THE BOOK OF THE PROPHET
ISAIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Interposition.)

1.1. THE TITLE.

A | 1.2—5.39. EXHORTATIONS: REPENTANCY. PROPHETIC.

B | 6.1—13. THE VOICE FROM THE TEMPLE. THE SAVAGING.

C | 7.1—12.6. HISTORIC. EVENTS AND PROPHECIES (AHAZ).

D | 13.1—27.13. BURDENS. ALTERNATION WITH ISRAEL'S BLESSINGS.

D | 28.1—35.72. WOES. ALTERNATION WITH JEHOWAH'S GLORIES.

C | 36.1—39.8. HISTORIC. EVENTS AND PROPHECIES (HEZEKIAH).

B | 40.1—41.11. THE VOