing. This word (Heb. *pazah*)

occurs once in the "former" portion (here), and five times in the "latter" portion (44. 23; 49.13; 52. 9; 54. 1; 55.

12). See Ap. 92.

8 fir trees. Cp. 37. 24; 41. 19; 55. 13 ; 60. 13.

the cedars of Lebanon, Baying, &c. It refers to

Nebuchadnezzar's and Esar-haddon's cutting down, as

recorded in their *Inscriptions*, p. 58 (published by

Oppert, Paris, 1865). They tell how they "brought the

greatest trees from the summits of Lebanon to Babylon".

Nebuchadnezzar moreover boasts that he will do it in his

message to Hezekiah (37. 28. See Ap. 67, p. 98).

laid down = laid low.

9 Hell = the grave. Heb. Sheol. Ap. 85.

dead = *Rephaim*. See Ap. 23 and 25. Cp. 26. 14, 19.

10 speak...say. Fig. *Prosopopoeia*, by which the dead

are represented as speaking.

11 the grave. Heb. Sheol. Ap. 35. Same word as

"hell", vv. 9 and 15.

worm. This shows the meaning to be given to Heb.

"Sheol" in vv. 9, 15; as worms are *material*, not *spirit*.

Cp. 66. 24. Mark 9. 44, 46, 48.

cover thee = are thy coverlet.

12 Lucifer = Morning-star. Worshipped by the

Assyrians as male at sunrise, female at sunset. A name

of Satan.

weaken = subdue.

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 carcase 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 ^s[bird], and pools of water: and I will sweep it with the ^s*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.

13 For = And. **hast said** = saidst. **ascend** = mount up. **heaven** = the heavens. **mount of the congregation**. Not Zion, but the Divine assembly of judgment. Cp. Pss. 75. 2; 82. 1. Ezek. 28 12-14. **sides** = recesses. Same word as in v. 16; 37. 24, and 1 Sam. 24. 3. Ezek. 32. 23. **the north**. This helps us to localize the dwelling place of God. No "Semitic conception", but Divine revelation of Him Who knows what Satan "said in his heart". Cp. Ps. 75. 6. Job 26. 7.

14 of = that is to say. Genitive of Apposition. **Ap. 17. 4. the MOST HIGH**. Heb. *Elyon*. **Ap. 4. VI**.

16 Is this the man...? Fig. *Dialogismos*.

tremble = quake, forming the Fig. *Paronomasia*, with "shake."

17 world = the habitable world. Heb. *tebel*.

opened not the house of = loosed not.

18 lie = sleep. Heb. *shakab*. **glory** = state or honour.

house = burial-house, or mausoleum. 1 Kings 2.10, 34. 1Sam. 25. 1; 28. 3. Ecc. 12. 5.

19 cast out = flung out : out, or far away.

grave = sepulchre. Heb. *keber*. See **Ap. 35**.

abominable branch = a detested or despised scion.

that go down, &c. As those that go down ... as, &c.

to. One school of Massorites reads "upon", another reads "up to".

stones. Cast upon those who were buried. No word has "evidently dropped out" of v. 20; for v. 19 *does* state that they were buried, but he was not.

pit = a rock-hewn burying place, as in Pss. 28. 1; 30. 3; 88. 5. Heb. *bor*. See note on Gen. 21. 19, showing the sense in which we are to understand Sheol in vv. 11, 15. Cp. English word "bore." Heb. *bor* rendered cistern, four times ; dungeon, thirteen; fountain, one; well, nine ; pit, thirty-nine times.

21 slaughter = a slaughter-house, or, instruments of slaughter. Heb. *matbeah*. Occurs only here.

children = sons. **for the iniquity of their fathers**. Ref. to Pent. (Ex. 20. 5). **Ap. 92**. **face** = surface.

cities. The triumph-song which began in v. 4 ends here.

22 name and remnant. Note the Fig.

Homoeopropheron in this sentence and the next: "renown and remnant, scion and seed".

and. Some codices, with two early printed editions, omit this "and".

son, and nephew = scion and seed, or, son and son's son.

24 as = according as. **thought** = intended.

25 break...yoke. Ref. to Pent. (Gen. 27. 40).

the Assyrian. Another name for the Antichrist, See note on Dan. 7. 8.

26 purpose...hand. Note the Alternation of these two words in vv. 26 and 27. **stretched out**: i.e. in judgment.

28 king Ahaz died. Cp. 6. 1.

burden = rod: i.e. Babylon.

29 Rejoice not thou: i.e. at the death of Ahaz, and because the Davidic dominion was broken by the Syro-Ephraimitic war. **Palestina** = Philistia.

him = the Davidic power.

for out of the serpent's root, &c. That was how Philistia regarded Judah and Ahaz.

cockatrice = viper (see note on 11:8), which they would find in his son Hezekiah in the immediate future (2 Kings 18:8).

30 firstborn of the poor = the poorest of the poor. Heb. idiom. Heb. *dal*, impoverished, reduced. See 11: 4. This looks forward to the fulfilment by Messiah (v. 32).

31 Howl, O *gate; cry, O *city; thou, whole ²⁹Palestina, *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 °Eglaim, 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 Arnon.

3 *Bring thou counsel, execute thou an arbitrator's duty*; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

31 *gate...city*. Put by Fig. *Metonymy* (of Subject), for the people in them.

none shall be alone = there shall be no stragglers.
in = at.

32 **one then answer** = what report shall the messengers or ambassadors of the nations take back?

the nation = a nation. **That, &c.** This is the report.

the poor = oppressed ones. Heb. *'ani*.

trust in it = flee for refuge to it. Heb. *hasah*.

15: 1—16: 14..THE BURDEN OF MOAB.

15:1.	Past. Devastation of Moab.
15:2-5.	Moab. Cry.
15:6, 7.	Reason.
15:8.	Moab. Cry.
15:9.	Reason.
16:1.	Moab. Advice.
16:2.	Reason.
16:3, 4.	Moab. Advice.
16:-4, 5.	Reason.
16:6.	Moab. Pride.
16:7, 8.	Result.
16:9-11.	Result.
16:13, 14.	Moab. Pride.
16:13, 14.	The future . Enfeeblement of Moab.

1 **burden**. The first of the seven burdens.

Because = Surely. **Moab**. Had been subdued by Saul (1 Sam. 14. 47) and David (2 Sam. 8. 2); and paid tribute to Ahab (2 Kings 1. 1; 3. 4, 5).

Ar = Rabbah (Num. 21. 28 ; Deut. 2. 9, 18, 29).

brought to silence = cut off or destroyed.

2 **He**: i.e. Moab. **Dibon**. Now *Dhiban*. Num. 21. 30; 32. 3, 34, 33. 46, 46. Josh. 13. 9, 17.

Nebo. Now *Jebel Neba* in Moab, overlooking the Jordan Valley.

Medeba.. Same name to-day. Cp. Num. 21.30. Josh. 13. 9, 16. 1 Chron. 19. 7.

3 **their streets** = his (i.e. Moab's) open streets.

weeping abundantly = coming down with weeping.

4 **Heshbon**. Now *Heshoan*. The capital of the Amorites. Rebuilt by Reuben (Num. 32. 37).

cry = cry in pain.

Elealeh. Now *el Al*, near Heshbon. Cp. 16. 9. Num. 32. 3, 37. Jer. 48. 34.

Jahaz. Not identified. Num. 21. 23. Deut. 2. 32. Judg. 11. 20.

armed soldiers = light-armed troopers.

cry out = shout for joy.

life = soul. Heb. *nephesh*. Ap. 13.

grievous unto him = vexed within him.

5 **Zoar**. Now (probably) *Tell esh Shaghur*.

Deut. 34. 3. Jer. 48. 34. **an heifer** = [flee] like an heifer, &c. Cp. Jer. 48. 34. **mounting up** = ascent. **Luhith**. Now *Tel'at el Heith*; one mile west of Mount Nebo. Cp. Jer. 48. 5. **Horonaim**. Not identified; probably *Wady Ghueir*. **6** Nimrim. Probably *Wady Nimrim*, near south end of Dead Sea. **desolate** = desolations. **7** **brook of the willows** : or valley of the Arabians. Probably the *Wady-el-Ahsy* separating Kerek from Djebel, or the brook Zered of Deut. 2. 13, 14. **8** **Eglaim**. Not identified; probably the *En-eglaim* of Ezek. 47. 10. **9** **Dimon**. Probably *Umm Deineh*, east of the Dead Sea. **Dimon...blood**. Note Fig. *Paronomasia*. Heb. *Dimon...dam*. **more** = more [howlings]. **lions** = a lion. Put by Fig. *Synecdoche* (of Species), for all wild beasts. **16. 1** **lamb** = tribute lamb. **to the ruler** = of the ruler : i.e. Judah, as Mesha king of Moab had done (2 Kings 3.4).

Sela. Now Petra (so called by the Romans) in Mount Seir, near Mount Hor (2 Kings 14. 7). **2** **cast out, &c.** = a forsaken nest. **be** = become.

3 **Take counsel** = Bring advice. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "Bring thou counsel".

execute judgment = perform an arbitrator's duty. Heb. *p'lilah*. Occurs only here. Some codices, with seven early printed editions, Aram., Sept., Syr. and Vulg., read "execute thou".

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 treaders 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-hareh.

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.

4 **Let Mine outcasts, &c.** Some codices, with Aram., Sept., and Syr., read "Let the outcasts", &c. **dwell** = sojourn. Cp. 1 Sam. 22. 3, 4.

the spoiler: i. e. Sennacherib.

extortioner. Heb. *muz*. Occurs only here.

oppressors = treaders down. Heb. *ramas*. Occurs only here.

5 **in mercy.** The burden goes beyond the immediate future to the ultimate future.

mercy = lovingkindness, or grace.

in truth. See note on 10. 20.

hasting righteousness = prompt in equity. Cp. 46. 13.

6 **We.** Cp. 6. 8. Gen. 1. 26.

his lies shall not be so = his resources do not correspond.

7 **Kir-hareseth.** Some codices read "Kir-harasheth". **stricken** = worn away. Heb. *naka'*. Occurs only here.

8 **the fields** = [as to] the fields. Cp. Deut. 32. 32.

2 Kings 23. 4. Jer. 31. 40 (feminine).

Heshbon. Cp. 15. 4. **languish** = he [Moab] hath enfeebled. **and** = supply [as to] and omit the colon.

the vine of Sibmah = Sibmah's vine.

lords. Probably plural of Majesty for "great lord of the nations", a title claimed by the kings of Assyria.

heathen = nations. **Jazer.** Probably *Beit Zer'ah*, on the east of Jordan (Num. 32.1. Josh. 13. 25; 21. 39. 2 Sam. 24. 5. 1 Chron. 6. 81; 26. 31. Jer. 48. 32).

wandered through : or, strayed into.

9 **water thee** = make thee drunk. **Elealeh.** See note on 15. 4.

the shouting for thy summer fruits and for thy harvest is fallen = on thy summer fruits and thy harvest a war-cry hath fallen,

10 **plentiful** = fruitful. **wine.** Heb. *yayin*. *Ap. 27. I.* **presses** = wine-vat. Heb. *yekeb*, not *gaih*. See note on 5. 2.

11 **sound** = make a plaintive sound. Note the Fig. *Paronomasia*. Heb. *v'kirbi Kir*.

Kir-hareh. See note on 15.1.

12 **on.** Some codices, with two early printed editions, read "unto" : weary with climbing up to. Cp. 15. 2.

prevail = obtain anything.

14 **Within.** Some codices, with two early printed editions, read "about".

three years. From the death of Ahaz.

contemned = brought low.

small = few.

feeble = small.

17: 1-14.....BURDENS OF DAMASCUS.

- | | |
|--------|----------------------------|
| 1. | Ruin of Damascus. |
| 2, 3. | Other cities. |
| 4, 5. | Diminution. |
| 6. | The remnant. |
| 7, 8. | God. Looking unto Him. |
| 9-. | The remnant. |
| -9. | Desolation. |
| 10. | God. Not looking unto Him. |
| 11. | Ruin of Damascus. |
| 12-14. | Other peoples. |

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*) Heb. *me'ir...m'i*. **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.

5 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.

6 Yet gleanings 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.

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

8 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*.

9 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.

10 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*:

11 *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.

12 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!

13 The nations shall *rush like the *rushing of many waters: but *One* shall rebuke them, and they shall flee far off, and shall be chased as the *dried grass* of the mountains before the °wind, and like °a rolling thing before the whirlwind.

14 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.

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

2 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]!

3 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.

4 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.

5 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.

5 it: i.e. Jacob's glory (v. 4). **it:** i.e. Jacob's fatness (v. 4). **Rephaim.** South-west of Jerusalem. So called after one "Kapha", a mighty one among the descendants of the *Nephilim*, as Anak was, who gave his name to another branch. See Ap. 23 and 25.

6 the LORD God of Israel. Ref. to Pent. (Ex. 32. 27. Cp. Josh. 9. 18, 19; 10. 40, 42, &c). See note on 29. 23.

God of Israel. Ref. to Pent. (Ex. 24. 10. Num. 16. 9). Occurs in latter part of Isaiah (41.17; 45. 3; 48. 2).

7 a man = Lit. the man. Heb. '*adam*'. Ap. 14. I

look = have an eye unto.

have respect = have regard. Note the Alternation in vv. 7, 8: "look" and "have respect".

the Holy One of Israel. See note on 1. 4.

8 the groves = the *Asherahs*. See Ap. 42. Ref. to Pent. (Ex. 34.13. Deut. 7. 5; 12. 3; 16. 21). Ap. 79. II.

images = sun images. Ref. to Pent. (Lev. 26. 30); both mentioned again (27. 9).

9 desolation. See note on 1. 7.

10 Rock. Ref. to Pent. (Deut. 32.13). Ap. 92.

pleasant plants. Probably = plantings of Adonis.

strange slips : or slips of a strange [God],

11 In the day = By day.

12 people = peoples. **noise** = booming, or roaring.

rushing. Note the Fig. *Repetitio* (Ap. 6), for emphasis.

13 God = One. **chaff** = dried grass.

a rolling thing = a *galgal*. See note on Ps. 83. 13.

14 trouble = consternation. **he is not:** or, he is no more.

Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "and he is no more".

18: 1-7.....BURDEN OF ETHIOPIA.

- 1, 2. Israel. Spoiling.
3. Zion. Jehovah's ensign.
4. Jehovah's withdrawal. Cause of recall.
- 5, 6. Jehovah's act. Cause of spoiling.
- 7-. Israel. Present to Jehovah.
- 7. Zion. Mount of Jehovah's name.

1 Woe = Ho! The third of the seven burdens.

land...beyond: i.e. land...beyond Abyssinia.

shadowing with wings = of the rustling *zalzal* (from *zalat*, to tinkle, cp. Deut. 28. 42).

2 the sea = the Nile. So called by the inhabitants of the Sudan to-day. **bulrushes** = reeds. Not the papyrus, but its companion reed, the *ambach*, which reaches a height of fifteen feet and has yellow flowers.

scattered and peeled = "tall and smooth-faced".

terrible. They formed the armies of "So" or Sha-baka, and are the backbone of the Anglo-Egyptian army.

whose land the rivers have spoiled: i.e. the "sudd" or swamps (hence Sudan). The Dinka and Shilluk negroes live on the floating cakes of sudd.

3 He =, Jehovah. See Structure, above.

4 the LORD. Heb. Jehovah. Ap. 4. II.

cloud of dew = summer night mist. Heb. '*ab*'. Not a rain-cloud, which latter is never seen in harvest. Eight times rendered "thick clouds".

8 left. See note on "forsaken" (1. 4).

fowls...beasts. Note the Alternation.

6 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.

7 In that time shall the ^opresent be brought unto the LORD of hosts of a people ²*tall and smooth-faced*, and from a people ²terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of ^othe name of the LORD of hosts, the mount Zion.

19 The ^oburden 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.

2 And I will ^oset 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.

3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the ^oidols, and to the *mutterers*, and to them that have ^ofamiliar spirits, and to the wizards.

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

5 And the waters shall *be dried up* from the Nile, and the Nile river shall be wasted and dried up.

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

7 The *meadows* by the ^obrooks, by the mouth of the ^obrooks, and every thing sown by the ^obrooks, shall *be dried up*, be driven away, and *disappear*.

8 The fishers also shall ^omourn, and all they that cast angle into the ^obrooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax, and they that ^oweave networks, shall be confounded.

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

11 Surely the *court of Pharaoh* are ^ofools, 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?

12 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.

13 The princes of ¹¹Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, *even they that are* the stay of the tribes thereof.

14 The LORD hath mingled a perverse ³spirit 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. **the name.** See note on Ps. 20. 1.

19: 1—20: 6...BURDEN OF EGYPT.

19:1-4. Confusion. Assyria.
19:5-10. Desolation.
19:11-17. The Lord of hosts. The cause.
19:18-25. Healing.
20:1-6. Captivity. Assyria.

1 burden. The fourth of the seven burdens.
rideth. Fig. *Anthropopatheia*.

2 set the Egyptians, &c. Referring to the anarchy consequent on the defeat of Egypt by Sargon (688 B.C.).

3 spirit. Heb. *ruach*. Ap. 9. **idols.** See note on 2. 8.
charmners. Heb. *'ittim* = mutterers. Occurs only here.
familiar spirits. See note on Lev. 19. 31. Ref. to Pent. (Lev. 20. 6, 27; Deut. 18. 11, &c.). Ap. 92.

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
7.	Vegetation.		
8.	Waters. Fishers in them.	}	Persons.
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.

8 mourn. See note on 3. 26.

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.
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-. Princes...fools.
-11, 12. Cause. The Lord of hosts.
13-15. Princes...fools.
16, 17. Cause. The Lord of hosts.

11 Zoan. See note on 30:4.

fools. Heb. *'aval*. See note on Prov. 1:7.

14 staggereth = goeth astray, as in preceding clause.

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 ¹⁸: 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 Egyptian into Assyria, 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, *even* a blessing in the midst of the *earth*:

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 In the year (611 B.C.) that Tartan [*commander-in-chief*] came unto Ashdod, (when °Sargon the king of Assyria °sent him,) and fought against Ashdod, and took it;

2 At *that* time spake the LORD *by the hand of* °Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking *naked and barefoot.

3 And the LORD said, Like as **My** servant Isaiah hath walked ²naked and barefoot three years *for* a °sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, ²naked and barefoot, even with *their* buttocks uncovered, to the shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their *expectation [*help expected from Egypt*], and of **the Egyptians, in whom they gloried*.

15 **rush**. See note on 9. 14.

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.

the hand. Put for the judgments indicated by the act.

17 **the land of Judah**. The Assyrian armies came through Judah.

19: 18-25...HEALING.

18.	Cities.
19-22.	Healing.
23.	Highway.
24, 25.	Blessing.

18 **five cities**. These were probably Heliopolis, Leontopolis, Daphne, Migdol, and Memphis.

the language of Canaan: i.e. the Hebrew language, by the multitude of Jews that went thither.

destruction. The primitive reading was doubtless *hazedeek* = "righteousness", which the Sept. simply transliterates, *aeoek*. From a desire not to compete with "Jerusalem", which bore this name (Isa. 1. 26), it was altered to *cheres*, which in Chaldee = "the sun", or in Greek = "Heliopolis", which is the reading in many MSS., two early printed editions, and the margins of the A.V. and R.V. But when the temple at Jerusalem was cleansed and restored, the temple at Heliopolis was deemed schismatic; and, by altering one letter (☐ = CH, for ☐ = H), *cheres* (the sun) was altered to *heres* (destruction). Hence the present reading of the current Heb. text.

19 **an altar**. See Ap. 81.

a pillar. Probably a boundary pillar. Heb. *nazab*. A pillar or monument. Not for worship.

at = close to. **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).

23 **In that day**: i.e. the glorious future, the day of the LORD. Not the same as v. -11.

highway. See note on 7. 3. **24** **land**: or, earth.

20: 1-6...CAPTIVITY. ASSYRIA.

1 **Tartan**. A title = commander-in-chief.

Sargon. Never once named by classic writers, and in Scripture only here.

2 **the same** = that.

by = by the hand of. **Isaiah**. See note on 13. 1.

naked. Put by Fig. *Synecdoche* (of the Whole), for being scantily clad.

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.

Egypt their glory. Put by Fig. *Metonymy* (of Adjunct), for the Egyptians, in whom they gloried.

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 ^oburden *relating to* the desert of the sea. As *storms* in the south *sweep* through; *so* it cometh from the desert, from a terrible land.

2 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.

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

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

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

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

7 And he saw *a troop of horsemen in pairs, a troop* of asses, *and a troop* of camels; and he hearkened diligently with much heed:

8 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:

9 And, behold, here cometh *a troop of horsemen in pairs*. And he answered and said, *Babylon is fallen, is fallen; and all ^othe graven images of her gods he hath broken unto the ground.

10 O *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.

11 The ^oburden 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, ^oThe morning cometh, and also the night: ^oif ye will inquire, inquire ye: return, come.

13 The ^oburden *in Arabia*. In the forest in Arabia [*at sunset*] shall ye lodge, O ye *caravans* of *Dedanites*.

14 The inhabitants of the land of ^oTema *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, ^oWithin a year, according to the years of an hireling, and all the glory of ^oKedar shall fail:

21: 1-10...BURDEN OF THE DESERT OF THE SEA. (BABYLON).

- 1, 2-. Vision. Seen and declared.
 -2-4. The besiegers (Media and Persia). Sent by God.
 5. The feasting of Babylon. } The
 6-9. The fall of Babylon. } besiege.
 10-. The besiegers. Sent by God.
 -10-12 Vision heard and declared.

1 burden. The fifth 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, 15.
whirlwinds = storms. **pass** = sweep.
2 dealer = one. **sighing.** Caused by the oppression of Babylon.
4 night. A Homonym. Heb. *nesheph* = darkness, here, but daylight in Job 7. 4. 1 Sam. 30.17. See notes there. The R.V., in doubt, renders it here "twilight".
pleasure = joy. **fear** = trembling.
5 Prepare, &c. Fig. Irony. Ap. 6.
7 a chariot = a troop.
a chariot with a couple of horsemen = a troop of horsemen in pairs.
8 Alion: My LORD*. Read: [as] a lion, "O LORD", &c.
9 men. Heb. *'ish*. Ap. 14. II.
Babylon is fallen, &c. Note the Fig. *Epizeuxis*, for emphasis.
the graven images of her gods. Ref. to Pent. Phrase peculiar to Deut. 7. 25; 12. 3. Ap. 92.
10 threshing. Put by Fig. *Metonymy* (of Cause) for the results of it. Here = my oppressed People. Cp. 41. 15. Mic. 4. 13. Jer. 51. 33.
corn of my floor. Lit. son of my threshingfloor.
the LORD of hosts. See note on 1. 9.
the God of Israel. See note on 29. 23.
God. Heb. Elohim. Ap. 4. I.
11 burden. The sixth of the seven burdens.
Dumah = Edom. An abbreviated form of fuller name "Idumea" (34. 5. Ezek. 35. 15; 36. 5. Mark 3. 8).
Dumah = silence, prophetic of its end.
Seir. The inheritance of Esau (or Edom).
what of the night? = how far is it in the night? Note the Fig. *Epizeuxis*. Repeated in an abbreviated form thus: Heb. *shomer mah-millay^etah ? shomer ma-milleyl ?* = how far gone is the night? how far gone the night? This is Edom's inquiry.
12 The morning cometh, &c. This may be the oracle of silence implied in the name "Dumah" (see above, and cp. Pss. 94. 17; 115. 17).
if ye will inquire. Isaiah had no answer. He is silent, but intimates that they may inquire again.

21: 13-17...THE BURDEN OF ARABIA.

13 burden. The seventh and last of the seven burdens **upon Arabia**: *ba'rab* = in Arabia. **in Arabia:** or, in the evening, or, at sunset. The name is as significant as "Dumah" (v. 11). **travelling companies** = caravans. **Dedanim** = Dedanites, Descendants of Abraham by Keturah: Dedan, son of Midian (Gen. 25. 3. 1 Chron. 1. 32). **14 Tema.** Descendants of Abraham through Hagar and Ishmael (Gen. 25. 3. 1 Chron. 1:32): both mentioned in Jer. 25. 23. Job 6. 19. **brought** = bring ye. **prevented** = meet ye. **15 they fled.** From the Assyrian invaders. **16 Within a year.** Later afflictions were foretold in Jer. 49. 28. **Kedar.** Another descendant of Abraham by Hagar through Ishmael (Gen. 25.13).

17 And the residue of the number of archers, the mighty men of the *sons* of ¹⁶Kedar, shall be diminished: for the LORD God of Israel hath spoken *it*.

22 The *oracle* of the valley of ^ovision [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 ^oElam 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 ^oiniquity 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 ^oShebna, 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.

17 mighty men. Heb. *gibbor*. Ap. 14. IV.
children = sons.

**22: 1-14....THE VALLEY OF VISION.
PERSIAN INVASION.**

- 1-3. The besiege. Impious joy.
4, 5. Day of trouble. Inflicted.
6-11. The invaders. Persians.
12. Day of mourning. Required.
13, 14. The besiege. Impious joy.

1 burden = oracle.

valley of vision. The Sept. and Arabic versions render it Jerusalem, in relation to the high hills around. Similar names: "inhabitant of the valley," "rock of the plain" (Jer. 21. 13), "mountain in the fields" (Jer. 17. 3). The reference is to v. 5.

vision. Here the most solemn visions had been seen: Abraham (Gen. 22. 2, 14, cp. the name Jehovah-jireh); also David (1 Chron. 21. 16, 28). and the many visions of Isaiah (1. 1; 6. 1-4, &c). The Sept. reads "Zion".

gone up, &c. Denoting a time of popular rejoicing. Refers to past time. Cp. Matt. 24. 16. Luke 21. 21.

2 stirs = outcries. Referring to the time of this prophecy.

3 from far = afar, or far away.

6 Elam...Kir. The south and north limits of the Chaldean forces.

quiver. Heb. *'ashpah*. Occurs only here in "former" portion, and only in 49. 2 in the "latter" portion.

chariots. See note on 21. 7.

and. Some codices, with three early printed editions and Vulg., read this "and" in the text.

7 at = toward.

8 discovered = dismantled. **covering** = veil.

9 have seen = beheld.

the lower pool. The pool of Siloam. Cp. 7. 3; 2 Chron. 32. 30. The old pool. See notes on 2 Chron. 32. 3, 30, and Ap. 68 III.

11 ditch = a gathering of waters.

13 let us, &c. Note Fig. *Ellipsis* (Ap. 6). Supply thus : "[saying,] 'Let us eat,'" &c. Cp. 1 Cor. 15. 32.

14 the LORD of hosts. See note on 1. 9.

iniquity shall not be purged. Ref. to Pent. (Ex. 30. 10. Lev. 4. 20, &c). Cp. 6. 7; 27. 9; and Ap. 92.

22: 15-25..ISRAEL: JUDGMENT AND MERCY.

- 15-. Jehovah's word.
-15-19. Shebna.
20-24. Eliakim.
25-. Shebna.
-25. Jehovah's word.

15 Shebna. See 2 Kings 18. 18, 26. Probably a foreigner, or heathenized Jew.

and say. Some codices, with Aram., Sept., Syr., and Vulg., read "and thou shalt say unto him".

16 as he...rock = (as...rock). Fig. *Parenthesis*.

17 Behold. Fig. *Asterismos*.

the LORD. Heb. Jehovah. Ap. 4. II.

will carry thee away with a mighty captivity, &c. = will hurl thee with the hurling of [a mighty] man.

18 surely violently turn and toss thee. Note the Fig. *Paronomasia*. Heb. *zanoph, yiznaphka, z'nephah*.

19 drive = thrust.

station = office, or administration.

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 Hilkiyah:

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 LORD 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 LORD 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, *even* the strength of the sea, saying, *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*.

22: 20-24..... .ELIAKIM.

20. Eliakim. Called.
21-23. "I will". Jehovah's work.
24. Eliakim. Established.

20 in that day : i.e. in the day when this prophecy will be fulfilled. Cp. v. 25.

Eliakim = Whom God sets up. Hezekiah's minister. Probably superseded by Shebna in the evil days of Manasseh. See 36. 3, 22 ; 37. 2.

21 girdle. Ref. to Pent. Occurs here; and elsewhere only in Ex. 28. 4, 39, 40; 29. 9; 39. 29. Lev. 8. 7, 13; 16. 4. Ap. 92. A priestly vestment.

government = administration.

22 so = and. open and...shut. Put by Fig. *Metonymy* (of Adjunct), for power of administration. Cp. Rev. 3. 7, which shows that the fulfilment culminates in Messiah.

24 the offspring and the issue: i.e. direct and collateral issue, and embraces his entire kindred.

the offspring. Heb. *hazze'ezaim*. Occurs only in Job and Isaiah (Job 5. 25; 21. 8 ; 27. 14; 31. 8, and Isa. 34. 1; 42. 5; 44. 3 ; 48. 19; 61. 9; 65. 23). See Ap. 79. II.

vessels. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the kindred mentioned above.

25 In that day. Refers back to the day of v. 20 : i. e. the day of Shebna's overthrow. This would be the day of Eliakim's exaltation.

the nail: which Shebna thought himself to be, but which Jehovah declared Eliakim to be.

removed...cut down...fall...cut off.. Referring to vv. 17-19. Fig. *Synonymia*, emphasizing the completeness of Shebna's downfall. The *interpretation* belongs to the two men, but the *application* refers (1) to the two parties in Jerusalem, and (2) to the Messiah, in Whom the prophecy will be exhausted.

23: 1-18.....BURDEN OF TYRE.

- 1-14. The former time.
15-18. The latter time.

1-14.....THE FORMER TIME.

- 1-. Howl.
-1-13. Reason. Devastation.
14-. Howl.
-14. Reason. Devastation.

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.
5. Cause of sorrow. Report.
6-8. Apostrophe to Tarshish.
9. Cause. Jehovah.
10-12. Apostrophe to Tarshish.
13. Punishment. Chaldaeans.

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. **I 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 seekest 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 *crow-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 ³river, 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 ^oseventy 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 ^oearth *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 ^oThe land shall be utterly emptied, and ^outterly spoiled: for the LORD hath spoken this word.

4 The earth ^omourneth *and* fadeth away, *the habitable world* languisheth and fadeth away, the haughty people of the earth do languish.

7 *antiquity* = origin.

feet. Put by Fig. *Metonymy* (of Subject), for the vessels in which the Tyrians fled from Nebuchadnezzar.

8 *crowning* = crown-giver : i.e. conferring crowns on other Phoenician cities.

9 **The Lord of hosts.** See note on 1:9. *stain* =pollute.

11 **the Lord.** Heb. Jehovah. Ap. 4. II.

the merchant city =Tyre, or Phoenician coast.

Hos. 12:7. **thereof** : or, which are upon it.

12 *oppressed* = humbled.

13 **this people was not** = a people that were no people (i.e. Assyria). Tyre boasted antiquity (v. 7), Assyria was their object-lesson and warning.

and : or, but. **He.** God.

23: 15-18...THE LATTER TIME.

15. Time. Seventy years.

16. Rejoicing. Fig. *Irony*.

17-. Time. Seventy years.

-17, 18. Restitution. Literal.

15 **seventy years.** See Jer. 25:9-11; 27:2-7. From the first year of Nebuchadnezzar (496 B.C.) to the conquest of Babylon by Cyrus (426 B.C.).

one. Heb. *'ehad*, a compound unity, hence "one" of a dynasty, here, the Babylonian dynasty. Not *yahid*, a single one. See note on Deut. 6:4.

16 **Take an harp, &c.** Fig. *Apostrophe*. Not a quotation.

17 **world** = the earth. Heb. *ha-'arez*.

upon =which are upon.

earth = ground, or, soil. Heb. *ha-'adamah*.

18 **holiness** = hallowed.

sufficiently =abundantly.

24: 1—27: 13..ISRAEL. JUDGMENT AND MERCY.

24:1-23. Judgment.

25:1-27:13. Mercy.

24: 1-23...ISRAEL. JUDGMENT.

1 **Behold.** Fig. *Asterismos*.

the LORD. Heb. Jehovah. Ap. 4. II.

earth. Heb. *ha-'arez*. Occurs sixteen times in this chapter. Rendered "land" in vv. 3, 11, 13.

empty. Note the Fig. *Synonymia*, "empty", "waste", "upside down", "scattered abroad". See Ap. 6.

2 **as...so.** Fig. *Simile*.

the lender...the borrower. Ref. to Pent. (Ex. 22:25, 27. Deut. 15:2; 24:10, 11). See Ap. 92.

3 **The land** : Heb. *ha-'arez*, as in v. 1.

utterly emptied. Note the Fig. *Paronomasia*, for emphasis. Heb. *hibb6k tibbdk*.

utterly spoiled. Heb. *hibb6z tibboz*.

4 **mourneth.** See note on 3. 26.

mourneth and fadeth away...languish. Heb. *'umf'lah nablal tebel 'umlalu*.

the earth, &c. Fig. *Prosopopoeia*. This is one of the three places where (in the Heb.) one verse ends with "the earth" and the next verse begins with "the earth", being the Fig. *Anadiplosis*. The other two passages are Gen. 1:1, 2, and Hos. 2: 23, 24.

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 mirth of *drums* ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink °wine with a song; °strong drink shall be bitter to them that drink it.

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

11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left *astonishment*, and the gate is smitten with destruction.

13 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.

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

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

16 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.*

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

18 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.

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

20 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.

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

22 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].

23 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*.

5 **The earth.** See last note on p. 959. **transgressed.** Heb. *'abar*. Ap. 44. vii.

the laws...the everlasting covenant. Ref. to Pent. See note on Gen. 9:16; and Ap. 92, The Pentateuch was as well known to Isaiah as to the kings in whose reigns he prophesied.

6 **Therefore hath the curse devoured the earth.**

Some codices, with four early printed editions (one in margin), and Syr., read "Because of a curse the earth mourneth". **earth.** Heb. *'erez*. **desolate** = laid waste. Heb. *'asham*. Cp. vv. 10, 12, 23.

7 **new wine** = must. Heb. *tirosh*. Ap. 27. II.

8 **tabrets** = drums. See note on drums, 1 Sam. 10:5.

9 **wine.** Heb. *yayin*. Ap. 27. I.

strong drink. Heb. *shekar*. Ap. 27. IV.

10 **confusion** = desolation. Heb. *tohu*. Same word as "without form". Ref. to Pent. (Gen. 1:2). Occurs in "former" portion three times (here; 29:1, "thing of naught;" 34:11); and in the "latter" portion eight times (40:17, 23; 41:29; 44:9, "vanity;" 45:18, 19, "in vain;" 49:4, "naught;" 59:4, "vanity").

no man = no one.

12 **desolation** = astonishment. Heb. *shamen*. Cp. vv. 6, 10, 23.

14 **sea.** Note the Fig. *Ellipsis* = sea [saying]. See note on Ps. 109:5.

15 **fires:** Or, valleys. **isles** = maritime countries. See note on 11:1.

16 **the righteous** = the righteous One (sing.) : i.e. the One referred to in v. 15; or, the nation, as in 26:2. cp. Acts 3:14; 7:52; 22:14. **I said** = I had said : i. e. the land. Fig. *Prosopopoeia*. **My leanness, my leanness.** Fig. *Epizeuxis*, for emphasis.

treacherous dealers, &c. = traitors have betrayed.

17 **Fear, and the pit, and the snare.** Fig. *Synonymia*, and Fig. *Paonomasia*, not a "play on words", but for great and solemn emphasis. Heb. *paphad, vapahath, happa vappaph* (tr. Eng., scare, lair, snare).

18 **fern...pit...snare.** Fig. *Paronomasia* again. Heb. *happahad...huppahath...happahath bapah*. See Luke 21:35, and cp Jer. 48:43, 44.

the windows from on high, &c. Ref. to Pent. (Gen. 7:11). **are open** = have opened.

foundations of the earth. See 58:12. Cp. 40:21.

19 **utterly broken down.** Note Fig. *Polyptoton*. Heb. breaking, breaks up. Same Fig. below.

clean dissolved. Heb. bursting, bursts up.

moved exceedingly. Heb. tottering, tottereth.

20 **reel to and fro.** Heb. staggering, staggereth.

removed. Heb. rocketh to and fro.

transgression = revolt. Heb. *pasha*. Ap. 44. ix. Not the same word as in v. 5.

21 **that are.** Omit.

earth = the ground, or, Soil. Heb. *ha-adamah*. Cp. 6:12.

22 **pit.** Not the same word as in vv. 17, 18. Here, Heb. *bor*, a dug-out pit, or dungeon. Occurs in Isa. 14:15, 19; 36:13; 38:18; and in "latter" portion, 51:1. Ap. 79. II.

and = even.

visited : i.e. with the judgments foretold in the preceding Verses. CP. 10:3; 26:14, 16; 29:6.

23 **confounded** = blush (from shame).

ashamed = turn pale (from fear).

the LORD of hosts. See note on 1:9.

ancients = elders. Cp. Rev. 4:4.

gloriously = in glory, or "[shall be] a glory".

25 O LORD, Thou *art* my God; ^oI 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 *foreigners* 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 *foreigners*, 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* ^oa feast of fat things, a feast of wines *purified from the* lees, of ^{*}fat things ^ofull 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 veil 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 ^ospread 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 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.

25:1—27:13 .. **MERCY**.

25:1-12.	Praise.
26:1-21.	Song in Judah.
27:1.	The old serpent punished.
27:2-6.	Song of Israel.
27:7-13.	Acknowledgment.

25: 1-12..... **...PRAISE.**

1.	Praise.
2-5.	Destruction of enemies.
6-8.	Place. This mountain.
9.	Praise.
10-.	Place. This mountain.
-10-12.	Destruction of enemies.

1 I will exalt Thee, I will praise Thy name. In Hebrew three words, two making the Fig. *Paronomasia* (Ap. 6) ; not for a "play on words", but for solemn emphasis, to attract our attention. 'Heb. 'aromimka, 'odeh shimka. Ref. to Pent. (Ex. 15. 2). Ap. 92.

wonderful things = a wonderful deed.

2 strangers = foreigners. See note on 5:17.

4 strength = stronghold.

poor. Heb. *dal* = impoverished, reduced. See note on "poverty" Prov. 6:11.

when the blast of the terrible ones is = for the blast of the terrible ones [is], &c.

blast. Heb. *ruach* (Ap. 9), as in 37. 7. Ex. 15.8. 2 Kings 19. 7.

brought low = become low.

6 the LORD of hosts. See note on 1 Sam. 1.3.

people = the peoples.

a feast. Note the Fig. *Paronomasia* in this verse: a feast (Heb. *mishteh*) of fat things (Heb. *sh^emanim*), a feast of (Heb. *mishteh*) wines on the lees (Heb. *sh^emarim*); of fat things (Heb. *sh^emanim*)

full of marrow (Heb. *m^emuhyim*), of wines on the lees (Heb. *sh^emarim*). All these words are thus heaped together to impress us with the greatness of this feast.

wines on the lees. Heb. *sh^emarim* (Ap. 27. VIII), see above = wines purified from the lees.

7 destroy = swallow up, as in v. 8.

this mountain : i.e. Zion (2. 1, 2; 24. 23). **cast** = covered.

people = the peoples.

8 swallow up. Same word as "destroy" (v. 7), so as to cause a thing to disappear and be no more. Cp. Num. 16. 30. Ps. 69. 15; 106. 17. Jonah 1. 17.

in victory. Heb. *nezah* = for ever. Occurs in Isa. 13. 20; 28. 28; 33. 20; 34. 10; and in the "latter portion", 57. 16; rendered "victory" in 1 Chron. 29. 11.

1 Sam. 15. 29. Quoted in 1 Cor. 15. 54: where we have the Holy Spirit's comment on the word, giving the additional thought of "victory". See Ap. 79.II.

rebuke = reproach.

9 we have waited. Ref. to Pent. (Gen. 49. 18.)..

10 Moab...as straw...for the dunghill. Note the Fig. *Homoeopropheron* (Ap. 6). Moab...*mathben*, *b^eMo Madmenah*. which occurs only here, is used to complete the Fig. *Homoeopropheron*. See above. **trodden down** = beaten to pieces by treading. **for the dunghill** = in Madmenah, as in 10:31 and Jer. 48:2, R.V. quite wrong, "in the water of the dunghill". Dung is never watered in the East, but dried, and used as fuel (Ezek. 4:15), and is found only in the streets of towns and villages. In Ps. 83:10 "earth" is '*adamah* = ground. See note there. **11 spread forth His hands.** In the East all swimmers swim "hand over hand", and beat the water with loud noise. Parallel with the beating of straw in v. 10. Cp. Isa 63:.. **as** = according as. **spoils** = devices, or artifices. **12 bring down, lay low, and bring to the ground.** Note the Fig. *Synonymia*, to emphasize the certainty and reality of what had been expressed by the Fig. *Simile* in vv. 10, 11.

26: 1-21 [For Structure see next page].

26. 1 In that day : i.e. in the yet future day, when these judgments shall have been accomplished. (v. 1); in ch. 27, the Song of Israel. Cp. vv. 6, 12.

Judah. In ch. 26 we have the Song of Judah

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 ⁸soul 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*.

26: 1-21.....SONG IN JUDAH.

- 1-4. The righteous. Their salvation.
 5, 6. The wicked. Brought low.
 7-9. The righteous. Their way.
 10, 11. The wicked. Devoured.
 12, 13. The righteous. Their God.
 14. The wicked (Rephaim). No resurrection.
 15-19-. The righteous nation. Increased. Resurrection.
 -19. The wicked (Rephaim). No resurrection.
 20. The righteous nation. Preserved.
 21. The wicked. Destroyed.

2 *keepeth the truth* = maintaineth fidelity. No Article. Cp. Deut. 32. 20. Occurs only here, in Isaiah.
3 *perfect peace*. Heb. peace, peace. Fig. *Epizeuxis*, for emphasis, beautifully expressed In the A.V. The same expression occurs in 57. 19, indicating the unity of the book. See note on 24.16, and Ap. 79. II. Cp. 27. 5. *mind* = thought. *trusteth* = confideth. Heb. *batah*. See Ap. 69. I.
4 *the LORD*. Heb. Jehovah. Ap. 4. II.
THE LORD. Heb. Jah. Ap. 4. III. In Isaiah, only here and 12. 2; 38. 11, 11. **JEHOVAH**. One of the four passages where the A.V. transliterates the word instead of translating it. See note on 12. 2, and Ap. 48.
everlasting strength = a rock of ages. Ref. to Pent. (Deut. 32. 4, 18, 30, same word as here). See Ap. 92. Found only in Deuteronomy and as applied to God (see Ap. 79. II); and here, and 30. 29, in the "former" portion; and 44. 8 in the "latter" portion. Cp. Hab. 1.12. 1 Sam. 2. 2. 2 Sam. 23. 3, and Psalms.
5 *bringeth down, &c.* See note on 25. 12. *ground* = earth. Heb. *'erez*.
6 *poor* = wretched, afflicted. Here singular. Heb. *'amah*. See note on Prov. 6:11. *needy* = lowly ones.
7 *way*. See note on "path", 2:3.
the just = a just one. *uprightness* = a perfect or level way. *weigh* = ponder.
8 *we waited*. See note on 25. 9.
soul. Heb. *nephesh*. Ap. 13.
remembrance. Ref. to Pent. Same as "memorial" in Ex. 3.15. The words are quoted again in Pss. 102. 12; 135. 13 and Hos. 12. 5, and nowhere else. Ap. 92.
9 *spirit*. Heb. *ruach*. Ap. 9.
early = with the dawn.
when, &c. Hence the multitudes which come out of the great tribulation in Rev. 7. 14-17.
10 *the wicked* = a lawless one. Heb. *rasha*. Ap. 44.x.
11 *the fire, &c.* Or, fire shall devour Thine adversaries (R.V.)
12 *ordain* = arrange.
in us = for us. Cp. Phil. 2. 13. Ap. 4. I.
lords = owners. Referring to the Canaanite oppressors of Israel and their false gods.
had dominion = domineered, or lorded it.
make mention = call upon.
Thy name = Thee. See note on Ps. 20:1.

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"(vv. 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.

17 *Like as a woman. &c.* These refer to the birth-pangs of the Great Tribulation, which issue in the new nation. **18** See notes on next page.

19 *Thy dead ones* shall live, *together with* ^o*My multitude of dead bodies* ^oshall 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 ²⁰cometh out of *His* place to punish the inhabitants of the earth for their ^oiniquity: the earth also shall ^odisclose her blood, and shall no more cover her slain.

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

2 ¹In 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 ^osin; 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.

18- neither have the inhabitants of the world fallen = nor did the inhabitants of the world come to the light: i.e. by being born. The Heb. *naphal*, to fall, is used of birth, as Heb. *nephel* occurs only in Job 3. 16. Ps. 58. 8. Ecc. 6. 3. **world** = the inhabited world. Heb. *tebel*.

19 **Thy dead men** = Thy dead ones. Heb. *methim*, as in v. 14. These are very different from the dead in v. 14. They are Jehovah's dead. These shall rise.

my dead body shall...arise = my corpse (a noun of multitude). **shall they arise** (pl. verb): i. e. all the dead bodies of Jehovah's people. All these shall awake and sing (Ps. 17. 15). **dwelt in dust** = lie in the dust: i.e. buried in the dust of the earth.

as the dew of herbs = like the dew upon herbs: i.e. revivifying them. Cp. 66. 14. **and** = but; introducing the important contrast already expressed in v. 14.

cast out: or, cast away. Not yield up in resurrection. Whom will the earth thus cast away? See the answer in the word which follows.

the dead = the *Rephaim*. See note on v. 14, and Ap. 23 and 25. These will "not rise".

20 **Come** = Go.

21 **disclose her blood**. Ref. to Pent. (Gen. 4. 10, 11).

27. 1 **In that day**: i.e. the period of judgment foretold in 26. 21. **leviathan**. Three great aquatic animals are here mentioned: probably referring to Israel's three great enemies: Assyria (with Nineveh, on the Tigris); Babylon (on the Euphrates); and Egypt (on the Nile); with Satan himself behind them all, as their great instigator. **piercing** = fleeing, or fugitive (like the Tigris). **crooked—tortuous** (like the winding Euphrates). **dragon** = the crocodile of the Nile. **sea** = the Nile, as in 19. 5. Nah. 3. 8.

2 **sing**: or, answer. **red wine**. Heb. *chemer*. Ap. 27. III. Some codices, with one early printed edition, Aram., and Sept., read *chemed*, pleasant, or lovely.

4 **Fury**. Heb. *chemah* = heat, wrath, displeasure. **not in Me**: i. e. not now. There was in the other song (5. 5-7): but now, "in that day", all wrath will have gone. **briers and thorns**: i.e. the *internal* enemies of the vineyard (as the wild beasts are the external enemies). These are now the objects of His wrath, not His vineyard.

5 **Or**: i.e. if such enemies wish to avert My wrath, let them make peace with Me.

My strength = Me, as a refuge or protection.

6 **He shall cause, &c.** This verse is not an

"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). **Thou wilt debate with it** = Thou wilt curb it (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; pernicious to the fruit of a vineyard. **9** **By this** = In this way. **iniquity**. Heb. '*awah*. 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'*. 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.

10 For the defenced city *shall be* desolate, and the habitation ^oforsaken, 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 ^oin 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 ^oready 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 ^ofading flower, which are on the head of the *luxuriant* valleys of them that are overcome with ^owine!

2 Behold, *Jehovah hath a mighty one, immensely strong*, which as a tempest of hail and 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 *luxuriant* 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 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 strong drink, 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 ^omilk?* 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:

10 Yet = For. **forsaken.** See note on 1. 4. **consume** = devour.

11 the boughs, &c. = her harvest drieth up.

they. Fern., i. e. the "stones" of v.9.

broken off = broken, or destroyed.

12 in that day: vv. 12, 13 refer to Israel, as vv. 7, 10, and 11 refer to Israel's enemies.

beat off: i. e. as olives from a tree = "beat off [his fruit]" : i. e. gather the sons of Israel. **channel** = flood.

river: i. e. the Euphrates. **children** = sons.

13 ready to perish. So the end will be like the beginning. See Deut. 26. 5.

holy. See note on Ex. 3. 5. **mount** = mountain.

hasty fruit = early fig [becomes].

eateth it up = swalloweth it.

28: 1—35: 10...WOES. ALTERNATED WITH JEHOVAH'S GLORIES.

28:1-22. Ephraim (Samaria and Israel).

28:23-29. Jehovah the Instructor.

29:1-21. Jerusalem and Lebanon.

29:22-24. Jehovah the Redeemer.

30:1-17. The Egyptian league.

30:18-33. Jehovah the gracious One.

31:1-9. Apostates.

32:1-20. Jehovah the righteous King.

33:1-12. The Assyrian spoiler.

33:13-24. Jehovah the King in His beauty.

34:1-17. Gentile nations.

35:1-10. Jehovah, the King in His glory.

28: 1-22..EPHRAIM. (SAMARIA AND ISRAEL).

1. Ephraim. Pride.

2-6. Jehovah the Instructor.

7, 8. Judah. Drink.

9. Whom shall He teach.

10, 11. Teaching. Mocking.

12. Refusal to hear.

13. Teaching. Threatening.

14, 15. Judah. Scorners.

16, 17. Jehovah's foundation.

18-22. Judah. Scorners.

1 Woe = Ho! We now come to a cycle of woes corresponding with the "burdens". In these "woes" Jehovah's purpose is alternately thrown into sharp contrast (see the Structure, above).

crown of pride = pride's crown, or proud crown (i. e. Samaria ; cp. Amos 6. 1, 3). Fig. *Enallage* (Ap. 6). Referring to the circle of towers which girdled Samaria.

to = of.. **Ephraim** = one tribe. Put by Fig. *Metonymy* (of Adjunct), for all the tribes of Israel.

a fading flower. Cp. 1. 30; 40. 7.

fat = rich, or luxuriant.

2 hath a mighty and strong one = hath a mighty one, immensely strong : i. e. Assyria (2 Kings 17. 5, 6).

cast down = cast [Ephraim] down.

4 be = become. **and.** Omit.

hasty fruit = early fig [becomes].

"For it is *zav lazav, zav lazav*
kav lakav, kav lakav
z'er sham, z'er sham."

The Figs. *Epizeuxis* and *Paronomasia* (Ap. 6), for emphasis. It may be Englished by : "Law upon law, Saw upon saw".

eateth it up = swalloweth it. **5** the Lord of hosts. See note on 1:9. **6** spirit. Heb. *ruach*. Ap. 9. **7** they. Referring to Judah. **strong drink.** Heb. *shekar*. Ap. 27. IV. **judgment** = pronouncing judgment. **8** tabled. Used at sacrificial feasts (Tabernacles, Harvest, &c.). 1 Sam. 20:34. Ezek. 40:39-43. Mal. 1:7, 12. **9** Whom = Whom [say they]. **milk...breasts?** (Two questions.) **10** For = For [say they] mimicking the prophet as though he were teaching little children in a school. **must be** : or, [hath been]. The verse then reads :

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, ^oa 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 ¹⁵covenant with death shall be disannulled, and your agreement with ¹⁵hell 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 ^othe 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 ^oPerazim, He shall be wroth as in the valley of ^oGibeon, 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.

28: 23-29. JEHOVAH THE INSTRUCTOR.

23-25. Ploughing and sowing.

26. Divine instruction.

27, 28. Threshing.

29. Divine instruction.

24 plow all day: i.e. continually=ever keep ploughing? See the note on v. 28. **he open**=he [for ever] open. **25 The principal wheat** = wheat in rows. Only here. place = due order. Connect "appointed" with "place", not with "barley".

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 will raise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the earth, and thy speech 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, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations 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:

26 For his God, &c. Render: "For One hath instructed him in the right course; his God doth teach him". God. Heb. Elohim. Ap. 4. I.

27 threshing instrument. Only here, and 41. 15.

28 Bread = Corn. Bread is put by Fig. Metonymy (of Effect), for the corn of which it is made. Cp. Job 28. 5. bruised = crushed: i.e. reduced to powder. Cp. Ex. 32. 20. 2 Kings 23. 6. Render, as a question: Is corn crushed?

because = nay. The Heb. accent t^ebir is disjunctive and requires this rendering. Cp. R.V. marg., and Job 22. 2. ever = for ever.

29 This: i.e. this same design in His treatment of His people. His purpose is the same as that of the husbandman. Cp. Amos 9. 9. excellent = lofty.

working = wisdom. The sort of wisdom which carries the purpose through to permanency. Heb. tushiyah. See note on Prov. 2. 7.

29: 1-21.....JERUSALEM AND LEBANON.

1-8. Woe. Jerusalem.

9-12. Stupefaction.

13, 14. Reason.

15-17. Woe. Lebanon.

18, 19. Illumination.

20, 21. Reason.

1 Woe. The second of the six woes.

Ariel = either a lion of GOD (El, Ap. 4. IV) (2 Sam. 23. 20); or the altar-hearth of GOD (Ezek. 43. 15, 16; and the Moabite Stone, line 12, Ap. 54). Jerusalem is called Har-el on old Egyptian monuments.

the city. Put by Fig. Polyonymia for Jerusalem.

"City" is in the construct state: = city of [the spot] where David camped.

dwelt = encamped.

year. Put by Fig. Metonymy (of Adjunct), for festival.

let them kill, &c.: or, let the feasts go round. Fig.

Eironeia. Ap. 6.

2 as Ariel = as a veritable hearth of GOD.

4 ground = earth.

a familiar spirit = an Ob. See note on Lev. 19. 31.

whisper = peep, chirp, or mutter.

5 strangers: i.e. adversaries.

like, &c....as, &c. Fig. Hyperbole.

terrible ones = tyrants.

6 visited. These judgments (in v. 6) refer to the deliverance from Jerusalem's enemies.

the LORD of hosts. See note on 1 Sam. 1. 3.

7 Ariel. Here it is plainly Jerusalem.

8 as = according as. soul. Heb. nephesh. Ap. 13.

9 wine. Heb. yayin. Ap. 27. I.

strong drink. Heb. shekar. Ap. 27. IV.

10 the LORD. Heb. Jehovah. Ap. 4. II.

hath poured, &c. Quoted in Rom. 11. 8.

spirit. Heb. ruach. Ap. 9.

11 of all = of the whole, or altogether.

book = scroll, or document, in writing.

13 the LORD*. One of the 134 places where the Sopherim say they changed Jehovah of the primitive text to Adonai. See Ap. 32.

said. Quoted in Matt. 15. 7-9. Mark 7. 6.

but = though.

taught by the precept of men = a commandment of men in which they have been schooled: i.e. taught by rote.

men = mortals. Heb. pl. of 'enosh. Ap. 14. III.

14 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.

15 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?

16 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?

17 *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?

18 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.

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

20 For the *tyrant* is brought to nought, and the scorner is consumed, and all that watch for ^oiniquity are cut off:

21 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 *righteous* for *desolation*.

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

23 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.

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

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

2 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!

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

4 For *Pharaoh's* princes were at ^oZoan [the court of Pharaoh], and his ambassadors came to ^oHanes.

5 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.

14 for. Quoted in 1 Cor. 1.19.
wisdom. Heb. *chakam*.
understanding. Heb. *binah*. } See notes on Prov. 1. 2.
16 say. Cp. 45. 9.
18 book = scroll. **19 meek** = oppressed.
poor = oppressed. Heb. *'ebyon*. See note on Prov. 6. 11.

the Holy One of Israel. See note on Isa. 1. 4.

20 the terrible one = the tyrant.

21 make a man an offender for a word = who bring a man into condemnation by a word (i.e. by false witness). **reproveth** = decideth : i.e. in judgment.
just = righteous.

a thing of nought. See note on "confusion", 24. 10.

29: 22-24...JEHOVAH THE REDEEMER.

22. The word of Jehovah. Spoken.

23- The work of Jehovah. Seen.

-23. The work of Jehovah. Effect.

24. The word of Jehovah. Understood.

22 Abraham. Ref. to Pent, as well known. Ap. 92.

the house of Jacob. See note on 2. 5.

his face . . . wax pale. Put by Fig. *Metonymy* (of Adjunct), for fear.

23 children = young children.

the God of Israel. This expression occurs seven times in Isaiah (here; 41. 17; 45. 3, 15; 48. 1, 2; 52. 12).

Elsewhere twenty-nine times, without Jehovah preceding (Gen. 33. 20. Ex. 24. 10. Num. 16. 9. Josh. 22. 16. 1 Sam. 1. 17; 5. 7, 8, 8, 8, 10, 11; 6. 3, 5; 25. 32. 2 Sam. 23. 3. Ezra 3. 2, &c.

24 shall come, &c. = shall know discernment.

30: 1-17...THE EGYPTIAN LEAGUE.

1, 2. Rebellion against Jehovah.

3-5. Egypt. Disappointment from.

6. Property. Removal.

7. Reason. Egypt's help, vain.

8-11. Rebellion against Jehovah.

12-14. Egypt. Destruction of.

15. Egypt's help, vain.

16, 17. Persons. Flight.

1 Woe. The third of the six woes.

rebellious = stubborn, or backsliding.

children = sons.

take counsel = carry out a purpose. cover with a covering : or, pour out a libation; and so, make an alliance. **My Spirit** = Me. Heb. *ruach*. Ap. 9.

2 walk = are setting out. This prophecy had been given in the days of Hezekiah (617-588), and was then being fulfilled in Israel.

strength of Pharaoh. Cp. v.7, where it is shown to be a vain help. In vv. 2, 3, "strength" is literal. In v. 7 it is a Figure.

trust = flee for refuge to. Heb. *hasah*. Ap. 69. II. Same word as in v. 3, but not the same as in v. 12.

4 his: i.e. Pharaoh's. **Zoan.** Now *Zan*.

learn doctrine = accept instruction.

Hanes. Called Tahapanes (Jer. 2:16). Now *Tell Defenneh*, about seventy miles from Cairo, the capital of a minor district. Succeeding Memphis as the capital before Abraham's time. Known to the Greeks as Hircacleopolis Magna. The name occurs only in Scripture.

6 The burden of the beasts of ^othe south: into the land of trouble and anguish, from whence *come* the young and old lion, the ^oviper and fiery flying serpent, they will carry their ^oriches 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, ^oTheir 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, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:

11 Get you out of the way, turn aside out of the ^opath, 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 ^oas 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 ^ofire from the hearth, or to take water *withal* 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 you 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* :

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 Negeb*, 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. *hayil* = 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.

12 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 Hinnom. See note on Jer. 19. 1, 2.

fire from the hearth = that which is kindled.

pit = cistern.

15 confidence = trust: i. e. trust [in Jehovah]. Heb. *batah*, as in v. 12. Ap. 69. i.

strength = real power. Heb. *g^eburah*. 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. *kal . . . 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.

30: 18-33. JEHOVAH THE GRACIOUS ONE.

18-21. Blessing for Israel. Spiritual.

22. Judgment on idols.

23-26. Blessing for Israel. Temporal.

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.

God. Heb. Elohim. Ap. 4. I.

blest = O the happinesses [of all, &c.]. The first of

three in Isaiah (32:20; 56:2). **wait** = look for. **20 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. II). 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 ^ocovering of thy graven images of silver, and the ^oornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then shall **He** 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 with the fan.

25 And there shall be upon every high mountain, and upon every high hill, rivers *and* ^ostreams 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 LORD bindeth up the breach of **His** people, and healeth the stroke of their wound.

27 ^{*}Behold, ^othe name of the LORD cometh from far, burning *with His* anger, and the burden *thereof is* heavy: **His** lips are full of indignation, and **His** tongue as a devouring fire:

28 And **His** *blast*, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the *peoples*, causing *them* to err.

29 Ye shall have a song, as in the night ^owhen a ^oholy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into ^othe mountain of the LORD, to the *Rock* of Israel.

30 And the LORD shall cause **His** glorious voice to be heard, and shall shew the lighting down of **His** arm, with the indignation of *His* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod.

32 And *in every stroke of the staff of doom, which* shall pass, which the LORD shall lay upon him, *it* shall be with *drums* and harps: and in battles of *tumult* will **He** fight with it.

33 For *the place of burning is* ordained of old; yea, for *Moloch it is* prepared; **He** hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the ^obreath of the LORD, like a stream of brimstone, doth kindle it.

31 Woe to them that go down to Egypt for help; and stay on horses, and *confide* in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto ^othe Holy One of Israel, ^oneither seek the LORD!

2 Yet **He** also *is* wise, and will bring ^oevil, and will not call back **His** words: but will arise against the house of the ^oevildoers, and against the help of them that work ^oiniquity.

22 **covering.** Heb. *zapha(zippoi)*. Ref. to Pent. Occurs only here, Ex. 38. 17, 19, and Num. 16. 38,39. Ap. 92.

ornament. Heb. *aphuddah* (rendered ephod). Ref. to Pent. Occurs only here, Ex. 28. 8, and 39. 5.

23 **thy seed.** Another reading (Ben Naphtali) is "thy land". **earth** = ground, or soil.

24 **ear.** Old English = to plough : from Anglo-Saxon *erian* : and this from the Latin *arare* : the Aryan root AR entering into many words with a cognate reference. ARt (ploughing being the oldest art); oAR (with which the water is ploughed); ARtos(Greek for bread); eARth; ARatrum (Latin, a plough); ARare (to plough). The verb "ear" is found only here, Deut. 21. 4, and 1 Sam. 8. 12. The noun "earring" occurs in Gen. 45. 6, and Ex. 34. 21.

25 **streams.** Heb. *yiblei* (from *yabal* = to bring, or conduct along). Occurs only here in the "former" portion, and only in 44. 4, in the "latter" portion of Isaiah, where it is rendered "watercourses". Ap. 79. II.

27 **Behold.** Fig. *Asterismos*.

the name. See note on Ps. 20. 1.

28 **breath** = blast. Heb. *ruach*. See note on 25.4.

people = peoples.

29 **when a holy solemnity is kept.** Ref. to Pent. and the habitual keeping of the feasts there prescribed (Lev. 23. 2, &c). See Ap. 92.

holy. See note on Ex. 3. 6.

the mountain of the LORD. See notes on 2. 3, and Ezek. 28. 16.

mighty One = Rock. Ref. to Pent. (Deut. 32. 4, 15, 18, 30, 31). Cp. Isa. 26. 4. Ap. 92.

32 **every place where the grounded staff, &c.** = every stroke of the staff of doom, which, &c.

tabrets = drums. See note on 1 Sam. 10. 5. Heb. *toph*, forming the Fig. *Paronomasia* with *Tophet* in next verse, for emphasis.

shaking = tumult.

33 **Tophet** = the place of burning. In the valley of Hinnom, the place where continual fires consumed the refuse of Jerusalem. Cp. Rev. 19. 20 ; 20. 10.

the king = Moloch. See note on 1 Kings 11. 7.

breath. Heb. *n'shamah* (Ap. 16). See note on 2. 22.

31: 1-9... ..APOSTATES.

1-. Trust in Egypt. Woe.

-1, 2. Jehovah. Rejection.

3-. Trust in Egypt. Vain.

-3-6. Jehovah. Protection.

7. Trust in Jehovah. Exhortation.

8, 9. Jehovah. Deliverance.

1 **Woe.** The fourth of the six woes.

down. It is always "down" to Egypt, geographically and morally.

trust = confide. Heb. *batah*. Ap. 69. i.

the Holy One of Israel. See note on 1. 4. Ps. 71. 22.

neither seek the LORD. Cp. 30. 2. Ref. to Pent. (Deut. 17. 16). Ap. 92.

the LORD. Heb. Jehovah (with 'eth). Ap. 4. II.

2 **evil. . . evildoers.** Heb. *ra'a'*. Ap. 44. viii.

iniquity. Heb. *'aven*. Ap. 44. iii.

3 Now the Egyptians *are* ^omen, 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 fail 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 abase 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 ^omighty man; and the sword, not of a ^omean 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, ^oa 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 ^s*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 the *helpless, weak in will and wealth* speaketh right.

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

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

3 men, and not GOD. Fig. *Pleonasm*. The statement put two ways for great emphasis (positive and negative). **men.** Heb. 'ddam. Ap. 14. I.

GOD. Heb. El = the mighty God. Ap. 4. IV.

flesh, and not spirit. Fig. *Pleonasm*. See above.

spirit. Heb. ruach. Ap. 9.

4 prey = live prey.

multitude = crowd.

the LORD of hosts. See note on 1. 9 and 1 Sam. 1. 3.

for: or, over.

5 As birds flying. As birds hovering [covering and protecting their nest with their wings], so will, &c. The Fig. *Ellipsis* is to be thus supplied. Ref. to Pent. (Deut. 32. 11). Ap. 92. **defend** = shield. The verb is found only in Isaiah's utterances (2 Kings 19. 34, 20. 6. Isa. 31. 5; 37. 35; 38. 6; and Zech. 9. 15; 12. 8.

defending, &c. = shielding. Only used of God. Only here, 2 Kings 19. 34; 20. 6. Lit. "[then there will be] a shielding, and He will rescue; a passing over [as in Egypt at the Passover], and he will cause to escape."

passing over. Ref. to Pent. (Ex. 12.13, 23, 27). Ap. 92. This word is nowhere else used in this sense.

6 Turn = Return.

children = sons.

7 every man. Heb. 'Ish. Ap. 14. II. **idols** = nothings.

8 mighty man. Heb. 'ish. Ap. 14. II.

mean man. Heb. 'adam. Ap. 14. I.

discomfited = become tributaries.

9 pass over. Not the same word as in v. 5 (which is *pasah*). Here, Heb. 'abar, to cross over, or retreat.

32: 1-20....JEHOVAH'S RIGHTEOUS KING.

1.	The king reigning in righteousness.	
2.	The Land.	} Effect: Protection.
3-8.	The People.	
9-14.	Desolation.	
15-.	The Spirit poured out.	
-15-17.	The Land.	} Effect: Security.
18, 19.	The People.	
20.	Cultivation.	

1 Behold. Fig. *Asterismos*. Ap. 6.

a king. Ref. to Pent. (Deut. 17. 14, 16). Ap. 92.

in = for, in the interest of.

2 And. Note the Fig. *Polysyndeton* in vv. 2-5, emphasizing every detail.

man. Heb. 'Ish. Ap. 14. II. **wind.** Heb. ruach. Ap. 9.

rivers of water. Heb. palgei-mayim. Channels for irrigation in a garden. See notes on Prov. 21. 1. Ps. 1. 3. **weary** = thirsty.

4 The heart also = And the heart: preserving the Fig. *Polysyndeton* (v. 2).

5 The vile person. Some codices, with two early printed editions, Sept., and Syr., read "And the", thus preserving the Fig. *Polysyndeton* (v.1).

vile person = fool. Heb. nabal. See note on Prov. 1. 7 and on 1 Sam. 25. 3.

liberal = noble.

churl = miser, or covetous. Note the *Alternation* in vv. 5-7:— 5-. vile. -5. churl. 6. vile. 7. churl.

7 instruments also of the churl. Note the Fig. *Paronomasia*. Heb. v^ekelay kelayv. Eng. chattels of the churl. **deviseth** = counsellath. **wicked.** Heb. rasha. Ap. 44.x.

devices = plans. **poor** = wretched. Heb. 'anah. See note on Prov. 6:11. **needy** = helpless, weak in will and wealth. Heb. 'ebyon. See note on Prov. 6:11.

8 liberal = noble: freehearted, freehanded. **9 ye women.** Fig. *Synecdoche* (of Species), "women" being put for the whole nation, now reduced by sin to utter weakness; or, a special message, as in 3:16-26. **hear my voice.** Ref. to Pent. (Deut. 4:33, 36), Ap. 92. **careless** = confident. Heb. batah. Ap. 69.i. Used here of self-confidence, in irony.

10 Many days and years shall ye be troubled, ye *confident* women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ⁹ye 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 ^s[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 ^ospirit be ^opoured 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 ^oWoe to thee *thou plunderer*, and thou *wast* not spoiled; and *thou traitor*, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have waited for Thee: be **Thou** their *strength and defense continually*, our salvation also in the time of trouble.

3 At the noise of the tumult *peoples* fled; at the lifting up of **Thyself** *nations* were scattered.

4 And your spoil shall be gathered *like* the gathering of the *locusts*: as the running to and fro of locusts shall **He** run upon them.

5 The LORD is exalted; for **He** dwelleth on high: **He** hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation: the fear of the LORD *that is* his treasure.

7 Behold, their valiant ones shall cry without: ^othe ambassadors of peace shall weep bitterly.

8 The *paths are desolate, he that walketh along the path* ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no *mortal*.

9 The earth mourneth *and* languisheth: Lebanon is ashamed *and withered*: Sharon is like a wilderness; and Bashan and Carmel ^oshake off [like a lion shakes off after a roar] *their fruits*.

32: 9-14..... .DESOLATION.

9. Women at ease. Call to hear.
 10-. Trouble.
 -10. Reason.
 11. Women at ease. Call to tremble.
 12, 13. Trouble.
 14. Reason.

12 *pleasant fields* = fields of desire. Fig. *Enallage*.

14 *forsaken* = neglected.

left. See note on "forsake", 1. 4.

forever. Fig. *Synecdoche* (of the Whole). Put for a prolonged period. Note the limitation by the word "until" in the next verse.

15 *spirit.* Heb. *ruach.* Ap. 9. Cp. Joel 2. 28. Ezek. 36. 25-27.

poured. Heb. *'arah.* Occurs in Isa. 3.17; 22. 6, and here in the "former" portion; and in 53. 12, the "latter" portion.

17 *work* = tillage.

assurance = confidence. Heb. *batah* (Ap. 69. i). Same word as careless (v. 9), but not in irony.

19 *hail, coming down.* Note the Fig. *Paronomasia*, for emphasis. Heb. *ubarad b' redeth*; Eng. *hail hailing*.

20 *Blessed* = O the happinesses of you, &c. The second of the three occurring in Isaiah. See note on 30. 18. Cp. 56. 2.

33: 1-12. THE ASSYRIAN SPOILER.

1. The Spoiler.
 2. Jehovah. Prayer to.
 3, 4. The Spoiler.
 5, 6. Jehovah. Praise to.
 7-9. The Spoiler.
 10-12. Jehovah. Answer of.

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".

that spoilest = thou plunderer.

dealest treacherously = thou traitor.

2 *arm.* Put by Fig. *Metonymy* (of Cause) for the strength and defense put forth by it.

every morning: i.e. continually.

3 *the people* = peoples. **the nations** = nations.

4 *caterpillar* = locusts.

6 *is* = that [is].

8 *lie waste* = are desolate. See note on 1. 7.

wayfaring man = he that walketh along the path. See note on "path", 2. 3. **man** = mortal. Heb. *'enosh*.

9 *hewn down* = withered.

shake off. Heb. *na'ar.* A rare word. Occurs twice in the "former" portion (here, and v. 15), and once in the "latter" portion (52. 2). Ap. 79. II.

10 *saith the LORD* = may Jehovah say. See note on 1. 11.

11 *breath, as fire* = breath as a fire. Heb. *ruach*.

10 Now will **I** rise, *may Jehovah say*; now will **I** be exalted; now will **I** lift up **Myself**.

11 Ye shall conceive chaff, ye shall bring forth stubble: your *breath, as a fire*, shall devour you.

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 ⁹shaketh his hands from holding of bribes, that stoppeth his ears from *listening to murderers*, and shutteth his eyes from seeing ^oevil;

16 He shall dwell on high: his place of defence *shall be* the munitions ^s[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 ^ofierce people, a people of a deeper speech than thou canst perceive; of a *jabbering 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 tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; ^othe lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein *shall be* ^oforgiven *their* ^oiniquity.

34 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 carcasses, 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. e. 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.

- 13-17. The king. Seen in the Lord.
- 18, 19. Enemy not seen.
- 20, 21-. The glorious Jehovah. Seen in Zion.
- 21. Enemy not seen.
- 22. Jehovah. Present to save.
- 23. Enemy. Destroyed.
- 24. Jehovah. His People forgiven.

13 ye: i.e. the heathen.

what I have done: i.e. in the destruction of Sennacherib's army.

14 fearfulness = trembling. Heb. *r^e'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. *Metalepsis* (of Subject), by which "blood" is first put for bloodshedding, and, secondly, bloodshedding put for those who shed it.

17 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).

tabernacle = tent. Heb. *'ohel*. Ap. 40. 3.

21 gallant = mighty, or noble.

23 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.

- 1-8. Nations and armies.
- 9, 10. The Land.
- 11-. Wild creatures.
- 11. The line of confusion.
- 12. Nobles and Princes.
- 13-. The land.
- 13-16. Wild creatures.
- 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. 4. 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 ⁵Idumea.

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 *for* 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 cormorant 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 ^s[goat] shall cry to his fellow; the screech owl [being of the night] also shall rest there, and find for herself a *roost*.

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 ^othe 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 ^othe 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 ^oThen the eyes of the blind shall be opened, and the ears of the

7 unicorns: or, rhinoceros. Heb. *r'emin*.

soaked = drunken. Fig. *Hyperbole*.

8 of = for. **11 confusion.** See note on 24. 10.

confusion . . . emptiness. Heb. *tohu . . . bohu*.

Ref. to Pent. (Gen. 1. 2), "without form and void" = waste and desolate. Only there, here, and Jer. 4. 23 beside.

Ap. 92.

13 come up in = climb.

14 screech owl. Heb. *Lilith*. Used to-day of any being of the night, as the English "bogy" is used. Charms are used against it to-day in Palestine.

a place, &c. = a roost. **16 Seek** = Search.

the book of the LORD. This proves there was a book in existence, which could be searched. See Ap. 47.

fail = be missing. Heb. *'adar*. Not the same word as in 19. 5 (see note there). Occurs here in "former" portion, and 40. 26 in "latter" portion. See Ap. 79. II.

35: 1-10...JEHOVAH: THE KING IN HIS GLORY.

- | | |
|---------|-------------|
| 1, 2. | The Land. |
| 3-6. | The People. |
| -6-8- | The Land. |
| -8. | The People. |
| 9- | The Land. |
| -9, 10. | The People. |

Ch. 35 is the sequel to this long series of Burdens (13:1—35:10) and Woes; it sets forth the future return of Israel.

1 The wilderness, &c.: i.e. the land of Edom referred to in 34. 9-16. While Edom becomes a waste, the Land becomes a paradise; and the way of the return thither a peaceful highway.

shall be glad for them = shall rejoice over them.

them: i.e. the noisome creatures of 34. 14-16, &c.

and = but; giving the contrast.

the desert shall rejoice, and blossom, & c. The description in this chapter leaves little to be interpreted. It requires only to be *believed*. No amount of spiritual blessing through the preaching of the Gospel can produce these physical miracles.

3 Strengthen, &c. Quoted in Heb. 12. 11, 12.

5 Then the eyes, &c. When Messiah came, *these* miracles (not miracles *qua* miracles) were the evidence that He had indeed come to save His People (Matt. 11. 1-6), but they rejected Him.....

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.

8 And an ^ohighway [path] shall be there, and a way, and it shall be called *the holy road*; the unclean shall not pass over it; *yet for those very persons it will exist*: the wayfaring men, though fools, shall not go astray.

9 ^oNo lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*:

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon *them*: they shall obtain joy and gladness, and sorrow and ^osighing shall flee away.

36 Now ^oit came to pass ^oin 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 ^oRabshakeh [a political officer] from ^oLachish to Jerusalem unto king Hezekiah with ^oa great army. And ^ohe stood by the conduit of the upper pool in the ^ohighway of the fuller's field.

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

4 And ²Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith ^othe 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 ^othe LORD our God: ^o*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 Now therefore give pledges, I pray thee, to my ^omaster the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

8 highway. See note on 7. 3. Occurs only here. **The way, &c.** = the holy road. **but, &c.:** i.e. yet for those very persons it will exist. **err therein** = go astray.

9 No lion shall be there, &c. Ref. to Pent. (Lev. 26. 6). **Ap. 92.** **10 their heads.** Put by Fig. *Synecdoche* (of Part), for themselves. **sighing.** See note on 21. 2. Ch. 40 takes up this theme, after the historical episode of chs. 36-39, which is necessary for the understanding of the references to the Assyrian invasion.

36 :1 — 39: 8. HISTORIC EVENTS AND PROPHECIES (HEZEKIAH.)

36:1--37:13. The king of Assyria. His summons to surrender Jerusalem.

37:14-20. Hezekiah's fear and prayer.

37:1-28. Isaiah. Answer to prayer, and promise of deliverance from Sennacherib.

38:1. "The King of Terrors". His solemn summons to Hezekiah to surrender his life.

38:2, 3. Hezekiah's fear and prayer.

38:4-22. Isaiah. Answer to prayer and promise of deliverance from death.

39:1. The King of Babylon. His letters and present.

39:2. Hezekiah. Fearless and prayerless.

39:3-8. Isaiah. His message of deliverance to Babylon.

36: 1—37: 13....THE KING OF ASSYRIA.

36:1-21. Rabshakeh. First embassy.

36:22--37:7. Hezekiah. Reception of message.

36: 1-21...RABSHAKEH. (FIRST EMBASSY.)

For the general notes on this chapter see notes on 2 Kings 18. 13—20. 19.

1 it came to pass. Note the insertion of these historical events in the midst of prophecy, corresponding with those concerning the reign of Ahaz. Cp. 2 Kings 18. 13—20. 19, on which Isaiah is not dependent, and 2Chron. 32. 1-33, which is not dependent on either (see Ap. 56). This history is a proof of Isaiah's prophetic mission and gifts. History and prophecy are thus combined: for the latter is history foretold, and the former is (in this and many cases) prophecy fulfilled: the two accounts being perfectly independent.

in the fourteenth year : i.e. 628 B.C. See Ap. 50. V, pp 59, 60. After Hezekiah's reformation (2 Chron. 29. 1--32. 1). Samaria had been taken by Shalmaneser in Hezekiah's sixth year (2 Kings 18, 10). The date (fourteenth year) no "error". **defenced cities** = fortified cities. **and took them.** See the list and number of them (forty-six) on Sennacherib's hexagonal cylinder in the British Museum. See Ap. 67 (xi), p. 98. **2 Rabshakeh** : or, "political officer". Probably a renegade Jew. **Lachish.** Now *Tell el Hesi*, or *Umm Lakis*. See the work on the excavations there, published by the "Palestine Exploration Fund". Cp. note on 2 Kings 18.17; and 19. 8. **with a great army.** Foretold in 29.1-6, as foretold in 22. 15-26. **he stood.** In the same spot where Isaiah stood with Ahaz twenty-eight years before. See 7.3. **highway.** See note on 7.3. **3 Eliakim.** See and cp. 22. 20-25. The promise of 22.20, 21 was already fulfilled. **house.** Put by Fig. *Metonymy* (of Subject), for household. Eliakim fulfils Shebna's office, as foretold in 22. 15-26. **Shebna.** See 22. 15. **scribe** : or, secretary. Title used of a state officer, first in 2 Sam. 8. 17. Connected with finance (2 Kings 22. 3). Jer. 52.25. **4 the great king.** Contrast Ps. 47.2. **trustest** = hast confided. Heb. *batah*. Ap. 69. i. See Hezekiah's "Songs of the Degrees" (Pss. 121. 3; 125. 1, 2; 127. 1; 130. 5-8; and Ap. 67 (xi)). **5 I say, sayest thou.** Some codices read "Thou sayest", as in 2 Kings 18. 20. **vain words** = lip-talk. Heb. word of lips. **6 man.** Heb. *ish*. Ap. 14. II. **7 thou.** Some codices read "ye", as in 2 Kings 18. 22. **the LORD.** Heb. Jehovah. Ap. 4. II. **God.** Heb. Elohim. Ap. 4. I. **is it not He ...?** Manifesting Rabshakeh's ignorance. **8 master.** Heb. *'Adonai*. Ap. 4. VIII (2).

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 ^oEgypt for chariots and for horsemen?

10 And ^oam 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 ^oThen 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 ^oJews' 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 ^ospeak 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 ^oevery *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 ^otake you away to a land like your own land, a land of corn and *new wine*, a land of *all kinds of food* and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. ^oHath 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 my hand, that the LORD should deliver Jerusalem out of my hand?

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 ^owent into the house of the LORD.

2 And he sent Eliakim, who was over the household, and ^oShebna the scribe, and the ^oelders 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.

9 **Egypt.** Hezekiah at first looked for help there (see 20. 3-6; 30. 2-5; 2 Kings 18. 21).

10 **am I come up.** As foretold twenty-eight years before (10. 6-8). If Rabshakeh knew of this, it shows the falsehood of "half the truth".

11 **Then said, &c.** This led only to grosser insults.

Jews. The name by which the People were known of old, to foreigners. See note on v. 2. No proof of a later authorship. "Hebrew" is the later word for the *language* (cp. 19:18).

12 **speak these words.** See Ap. 67 (i).

sit upon the wall = maintain their posts: i.e. till reduced to these extremities.

15 **this city.** Some codices, with two early printed editions, Sept., and Syr., read "and this city": i.e. "this city".

16 **every one** = man, as in v. 6.

17 **take you away.** As he did Israel (2 Kings 18:11).

wine = new wine. Heb. *tiros*. Ap. 27. II. **bread.** Put by Fig. *Synecdoche* (of Part), for all kinds of food.

Hath, &c.? = [Reflect]: Hath, &c.?

19 **Where:** or, Why, where. Some codices, with two early printed editions, read "Where then".

36: 22—37: 7. HEZEKIAH. RECEPTION OF MESSAGE.

37. 1 **went into the house of the Lord.** See Hezekiah's reference to his love for, and use of, the Temple in his "Songs of the Degrees" (Pss. 122:1, 9; 134:1, 2; and Ap. 67 (xiii)).

2 **elders of the priests.** These now added to the embassy. Joah absent.

3 **blasphemy** = reproach. Note the reference to this in Hezekiah's "Song of Degrees".

4 **Rabshakeh** = the Rabshakeh. See note on 36:2.

lift up thy prayer. Note the reference to Hezekiah's "Song of the Degrees".

6 **Isaiah said.** The message in vv. 6, 7 is shorter and calmer than the second.

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 ^olift up thy prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

6 And ^oIsaiah 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 ⁴*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 ^oTirhakah king of ^oEthiopia, 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* ^oGozan, and Haran, and Rezep, and the *sons* of Eden which *were* in Telassar?

13 Where *is* the king of ^oHamath, 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 ^ospread 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 ^othou 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

8 was departed from Lachish: having raised the siege. See note on 2 Kings 18 17; 19. 8.

9 he heard. The "rumour" of v. 7.

Tirhakah. The Taracus of the inscriptions. The third and last of Manetho's twenty-sixth dynasty. This reference to the Ethiopian dynasty in Isaiah's time is an "undesigned coincidence".

Ethiopia. Judah's hope in Ethiopia was vain (see 20. 1-6).

10 trustest = confidest. Heb. *batah*.

11 all lands = all the earths: i.e. all such countries specially connected with Israel.

12 Gozan, &c. These places are all in Mesopotamia, and Bezeq. The Heb. pointing connects this with the next clause. **children** = sons.

13 Hamath . . . Arphad . . . Sepharvaim. See notes on 36. 19.

14 spread it, &c. See note on "lift up", &c. (v. 4).

16 LORD of Hosts. See note on 1. 9, and 1 Sam. 1. 3. **God of Israel.** See note on 29. 23. **dwellest:** or, sittest enthroned. Heb. He, the [God]. Cp. 1 Kings 18. 39.

God. Heb. Elohim (with Art.) = the [true] God.

made heaven and earth. Note the reference to this in Hezekiah's "Songs of the Degrees" (Pss. 121. 1, 2; 123. 1; 124. 8; 134. 3; and Ap. 67 (v)).

17 ear . . . eyes. Fig. *Anthropopatheia*.

18 nations, and their countries. Heb. *ha-arazoth* . . . 'arzam : as in v. 11. The latter word put by Fig. *Metonymy* (of Adjunct), for the people inhabiting the lands. Note also the Fig. *Paronomasia*. Some codices read "nations, and their land".

19 men's. Heb. 'adam. Ap. 14. I.

20 save us. Some codices add "I (or, we) pray Thee", Cp. 2 Kings 19. 19.

37: 21-38...ISAIAH. ANSWER TO PRAYER.

21. Hezekiah. Prayer regarded.

22-29. King of Assyria. Apostrophe to.

30-32. Hezekiah. Sign given to.

33-38. King of Assyria. Destruction of.

21 thou hast prayed. See note on "lift up" (v. 4).

22 shaken = wagged. Denoting derision and scorn.

23 the Holy One of Israel. See note on 1. 4.

24 LORD*. One of the 134 places where the *Sopherim* changed "Jehovah" of the primitive text to "Adonai".

am I come up = have I scaled. Cp. 36. 10. These boasts probably refer to the future as well as the past..

Lebanon, &c. Cp. 2 Kings 19. 23. Fulfilling 14. 8 (see note there). As Hannibal later scaled the Alps.

25 rivers = arms, or canals. Cp. 19. 6, and Mic. 7. 12.

besieged places. Heb. *matzor*. Put for Egypt.

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, ^oYe shall eat *this* year such as ^ogroweth of itself; and the second year that which *shooteth up 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 ^oshall 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 with shields, nor cast a bank against 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 *the Israelites* arose 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 they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

38 In those days was Hezekiah ^osick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, *Give charge concerning thy house: for thou wilt certainly die.*

2 Then Hezekiah turned his face toward the wall, and ^oprayed unto the LORD,

3 And said, Remember now, O LORD, I beseech Thee, how I have walked before Thee ^oin truth and with a perfect heart, and have done *that which is good in Thy sight.* And Hezekiah ^{*}*wept a great weeping.*

4 Then ^ocame the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days ^ofifteen years.

26 **formed** = purposed. Cp. 10. 5, 15; 30. 32.

27 **as the grass.** Note Hezekiah's reference to this in his "Songs of the Degrees" (Ps. 129. 6-7). Ap. 67. ii.

28 **abode** = sitting down.

going out, and thy coming in. Put by Fig. *Synecdoche* (of Part), for life in general

29 **tumult** = arrogance. **My hook, &c.** Assyrian sculptures represent captives thus led. Jehovah would treat them as they treated others.

turn thee back. See Hezekiah's reference to this (Ps. 129. 4, 6). Ap. 67. iii.

30 **sign.** See note on 7. 11. **Ye shall eat, &c.** No seed would be sown on account of the (foretold) devastation wrought by the invasion. Hezekiah refers to this "sign" in his "Songs of the Degrees" (Pss. 126. 5, 6; 128. 2). **groweth of itself.** Ref. to Pent. (Lev. 25. 5, 11). Only here, 2 Kings 19. 29, and Job 14. 19.

springeth of the same = shooteth up of itself, or from the roots. Heb. *shahith*, occurs only here.

sow ye. See note above.

31 **shall.** Hezekiah refers to Jehovah's repeated promises on which he relies (cp. 2 Kings 19. 30-34).

See Pss. 121. 2-8; 124. 1-3, 6; 125. 2; 126. 2, 3; 127. 1.

32 **zeal** = jealousy. Ref. to Pent. Cp. 9.7. See Ap. 92.

35 **defend** = shield. See note on Isa. 31. 5.

My servant. Three are so called in this book: David (here); Israel or Jacob (the nation) (41. 8; 42.19; 43. 10; 44. 1; 45. 4; 48. 20; 49. 3 and whole chapter); and Messiah (42. 1; 65. 8).

David's sake. Note how Hezekiah refers to these words in his "Songs of the Degrees" (Ps. 132. 1, 10).

36 **Then, &c.** Cp. 2 Kings 19. 35-37.

they: i.e. the Israelites.

37 **and.** Note the Fig. *Polysyndeton* in this verse, to emphasize his departure and return, which leads up to what he returned for; also, that he did this without taking the city, Nebuchadnezzar makes no reference to this in his inscription.

38 **his sons . . . Esar-haddon.** See note on 2 Kings 19. 37.

38. 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.

sick. This sickness was therefore during the siege.

the LORD. Heb. Jehovah. Ap. 4. II.

Set thine house in order = Give charge concerning thy house. **die, and not live** = thou wilt certainly die. Fig.

Pleonasm: by which a thing is put both ways (positive and negative) for emphasis.

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.

3 **in truth.** See note on 10. 20.

wept sore = wept a great weeping. Fig. *Polyptoton* (Ap. 6), for emphasis. Cp. 2 Kings 20. 3.

38: 4-22..ISAIAH. ANSWER TO PRAYER.

4-6. Jehovah's message to Hezekiah.

7, 8. The Sign given.

9-20. Hezekiah's Prayer to Jehovah.

21, 22. The Sign asked for.

4 **came.** The only occurrence of this in the case of Isaiah. Cp. Gen. 15:1.

5 **the God of David.** This Divine title reminds and assures Hezekiah that Jehovah would be faithful to His promise made to David in 2 Sam. 7. See Ap. 67. viii, and note on 2 Kings 20:5.

fifteen years. Hence the number of the "Song of the Degrees". See Ap. 67.

6 And ^oI will deliver thee and this city out of the hand of the king of Assyria: and **I** will *shield* this city.

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

8 Behold, **I** will bring again the ^oshadow 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.

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

10 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.

11 I said, I shall not *appear before Jah*, even the LORD, in the land of the *alive on the earth*: I shall behold man no more with the inhabitants of a *quiet land*.

12 Mine *generation* is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver [*his thread*] my life: **He** will cut me off with pining sickness: from day *even* to night wilt **Thou** make an end of me.

13 *I waited expectantly* till morning, *that*, as a lion [*awaits his prey*], so will **He** break all my bones: from day *even* to night wilt **Thou** make an end of me.

14 *Like a twittering swallow*, so did I chatter: I did ^omourn as a dove: mine eyes fail with *looking upward*: O LORD, I am oppressed; *be a surety* for me.

15 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 ^osoul.

16 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.

17 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 ^obehind **Thy** back.

18 For ^{*}[*those in*] the grave cannot praise **Thee**, death can ^onot celebrate **Thee**: *and they* that go down into the pit cannot hope for **Thy** truth.

19 ^{*}The living, the living, he shall praise **Thee**, as I *do* this day: ^othe father to the *sons* shall make known **Thy** truth.

20 The LORD *was gracious* to save me: therefore ^owe will sing my songs [*of the Degrees*] to the stringed instruments all the days of our life in ^othe house of the LORD.

6 **I will deliver thee and this city.** The city was thus still besieged. **I will.** Hezekiah trusted this promise. **defend** = shield. See note on 31. 5.

7 **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.

8 **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).

38: 9-20..HEZEKIAH'S PRAYER TO JEHOVAH.

9. The Superscription.

10-20-. The Prayer.

-20. The Subscription.

9 **The writing, &c.** Heb. *nichtab*. Another spelling of *nichtam*. See Ap. 65. xii. This verse is the superscription common to most Psalms, corresponding with the subscription (v. -20). See Ap. 65.

10 **thegrave.** Heb. *Sheol*. Ap.35.

11 **see THE LORD** = appear before Jah. Ref. to Pent. See note on 1.12; and on "appear" (Ex. 23.15; 34. 20). **in the land of the living.** This expression occurs three times with the Art. ("the living") in the Hebrew (viz. here; Job 28 13; and Ps. 142. 5). Without the Art. it occurs eight times. See note on Ezek. 26. 20.

the living: i.e. alive on the earth. Not *Sheol*, which is the place of the dead. **the world.** Heb. *hadel* = a quiet land : i.e. when this invasion shall be ended. Some codices read *heled* (transposing the *l* and *d*) = the transitory world: *hadel* occurs only here.

12 **age.** Heb. *dor* = generation, or succession.

like a weaver. Supply Ellipsis thus: "like a weaver [his thread]." See note on "weave" (19. 9).

13 **I reckoned** = I waited expectantly.

as a lion = as a lion [awaits his prey].

so will He break. See note on Ps. 22. 16.

14 **Like a crane or a swallow:** or, like a twittering swallow.

mourn. See note on Ps. 55. 17. Cp. Ezek. 7. 16.

undertake = be a surety. Cp. Job 17. 3 ("put me in surety").

15 **softly** = slowly. Heb. *dadah*. Only here and in Ps. 42. 4 ("went"). **soul.** Heb. *nephesh*. Ap. 13.

16 **by these, &c.** = upon these [Thy doings (v. 15) men] revive (Ps. 104:29, 30), and the reviving of my spirit [is] altogether in them. **spirit.** Heb. *ruach*.

17 **pit of corruption.** = pit or corruption.

behind Thy back. Sins unforgiven are said to be "before His face" (Ps. 109:14, 15. Jer. 16:17).

Hos. 7:2). Cp. Mic. 7:19. Hence the "happineses" of Ps. 32:1. 16. **18** **the grave.** Heb. *Sheol*. Ap. 35. Put here by Fig. *Metonymy* (of Subject), for those who are in it. **not.** Note the Ellipsis of the second negative. See note on Gen. 2. 6, and 1 Kings 2. 9. Cp. for the teaching Pss. 6. 5; 30. 9; 88:10, 12. Ecc. 9. 10. **celebrate.** See note on "shall not give their light" (13. 10). **they.** Some codices read "and they". **19** **The living, the living.** Fig. *Epizeuxis*, for emphasis, implying that only such are able to praise. **the father to the children.** Note the reference to the Pentateuch (Deut. 4. 9; 6:7). **children** = sons. **20** **was ready.** Supply "was gracious". **therefore, &c.** Note the subscription above. **we will sing my songs** : i.e. the "Songs of the Degrees" (Ap. 67). Where are "my songs", and what were they if not the fifteen songs named after the ten degrees by which the shadow of the sun went back on the sundial of Ahaz (vv. 7, 8)? **the house of the LORD.** Note Hezekiah's love for this in these songs (Pss. 122.1 9; 134.1,2). See Ap. 67. xiii.

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 said these °men? 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, shall they take away; and they shall be eunuchs [*dedicated to offices of trust*] in the palace of the king of Babylon.

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 ye *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.

22 What is the sign . . . ? See on 7, 8.

39. 1 At that time: i.e. shortly after the two miracles of the shadow and Hezekiah's recovery from his sickness. Cp. 2 Chron. 32, 31.

letters and a present. These were more potent than Sennacherib's hosts; just as Ahab's daughter and feast were than his men of war with Jehoshaphat. See 2 Chron. 18. 1-3. Cp. with 2 Chron. 17. 1-3.

2 glad of them. This is further Divine information, given by Him Who knew Hezekiah's heart. 2 Kings 20. 13 records what Hezekiah did : viz. "hearkened unto them". Man could see the *ear*, but only Jehovah could know the *heart*. Hezekiah forgot to pray, as in 37. 4, 14, 15; and 38. 2. Hence his failure.

and. Note the Fig. *Polysyndeton*, to emphasise and call attention (by five "ands") to every detail.

his. Note the Fig. *Repetitio* to mark Hezekiah's ostentation and failure in not giving Jehovah all the glory. **precious things.** Hezekiah's possession of these riches, after the depletion of his treasures in 2 Kings 18.15, 16, is explained and accounted for by a reference to 2 Chron. 32. 22, 23, 27, and to the spoil of the Assyrians' camp (2 Kings 19. 35).

treasures = treasures.

nothing. Emphasising the completeness of his act.

39: 3-8...ISAIAH. HIS MESSAGE.

3-. Isaiah. Question.

-3. Hezekiah. Information.

4-. Isaiah. Question.

-4. Hezekiah. Ostentation.

5-7. Isaiah. Denunciation.

8. Hezekiah. Submission.

4 he : i.e. Isaiah.

5 the LORD of Hosts. See note on 1 Sam. 1. 3.

7 thy sons. Hezekiah had none as yet, and Jehovah's promise to David (2 Sam. 7:16) seemed in danger of failing. Manasseh was not born till the third of the fifteen added years. Hence his reference to this position in the "Songs of the Degrees". See Pss. 127. 3-5; 128 (quoting in vv. 5, 6 the words in Isa. 39. 8). Hezekiah did not marry till after this, and there may be a reference to his marriage to Hephzi-bah in 62. 4, which serves as the basis of the comparison in his prophecy concerning the future blessing of Israel. **eunuchs.** See Dan. 1. 3, 4.

8 Good. Hezekiah's submission was like Eli's. Cp. 1Sam. 3. 18. 2 Kings 20. 19. Job 1. 21; 2. 10, &c.

For = Nevertheless. The Heb. distinctive accent *meyrka* thus marks it.

40: 1-11. THE VOICE FROM THE WILDERNESS. THE GATHERING.

1, 2. Comfort for Jerusalem. Iniquity gone.

3-5. The voice. Jehovah's work. Glorious..

6-8. The voice. Jehovah's word. Eternal.

9-11 Comfort in Zion. Adonai Jehovah come.

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](#). **1 Comfort ye.** Note the Fig. *Epizeuxis*, for emphasis, and see [Ap. 82](#).

saith. See note on 1.11. **God.** Heb.Elohim. Ap. 4. I. **2 comfortably to** = to the heart of: i.e. affectionately. Cp. Gen. 34. 3; 50. 21. Judg 19:3.

Hos. 2:14. **cry** = proclaim. Note the same word, and truth, in v. 3. **warfare** = hard service or forced service. **iniquity.** Heb. 'avah. [Ap. 44. iv.](#)

the Lord. Heb. Jehovah. [Ap. 4. II.](#) **double** = in full. Put by Fig. *Metonymy* (of Subject), for that which is complete, thorough, ample. See 61:7. Gen. 43:22. Job 11:6; 41:13. Jer. 16:18; 17:18. Zech. 9:12. 1 Tim. 5:17. Cp. Job 42:10. Gal. 6:7-9. **sins.** Heb. *chata*. [Ap. 44. i.](#)

3 °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.

4 °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, the flower fadeth: 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 meted out heaven with the span, and comprehended the dust of the earth in °a measure, and weighed the mountains in scales, and the hills in a balance?

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 fulfilment. 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.

goodliness = grace, or loveliness.

is as. Fig. *Simile*.

7 spirit. Heb. *ruach*. Ap. 9.

8 stand for ever. Cp. 46. 10, 11; 55. 10, 11. Ps. 119. 89-91. Zech. 1. 5. Matt. 5. 18; 24. 35. Mark 13. 31. John 10. 35; 12. 34. 1 Pet. 1. 25.

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.

behold your God. See note on the Structure of the four Gospels, which shows this sentence as being applicable to the Gospel by John. **10 The Lord God.** Heb. Adonai Jehovah (Ap. 4). This title is used because of His connection here with the earth. **strong** = mighty strength (to hold fast). Heb. *hazak*.

11 feed His flock. As in the wilderness. See 63:11. Ps. 77:20; 78:52, 53; 80:1. **gather** = take up.

40: 12—66: 24..EXHORTATIONS: PROMISORY 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.
49:1--66:24.	Messiah's Mission and Triumph.

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.
25-27.	Challenge by Jehovah. Equality.
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. *Erotosis* 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.

20 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.

21 *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?

22 *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 tent to dwell in:

23 That bringeth the princes to nothing; He maketh the judges of the earth as *a desolation*.

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root 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?

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

13 His counsellor = the man (Heb. *'ish*. [Ap. 14. II](#)) of His counsel. Note the Fig. *Ellipsis* = "[who being] His counsellor hath", &c? **taught Him** = made Him know. Heb. *ydda*'.

14 instructed Him = made Him understand.

path. See note on 2. 3.

taught = trained. Heb. *lamad*,

13 of = on: i.e. hanging from.

isles = maritime countries. See note on 11. 11.

16 not sufficient: i.e. for the wood-offering. Cp. Neh. 10. 39.

17 nations = the nations.

nothing. See note on 5. 8. Not the same word as in following clause. **vanity** = a desolation. Heb. *tohu*. Same as "without form" (Gen. 1. 2). See note on 24:10.

19 melteth = casteth. graven. Heb. *pesel*. Here made by casting.

20 chooseth. See note on 1. 29.

prepare = construct. See note on "the smith", &c., 44. 12.

graven = carved. Same word, but made by cutting.

21 Have ye not . . . ? Fig. *Erotosis*, for emphasis.

22 sitteth. Fig. *Anthropopatheia*.

upon = above.

circle = circuit, or vault : i.e. as far

as one can see, around or above. See Job 22. 14.

24 stubble = straw. Heb. *kash*.

26 calleth = calleth for, summoneth. by names. See Ps. 147. 4; and [Ap. 12](#).

strong = strong (for activity in working). Not the same word as in vv. 9, 29, 31 (Heb. *'amaz*).

faileth = is missing (when called). Cp. 1 Sam. 30. 19. 2 Sam. 17.

22. See note on 34. 16.

27 Why . . . ? Note the Fig. *Erotosis*, to emphasize the conclusion drawn from v. 26.

28 Hast . . . ? Fig. *Erotosis*, for emphasis. **there is**. Some codices, with one early printed edition. Sept., Syr., and Vulg., read "and [so] there is".

29 strength = strength (for defence). Not the same word as in vv. 9, 10, 26, 31 (Heb. *'azam*).

30 utterly fall. Note Fig. *Epizeuxis* ([Ap. 6](#)) for this emphasis. Heb. "they fall, they fall".

31 renew = change. Heb. *halaph*, to change for the better. See note on Lev. 27. 10.

strength = strength (to endure). Same word as in v. 9. Not the same as in vv. 26, 29.

mount up . . . run . . . walk. Note the Fig. *Cata-basis*, to call attention (by Application) to the progress of experience in grace. At first we fly (cp. Paul, 2 Cor. 11. 5; 12. 11); then we run (cp. Paul, Eph. 3. 8); then we walk (cp. Paul, 1 Tim. 1. 15).

41: 1—42: 17...MESSIAH'S ANOINTING AND MISSION.

41:1-29. Types

42:1-17. Antitype.

41: 1-29..... TYPES.

41:1-20. Abraham. From the East (v. 2). Past.

41:21-29. Cyrus. From the North (v. 25). Future.

1 islands = coast-lands. See note on 11:11.

renew. Same word as in 40:31.

strength = strength (to endure).

come near = draw nigh.

wings as eagles; they shall *run, and not be weary; and they shall *walk, and not faint.

41 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.

2 Who raised up *Abraham*, called him to **His** foot, gave the nations before him, and made *him* rule over ^okings? **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* ^oMy servant, Jacob whom **I** have ^ochosen, the seed of Abraham ^oMy 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; ^oI have chosen thee, and not cast thee away.

10 ^oFear thou not; for **I am** with thee: *and be not* dismayed; for **I am** thy God: **I** will ^ostrengthen 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 ^othy redeemer, the Holy **One** of Israel.

15 Behold, **I** will *set thee for* a new sharp ^othreshing 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 ^oopen 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

2 **the righteous man from the east**: i.e. Abraham. Cp. Cyrus raised up from the north, v. 25.

kings: i.e. those mentioned in Gen. 14. 1, 8, 9. stubble = straw. Heb. *kash*, as in 40. 24.

3 **He pursued them**: i.e. Abraham pursued them unto Dan. Ref. to Pent. (Gen. 14. 14,15). Ap. 92. **way**. See note on "path." Ch. 2. 3.

4 **the LORD**. Heb. Jehovah. Ap. 4. II.

the first, and . . . last. Occurs here and 44. 6; 48. 12. Thus, three times in Isaiah, and three times in the Apocalypse (Rev. 1. 17; 2. 8; 22. 13). **with the last**: i.e. He who called Abraham, the first, will be with the last (Messiah), Who is the subject of this prophecy.

I am he: or, I AM.

6 **one**= man. Heb. *'ish*.

41: 8-19..... ..TYPE. ISRAEL.

8-10. Encouragement. "Fear not".

11, 12. Ascendency.

13, 14. Encouragement. "Fear not".

15-19. Victory.

8 **My servant**. See note on 37. 35 for the three "servants" in Isaiah. This was Israel, as the seed of Abraham, not Cyrus (yet). Cp. vv. 21-29.

chosen. See note on 1. 29.

My friend. See note on 2 Chron. 20. 7.

9 **the chief men** = the remote parts.

I have chosen thee. Gen. 12. 1. Josh. 24.2-4. Neh. 9. 7. Acts 7. 2-7. Ref. to Pent. (Deut. 7. 6; 10. 15; 14. 2). Ap. 92.

10 **Fear thou not**. Ref. to Pent. (Deut. 31. 6, 8).

be not dismayed = look not around. Some codices, with Syr., read "and be not", &c. It is this that dismays (see notes on Pss. 73 and 77).

God. Heb. Elohim. Ap. 4. I.

strengthen = strength (inherent, for activity). Heb. *'dmas*. Not the same word as in vv. 1 and 21.

11 **Behold**. Fig. *Asterismos*. .

Behold, all they, &c. Ref. to Pent. (Ex. 23. 22). Ap. 92.

they that strive = the men (Heb. *'ish*, Ap. 14. II) of thy strife: i.e. thine accusers.

12 **them that contended** = the men (Heb. *'ish*) of thy contention. **nothing**. See note on 5. 8.

14 **thou worm**. To emphasize the weakness of Israel; marked also by the Fig. *Asterismos*, "Behold".

men. Heb. *m^ethim*. Ap. 14. V.

thy Redeemer. Ref. to Pent. (Gen. 48.16. Ex. 6. 6; 15. 13).

the Holy One of Israel See note on 1. 4.

15 **make thee** = set thee for.

threshing instrument. See note on 28. 27.

16 **wind**. Heb. *ruach*. Ap. 9. **glory**. See note on 13. 10.

17 **poor** = wretched. Heb. *'anah*. See note on Prov. 6. 11.

faileth. See note on 19. 5.

hear = answer.

the God of Israel. See note on 29. 23.

forsake. See note on 1. 4.

18 **open rivers, &c.** Note that all these physical marvels must be accomplished by the miraculous power of God, not by the spirituality of His People. See note on 35. 1.

20 **and**. Note the Fig. *Polysyndeton* for emphasis.

together, that the hand of the LORD hath done this, and the Holy **One** of Israel hath created it.

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 °shall he 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 know? and beforetime, 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.

41: 21-29... ..TYPE. CYRUS.

21-23.	Challenge as to Prediction.
24.	Nothingness.
25-.	Cyrus. Raised up. The act.
-25.	Cyrus. Raised up. The purpose.
26-28.	Challenge as to Prediction.
29.	Nothingness.

21 saith the LORD. See note on 1. 11.

strong = strong (for weight or importance). Heb. *azam*
Not same word as in vv. 1, 10. Heb. *'amaz*.

the King of Jacob. This title occurs only here. Heathen kings were the gods of their people. So Jehovah, the King of Jacob, was the God of Israel.

25 raised up one from the north: i.e. Cyrus. See Ap. 57. Cp. Abraham (the other type was "from the east", v. 2). This prophecy was made 137 years before its fulfilment. Cp. 44. 28; 45. 1. **come** = speed.

shall he call upon My name. This is the counter part of 45. 3, 4. Cp. Ezra 1. 2 and 2 Chron. 36. 22, 23.

My name = Me (emph.). See note on Ps. 20. 1.

princes. The title of Babylonian governors and prefects of provinces. Heb. *s'ganim*. Used once in Ezra (9. 2, "rulers"); nine times in Nehemiah (2. 16, 16; 4. 14, &c.); three times in Jeremiah (51. 23, 28, 57); three times in Ezekiel (23. 6, 12, 23). Always rendered "rulers" except here, which is the only occurrence in Isaiah. Cyrus (the Medo-Persian) did fulfill this on the Babylonian "princes".

27 The first shall say = From the first [I have said].

29 molten images. See note on 30. 22.

wind = vanity. Heb. *ruach* (Ap. 9). See note on 57. 6.

confusion. See note on 24. 10.

42: 1-17....ANTITYPE. MESSIAH.

1-4.	Messiah. Presented.
5-7.	Messiah. Addressed.
8.	Images.
9.	Predictions.
10-12.	Praise.
13.	Messiah. Presented.
14-16.	Messiah. Addressing.
17.	Images.

1 My Servant: i. e. Messiah. See note on 37. 35.

My soul = I Myself. Heb. *nepshesh*. Ap. 13.

delighteth = is well-pleased. **put** = bestowed.

My spirit. Heb. *ruach* (Ap. 9). Here is the doctrine of the Trinity: (1) The Father, the speaker; (2) My "Servant", the Messiah, the Son; and (3) My Spirit. See note on "stretched out" in v.5.

2 cry. See the Divine interpretation "strive" (Matt. 12. 19).

3 the smoking flax: i.e. the wick (made of flax) that is burning dim.

flax. Put by Fig. *Metonymy* (of Cause), for the wick made of it.

not quench: i.e. not put it out, but trim it and make it burn brightly. This was the servant's work.

unto = in accordance with.

4 fail = go out (as a lamp). **be discouraged** = break, or break down. **in** = upon.

isles = maritime countries. The Divine interpretation = "Gentiles" (Matt. 12:18-21). See note on 11:11. **wait**. Ref. to Pent. (Gen. 8:12 "stayed"). **and stretched them out** = they that stretched them out. Cp. "us", "our" (Gen. 1:26). Cp. "image" (singular). **breath**. Heb. *n'shmah*, Ap. 16). See note on 2:22. **6** a light of the Gentiles. Quoted in Luke 2:32. Cp. 49:6. **7** 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 holden 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 °islands, and I will 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.

8 I am. Ref. to Pent. (Ex. 3. 15). Ap. 92.

will I not give. Ref. to Pent. (Ex. 20. 5).

another: i.e. a strange god.

praise. Heb. *lullal*. Not confined to the "former" part of Isaiah, as alleged. See 13. 10; 38.18. See Ap. 79. II.

9 the former things, &c. Referring to his prophecies, among others, concerning Sennacherib, chs. 10 and 37.

new things, &c. Thus uniting the predictions of the earlier chapters with the so-called "second" part. See Ap. 79. II.

13 go forth. This is an enlargement of 41. 15, 16. Still more so in Rev. 6. 2; 19. 11. **mighty man.** Heb. *gibbor*. stir up = awaken, incite. See note on Song 2. 7.

jealousy. Ref. to Pent. (Ex. 20. 6). Ap. 92.

cry . . . roar. Fig. *Anthropopatheia*.

16 I will lead = I have led. I will lead them, &c. Some codices, with Sept., Syr., and Vulg., commence this sentence with "And".

These things, &c. Ref. to Pent. (Deut. 31. 6). will I do = have I done.

and not = and have not.

17 trust = confide. Heb. *batah*. Ap. 69. i.

that say, &c. Ref. to Pent. (Ex. 32. 4). Ap. 92.

42: 18—45: 15.....JEHOVAH'S CONTROVERSY WITH ISRAEL.

42:18-25.	Remonstrance. Morals.	} Is- rael.
43:1-7.	Encouragement. "Fear not."	
43:8-13.	Witnesses.	
43:14-17.	Babylon. Destruction.	} Is- rael.
43:18-21.	Remembrance. Negative.	
43:22-28.	Remonstrance. Ceremonials.	
44:1-5.	Encouragement. "Fear not."	
44:6-20.	Witnesses.	
44:21-23.	Remembrance. Positive.	
44:24-45:15.	Jerusalem. Restoration.	

42: 18-25...REMONSTRANCE. MORALS.

18.	Call to hear.
19, 20.	Israel. "Blind and deaf".
21.	The Law magnified by Jehovah.
22.	Judgments.
23.	Call to hear.
24-.	Jacob. "Spoiled and robbed".
-24.	The Law disregarded by Israel.
25.	Judgments.

18 Hear. Note the call to hear in the Structure, corresponding with the call in v. 23.

19 My servant. This is Israel. See the Structures above; and see note on 37. 35. Not the same "servant" as in v. 1. **perfect** = an intimate friend or trusted one. Heb. *me'shullam* (plural of *shalam*), to be at peace with. Cp. 2 Sam. 20. 19. Job 22. 21. Ps. 7. 4. It is from this word we have *Mussulman* and *Moslem*. Israel, in the presence of the foe, was, in Jehovah's sight, thus perfect. See Num. 23. 21.

20 Seeing . . . opening the ears. As Israel had done. Ref. to Pent. (Deut. 29. 1, 2). But Israel was blind and deaf (v. 19). Cp. Jer. 5. 21; 6. 10. Ezek. 12. 2. Matt. 13. 14, &c.

he. Some codices, with Syr., read "thou" (as in the preceding clause); others read "ye". The pronoun refers to Israel. See v. 19.

21 He will magnify the law. Note the correspondence with v. 24.

22 this is a People. Showing most clearly that Israel is the subject of this member.

23 Who . . . ? The other "call to hear" emphasized by the Fig. *Erotosis*.

24 Jacob . . . Israel. See notes on Gen. 32. 28; 43, &c.

25 strength = strength (for prevailing). Not the same word as in 41. 1, 10. Heb. *'azaz*: i.e. battle that prevailed against Israel.

43 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 becamest 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.

43: 1-7.....ENCOURAGEMENT.

- | | |
|-------|----------------------------|
| 1- | Israel created and called. |
| -1. | "Fear not". |
| 2. | Preservation. |
| 3- | Jehovah. Israel's Saviour. |
| -3. | Ransom. |
| 4- | Jehovah. Israel's Lover. |
| -4. | Ransom. |
| 5- | "Fear not". |
| -5-7- | Restoration. |
| -7. | Israel called and created. |

1 the LORD. Heb. Jehovah. Ap. 4. II.

the LORD That created thee. This is another Jehovah title (cp. Ap. 4. II.) = Jehovah Boraaka = Jehovah thy Creator.

Jacob ... Israel. See notes on Gen. 32. 28; 43. 6; 45. 26, 28. See 42. 24, above.

He That formed thee = thy Former. **Fear not.** Cp. v. 5. **redeemed.** Heb. *ga'al*. See note on Ex. 6. 6.

2 When thou passest = shouldst thou pass: the habitual sense of *ki* with the Future. Ref. to Pent. (Deut. 31. 6, 8).

the waters ... the rivers... the fire ... the flame = waters ... rivers ... fire ... flame. A general promise of future deliverance put by Fig. *Metonymy* (of Subject), for troubles of any and all kinds. This promise refers to Israel's future, and not to the Saxon race, or the Church. **kindle upon thee** = pass over thee.

3 I am the LORD thy God = I Jehovah am thy God (Heb. Elohim. Ap. 4. I.). Note the three titles. He was Israel's God by covenant (note the others in the next clause) :—

the Holy One of Israel, in contrast with all false gods. See note on 1. 4, and Ps. 71. 22.

thy Saviour. This is the third title.

Egypt. . . Ethiopia and Seba = Egypt. . . Nubia (Cush), and Ethiopia. These were given to Persia as ransom-money (as it were) for the release of Israel by Persia through the successors of Cyrus. In the time of Isaiah these three were united under one dynasty.

ransom = atonement price. Heb. *kopher*. See note on Ex. 29. 33.

4 Since thou wast = Ever since thou becamest..

men = a man. Can this refer to Christ ? Heb. '*adam*.

Ap. 14. I.

people = peoples.

5-6 east. . . west . . . north . . . south. This contemplates a wider and greater deliverance than that from Babylon, even from "the ends of the earth".

43: 8-13...WITNESSES.

8 the blind People = a blind People : i.e. Israel (see 6. 10; 42. 19, 20. Jer. 5. 21. Ezek. 12. 2. Matt. 13. 14. Acts 28 26, 27).

9 them. Some codices, with one early printed edition, Syr., and Vulg., read "you".

10 saith the LORD = is Jehovah's oracle.

My Servant: i. e. Israel. See note on 37. 35.

chosen. See note on 1. 29.

I am He : or, "I [am] He [Who is]".

12 no strange god. Ref. to Pent. (Deut. 32. 12, 16). See Ap. 92. **13 let it** = avert it. See Amos 1:3, 6, 9, 11, 13; 12:1, 4, 6. **14 Redeemer** = Kinsman-Redeemer. Heb. *Go'el*. See note on Ex. 6:6. **Babylon.** This is the first occurrence of the name in Isaiah. **their nobles** = all of them in flight. **Whose cry is in the ships** = the ships which resound with loud outcries (cp. Lam. 2:19. Num. 24:24).

15 I *am* the LORD, your Holy One, the Creator of Israel, your King.
16 Thus saith the LORD, Which ^omaketh 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 ^oa 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 ^oI 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* ^ofor Mine own sake, and ^owill not ^oremember 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 ^oJacob to the curse, and ^oIsrael [*the whole nation*] to reproaches.
44 Yet now hear, O Jacob My servant; and Israel, whom I have ^ochosen:
2 ^oThus 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 ^opour My Spirit upon thy seed, and My blessing upon thine offspring:
4 And they shall spring up *as* among the grass, ^oas willows by the water courses.
5 One shall say, I *am* the LORD's; and ^oanother shall call *himself* by the name of Jacob; and ^oanother shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.
6 Thus saith the LORD ^othe King of Israel, and his *Kinsman Redeemer* the LORD of hosts; I *am* ^othe first, and I *am* the last; and ^obeside Me there is no God.

16 maketh a way in the sea. Ref. to Pent. (Ex. 14. 16, 21, 22. Ps. 77. 19). **17** together: or, at once. tow = wick. Heb. flax. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the wick made of it.
19 a new thing. The future deliverance of Israel will be with greater marvels than at the Exodus.
20 I give waters, &c. Ref. to Pent. (Ex. 17. 6).
21 This People, &c. For Israel (as Birks puts it) "is the keystone of the whole arch of promise".
22 called upon Me. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all that has to do with worship, as developed in vv. 23, 24.
been weary of Me. Note the emphasis is on "Me" in these verses (cp. Mic. 6. 3. Mal. 1.13).
23 Thou hast not brought Me, &c. These verses are quite opposed to the alleged indifference of the prophets to the Divine ritual.
24 but. Note the solemn antithesis.
made Me to serve. Put by Fig. *Metonymy* (of Effect, of the verb), for the judicial consequences of their sins.
25 transgressions = rebellions. Heb. *pasha'*.
for Mine own sake. He does not go out of Himself for the reason which flows from grace.
will not remember. He remembers our infirmities (which man forgets. Ps. 103. 14), but will forget our sins (which man remembers).
remember. Fig. *Anthropopatheia*.
26 declare = recount [thy works, or sins].
27 Thy first father: i.e. Jacob, as stated in the next verse (cp. Deut. 26. 5. Ezek. 16. 3, 45).
28 princes = priests, whose great duty it was to "teach" the people the Law and Word of God (see notes on Deut. 17. 11; 33. 10).
Jacob . . . Israel. Including the whole Nation: the subject of this prophecy concerning Jehovah's "servant".
44. 1 My servant. The subject of these members. See note on 37. 35. **chosen.** See note on 1. 29.
2 Thus saith, &c. Jehovah's first controversy with Israel closes with this member (p. 980); and the second closes with "N" (p. 984).
the LORD. Heb. Jehovah. Ap. 4. II.
formed = fashioned.
Jesurun. This is a direct reference to the Pentateuch (Deut. 32.15; 33. 5, 26), the only three places where this name occurs. See notes there and Ap. 92.
3 I will pour, &c. These promises all refer to the day of Israel's future restoration.
spirit. Heb. *ruach*. Ap. 9. For this promise, see Ezek. 36. 25-30; 39. 29. Cp. Isa. 32.15; 59. 21. Joel 2. 28. Zech. 12. 10. It began at Pentecost (Acts 2. 16); but the kingdom was then rejected (Acts 28. 25, 26), and the promise is now in abeyance. Cp. Joel 2. 28, "afterward".
4 as willows, &c. Ref. to Pent. (Num. 24. 6). Ap. 92.
water courses. See note on "streams", 30. 25.
5 One . . . another . . . another. Heb. *zeh* = this one, that one, &c.
44: 6-20...[For Structure see next page].
6 the King of Israel. Note this title (1) in connection with the O.T. manifestation of the kingdom; (2) the Gospels, the proclamation of the kingdom by the Son (Matt. 27:42. Mark 15:32. John 1:49; 12:13). All were rejected, and the kingdom therefore is now in abeyance.
his Redeemer: i.e. his Kinsman-Redeemer. Ref. to Pent. (See note on 41:14).
the first, &c. See note on 41:4. Quoted in Rev. 1:17.
beside Me. Ref. to Pent. (Deut. 4:35. 32:39).

7 And who, as **I**, shall call, and shall declare it, and set it in order for **Me**, since **I** *established* the *everlasting nation of Israel* ? and the things that are coming, *and which shall come*, let them shew unto them.

8 Fear ye not, neither be afraid: have not **I** told thee from that time, and have declared *it*? ye *are* even **My** witnesses. Is there a God beside **Me**? yea, *there is* ^ono **Rock**; I know not *any*.

9 They that *fashion* a graven image *are* all of them *emptiness*; and *the fashioners* ^s*desirable* things shall not profit; and they *are* their own witnesses; *the makers and worshippers* see not, nor know; that they may be ^oashamed.

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

11 Behold, all his fellows shall be ^oashamed: 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 ^oThe 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; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 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.

16 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:

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

18 They have not *taken note* nor understood: for he hath *smear*ed their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 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* ?

20 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?

21 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**.

44: 6-20..... WITNESSES.

6. Jehovah. His Own Witness.
7. Idolaters. Their own witness. Ignorance.
8. Jehovah. His Own Witness.
9-20. Idolaters. Their own witness. Impotence.

the first, &c. See note on 41. 4. Quoted in Rev. 1. 17, &c. **beside Me**. Ref. to Pent. (Deut. 4. 35; 32. 39).

Ap. 92. **God**. Heb. Elohim. Ap. 4. I.

7 appointed = set, or established.

the ancient People = the everlasting Nation. The nation of Israel is everlasting, like the Covenant. The nations which oppressed Israel (Egypt, Assyria, Babylon, Rome) have passed away; but Israel remains, and, when restored, will remain for ever. Note and cp. the nine everlasting things in Isaiah : (1) covenant (55. 3; 61. 8; cp. note on Gen. 9. 16); (2) kindness (54. 8); (3) salvation (45.17); (4) excellency (60.15); (5) joy (51. 11); (6) name (56. 5); (7) light (60. 19, 20); (8) sign (55. 13); and (9) as the pledge of all, "the everlasting God" (40. 28; 63. 12). **and shall come** = and [which] shall come.

8 My witnesses. Note the Structures above).

no God = no Rock. Ref. to Pent. (Deut. 32. 4. Cp. Isa. 26. 4). Ap. 92.

9-20...IDOLATERS. THEIR OWN WITNESSES.

- 9-11. Idolaters. Their stupidity.
12-17. The smith and the carpenter.
18-20. Idolaters. Their stupidity.

9 make = fashion, or, form.

vanity = emptiness. Heb. *tohu* (without form), as in Gen. 1. 2. See note on 24. 10.

their = the fashioners'.

delectable things. Put by Fig. *Metonymy* (of Adjunct), for the things they have desired.

they: i.e. the makers and worshippers. See the Structure, above.

ashamed: as the Babylonians were when their city was taken by the Medo-Persians.

12-17...THE SMITH AND THE CARPENTER.

- 12-. The smith and his god.
-12. His own infirmity.
13-15. The carpenter and his god.
16, 17. His own infirmity.

2 The smith with the tongs, &c. "The smith was more or less a sacred person, and the iron foundry was an annex of heathen temples." Mounds of *scorioe* and iron slag are found near many heathen temples. Note the contrast exhibited (apparently on purpose) in 1 Kings 6. 7.

15 take thereof = take [of the wood] thereof.

16 with. Some codices in marg., with one early printed edition, Sept., Syr., and Vulg., read "and with".

17 maketh a = maketh into a.

18 not known = not taken note. **shut** = smeared.

19 none considereth = none reflecteth; none bringeth back to his heart. **understanding** = discernment.

the stock of a tree = a log of wood.

20 soul. Heb. *nepshesh*. Ap. 13.

a lie: i.e. the maker's vain fancy.

21 O Israel. Some codices, with one early printed edition (Rabbinic, 1517), read "And Israel", The reference is to Gen. 32:26.

not be forgotten. Because of being the "everlasting Nation" (v. 7).

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*.

21 O Israel. Some codices, with one early printed edition (Rabbinic, 1517), read. "And Israel". The reference is to Gen. 32. 26. **not be forgotten**. Because of being the "everlasting Nation" (v. 7).

22 I have blotted out. See 43. 25.

transgressions = rebellions. Heb. *pasha'*.

redeemed. Heb. *ga'al*. See note on Ex. 6. 6.

23 Sing . . . shout. Fig. *Poanismos*.

break forth into singing. See note on 14. 7.

44: 24—45: 15..JERUSALEM RESTORED.

44:24-26-. Jehovah's attributes.

44:-26, 27. Jerusalem. Rebuilding.

44:28-45:5. Cyrus.

45:6-10. Sovereignty.

45:11, 12. Jehovah's attributes.

45:13-. Cyrus.

45:-13, 14. Jerusalem. Rebuilding.

15. Inscrutability.

25 tokens = signs. See note on 7:11. liars: i.e. the false prophets of the heathen. diviners: i.e. the astrologers, &c, of Assyria. See note on 47. 13.

wise. Fig. *Antiphrasis* (Ap. 6) = accounted wise.

26 His Servant: i. e. His prophet (Isaiah).

Jerusalem . . . cities, &c. These named first because first built. See v. 28.

built = rebuilt.

27 the deep : i.e. the Euphrates, on which Babylon was built.

I will dry up. Literally fulfilled, at the taking of Babylon, by Cyrus through his general, Gobryas. Cp. Jer. 50. 38, &c.

rivers. Pl. of Majesty for the great river Euphrates.

28 Cyrus. See note on 45. 1.

even saying = and saying : i. e. Jehovah, the Speaker from v. 24, and in the preceding clause. It does not mean that Cyrus spoke of rebuilding Jerusalem (for he did not), but it records what Jehovah would say of Cyrus, and what He would say also to Jerusalem. Nehemiah must have obtained a copy of Isaiah on his visit to Jerusalem, or he could not have instructed Cyrus. Jerusalem. Named before the temple, because the city and its walls were first built, before the temple foundations were laid. See notes on Neh. 7. 4, and also Ap. 57 and 58. temple. Named after Jerusalem, because the city walls were first built. See note above, and cp. Neh. 7. 4 with Hag. 1. 1-4.

45. 1 Cyrus. See Ap. 57.

loose the loins. Idiom for weakening. Cp. Job 12. 21. The opposite of "girding" (v. 5).

open before him the two leaved gates: i.e. of Babylon, as described by Herodotus.

not be shut. They were found open, and Gobryas and the soldiers of Cyrus entered Babylon without fighting.

2 straight = level. break in pieces = shiver.

gates of brass. Herodotus (i. 180) tells us that the gates leading to the river were of brass.

cut in sunder = smash.

3 call thee by thy name. Only four named by Divine

prophecy before birth: Isaac (Gen. 17:19); Solomon (1 Chron. 22:9); Josiah (1 Kings 13:2); and Cyrus, 137 years before his birth. See Ap. 50, p. 67. God. Heb. Elohim. Ap. 4. I. **4** My servant's. See note on 37:5. surnamed. Cyrus was the additional name divinely given. His Persian name is said to have been Agradates. though thou hast not = when thou didst not. **5** girded thee. Contrast "loose" (v. 1), and see note on 8:9. **6** none. See note on 5:8. **7** create. Heb. the Poel Participle of the verb *bara'* (create) which, with "evil", requires the rendering "bring about". Not the same form as in vv. 8, 12, or v. 18, in connection with the earth. In Jer. 18. 11 the verb is *yazar*, to frame, or mould. In Amos 3:6 it is *'ashah*, to bring about. A word of wide meaning; its sense has to be determined by its context. Here, *disturbance* in contrast with "peace". evil: never rendered "sin". God brings calamity about as the inevitable consequence of sin. It is rendered "calamity" in Ps. 141:5; "adversity" in 1 Sam. 10:19. Ps. 94:13. Ecc. 7:14; "grief" in Neh. 2:10. Prov. 15:10. Ecc. 2:17. Jonah 4:6; "affliction" in Num. 11:11; "misery" in Ecc. 8: 6; "trouble" in Ps. 41: 1; "Sore" in Deut. 6:22; "noisome" in Ezek. 14:15, 21; "hurt" in Gen. 26:29; "wretchedness" in Num. 11:15; also "harm", "ill", and "mischief". Cp. Jer. 18:11, and Amos 3:6. See note on "create", above.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the ^oearth 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 potsherds 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, ^othe 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: ^ohe 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 [*products*] of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, *and they shall* come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is none other* God.

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 ^oeverlasting 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, ^o**He** created it not ^oin 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** ^oin 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.

11 the Holy One of Israel. See note on 1:4.

Maker = Former, or Fashioner.

12 have made, &c. Ref. to Pent. (Gen. 1:1). Ap. 92.

man = Heb. '*adam*'. Ap. 14. I.

13 raised him up : i.e. raised Cyrus up.

he shall build My city. Nehemiah rebuilt only the walls. See Neh. 7:4. The city was not rebuilt until after the return under Zerubbabel, and the emancipation by Cyrus. See Ap. 68. **captives.** Heb. captivity. Put by Fig. *Metonymy* (of Adjunct), for the captives in it.

the LORD of hosts. See note on 1 Sam. 1:3.

14 labour. Put by Fig. *Metonymy* (of Cause), for that which is produced by it.

men. Heb. pl. of '*enosh*'. Ap. 14. III.

shall come over. Some codices, with five early printed editions (one Rabbinic, in margin), Sept., Syr., and Vulg., read "and they shall", &c.

GOD. Heb. El. Ap. 4. IV.

45: 16—47: 15..GOD'S CONTROVERSY WITH THE NATIONS. VANITY OF IDOLS.

- 45:16-25. The nations.
46:1-13. Babylon's idols.
47:1-15. Babylon. Doom.

45: 16-25.... ..THE NATIONS.

16. Idolaters. Their shame and confusion.
17. Israel. Saved.
18-. Earth. Its formation.
-18. None beside Jehovah.
19-. The oracles of God. Plain.
-19. Call to the seed of Jacob.
20-. The escaped Nation. Called.
-20. Idolaters. Their ignorance.
21. Israel's Saviour.
22-. Earth. Call to.
-22. "None beside Elohim".
23. The oath of God. Sure.
24, 25. Call to the seed of Israel.

16 idols = images. Heb. *zirim*. Occurs in this sense only here.

17 everlasting salvation. See note on "ancient" people (44:7). **world without end** = the ages of futurity.

18 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

us, better than ignorant man, how He created it. **That formed** = The Former of. Heb. *yazar* = to fashion. **made** = the Maker of. **He created.** It did not come of itself by evolution (see Ap. 5 and §). Ref. to Pent. Gen. 1:1). **in vain** = *tohu*. The same word as in Gen. 1:2 ("without form"). Therefore it must have *become tohu* : which is exactly what Gen. 1:2 declares (see note there). In Gen. 1:1 we have "the world that then was" (cp. 2 Pet. 3:6); and in v. 2 we have the ruin into which it fell. We are not told how, when, or why, or how long it lasted. When geologists have settled how many years they require, they may place them between vv. 1 and 2 of Gen. 1. In Gen. 1:2—2:4, we have "the heavens and the earth which are now" of 2 Pet. 3:7. Both are set in contrast with the "new heavens and the new earth" of 2 Pet. 3:13. 📖 "why" God destroyed "the world that then was" may be better understood from Rev. 12:4 (see note there), where Satan rebelled against God and drew a third part of God's children with him.

19 in vain. Heb. *tohu*. Repeated from v. 18. Jehovah did not command His People to seek Him in a pathless and trackless waste, where there are no indications of how He is to be found; but in His Word, where He has revealed Himself clearly and distinctly : not "in secret" or "in darkness" (same words as in v. 18). Ref. to Pent. (Deut. 30:11). Ap. 92. See note on 24:10.

20 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.

21 Tell ye, and bring ²⁰*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**.

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

23 **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.

24 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.

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

46 **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.*

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

3 °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:

4 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.

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

6 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.

7 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.

8 °Remember this, and shew yourselves men: *and bring it* again to mind, O ye *rebels*.

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

10 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:

11 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

21 them: i.e. the "image" and "god" of v. 20.

there is no God. Note the Fig. *Pleonasm*, by which the same assertion is made in two ways (pos. and neg.) for emphasis.

23 I have sworn, &c. Quoted in Rom. 14. 11; and Phil. 2. 10. Ref. to Pent. (Gen. 22. 16). Ap. 92.

unto Me. Ascribed to Christ in the quotation above.

24 men come = one come. Heb. text is sing., as in preceding clause; but pl. in v. 1.

25 shall glory. See note on "give light" (13.10).

46: 1-13.....BABYLON'S IDOLS.

1, 2. Impotence of idols.

3, 4. Call to hear.

5. Challenge as to comparison.

6, 7. Impotence of idols.

8-11. Challenge as to comparison.

12, 13. Call to hear.

1 Bel. Abbreviation of *Baal* = lord. Here = Zeus, or Jupiter of the Greek and Roman mythology.

Nebo. Answers to the Egyptian Anubis, Greek Hermes, and Roman Mercurius (cp. Acts 14.12). These gods were indeed brought down.

your carriages = the things ye carried about: i.e. in procession (Amos 5. 26).

were heavy laden = are become a burden.

they are a burden = [are even now] loaded on beasts [for exile].

2 they. Aram, and Syr., with five early printed editions, read "and they". But some codices, with two early printed editions, omit "and".

themselves = their soul. Heb. *nepshesh*. Ap. 13.

3 Hearken. Note the two calls to hear: here, and v. 12. See Ap. 82.

house of Jacob. See note on 2. 5.

house of Israel. See note on 5. 7.

which = who are borne. Ref. to Pent. (Ex. 19. 4. Deut. 1. 31; 32. 11). Ap. 92.

which. Some codices, with two early printed editions, Aram., and Sept., read "and who".

4 even = yea. Some codices, with three early printed editions, Syr., and Vulg., omit "yea".

6 god. Heb. El. Ap. 4. IV.

8 Remember. Ref. to Pent. (Deut. 32. 7). Ap. 92.

men. Heb. *ish*. Ap. 14. II.

bring it again. The Western reading was "and bring it", &c. **transgressors** = rebels. Heb. *pasha'*. Ap. 44. ix.

9 GOD. Heb. El. Ap. 4. IV. **God.** Heb. Elohim. Ap. 4. I. **none.** See note on 5. 8.

11 the man that executeth My counsel = the man of My counsel: i.e. Cyrus, a type of Messiah, set apart by God for this special service. See Ap. 57.

I will also bring it to pass. Ref. to Pent. (Num. 23.19).

13 shall not tarry = will not be too late.

it, °**I** will also bring it to pass; **I** have purposed *it*, **I** will also do it.

12 Hearken unto **Me**, ye stouthearted, that *are* far from righteousness:

13 **I** bring near **My** righteousness; it shall not be far off, and **My** salvation *will not be too late*: and **I** will place salvation in Zion for Israel **My** glory.

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 *confidently*, that sayest in thine heart, *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.

47: 1-15..... BABYLON. DOOM.

1-5. Call to Babylon. Darkness and silence.

6, 7. Crimination. Cruelty and self-exaltation

8, 9. Retribution. Widowhood.

10. Crimination. Evil and self-deification.

11. Retribution. Evil and desolation.

12- Call to Babylon. Impotence.

15.

1 ground = earth. Heb. 'arez.

there is no throne = throneless.

2 grind meal: the work of slaves (Ex. 11. 5. Matt. 24. 41).

meal. Put by Fig., for the corn from which meal is ground. **uncover thy locks** = remove thy veil.

make bare the leg = lift up thy skirts or train.

3 not meet thee as a man = not accept or regard any man. **5 lady of kingdoms** = mistress of the kingdoms. The king of Babylon called himself "the King Vicar" Cp. Ezek. 26. 7. Dan. 2. 37. So the popes name themselves, and are so addressed when crowned. Cp. Rev. 18. 7.

6 no mercy. Cp. 2 Kings 25. 5, 6, 26. Jer. 50. 17, &c.

ancient = elder. Cp. Lam. 4. 16.

7 the latter end of it = the issue thereof: but some codices, with one early printed edition (Rabbinic, margin 1517), and Vulg., read "thy latter end". Ref. to Pent. (Deut. 32. 29). Ap. 92.

8 carelessly = confidently. **none else beside me.** Babylon and Rome claim the Divine attributes, as used in these chapters. Cp. 45. 6, 14; 46. 9.

none. See note on 5. 8. **children** = sons.

9 perfection = full measure.

10 trusted = confided. Heb. *batah*. Ap. 69. i.

11 evil = calamity. Heb. *ra'a*.

mischief = ruin; especially as prepared for others. Not the same word as in 59. 4. Only here and Ezek. 7. 26.

put it off = expiate it, or charm it away.

12 Stand now with = Persist in.

prevail = strike terror.

13 astrologers. The scientists of Babylon were divided into three classes: writers of (1) charms to be placed on afflicted persons or houses; (2) formulae of incantations; (3) records of observations which mixed up astronomy with astrology, and resulted, in the case of any two successive or concurrent events, in the conclusion that one was the cause of the other; and, the further conclusion was reached by reasoning from the "particular" to the "general".

the monthly prognosticators = they who make known the future by observing new moons. See the fifth "creation tablet" (British Museum).

14 themselves = their souls. Heb. *nepshesh*.

15 thy merchants. Cp. Rev. 18. 11-19.

they shall wander = stagger onward.

one. Heb. *ish*. Ap. 14. II.

48: 1-22 [For Structure see next page].

1 waters. Some codices, with three early printed editions, read "days".

swear by the name, &c. Ref. to Pent. (Deut. 6:13). Ap. 92. **the Lord.** Heb. Jehovah.

the God of Israel. See note on 29:23.

in truth. See note on 10:20.

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 ^othe 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 ^othy 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 heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for **I** knew that thou wouldest deal very treacherously, and wast called a **rebel** from the womb.

9 For ^o**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** ^othe first, **I** also *am* ^othe 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 ^onot 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, ^othe 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 ^oO 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.
3.	Jehovah. Foreknowledge.
4.	Israel. Obstinacy.
5.	Jehovah. Foreknowledge.
6-.	Israel. Unheedful.
-6, 7.	Jehovah. Foreknowledge.
8.	Israel. Treachery.
9-11.	Jehovah. Forbearance.
12-.	Israel. Call to hear.
-12, 13.	Jehovah. The only God.
14-.	Israel. Call to assemble and hear.
-14, 15.	Jehovah. Fore-love.
16-.	Israel. Call to hear.
-16, 17.	Jehovah. The only God.
18, 19.	Israel. Apostrophe.
20, 21.	Jehovah. Redeemer and Supplier.
22.	Israel. Sentence.

3 the former things, &c. Such as the birth of Isaac, the Exodus, &c. **4 thy neck, &c.** Ref. to Pent. (Ex. 32. 9).

6 see = look close into.

8 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. *Anthropopatheia*.

15 I ... I. Note the Fig. *Epizeuxis*.

16 not spoken in secret. Ref. to Pent. (Deut. 30. 11). Cp. 45. 19. Ap. 92.

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", &c. Note the great doctrine of the Trinity.

Spirit. Heb. *ruach*. Ap. 9.

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 ^oas 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**.

20 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 ^oHis servant Jacob.

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

22 *There is* ^ono *well-being or prosperity*, saith the LORD, unto the *lawless ones in Israel*.

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

2 And He hath made My ^{*}mouth like a sharp ^osword; 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*];

3 And said unto Me, Thou art ^oMy servant, O *Prince of God*, in Whom I will be glorified.

4 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.

5 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*].

6 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: ^oI will also give Thee for a light to the *nations*, that ^oThou mayest be My *Saviour Who wrought salvation* unto the end of the earth.

7 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 ^oa servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD That is faithful, and ^othe Holy One of Israel, and He shall choose Thee.

8 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;

20 His servant. See note on 37. 35.

21 He led them, &c. Ref. to Pent. (Deut. 8. 2).

caused. Ref. to Pent. (Ex. 17. 6. Num. 20.11). Ap. 92.

22 no peace, &c. Cp. 57. 20.

the wicked = lawless ones: i.e. the wicked in Israel.

49: 1—66: 24...MESSIAH'S MISSION AND TRIUMPH.

49:1-12.	The Messiah in Person. His call, qualifications, and mission.
49:13-26.	Zion. Her reconciliation, restoration, and enlargement.
50:1-11.	Sin: the cause of the Separation.
51:1-8.	The call to "Hearken".
51:9--52:12.	The call to Israel ("Awake").
52:13--53:12.	Messiah's Propitiatory work.
54:1--56:8.	The call to "Sing" and "Come".
56:9--58:14.	The call to Israel's enemies (Devour).
59:1-21.	Sin. the cause of the Separation.
60:1-22.	Zion. Her reconciliation, restoration, and enlargement.
61:1-66:24.	The Messiah in Person. His anointing, and final victory.

49: 1-12...MESSIAH IN PERSON. CALL, QUALIFICATIONS, AND MISSION.

1, 2.	Messiah. Called.
3.	Object. Jehovah's glory.
4.	Reception.
5.	Messiah. Formed.
-5, 6.	Object. Jehovah's glory.
7.	Reception.
8.	Messiah. Given.
9-11.	Object. Israel's blessing.
12.	Reception.

1 isles = maritime countries. **people** = peoples.

hath called. Fulfilled in Matt. 1. 18. Luke 1. 28.

Me. The Messiah prophesied of in 7. 14. Neither Isaiah, nor Israel, nor the Church.

2 mouth ... the shadow ... band. Fig. *Anthropopatheia*. sword. Cp. Rev. 1. 16; 2. 12, 16; 19. 15.

polished: or, pointed. **shaft** = arrow.

hid Me. Thirty years at Nazareth.

3 My Servant. See note on 37. 36.

Israel = Prince of GOD. Messiah making this use of, and applying the name to Himself. Israel could not "raise up" Israel (v. 6). Christ is called "Israel" in the same way that He is called "David"; and Ps. 24. 6, "Jacob".

4 I said, or thought: i. e. said to Myself.

strength = strength (to endure). Heb. *koah*. Not the same word as in v. 5.

for nought. Heb. *tohu*. See note on 24:10, "confusion". **judgment** = vindication.

work = recompense. **God.** Heb. Elohim. Ap. 4. I.

5 saith. Some codices, with Sept. and Syr., read

"thus saith". **not.** Heb. text = *lo* = not; but marked in margin to be read *lo* = to Him, which is confirmed by the list of such readings in the Massorah. If (in "be not gathered"), the negative be read, then the "though" and the "yet" must be retained; but if the preposition with suffix be read, then the rendering of the clause will be "to bring Jacob again to Him, and that Israel unto Him might be gathered, and I be glorious", &c. Probably both readings may be correct, for Israel was not gathered at His first coming (John 1:11), but will be at His second coming. **strength** = strength (for victory). Not the same word as in v.4. Heb. *'azaz*.

6 light = small. **I will also give, &c.** Quoted in Luke 2:32. Acts 13:47. **Gentiles** = nations. Heb. *goyim*. Cp. 42:6. Therefore not the secret (or Mystery) of the Epistle to the Ephesians. Cp. Gen. 12:3. Luke 2:29-32. **Thou.** This cannot be Israel, for it is expressly fulfilled in Christ. **Salvation.** Put by Fig. *Metonymy* (of Effect), Ap. 6, for the Saviour Who wrought salvation. **7 Redeemer** = Kinsman Redeemer. Heb. *go'el*. See note on 41:14 and Ex.6:6.

Whom man despiseth = Whom their (i.e. Israel's) soul (Heb. *nephesh*. Ap.13) despiseth. Cp. 53:3. Ps. 42:5, 6. Matt. 26:67. 1 Cor. 2:14.

nation. Heb. *goi*: i.e. a heathen nation. So called here for its unbelief and rejection of the Messiah. **a servant of rulers.** Cp. Ps.2:2. Matt 27:41.

the Holy One of Israel. See note on 1:4. **8 an acceptable time** = a time of acceptance. Quoted in a 2Cor. 6:2. **heard** = answered. **a covenant of the People** = the covenant of a People. Cp. 42:6, 7. Heb. *'am*, not *goi* as in v. 7. **established the earth** = raise up the land. **desolate.** See note on 1:7.

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 *will **I** not forget thee.

16 Behold, **I** have [*permanently*] 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**.

9 That Thou mayest say. This cannot be the nation, but the Messiah. **Go forth**. Cp. 42. 7; 61. 1. **to**. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "and to".

10 They shall not hunger, &c. Quoted in Rev. 7. 16. **shall He guide them** = shall He cause them to rest.

11 highways. See note on 7. 3.

12 Sinim. Probably = China. Occurs only here.

49: 13-26....ZION. RECONCILIATION, RESTORATION, AND ENLARGEMENT.

13. Introduction. The Call to Rejoice.

14. Zion's despondency.

15-23-. Answer. Promise.

-23. Jehovah the only God.

24. Zion's despondency.

25, 26-. Answer. Prophecy.

-26. Jehovah the only God.

13 Sing = Shout in triumph.

break forth into singing. See note on 14. 7.

comforted His People. Cp. 40. 1; 51. 3.

14 Zion said. Fig. *Prolepsis*. This sets at rest the conflicting interpretations. **forsaken**. See note on 1. 4.

my LORD*. One of the 134 places where the Sopherim changed "Jehovah of the primitive text to Adonai. Ap. 32.

15-23-.....ANSWER. PROMISE.

15, 16. Zion. Not forgotten.

17, 18. Her sons. Returned.

19. Zion. Enlarged.

20-23-. Her sons. Replenished.

15 Can a woman, &c. Figs. *Erotosis* and *Pathopoeia*. **will I not forget**. Fig. *Anthropopatheia*. Ap. 6.

16 graven. Denoting permanence.

the palms, &c. Fig. *Anthropopatheia*. Ap. 6.

17 children = sons.

18 bride. First occurrence in this connection.

20 which thou shalt have. . . **other** = of thy childlessness, or, of whom thou wast bereaved.

21 Then = And.

Who . . . where ? Fig. *Erotosis*.

Behold. Fig. *Asterismos*.

these. Some codices, with Sept. and Vulg., read "and these", or "these therefore". **had they been** = were they?

22 the Lord GOD. Heb. Adonai Jehovah. See Ap. 4. VIII (2) and II.

lift up Mine hand. Idiom for "call". Fig. *Anthropopatheia*.

Gentiles = nations. **people** = peoples.

arms = bosom: the folds of the garment forming a large natural pocket; but children were, and still are, usually carried astride the shoulder as soon as they can sit.

daughters shall be carried. Showing the care they shall receive, for girls are usually left to shift for themselves. See note on 60. 4.

23 queens = princesses.

lick up, &c. Denoting subjection and submission, as in Gen. 3.

14. Cp. Ps. 72. 9 and Mic. 7. 17.

thou shalt know. Ref to Pent. (Ex. 6:7). Ap. 92.

wait for me. Ref. to Pent. (same word as in Gen. 49:18).

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 *are 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.

24 the prey. Ref. to Pent. (Num. 31. 11, 12, 26, 27, 32).

Occurs elsewhere only in the next verse and Ps. 22. 15.

mighty = a mighty one (sing.). Heb. *gibbor*. Ap. 14. IV.

25 captives = captivity. Put by Fig. *Metonymy* (of Adjunct), for "captives".

terrible = tyrant or ruthless one.

26 sweet wine. Heb 'asis = new wine, the product of the same year. Ap. 27. V.

all flesh shall know. Cp. 40. 5; 52. 10.

am thy Saviour: or, am saving thee.

the mighty One of Jacob. Ref. to Pent. (Gen. 49. 24): only here and 60. 16. Nowhere else except Ps. 132. 2, 5.

50: 1-11..SIN. THE CAUSE OF THE SEPARATION.

1-3. The Breach: caused by Israel's sin.

4-11. The Breach. healed by Messiah.

1-3.....THE BREACH: THE CAUSE.

1-. Jehovah. Question. Words.

-1. Not sold by God.

2-. No help from man.

-2, 3. Jehovah. Question. Power.

1 Thus. Some codices, with two early printed editions, read "For thus". the LORD. Heb. Jehovah. Ap. 4. II.

Where ... ? Fig. *Erotosis*.

the bill = this bill.

divorcement. Found only here, and in Jer. 3. 8 outside the Pentateuch. See Deut. 24. 1, 3. See Ap. 92.

whom: or, wherewith.

put away... sold. Note the *Introversion* of these words in this verse.

Behold. Fig. *Asterismos*. Ap. 6.

sold ... put away. Note the *Introversion*.

2 Wherefore ... ? Fig. *Erotosis*.

when I came. Messiah speaks. **no man**. See John 1. 11. Cp. Jer. 5. 1. Acts 13. 46; 18. 6; 28. 28.

Is My hand shortened ... ? Ref. to Pent. (Num. 11. 23). Cp. 59. 1. See Ap. 92.

redeem. Heb. *padah*. See note on Ex. 13. 13.

I dry up the sea. Ref. to Pent. (Ex. 14. 21). Ap. 92.

rivers. Plural of majesty: i. e. the great river, the Jordan. Ref. to Pent. (Josh. 4. 7, 18). Ap. 92. Cp. Ps. 107. 33.

their fish stinketh. Ref. to Pent. (Ex. 7. 18, 21).

4-11...THE BREACH: HEALED BY MESSIAH.

4, 5. Messiah. Qualified.

6. His reception.

7-9. Messiah. Helped.

10, 11. His reception.

4 that I should know, &c. He spake none other words than those given Him by the Father. Cp. the seven times this was asserted by Messiah (John 7. 16; 8. 28, 46, 47; 12. 49; 14. 10, 24; 17. 8).

wakeneth = [continually] wakeneth.

to hear as the learned = to hearken as do the instructed.

learned = taught. **5 not rebellious** = not perverse or refractory. **6 I gave, &c.** Fulfilled in Matt. 26:67; 27:26. **7 set My face like a flint**. Note the fulfilment. His death was not an event which happened. He "accomplished" it Himself (Luke 9:31), and, after saying this, "He steadfastly set His face", as above, "like a flint". He laid down His life Himself: but not till His hour (the right hour) had come (John 10:15-18). **8 who...?** Fig. *Erotosis*. **who is Mine adversary?** = who can convict Me? Lit. who owneth My sentence? **9 condemn Me** = prove Me lawless. **10 Who, &c.** These are the words of the prophet in view of Messiah's reception. **trust in** = confide in. Heb. *batah*. Ap. 69. i. **God**. Heb. Elohim. Ap. 4. I.

11 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.

51 Harken 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.

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

3 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*.

4 Harken 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*.

5 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*.

6 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 *so*: but My salvation shall be for ever, and My righteousness shall not be abolished.

7 Harken unto Me, ye that *take note of* righteousness, the People in whose heart is My ⁴law; fear ye not the reproach of *mortal men*, neither be ye afraid of their revilings.

8 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.

9 *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*?

10 *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?

11 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.

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

13 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?

11 that kindle a fire = that are incendiaries; not the ordinary word for lighting a fire. Only in Deut. 32. 2 (the first occurrence). Jer. 15. 14; 17. 4. Isa. 64. 2.

compass = gird. See note on 8. 9. sparks = fiery darts. walk. This is Divine irony (Ap. 6). your = your own.

51: 1-8..... THE CALL TO "HEARKEN".

- 1-. Harken unto Me. Righteous.
- 1, 2. Illustration. Abraham and Sarah.
- 3. Jehovah. Comfort and joy.
- 4, 5. Harken unto Me. People.
- 6-. Illustration. Heavens and earth.
- 6. Jehovah. Salvation and Righteousness.
- 7. Harken unto Me. Righteous.
- 8-. Illustration. Moth and worm.
- 8. Jehovah. Righteousness and Salvation.

1 Harken. Note the call to hear. See Structure, above. are = were. hole of the pit = the hollow of the quarry.

2 Look = Look well: as in v. 1. Fig. *Hermeneia*, by which v. 2 interprets v. 1.

Abraham . . . Sarah. Ref. to Pent. (Gen. 12, &c.: 24. 36). alone. Cp. Ezek. 33. 24. Mal. 2. 15.

3 waste places. Cp. 40. 1; 49. 13.

like Eden. Ref. to Pent. (Gen. 2 and 3). Ap. 92.

Elsewhere, only here; Joel 2. 3; and six times in Ezekiel.

like the garden of the LORD. This is a quotation from Gen. 13. 10. Ap. 92. melody = music or Psalmody.

4 law: i. e. the law of Moses, which was Jehovah's revealed instruction. Cp. Mal. 4. 4,

make ... to rest = establish. the people = peoples.

5 isles = maritime countries. See note on 11. 11. wait. Cp. 42. 4; 60. 9.

trust = hope. Heb. *yahal*. Ap. 69. vi. Not the same word as in 50. 10.

6 shall = will have.

in like manner = so. There is no ancient authority for "as a gnat", as some render it.

7 know = take note of. men = mortal men.

51: 9—52: 12.. THE CALL TO ISRAEL ("AWAKE").

51:9, 10. "Awake, awake". Call to Jehovah.

51:11-16. Comfort.

51:17-20. "Awake, awake". Call to Jerusalem.

51:21-23. Comfort.

52:1, 2. "Awake, awake". Call to Zion.

52:3-12. Comfort.

9 Awake. Same word as in 52. 1. Not the same as in v. 17. Note the Fig. *Epizeuxis* (for emphasis).

arm. Fig. *Anthropopatheia*.

Bahab = Egypt. Cp. Pss. 87. 4; 89. 10.

dragon = crocodile.

10 dried the sea. Ref. to Pent. (Ex. 14. 29). ransomed = redeemed (by price, or blood). Heb. *ga'al*. Cp. Ex. 6. 6.

11 redeemed = redeemed (by power). Heb. *padah*. See note on Ex. 13. 13.

come with singing. Cp. 35. 10.

mourning = sighing. See notes on 21. 2.

12 man. Heb. *'adam*. Ap. 14. I.

13 stretched forth the heavens. Ref. to Pent. (Gen. 1 and 2). as if he were. A special reading called *Sevir* (Ap. 34), with some codices, two early printed editions, and Syr., read "who was": referring doubtless to the Antichrist's effort in "the great tribulation".

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 ^odivided the sea, whose waves roared: The LORD of hosts *is* His name.

16 And I have ^oput 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.

17 *Rouse thee, rouse thee*, stand up, 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.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These 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?

20 ^oThy 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 rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, but not with ^owine:

22 Thus saith thy Lord the LORD, and thy God That pleadeth the cause of His People, Behold, **I** have taken out of thine hand the cup of trembling, *even* the dregs of the cup of My fury; thou shalt no more drink it again:

23 But **I** will put it into the hand of them that afflict thee; which have said to *thee*, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

52 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, ^othe holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 ^oShake thyself from the dust; arise, *and* sit down [*as queen*], O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be ^oredeemed *not with silver*.

4 For thus saith the Lord GOD, ^oMy people went down aforetime into Egypt to sojourn there; and ^othe Assyrian oppressed them *for nothing*.

5 Now therefore, *what do I here*, saith the LORD, that My People *hath been* taken away for nought? they that rule over them make them to howl, saith the LORD; and My name continually every day *is* blasphemed.

6 Therefore My People shall know My name: therefore *they shall know* in that day that **I am He** That doth speak: behold, *it is I*.

5 divided the sea. Ref. to Pent. (Ex. 14. 21).

The LORD of hosts. See note on 1 Sam. 1. 3.

16 put My words in thy mouth. See note on 50. 4 ("that I should know"). Ref. to Pent. (Deut. 18. 18). Ap. 92. that: i.e. in order that.

17 Awake = Rouse thee. Not the same form as in v. 9 and 52. 1.

20 Thy sons have fainted. Note the *Alternation* in this verse. Thus: "fainted at the head", &c, and "they lie as a wild bull", &c.

21 wine. Heb. *yayin*. Ap. 27. I.

22 thy LORD the LORD = thy Adonim Jehovah. See Ap. 4. VIII (3) and II.

Behold. Fig. *Asterismos*. no more drink it again. All this refers therefore to the final restoration of Israel.

23 thy soul = thee. Heb. *nephesh*. Ap. 13.

52. 1 Awake. Same form as in 51. 9; not the same as in 51. 17. Fig. *Epizeuxis*. Ap. 6.

the holy city. Heb. "the city of the Sanctuary". See note on Ex. 3. 5.

2 Shake. See note on 33. 9.

sit: i.e. sit as queen. Cp. Rev. 18. 7, for usage.

3 the LORD. Heb. Jehovah. Ap. 4. II.

redeemed. Heb. *ga'al*. See note on Ex. 6. 6.

without money = not with silver. Cp. 1 Pet. 1. 18.

4 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.

oppressed them. This refers to Ex. 1, and has nothing to do with the later Assyrian carrying away.

without cause = for nothing, groundlessly. This is a Divine comment. See John 15. 25. Heb. *'ephes*. See note on 5. 8.

5 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.

is = hath been.

My name, &c. Quoted in Rom. 2. 24.

7 How beautiful, &c. Quoted in Rom. 10. 15.

the feet. 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).

God. Heb. Elohim. Ap. 4. I.

8 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.

7 ^oHow beautiful upon the mountains are ^othe feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 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.

9 Break forth into joy, *shout* together, ye waste places of Jerusalem: for the LORD hath ^ocomforted His People, **He** hath ^oredeemed Jerusalem.

10 The LORD hath made bare His ^oholy ^oarm 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 ^oye 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 ^oastonied at Thee; (**His** visage was ^oso 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 ^oreport? and to whom is the ^oarm of the LORD ^orevealed?

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

3 **He** is ^odespised and rejected of *the chief men*; a ^oman of sorrows, and acquainted with grief: and ^owe 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*.

9 comforted. Cp. 40. 1.

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

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

rereward = rear-guard. Cp. 58. 8.

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:—

52:13. Messiah's presentation.

52:14. His sufferings.

52:15. His reward.

53:1-3. Messiah's reception.

53:4-10-. His sufferings.

53:-10-12. His reward.

13 My Servant. The Messiah. See note on 37: 35.

exalted...extolled...be very high. Fig. *Anabasis*, for great emphasis = riseth...is lifted up...becometh very high (cp. Phil. 2:9-11).

deal prudently = prosper. Cp. 1 Sam. 18:14. **14** As = According as. This corresponds with the "so" of v. 15 (not with the "so" in the next clause, which is parenthetic). **astonied**: corresponding with the word rendered "sprinkle" in v. 15. From Old English *estonner*. Nine times so spelt, from Wycliff and Geneva Bible. Chaucer spells it "astoned"; Spenser, "astownd". **so marred**: pointing to the depth of the humiliation, as set forth in detail in 53: 4-10-. Cp. Matt. 26:67, 68; 27:27-30. **any man**. Heb. *'ish*. Cp. Ps.22:6, "I am a worm, and no man". **men**. Heb. *'adam*. Ap. 14. I. **15** SO. Corresponding with the "As" of v. 14. **sprinkle** = cause to leap or spring up for joy. Heb. *nazah*. When used of liquids it means to spurt out, as in 63:3, the only other occurrence in Isaiah, and that in judgment (cp. 2 Kings 9:33). The usual word for ceremonial sprinkling is *zrak*, not *nazah*. The astonishment and the joy of many nations is set in contrast with the astonishment of the many people of v. 14. The Sept. reads "shall admire". Moreover, the verb is in the Hiphil conjugation, and we can say "cause to leap up for joy", but not "cause to sprinkle". With this, Gesenius, Fuerst, Lowth, Parkhurst, and others agree. **shut their mouths**: i.e. be dumb with the astonishment. **that which had, &c.** = they to whom it had been told shall see. **that which they, &c.** = they which had not heard shall consider. Quoted in Rom. 15:21. **53. 1** Who...? Fig. *Erotosis*. The questions are asked by the prophet, and the answer is "no one" or few. Quoted in John 12:38 and Rom. 10:16. **hath believed** = put faith in. Heb. *'aman*. Ap. 69. III. The tenses are Past (the prophetic Perfect). **report** = hearing. Put by Fig. *Metonymy* (of Adjunct), for the subject-matter, which was heard. **arm**. Put by Fig. *Metonymy* (of Cause), for what was wrought by it. Cp. 51:9; 52:10. **the Lord**. Heb. Jehovah. Ap. 4. II. **revealed** = made bare: i. e. revealed. **2** **Him**: i.e. Jehovah. **tender plant** = a sapling. **a root** = a root-sprout.

dry ground. The "root" (David) of which He was the offspring was well nigh extinct. **we**: i. e. the people who saw Him. The interpretation is for the Jews of our Lord's day. The application is for us. The nation will yet say it in their confession and weeping. **3** **despised and rejected**. Fulfilled in John 1:10, 11; 8:48; 10:20. **men**. Heb. pl. of *'ish*. Ap. 14. II = the chief men. Cp. John 7:48, 49. **man**. Heb. *'ish*. Ap. 14. II. **we hid**. Cp. 50:6. Ps. 22:6, 7; and John 8:48; Mark 3:21, 30. John 18:40. **4** **He** [and no one else]. Emphatic. Quoted in Matt. 8:17. **borne...carried** = borne the punishment for. See note on Ezek. 4:4. Matt. 8:17;. Cp. vv. 11, 12. **griefs... sorrows**. Put by Fig. *Metonymy* (of Cause), for the judgment which was brought about by their sins. **of** = by. Gen. of Agent. Ap. 17. **God**. Heb. Elohim. Ap. 4. I. **afflicted** = humbled.

5 But **He** was *pierced* for our ^otransgressions, **He** was bruised for our iniquities: the chastisement *which procured* our peace was upon **Him**; and ^owith **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: ^o**He** is brought as ^oa 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 ^owho shall declare **His** generation? for **He** was ^ocut 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 ^o**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: ^owhen **Thou** shalt make *Himself* ^o*the trespass 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 ^oiniquities.

12 Therefore will **I** *assign Him a portion among* the great, and **He** shall divide the spoil with the strong; because **He** hath ^opoured out *Himself* unto death: ^oand **He** was numbered with the transgressors; and **He** ^obare the sin of many, and *interposed* for the ^otransgressors.

54 *Shout in triumph*, O barren [*Sarah*], thou *that* didst not bear; ^obreak forth into singing, and cry aloud, *thou that* didst not travail with child: for more *are* the *sons* of the ^odesolate than the *sons* of the *husbanded one*, saith the LORD.

5 wounded = pierced. transgressions. Heb. *pasha'* of = which procured. Gen. of Cause. Ap. 17. with, &c. Quoted in 1 Pet. 2. 24.

6 All . . . all. Note the Fig. *Epanadiplosis* (Ap. 6), by which the statement is emphasized as containing the essence of the whole chapter. More noticeable in Heb. *killdnu . . . killanu*. Quoted in 1 Pet. 2. 22.

7 oppressed: or, hard pressed. opened not **His** mouth. Idiom for silence and submission. Cp. 1 Pet. 2. 22, 23. **He is brought**. Quoted in Acts 8 32, 33. a lamb. Cp. John 1. 36.

8 from prison and from judgment, &c. = by constraint and by sentence **He** was taken away. who shall declare **His** generation? = as to the men of **His** age [i.e. **His** contemporaries!, who ponders, or considers as to this seed, seeing **He** is to be "cut off"? Cp. v. 10. cutoff. Cp. Dan. 9.26. Thus the climax of this prophecy is reached: (1) a hint (42. 4); (2) open lament (49.4); (3) personal suffering (50. 6); now (4) a violent death (53. 8). **9** **He made, &c.** = one [or they] appointed, or assigned [**His** grave]; or, it [**His** grave] was appointed.

made. Heb. Nathan (to give) is rendered "appoint" in Ex. 30.16. Num. 35. 6. Josh. 20. 7. 2 Kings 8. 6, &c. Even where it is rendered "to make", it has the force of "appoint" (Gen. 9.12. Num. 14. 4, &c.). grave.

Heb. *keber*. the wicked = the criminals (pl.). These have a separate part assigned in all Jewish cemeteries.

the rich = a rich [man] (sing.). Cp. Matt. 27. 59, 60. Mark 15. 43, 46. Luke 23. 53, John 19. 40-42.

in **His** death = when **He** was dead. Cp. Mark 15.42-47. John 19. 38, 39. **He had done, &c.** Quoted in 1 Pet. 2. 22. **10** it pleased the LORD = **Jehovah** purposed. when thou shalt make, &c. This introduces the break in the Dispensations, which is the subject of the rest of the chapter: the "glory which shall follow" the sufferings.

See Ap. 71 and 72. **His** soul = **Himself**. Heb. *nepshesh*. Ap. 13 = life. Cp. John 10. 11, 15, 17, 18.

an offering for sin. Heb. *'aham* = the trespass offering. See Ap. 43. II. vi and 44. ii. Ref to Pent., for this is a peculiarly Levitical word (Lev. 14:12, 21), and cannot be understood apart from it.

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 a 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. **by His knowledge, &c.** Punctuation: "Satisfied by **His** knowledge, **My** righteous Servant shall justify many, for **He** shall bear", &c. **12** divide = apportion, or assign. with = among. poured out. Only here (in the "latter" portion); and 32:15 (the "former" portion). Ap. 79. II. an **He** was numbered. Quoted in Mark 15:28. Luke 22:37. Ap. 79. II. bare the sin. Ref. to Pent (Lev. 10:17. Num. 9:13; 18:32). Cp. vv. 4, 11. See Ap. 92. sin. Not the same word as in v. 10. Heb. *chata*. made intercession = interposed.

54: 1—56: 8...THE CALL TO "SING", "COME", &c.

54:1, 2.	Exhortation. "Sing."
54:3.	Reason. Fruitfulness.
54:4.	Exhortation. "Fear not."
54:5-10.	Reason. Jehovah's faithfulness.
54:11-	Exhortation. Be comforted.
54:-11-17.	Reason. Jehovah's goodness.
55:1-3.	Exhortation. "Come."
55:4, 5.	Reason. Messiah given.
55:6, 7.	Exhortation. "Seek."
55:8-13.	Reason. Jehovah's gifts.
56:1-	Exhortation. "Keep justice."
56:-1, 2.	Reason. Jehovah's blessing.
56:3.	Exhortation. Encouragement.
56:4-8.	Reason. Jehovah's gathering.

1 Sing = Shout in triumph (52:8, 9. Zeph. 3:14). Quoted in Gal. 4:27. barren. Refers to Sarah. break forth into singing. See note on 14:7. children = sons. desolate. See note on 1:7. married wife = the husbanded one. the Lord. Heb. Jehovah. Ap. 4. II.

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.

2 stakes = tent-pegs.

3 Gentiles = nations.

4 Fear not...ashamed. Ref. to Pent. (Lev. 26. 6). Cp. 44. 16, 17. **the shame of thy youth.** Ref. to Israel's days of idolatry. Cp. Jer. 3. 24, 25.

54: 5-10...REASON. JEHOVAH'S FAITHFULNESS.

5-7. The Covenant [Marriage] Breach.

8-. Wrath overflowing.

-8. Everlasting kindness.

9-. The waters of Noah. Comparison.

-9-. The waters of Noah. Reason.

-9. Wrath restrained.

10-. Everlasting kindness.

-10. The Covenant. Breach removed.

5 Maker. Heb. pl. Reference to the triune Jehovah.

the LORD of hosts. See note on 1 Sam. 1. 3.

thy Redeemer = thy kinsman-Redeemer. Ref. to Pent. (Gen. 48. 16. Ex. 6. 6; 15. 13). Ap. 92.

the Holy One of Israel. See note on 1. 4.

The God of the whole earth. This is-the title connecting Jehovah with universal dominion. Cp. "The Lord of the whole earth" in Josh. 3.11, 13. Zech. 6. 5.

God. Heb. Elohim. Ap. 4. I.

6 forsaken. See note on 1. 4. **spirit.** Heb. *ruach*. Ap. 9.

7 gather thee = gather thee out.

8 a little wrath = in an overflow of wrath.

I hid My face. Ref. to Pent. (Deut. 31. 17, 18). Cp. Isa. 8. 17; 53. 3; 64. 7. See Ap. 92.

everlasting kindness. See note on "ancient", 44. 7.

9 the waters of Noah. Ref. to Pent. (Gen. 6—9). Ap. 92. Some codices, reading one word instead of two, with Aram., Syr., and Vulg., read "the days of Noah . . . when [I aware, &c.]".

I have sworn = when I swear. Ref. to Pent. (Gen. 8-9).

Noah is nowhere else mentioned in the O.T. except in 1 Chron. 1. 4. Ezek. 14.14, 20. See Ap. 92.

thee. Supply *Ellipsis*, "thee [for ever]".

12 windows = battlements. borders = boundaries.

13 all thy children, &c. Quoted in John 6.45.

of = by. Gen. (of Origin). Ap. 17. 2.

14 not. See note on "no" (5. 8).

15 they: i.e. the enemies of Israel (Ps. 56. 7; 59. 4).

shall fall = shall be overthrown (cp. 8.14).

16 I have created. Cp. 45. 7, 8. **instrument** = weapon.

17 weapon. Same word as instrument (v. 16).

55.1 Ho, &c. This cry heard in Jerusalem to-day. All water has to be bought. Cp. John 4.14; 7. 37-39.

every one that thirsteth. The invitation is only to these.

come. Fig. *Repetitio*, for emphasis.

waters: of life (Rev. 22. 17).

wine: of gladness (Ps. 104. 15).

milk: of nourishment (1 Pet. 2. 2).

55 °Ho, °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 ²soul shall live; and I will make an ^oeverlasting 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 ^othe 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* ^oforsake his ^oway, and the ^ounrighteous man his ^othoughts: and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will ^oabundantly pardon.

8 For ^oMy ^othoughts are not ^oyour 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, *until it* 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 ^oMy 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 ^obrier shall come up the myrtle tree: and it shall be to the LORD for a name, for an ^oeverlasting 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 ^othis, and the son of *Adam* that layeth hold on ^oit; that ^okeepeth the sabbath from polluting it, and keepeth his hand from doing any ^oevil.

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 ^ochoose *the things* that please Me, and take hold of

2 Wherefore . . . ? Fig. *Erotosis* (Ap. 6), to emphasize the universal corruption and practice of the natural man. Cp. John 6. 27.

hearken diligently. Fig. *Epizeuxis*, for emphasis. Heb. "Hearken a hearkening": i.e. continue to hearken.

3 everlasting. See note on "ancient", 44. 7.

the sure mercies of David: i. e. the lovingkindnesses well assured to David, the "everlasting covenant" made with David in 2 Sam. 7. 8-16. Quoted in Acts 13. 34. Assured by oath to David (Ps. 132. 11).

of = pertaining to. Gen. of Relation. Ap. 17. V.

4 Him = Messiah: not David, but David's Son and David's Lord.

people = peoples.

5 thou . . . thee: i.e. Israel, who is addressed here.

the LORD. Heb. Jehovah. Ap. 4. II.

God. Heb. Elohim. Ap. 4. I.

the Holy One of Israel. See note on Ps. 71. 22.

6 may be : i.e. letteth Himself be.

7 wicked = lawless man (sing.). Heb. *rasha'*, Ap. 44.x. **forsake**. See note on 1. 4.

way . . . thoughts. Note the *Introversion* of lines in vv. 7 and 8:

7-. way.

-7. thoughts.

8-. thoughts.

-8. ways.

unrighteous. Heb. '*aven*. Ap. 44. iii. **man**. Heb. '*ish*. Ap. 14. II.

abundantly pardon. Heb. multiply to pardon.

8 My thoughts . . . your thoughts. Note the *Introversion* of the pronouns.

The contrast thus emphasized is not merely holiness, but vastness.

10 as=according as. **heaven** = the heavens.

but = except it: i.e. until it. Note that the four succeeding tenses are *pasts*, and in the *singular* number. The waters *do* return, as stated in other scriptures (Ps. 135. 7. Jer. 10. 13; 51. 16).

11 My word be that goeth. Ref. to Pent. (Deut. 8.3; 32.2). **shall** = shall assuredly.

12 go out = go forth: i.e. from the lands of your wandering. **peace** = prosperity.

break forth . . . singing. Fig. *Prosopopoeia*. See note on 14. 7.

the field: i. e. the open country beyond the limits of cultivation.

13 brier: or, nettle.

56. 1 justice = righteousness.

2 man = (mortal) man. Heb. '*enosh*. Ap. 14. III.

this ... it. This righteousness . . . this salvation.

Both Fem.

of man = of Adam. Heb. '*adam*. Ap. 14. I.

keepeth the sabbath. Ref. to Pent. (Ex. 20. 8-11).

3 stranger = foreigner. Heb. *nakar*. See Prov. 5. 3.

speak = think. **Behold**. Fig. *Asterismos*.

4 choose. See note on 1. 29.

5 place : or, trophy. Heb. hand.

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** ^ohouse of prayer: their burnt offerings and their sacrifices *for acceptance* upon **Mine** altar; for ^o**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; *dozing and dreaming*, lying down, loving to slumber.

11 *Yea, they are* ^ogreedy dogs which can never have enough, and they *are* shepherds that cannot understand: they all look to their own way, ^oevery one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch ^owine, and we will fill ourselves with ^ostrong drink; and to morrow shall be as this day, *and* much more abundant.

57 The righteous perisheth, and no ^oman layeth *it* to heart: and *kind* ^omen *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 ^osorceress, 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 *offspring* of *inborn transgression*, a *false seed*,

5 Enflaming yourselves *with the Asherahs* under every green tree, ^oslaying the *offspring* in the valleys under the cliffs of the rocks?

6 Among *the open places* of the stream *is* ^othy portion; they, they *are* thy lot: even to them hast thou poured a ^odrink 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 ^ohell.

10 Thou art wearied 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.

7 to = into. Some codices read "upon".

holy. See note on Ex. 3. 5.

house of prayer. See quotation below. shall be accepted = for acceptance.

Mine house, &c. Quoted in Matt. 21.13. Mark 11. 17. Luke 19. 46. Contrast "*your house*" (Matt. 23. 38).

people = peoples.

8 The Lord GOD. Heb. Adonai Jehovah.

56: 9—58: 14. THE CALL TO ISRAEL'S ENEMIES.

56:9. Call to devour.

56:10--57:21. Contrasted characters.

58:1. Call to cry aloud.

58:2-14. Contrasted conduct.

56: 10—57: 21... CONTRASTED CHARACTERS.

56:10-12. The wicked.

57:1. The righteous.

57:2. Peace.

57:3-13-. The wicked.

57:-13-18. The righteous.

57:19-21. Peace.

10 sleeping = dozing, or dreaming.

11 greedy = strong of soul. Heb. *nephesh* (Ap. 13) =

strong of appetite : i. e., as well rendered, "greedy".

every one. Heb. *Tsh. Ap. 14. II.*

12 wine. Heb. *yayin. Ap. 27. I.*

strong drink. Heb. *shekar. Ap. 27. IV.*

57. 1 merciful = kind.

from the evil to come = from the presence of the calamity.

evil = calamity. Heb. *ra'a'*. Ap. 44. viii: i. e. the calamity

referred to in Jer. 22.10. See 2 Kings 22. 16-20.

2 He: i. e. the righteous man.

they : i. e. the men of grace. **in** = upon,

beds = couches. **his uprightness** = his straight path.

57: 3-13-. THE WICKED.

3, 4. Inquiry.

50-10. Crimination.

11. Inquiry.

12, 13. Threatening.

3 sorceress. See note on 2. 6 ("soothsayer").

4 children = offspring.

transgression: i. e. inborn transgression. Heb. *pasha'*.

Ap. 44. ix.

seed of falsehood = false seed. Fig. *Enallage*.

5 with idols = with the sacred trees: i. e. the *Asherahs*. See

Ap. 42.

slaying the children. Ref. to Pent. (Lev. 18. 21); to

Molech (1 Kings 11. 7. 2 Kings 17.16, 17); or to Baal (Jer.

19. 5. Ezek. 16. 20; 23. 39. Hos. 13. 1).

6 the smooth stones, &c. = the open places. Judah still in the land. None of the things mentioned in vv. 5-7 found in Babylonia.

thy. This and all the Pronouns in vv. 6-8 are Fem.

drink offering . . . meat offering. Ref. to Pent. (Ex. 29.

40, 41, &c. Num. 15.1-10). Cp. 1 Kings 12. 32, 33.

I receive comfort. Fig. *Anthropopatheia*.

8 remembrance = symbols.

where thou sawest it = a hand thou hast seen: as

beckoning.

9 the king. Or, the idol, as in 30. 33. 1 Kings 11. 7.

hell. Heb. *Sheol. Ap. 35.*

10 found . . . hand = found [by the length of thy journeys] a hand to mouth life.

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 ^othy 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 ^oholy 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 ¹⁵spirit 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: ^oI hid Me, and was wroth, and he went on frowardly 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 ^omourners.

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 mire and dirt.

21 *There is* ^ono peace, saith My God, to the *lawless.*

58 ^oCry aloud, spare not, lift up thy voice like a trumpet, and shew My People their *rebellion*, and ^othe house of Jacob their sins.

2 Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and ^oforsook 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 ^oafflicted our soul, and Thou takest no knowledge? *Behold, in the day of your fast ye find pleasure, and exact all your labours.

4 Behold, ^oye 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 ^ochosen? a day for ^oa man to ^oafflict his ^osoul? *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* ^ochosen? to loose the *pangs* of *lawlessness*, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

12 for. Some codices, with two early printed editions, omit "for", and read "and thy works, they will not profit thee".

13 criest. In distress.

thy companies. The paramours of v. 8.

wind. Heb. *ruach*. Ap. 9.

vanity. Put by Fig. *Metonymy* (of Adjunct), for vain men. Cp. Ps. 144. 4. Jas. 4. 14.

putteth his trust = fleeth for refuge to. Heb. *hasah*. See Ap. 69. ii. **holy.** See note on Ex. 3. 5.

14 Cast ye up = Make a highway. Fig. *Epizeuxis*.

15 lofty = lifted up. Same word as 6. 1 ("exalted One").

That inhabiteth = inhabiting.

16 souls = breathing things. Heb. *n'shamah*. Ap. 16. See note on 2. 22 ("breath").

17 I hid Me. Cp. 45.15; 59. 2; 64.7.

18 lead = (gently) lead.

mourners. See note on "mourn" (3. 26).

19 Peace, peace. Fig. *Epizeuxis*, for great emphasis = perfect peace (as in 26. 3), or great prosperity.

20 wicked = lawless. Heb. *rasha'*. Ap. 44. x.

the troubled sea = the sea when tossed. **when** = for.

21 no peace. Cp. 48. 22.

58. 1 Cry aloud = Heb. "call with the throat" : i.e. deep down as in the oriental throat. It denotes not a wild cry, but solemnity with restraint.

transgression = rebellion. Heb. *pasha'*. Ap. 44. ix.

the house of Jacob. See note on 2. 6.

58: 2-14. CONTRASTED CONDUCT.

2-7. Condition. Legal observances.

8, 9-. Recompense. Illumination.

-9, 10-. Condition. Charity.

-10-12. Recompense. Illumination.

13. Condition. Legal observance—Sabbath.

14. Recompense. Ascendancy.

2 forsook. See note on 1. 4. **God.** Heb. Elohim. **justice** = righteousness. Cp. Ex. 21-23.

3 Wherefore . . . ? Fig. *Erotosis*.

afflicted our soul. Ref. to Pent. This is a strictly Levitical technical expression (Lev. 16. 29, 31; 23. 27, 32. Num. 29. 7). This shows that the People were not in exile as alleged, but in the Land. See also the references to other observances below (v. 13). Note that in chs. 58 and 59 we have the reference to the Day of Atonement; in chs. 60 and 61, to the Sabbatical and Jubilee years. Ch. 60 refers to the feast of Tabernacles with its "ingathering" (vv. 3-5, 13), which followed the Day of Atonement (Lev. 23. 27, 34).

soul. Heb. *nephesh*. Ap. 13. Some codices, with one early printed edition, Aram., Sept., and Vulg., read "souls" (pl.).

Behold. Fig. *Asterismos*.

4 ye fast. Referring to Day of Atonement, which was still observed; and in the Land, not in exile, as alleged.

wickedness = lawlessness. Heb. *rasha'*. Ap. 44. x.

ye shall not. Some codices, with two early printed editions, read "and ye shall not". **to make** = if ye would make.

5 chosen. See note on 1:29.

a man. Heb. *'adam*. Ap. 14. I. **soul.** Heb. *nephesh*. Ap. 13.

bulrush. See note on 9:14.

the Lord. Heb. Jehovah. Ap. 4. II.

6 bands = pangs. See note on Ps. 73:4.

7 Is it not *to break* thy *bread [food] 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 *bring up* thy *rear-guard*.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry [in *distress*], and **He** shall say, Here **I am**. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

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 *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*.

7 to deal = to break. The technical term for giving or partaking of food, as in Luke 24. 30, 35. Acts 2. 42, 46; 20. 7, 11; 27. 36. 1 Cor. 10. 16; 11. 24. Cp. Job 42. 11. Lam. 4. 4. Ezek. 18. 7; 24. 17. Hos. 9. 4.

bread. Put by Fig. *Synecdoche* (of Species), for all kinds of food.

poor. Heb. 'anah. See note on Prov. 6.11.

hide not. Some codices, with two early printed editions, read "do not thou hide".

thine own flesh. Ref. to Pent. (Gen. 29. 14).

8 thine health. Heb. thy healing. Referring to the healing of wounds. **be** = bring up.

reeward = rearward. Ref. to Pent. (Ex. 14. 19, 20). Cp. 52. 12.

9 cry. In distress.

10 draw out thy soul. Some codices, with Syr., read "give out thy bread". **be**. Supply Ellipsis (of verb "become"). Or we have the Fig. *Oxymoron*.

11 guide = (gently) guide.

drought. Heb. droughts (pl. of majesty) = great drought.

make fat = invigorate.

12 build = rebuild. This is still future.

to dwell in: or, leading home.

13 thy foot. Some codices, with one early printed edition, read "thy feet" (pl.).

from the sabbath. Ref. to Pent., as in 56. 2.

pleasure. Some codices, with three early printed editions, read "pleasures" (pl). **holy**. See note on Ex. 3. 5.

thine own words = vain words: or, keep making talk,

14 delight thyself = revel. **cause thee to ride, &c.** Ref. to Pent. (Dent. 32.13; 33. 29).

59: 1-21. SIN THE CAUSE OF THE BREACH.

1. Salvation. Jehovah's power.

2-8. Israel. Crimination.

9-15. Israel. Confession.

16-21. Salvation. Jehovah's work.

1 Behold. Fig. *Asterismos*.

hand. Fig. *Anthropopatheia*.

not shortened. Ref. to Pent. (Num. 11. 23). Cp. 50. 2. The phrase occurs nowhere else in the O.T.

2 iniquities. Heb. 'avah. Ap. 44. iv. Same word as in vv. 3, 12. Not the same as in vv. 6, 7.

God. Heb. Elohim. Ap. 4. i.

sins. Heb. chata'. Ap. 44. i.

have hid His face. Cp. 45. 15; 54. 8; 57.17.

3 defiled. Heb. *ga'al*, to *redeem*, put for *ga'al*, to *pollute*, here, and Ezra 2. 62. Neh. 7. 64. Lam. 4. 14. Dan. 1. 8, 8. Zeph. 3. 1. Mal. 1. 7, 12.

4 calleth for justice = sueth in righteousness.

for truth = in truth.

trust = confide. Heb. *batah*. Ap. 69. i.

vanity = confusion. Heb. *tohu*, as in Gen. 1.2 ("without form"). See note on 24.10. **lies** = vanity.

iniquity. Heb. 'aven. Ap. 44. iii. Same word as in vv. 6, 7. Not the same as in vv. 2, 3, 12.

5 cockatrice = adders', or vipers'. See note on 11. 8.

eggs . . . web. Note the *Alternation* in vv. 5, 6.

weave. See note on 19. 9.

viper. Occurs in Isaiah only here, and in the "former" portion (30. 6). See Ap. 79. II.

7 Their feet = They. Feet being put by Fig. *Synecdoche* (of Part), for the whole person. Quoted in Rom. 3. 15, 16.

evil. Heb. *ra'a'*. Ap. 44. viii.

innocent blood. Ref. to Pent. Only here in Isaiah; five times in Deuteronomy (19. 10, 13; 21. 8, 9).

paths = highways. See note on 7. 3.

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 ⁸judgment far from us, neither doth *righteousness* overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 ^oWe 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 ^otransgressions are multiplied before Thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our 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 cloke.

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 ^oenemy 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 ¹⁹Spirit 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 ^ofor ever.

60 ^oArise, ^oshine; for thy light [Israel's glory] is come, and ^othe 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.

8 The way, &c. See Rom. 3: 17.

Judgment = righteousness.

59: 9-15. CONFESSION.

9.	Justice. Departed.
10, 11-.	Condition. Comparisons.
-11.	Justice. Looked for in vain.
12, 13.	Reason.
14-.	Justice. Turned away backward.
-14, 15-.	Reason.

9 justice = righteousness. Same as "judgment", v. 8.

10 We grope, &c. Ref. to Pent. (Deut. 28. 29). Idea the same, but word different. The word in Deuteronomy is the same as in Gen. 27.12, 22; 31.34, 37. Ex. 10. 21. Job 5.14; 12. 25. The word in Isaiah occurs nowhere else. Ap. 92. night. Heb. *nesheph*. A Homonym, with two meanings : (1) *darkness*, as here; Job 24. 15. Prov. 7. 9. 2 Kings 7. 5, 7. Isa. 5. 11; 21. 4. Jer. 13. 16; (2) *daylight*, 1 Sam. 30. 17. Job 7. 4. Ps. 119. 147.

12 transgressions. Heb. *pasha'*. Ap. 44. ix. sins. Heb. *chata'*. Ap. 44. i. Note that these three words occur together in Lev. 16. 21.

15 truth faileth = the truth is found missing, maketh himself a prey : i.e. is liable to be despoiled, or outlawed. Rashi says, "is considered mad", as A.V. marg.

59: -15-21. SALVATION. JEHOVAH'S WORK.

-15, 16-.	Evil seen by Jehovah.
-16-18.	Evil removed by Jehovah.
19-.	The blessed result.
-19-.	Evil inflicted by the enemy.
-19, 20.	Evil removed by Jehovah.
21.	The blessed result.

16 arm. Fig. *Anthropopatheia* (Ap. 6). Put by Fig. *Metonymy* (of Cause), for the power put forth by it.

17 He put on. Fig. *Anthropopatheia*. Note that all the armour is for defense.

breastplate = a coat of mail.

of vengeance for clothing = of avenging for clothing. Cp. 61. 2; 63. 4. The Oxf. Gesenius explains it as "of Jehovah as champion of Israel" (p. 528 b).

zeal = jealousy.

18 islands = maritime countries. See note on 11:11.

19 enemy. Heb. *tzar*, as in v. 18.

like a flood = like the flood : the Nile in its overflow.

Spirit. Heb. *ruach*. Ap. 9. lift up. Fig. *Anthropopatheia*. standard: or, banner. Ref. to Pent. (Ex. 17. 15). Heb. *nasas*. Ap. 92.

20 the Redeemer = a Redeemer: i.e. the Messiah. Quoted in Rom. 11. 26, 27, showing that the fullness of the Gentiles must be the fullness of the Gentile times.

to = for : i.e. on behalf of. See note on Rom. 11. 26.

21 for ever. This coming deliverance for Israel will be final, and cannot therefore as yet have taken place.

60: 1-22 [For Structure see next page].

1 Arise. Cp. 51. 9, 17, "awake"; 52. 2, "awake"; 60.1, "arise" ; and contrast the cry to Babylon (47. 1), "come down, sit in the dust". See Ap. 82. This refers to the future.

shine. Cp. 2 Sam. 23. 4. thy light: i.e. Israel's glory.

the glory of the LORD. Heb. *kabod*. See 4. 2, 5; 6. 3; 35. 2; 40. 5; 58. 8 ; and v. 2 here. Cp. Ps. 106. 20. Jer. 2. 11. Hag. 2. 3, 7, 9.

the LORD. Heb. Jehovah. Ap. 4. II.

2 behold. Fig. *Asterismos*, to call attention to the condition of the nations just before Israel's future glory shines forth. people = peoples.

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 [the Temple] 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: 1-22. ZION: RECONCILIATION, RESTORATION, AND ENLARGEMENT.

- 1-16-. Israel's ascendancy.
-16. Jehovah the worker.
17-22-. Israel's glory.
-22. Jehovah the worker.

60: 1-16-. ISRAEL'S ASCENDANCY.

- 1-7. Gentiles. Accession.
8-11. Their ministry.
12, 13. Gentiles. Subjection.
14-16-. Their homage.

60: 1-3. ISRAEL'S RISING COME.

- 1-. The rising of Israel.
-1-. The light shining.
-1. The glory of Jehovah.
2-. Darkness covering the earth.
-2-. Darkness covering the peoples.
-2. The glory of Jehovah.
3-. The light reflected.
-3. 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 Chald. 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.

6 *The multitude* = A stream. *Sheba*. Cp. Ps. 72. 10. Both descended from Abraham and Keturah.

7 *Kedar*. See 21. 16, 17; 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.

shall wait. Cp. 42:4; 51:5. *ships of Tarshish*. See note on 2:16.

note on 2:16. *shall wait*. Cp. 42. 4 ; 51. 5. *first* = in the first place, or rank. *from far*. This looks beyond Babylon. *God*. Heb. Elohim. *Ap. 4. I.* *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. **11** *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 *Anthropopatheta*. **14** *afflicted* = oppressed. See 1:7, 8; 6:12; 7:16. *shall come, &c.* Not fulfilled yet. Matt. 8:11 refers to this. Cp. Mal. 1:11.

15 Whereas thou hast been ^oforsaken and hated, so that no man went through *thee*, **I** will make thee an ^oeternal excellency, a joy of *generation after generation*.

16 Thou shalt also suck the milk of the *nations*, and shalt suck the breast of kings: and ^othou shalt know that **I** the LORD am thy Saviour and thy Redeemer, the mighty **One** of Jacob [*the natural seed*].

17 ^oFor 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*.

18 *So shall violence* no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy ^owalls *victory*, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy *beauty*.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy ^omourning shall be ended.

21 Thy people also *shall be* all righteous: they shall inherit the land ^ofor ever, the branch of My planting, the work of My hands, that **I** may *get Myself glory*.

22 *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.

61 The Spirit of *Jehovah* is upon Me [*Messiah*]; because *Jehovah* hath ^oanointed 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;

2 To proclaim *the year of acceptance* of the LORD, ^oand the day of vengeance of our God; to comfort all that mourn;

3 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 ^otrees of righteousness, the planting of the LORD, that **He** might be glorified.

15 forsaken. The type of the forsaken wife is changed to that of the forsaken Land. See note on 1. 4. eternal. This cannot refer to the prosperity of any past period of Israel's history.

of many generations = of generation after generation. **16 thou shalt know, &c.** Ref. to Pent. See notes on 1. 24; 41. 14, &c.

the LORD am thy Saviour. This constitutes another Jehovah title. Heb. = *Jehovah moshi'ek*.

Redeemer. Cp. 41. 14; 43. 14; 44. 6, 24, &c. (ten times in all, in Isaiah. Cp. Prov. 23. 11.

the mighty One of Jacob. Ref. to Pent. (Gen. 49. 24). Cp. 49. 26. Ps. 132. 2-5. Including the whole natural seed, as well as the spiritual seed of Israel. See notes on Gen. 32. 28; 43. 6; 45. 26, 30.

60: 17-22. ISRAEL'S GLORY.

17 For brass. Note the correspondence (by contrast) of this verse with 3. 24. Cp. also 1. 23-26.

thine exactors = thy tax-gatherers. See Luke 3.13.

righteousness = righteous. The very opposite to what they have been. Put by Fig. *Metonymy* (of Subject), for righteous.

18 Violence shall, &c. Cp. Gen. 6, 11, 13. Some codices, with three early printed editions, Sept., and Syr., read "So shall violence", &c. **walls.** Cp. 26. 1.

Salvation: or, Victory.

20 Thy sun ... go down. } These prophecies
mourning. See note on 3. 26. } yet await

21 Thy People ... all righteous. } fulfilment.

for ever. This settles the whole question as to any fulfilment in the past.

My planting. Heb. text has "His planting", but "My plantings" in the margin, with some codices, four early printed editions, Aram., Syr., and Vulg.

glorified = get Myself glory.

23 A little one = The little one: i.e. he who has no sons, or few. **his** = its.

61: 1—66:24. MESSIAH IN PERSON.

61:1-9. Messiah in Person. Grace.

61:10, 11. Joy for present blessings.

62:1-7. Prayer incited.

62:8-12. Answer promised.

63:1-6. Messiah in Person. Judgment.

63:7-14. Praise for past blessings.

63:15-64:12. Prayer offered.

65:1-66:24. Answer given.

1-9. MESSIAH IN PERSON.

1 The Spirit, &c. Quoted in Luke 4:18, 19. The speaker is therefore the Messiah. **Spirit.** Heb. ruach. Ap. 9. **the Lord.** Heb. Adonai Jehovah. See Ap. 4. VIII (2) and II. Some codices, with two early printed editions, Sept., and Vulg., omit "Adonai". **the LORD.** Heb. Jehovah. Ap. 4. II. **anointed.** Matt. 3:17, with the Divine formula of consecration, "This is My Son", for the office of Prophet; Matt. 17:5 for the office of Priest; Ps. 2:7 and Heb. 1:5, for the office of King. **meek** = oppressed, or lowly ones. **bind up.** Fig. *Anthropopatheia*. **the opening of the prison** = an opening of the understanding or heart, instead of prison doors. Occurs only here. Heb. *p'kah-koah*, referring to the opening of the vision. **2 the acceptable year** = the year of acceptance, or jubilee year (Lev. 25:9, 10). We may render:—

A year of good-pleasure for Jehovah,

[But] A day of vengeance for our God.

and the day of vengeance. Cp. 59:17; 63:4. This is a notable example of how to rightly divide "the Word of truth", when we observe that the Messiah, in quoting this prophecy concerning Himself in Luke 4:18, 19, "closed the book", and did not go on to quote further in v. 20, because the former part of the prophecy referred to the then present time, and not to the future Dispensation of judgment. The Heb. accent separates these two clauses, indicated by "[But]", above. Note that the vengeance is assigned to a "day", in contrast with "year". **God.** Heb. Elohim. Ap. 4. I. **mourn.** See note on 3:26, and cp. Matt. 5:4.

3 To appoint = to set (as a permanent, irrevocable thing). **beauty...ashes.** Note the emphasis put on this by the Fig. *Paronomasia*. *pe'er...'epher*.

beauty = an ornament, or nuptial tiara. **ashes** : as put on the head, as a sign of mourning (2 Sam. 13:19). **spirit of heaviness** = heavy spirit. Heb. *ruach*.

Ap. 9. **trees of righteousness.** Ref. to 60:21. **He.** All is for Jehovah's glory.

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 ^oye shall be named the Priests of the LORD: *men* shall call you ^othe Ministers of our God: ye shall eat the riches of the *nations*, and in their glory shall ye boast yourselves.

7 For your ^oshame *ye shall have* ^odouble; and *for disgrace* they shall rejoice in their portion: therefore in their land they shall possess the double: ^oeverlasting joy shall be unto them.

8 For **I** the LORD love *justice*, ^o**I** hate robbery for burnt offering; and **I** will *make their recompense* ^oin truth, and **I** will make an ^oeverlasting 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, ^o*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 ^oFor 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 ^oForsaken; neither shall thy land any more be termed ^oDesolate: but thou shalt be called ^oHephzi-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.

61: 4-9. MESSIAH. HIS PEOPLE.

- 4. Israel. Restoration.
- 5. Gentiles. Gifts.
- 6. Israel Jehovah's glory.
- 7. Israel. Restoration.
- 8. Gentile. Assistance.
- 9. Israel Jehovah's glory.

61: 4. ISRAEL. RESTORATION.

- 4-. Wastes. Rebuilt.
- 14-. Desolations. Raised up.
- 4-. Wastes. Rebuilt.
- 4. Desolations. Raised up.

4 build = rebuild. Cp. Amos 9.11, 12. Acts 15. 16. **wastes** = deserted (cities).

desolations = places of silence. See note on 1. 7.

5 strangers = foreigners.

the alien = an unknown people.

6 Be shall be named, &c. Ref. to Pent. (Ex. 19. 6).

the Ministers of our God. Ref. to the technical phrase, common in the Law. See Ex. 28. 35. Num. 16. 9. Deut. 10. 8; 17. 12, &c. **the Gentile** = nations.

7 shame . . . double. Note the Alternation :

61: 7. ISRAEL. RESTORATION.

- 7-. Complete compensation.
- 7-. Rejoicing.
- 7-. Complete compensation.
- 7. Rejoicing.

double = "double [honour]". Not as in 40. 2. See note there. **confusion** = reproach, or disgrace. everlasting joy. See note on 44. 7.

8 judgment = justice.

I hate robbery, &c. Showing that the sacrificial System was in operation at the time when this prophecy was given.

direct their work = make their recompense.

in truth. See note on 10. 20.

everlasting covenant. See note on "ancient", 44. 7.

9 people = peoples.

10 with the robe. A special various reading called *Sevir* (*Ap.* 84), with some codices, one early printed edition, Sept., Syr., and Vulg. read "and with a robe". This necessitates conformity with the Heb. text:—"With the garments of salvation will He, &c. And with a robe of righteousness will He ", &c. **a** = the. **decketh himself, &c.** = adorneth himself (with a turban such as worn by priests).

62. 1 For Zion's sake, &c. Not fulfilled, therefore, in the Gospel dispensation: for Zion is still trodden down of the Gentiles (Luke 21. 24).

I. Here we have Messiah's intercession for Israel.

rest. Cp. vv. 6, 7.

2 the Gentiles = nations. **called by a new name.** As Abraham was (Gen. 17. 5), and Jacob (Gen. 32. 28).

name = expressly name, or specify.

3 crown = bridal crown. Heb. *'atarah*, as in 28. 5. **God.** Heb. Elohim. *Ap.* 4. I. **glory** = beauty. **God.** Heb. Elohim. *Ap.* 4. I. **4 Forsaken.** Heb. *'Azubah*. From *'azab*. See note on 1:4. **Desolate.** Heb. *Sh'mamah*. See note on 1:7. **Hephzi-bah**, which synchronized with this prophecy. See note on 2 Kings 21:1. **Beulah.** Heb. *Be'ulah* = married. See note above. Note the Alternation in this verse. **5 thy sons marry thee.** Note the Fig. *Catachresis*. See note on marry, below. **marry** = own, or possess. Heb. *ba'al* = to become an owner, or husband of a wife. See v. 4.

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 ^osworn by **His** ^{*}right hand, and by the ^{*}arm of **His** strength, Surely ^oI 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 ^othe people; cast up, cast up the highway; gather out the stones; lift up a standard for ^othe 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, ^oSought 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* ^ored 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 ^oday of vengeance *is* in **Mine** heart, and the ^oyear 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 ^ohouse 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 ^othe angel of **His** presence saved them: in **His** love and in **His** pity **He** ^oredeemed them; and **He** ^obare them, and carried them all the days of old.

6 day nor night. Heb. all the day and all the night. **ye that make mention of** = ye that remind.

7 rest = silence, as in v. 6.

8 sworn. Fig. *Deesis*.

right hand . . . arm. Fig. *Anthropopatheia*.

I will no more give, &c. Ref. to Pent. (Deut. 28. 30, 31, &c). Ap. 92. **stranger** = foreigner.

wine. Heb. *tirosh*. Ap. 27. II.

9 gathered it = gathered it in. Ref. to Pent. (Deut. 20. 6; 28. 30). Cp. Jer 31. 5. Ap. 92.

praise the LORD. Ref. to Pent. (Deut. 14. 23, 26; 16. 11, 14). See note on "shall not" (13. 10).

brought it together = gathered it out. Ref. to Pent. (Deut. 12. 12).

the courts of My holiness = My holy courts.

10 the People. In 40. 3 the way is to be "prepared" for Messiah: here, for His People.

cast up, cast up the highway. Cp. Figs. *Epizeuxis* and *Polyptoton*. Ap. 6. See note on "highway" (7. 3).

11 world. Heb. earth. Heb. *'eret*. **work** = recompense.

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

Sought out. Heb. *Derushah*.

not forsaken. Heb. *L'o-Ne'ezabah*.

63: 1-6. MESSIAH. IN PERSON. JUDGMENT.

1-. Question.

-1. Answer. Character.

2. Question.

3-6. Answer. Work.

1 Who . . . ? Fig. *Erotosis*. The prophet's question.

This: i. e. Messiah in the execution of His vengeance in judgment.

Edom = red. } Cp. 34:5.
Bozrah = vintage. }

traveling = bending forward, as in marching.

strength... mighty = strength (for endurance). Heb. *koah*. Not referring to His death, which was in weakness.

2 red = *'adom*. Hence "Edom" (v. 1).

winefat = winepress. Heb. *gath*. Not *yekeb*, a wine-vat,

3 winepress = trough. Heb. *purah*. **the people** = peoples.

none = not a man. **blood**. Lit. grape-juice, put by Fig.

Metonymy (of Subject), for life-blood. All this is in judgment, not redemption. Cp. Rev. 14. 20; 19.11-21.

shall be sprinkled = will spurt.

4 day . . . year. Cp. 61. 2. **the year of My redeemed**.

Ref. to Pent. (Deut. 32. 35). Cp. 61. 2.

redeemed = redeemed as by a kinsman (Ex. 6. 6).

5 Mine own arm. Cp. 59. 16. **salvation** = victory.

fury = indignation. Some codices, with four early printed editions, read "righteousness". Cp. 59. 18.

6 make them drunk in. Some codices, with one early printed edition, and Aram., read "brake them in pieces with".

strength = life-blood, as in v. 3.

7 the LORD. Heb. Jehovah.

house of Israel. See note on 5.7.

8 children = sons. **lie** = deal falsely.

9 In all their affliction He was afflicted. Heb. text reads, "In all their adversity [He was] no adversary". But some codices, with two early printed editions, read as text of A. V.

the Angel of His presence. Ref. to Pent. (Ex. 14. 19; 23. 20, 21; 33. 14). Ap. 92.

redeemed them. Ref. to Pent. (Ex. 15:13). Ap. 92.

bare them. Ref. to Pent. (Ex. 19:4. Deut. 1:31; 32:18). Cp. 46:3, 4. Acts 13:18. Ap. 92.

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 ¹⁰Spirit 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.

10 But they rebelled. Ref. to Pent. (Ex. 15.24. Num. 14. 11, 34). Ap. 92. **holy.** See note on Ex. 3.6. **Spirit.** Heb. *ruach.* Ap. 9. **and He fought** = and He Himself fought. Some codices, with three early printed editions, read this "and" in the text.

11 shepherd. Many codices, with five early printed editions (one Rabbinic, 1517), and Vulg., read "shepherds". Referring either to Moses, Aaron, and Joshua; or, the pl. of Majesty, referring to Jehovah their Shepherd. Some codices, with four early printed editions, read "shepherd" (sing.).

put His holy Spirit, &c. Ref. to Pent. (Num. 11.17). Cp. Ex. 14. 31; 32. 11, 12. Num. 14. 13, 14. Ap. 92.

12 arm. Ref. to Pent. (Ex. 15. 16).

dividing the water. Ref. to Pent. (Ex. 14. 21, the same word). **everlasting name.** See note on 44. 7.

14 As a beast goeth down = as the cattle go down. Referring to the settlement of Israel in Canaan.

63: 15—64: 12. PRAYER OFFERED.

63:15.	To look down.
63:16.	"Our Father".
63:17.	Sin.
63:18, 19.	Desolation.
64:1-7.	To come down.
64:8.	"Our Father".
64:9.	Sin.
64:10-12.	Desolation.

15 habitation . . . Thy, &c. See note on "courts" (62. 9). **strength** = mighty deeds.

sounding = yearning. Fig. *Anthropopatheia.* Ap. 6.

16 Thou art our Father. Ref. to Pent. (Deut. 32. 6).

Father. A rare word in this connection. Cp. 64. 8.

Redeemer. See note on 60. 16.

17 made us = suffered us. **hardened** = let us harden.

Return. Ref. to Pent. (Num. 10. 36). Ap. 92.

18 The People of Thy holiness = Thy holy People. Fig. *Enallage.* See note on Ex. 3. 5. Ref. to Pent. (Deut. 7. 6; 26. 19).

19 We are [Thine]. There is no word for "Thine" in Heb. text. The Heb. accent (disjunctive) leaves a solemn hiatus between the two clauses; as though, what Israel had become could not be expressed by words: "We are come to this—Thou never barest rule over them"; implying an *Ellipsis*, to be supplied thus: "We are become [as they]".

they were not called by Thy name = Thy name was not called upon them.

64. 1 Oh, &c. Fig. *Euche.* Ch. 64 is joined to ch. 63 by the Massoretic pointing.

flow down = quake. The reference is to Sinai in these verses. Cp. Ps. 68. 7, 8. Judg. 5. 4, 5.

2 melting. The Heb. word occurs only here, and is plural. **Thy name.** See note on Ps. 20. 1.

3 When Thou didst terrible things. Ref. to Pent. (Ex. 34. 10, same word).

4 since the beginning of the world = from of old.

men have not heard. Quoted in 1 Cor. 2. 9. Cp. Ps.

3:19. **nor.** So, some codices, with two early printed editions, Syr., and Vulg. But others read "have not perceived". **God.** Heb. Elohim. Ap. 4. I.

hath prepared = could work, or will do. **him that waiteth** = the man who waited. **5 Thou meetest him** = Thou didst meet him. Ref. to Pent. (Gen.

32:1). Ap. 92. **that rejoiceth** = who was rejoicing, &c. **art wroth** = wert, or wast wroth. **sinned.** Heb. *chata'*. Ap. 44. i. **those is continuance** = those [ways of Thine] is continuance. Same word as "since the beginning" in v. 4. Cp. 63:9, 11, 16, 19.

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 *hadst hidden* Thy face from us, and hast consumed us, because of our iniquities.

8 But *Thou*, O LORD, °Thou *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 °desolation.

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.

6 wind. Heb. *ruach*. Ap. 9.

7 *hadst hid* = hadst hidden. Cp. 45. 15; 53. 3; 54. 8; 57. 17; 59. 2. Ref. to Pent. (Deut. 31. 17, 18, 20). Ap. 92.

8 *now*. A special various reading, called *Sevir* (Ap. 34), with some codices, two early printed editions, and Aram., read "Thou".

Thou art our Father. See note on 63.16. **hand**. Some codices, with Sept., Syr., and Vulg., read "hands" (pl.).

9 **Be not, &c.** Continue not to be, &c.

remember = continue not to remember.

10 **holy**. See note on Ex. 3, 6.

desolation. Referring to the time of Matt. 23. 38; 24.2.

11 **praised**. See note on "shall not", &c. (13. 10).

is burned up with fire. This prayer is proleptic; and is said now by anticipation of the then (and now still future) day of Israel's repentance and return to Jehovah.

pleasant things = goodly places, or vessels. Same word as in 2 Chron. 36. 19.

12 **refrain Thyself**: i.e. refuse to give way in compassion, &c. Cp. Gen. 43. 1; 45.1. Isa. 42. 14; 63. 15.

65: 1—66: 24. ANSWER. GIVEN.

65:1-7. Contrasted characters.

65:8-10. Seed promised.

65:11-16. Threatening.

65:17-25. New heavens and new earth.

66:7-14. Seed brought forth.

66:15-18-. Threatening.

66:18-24. New heavens and new earth.

1 **I am found, &c.** Quoted in Rom. 10. 20, 21.

Behold Me. Fig. *Epizeuxis*. See note on 24. 16.

a nation that was not called by My name. Ref. to Pent. (Deut. 32. 21), and to the Dispensation of the Acts.

2 **good** = right. Cp. Ps. 36. 4.

3 **provoketh Me to anger**. Ref. to Pent. (Deut. 32. 21, the same word, though not the same form). Ap. 92.

that sacrificeth in gardens. Ref. to Pent. (Lev. 17. 5). **upon altars of brick** = upon the bricks: i.e. not on the golden altar of incense.

4 **graves** = tombs. Heb. *keber*. Ap. 35.

monuments = secret places. Probably in heathen temples.

eat swine's flesh. Ref. to Pent., where this was forbidden (Lev. 11. 7. Deut. 14. 8). Ap. 92. Bones of swine were found at Gezer. See note on 1 Kings 9. 15.

broth. The reference is to a sacrificial feast of unclean food.

abominable things. Ref. to Pent. (Lev. 7.18; 19. 7). The Heb. word (*piggul*) is found only in Ezek. 4. 14, beside these passages. Ap. 92.

6 **it is written**. Ref. to Pent. (Ex. 32. 35. Lev. 26. Deut. 32). **will recompense, &c.** Ref. to Pent. (Deut. 32. 35, the same word, and is unique in its occurrence). Ap. 92.

7 **iniquities**. Heb. *'avah*. Ap. 44. iv.

8 **Thus saith the LORD**. Note the frequent occurrence of this expression in predicting these new things.

As =According as.

new wine. Heb. *tiros*. Ap. 27. ii. Here is further reference to the new Israel. See notes on v. 1.

My servants' sake. Some codices, with one early printed edition, and Sept., read "servant's (sing.)": i.e. Messiah (see note on 37:35) = "for the sake of My servant".

9 **a seed**. A further reference to the new Israel of 26:2; 66:7, 8. Matt. 21:43.

10 **Sharon**. See note on 33:9. valley of Achor. As in Hos. 2:15. The only two references to the history of Josh. 7.

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]:

16 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 be ye glad and rejoice *in the most glorious world, that* which I create: for, behold, I create Jerusalem a rejoicing, and her People a joy.

19 And I will rejoice in Jerusalem, and joy in My People: and the voice of weeping shall be °no more heard in her, nor the voice of crying.

20 And *there* shall be ¹⁹no 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*.

21 And °they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 °They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of My People, and Mine *chosen* shall long enjoy the work of their hands.

23 °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.

24 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.

11 that troop. Heb. Gad, the well-known Syrian god of "Fate". furnish the drink offering = fill up the mixed wine. Heb. *mimsak*. Ap. 27. vii. Cp. Jer. 7. 18. that number. Heb. *m'ni*. Same as the god *Manu* (= Destiny) of the Assyrian inscriptions.

12 number = destroy. Heb. *manithi*. Fig. *Paronomasia*, with the name of the god, *M'ni*.

13 Behold, &c. Fig. *Asterismos* (Ap. 6), for emphasis. Fig. *Symploke*. Luke 6. 25 refers to the period prophesied here.

My servants. Refers to the new Israel of 26. 2; 66. 7, 8. Matt. 21. 43.

14 vexation = breaking. spirit. Heb. *ruach*. Ap. 9.

15 by another name : i.e. Hephzi-bah. See 62. 4.

16 That = So that. he who blesseth, &c. Ref. to Pent. (Gen. 22. 18; 26. 4). truth = faithfulness. Cp. 2 Cor. 1. 20. shall swear, &c. Ref. to Pent. (Deut. 6. 13).

17 new heavens, &c. : i.e. new, in respect to the old. Not the "new" of 2 Pet. 3. 13, or Rev. 21. 1. Note the contrast of this with Rev. 21:—

Isa. 65.

Name, Jerusalem (Hephzibah, v. 18).

Position, on mountain (v. 25).

Privileges, vv. 18-20.

Character, sinners there (v. 20).

Character, prayer (v. 24).

Employment, labour, planting, building (v. 21).

Rev. 21.

New Jerusalem (v. 2); "great", "holy" (v. 10).

out of heaven (v. 2). v. 4.

no sinners (v. 27.).

no temple (v. 22).

already built by God (vv. 12-25; 22:3-5).

the former = viz. those which were, and are now.

18 for ever. Chald. Targum renders it "in the world of worlds" : i.e. the most glorious world.

19 no more heard. Therefore not the restoration of Ezra-Nehemiah, or the Church of God now.

20 There. Some codices read "And there".

of days: i.e. of a few days. child shall die = youth may die : i.e. neither early death, nor premature decay.

accursed = cut off. Cp. Ps. 101. 8.

21 they shall build, &c. Ref. to Pent. (Lev. 26. 16. Deut. 28. 41). Note the *Alternation* in vv. 21, 22 :—

21	21-. Houses. Build.	}	Positive.
22	-21. Vineyards. Plant.		
	22-. Houses. Not build.	}	Negative.
	-22-. Vineyard. Not plant.		

22 elect = chosen.

23 They shall not labour in vain. Ref. to Pent. (Deut. 28. 41, reversed). Cp. Lev. 26. 16. Ap. 92.

24 before they call, &c. A reference to 30. 19. The blessing of Messiah (Ps. 21. 3) now extended to the new Israel.

25 wolf, &c. As in 11. 6, 7, 9, which is Millennial, not eternal.

together = as one. Heb. *'echad*. Same word as "one" in Deut. 6. 4 : i.e. one of others. Occurs in former part of Isaiah (4.1; 5.10; 6. 2, 6; 9.14; 10.17; 19.18, &c.); and, in the latter part (47. 9; 51. 2, &c.). See Ap. 79. II.

dust. Never was the serpent's food. It is used as a powerful Fig. of Speech, or Idiom, as in Ps. 72. 9 Cp. Prov. 20:17.

the serpent's, &c. = as for the serpent, dust shall be his food: i.e. the Old Serpent (Rev. 20:2), who brought in all the sin and misery to the world and to Israel, will then be bound (Rev. 20:1-3), and he will lick the dust, the symbol of his humiliation, disappointment, and defeat. Referring to the Figs. used in Gen. 3:14. See Ap. 19. in all My holy mountain. See note on 11:9.

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 [*as one lost or dead*] for her:

11 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.

66. 1 Thus saith the LORD. See Ap. 82.

The heaven, &c. Quoted in Acts 7:49. Cp. 1 Kings 8:27. 2 Chron. 6:18. **the** = this. Heb. *zeh*.

ye : i.e. the future builders of the house.

the place of My rest : i.e. rest in satisfaction. The Temple was for sacrifice and atonement (2 Chron. 2:6), not for dwelling. Cp. Acts 7: 48.

2 saith the LORD = [is] Jehovah's oracle.

poor = wretched, or lowly, Heb. *'ani*. See note on "poverty", Prov. 6:11.

trembleth at = careth anxiously for. Cp. v. 5.

3 cut off = breaketh. **oblation** = gift, or meal offering. Heb. *minchah*. **swine's blood**. Ref. to Pent. (Deut. 14:8. Lev. 11:7). Cp. 65:4.

burneth incense = maketh a memorial of frankincense. Ref. to Pent. (Lev. 2:2). Ap. 92.

chosen. See note on 1:29. **their soul** = they.

Note the Introversion beginning with the last clause of v. 3, and including v. 4 :—

3, 4	-3. They delight, &c.	}	The sin.
	4-. I also will choose, &c.		
	-4-. When I called, &c.	}	The reason for the judgment.
	-4-. When I spake, &c.		
}	-4-. They chose, &c.	}	The sin.
	-4-. I delighted not.		

4 did = have done.

6 A voice, &c. Cp. Zech. 12:3-6; 14:3. Cp. 42:14. **rendereth recompence**. Cp. 65:6.

7 she brought forth. This is the birth of the new nation. These are the "birth pangs" (or "sorrows") of Matt. 24:8. In Rev. 12:1, 2 we have one part of the type in the person of Messiah. Here is the other part of the type **a man child** = a male, as in Rev. 12:5.

8 who. Some codices, with four early printed editions, Sept., and Vulg., read "and who".

a nation : i.e. the righteous nation of 26:2. Referred to in v. 7. Matt. 21:43. **at once** = at a stroke. **children** = sons.

9 saith thy God. See note on 1:11.

10 Rejoice ye with Jerusalem. The promises, of 1:27; 2:1-5, are now at length to be fulfilled.

mourn. As for one lost, or dead. See note on 3:26.

12 Gentiles = nations.

then shall ye suck. The promises of 49:22 and 60:4 are again renewed.

13 one = a man. Heb. *'ish*. Ap. 14. II.

in Jerusalem. Not in the Church. Cp. 1:1.

14 when ye see this = as soon as ye see this.

16 a11 flesh. Put by Fig. *Synecdoche* (of the Part), for all mankind.

17 gardens. Cp. 1:29; and 65:3. **tree** : i.e. the *Asherah*. **tree, &c.** See notes on next page.

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 °gardens behind one °*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 *Myglory 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 **new** 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 carcasses 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*.

abomination. Heb. *shakaz*. Ref. to Pent. (Dent. 7:2). Occurs in Isaiah only here; Leviticus thirteen times (7:2; 11:9, 11, 13, 13, 20, 23, 41, 42, 43; 20:25); and Ezek. 8:10. Not the same word as in 65:4. Ap. 92.

mouse. Ref. to Pent., where it is forbidden (Lev. 11:29). Ap. 92. Elsewhere, only in 1Sam. 6:4, 6, 11, 18.

be consumed = come to an end.

18 thoughts = devices.

I will gather. Cp Joel 3:2. Zeph 3:8.

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.

20 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".

holy. See note On Ex. 3:5. **as** = according as. **bring an offering, &c.** Ref. to Pent. (Lev. 2, &c.). Ap. 92. **21 them.** i.e. Israel. **priests and for Levites.** Ref. to Pent. (Deut. 17:9). See notes on Ezek. 43:19; 44:10, 13, 15. Ap. 92. **priests.** Thus completing the fulfilment of Ex. 19:6. **and.** Some codices, with Aram., Sept., Syr., and Vulg., read this "and" in the text. **22 new heavens, &c.** See note on 65:17.

23 new moon...sabbath. Ref. to Pent. and the law concerning them (Num. 10:10; 28:11-15). Ap. 92. Cp. Ps. 81:3, 4. **before Me.** Ref. to Pent., implying centralized worship, as in Ex. 20:3, 5. Deut. 26:3, 5. Ap. 92. Cp. 1:12. **24 men.** Heb. pl. of *Enosh*. Ap. 14. III. **transgressed.** Heb. *pasha'*. Ap. 44. ix. **their worm.** Quoted in Mark 9:44. Referred by our Lord to Gehenna, of which the fires in the valley of Hinnom were an illustration. Heb. *tola'*, the maggot bred from putrid substances. See Ex. 16:20. Deut. 28:39. Job 25:6 (second word). Ps. 22:6. Isa. 14:11 (second word); 41:14; 66:24; and Jonah 4:7, which are all the occurrences of *tola'* in O.T. In the synagogue use, v. 23 is repeated after v. 24, so that the book may end with comfort. Cp. end of Lamentations, Ecclesiastes, and Malachi. **an abhorring.** The Heb. occurs only here.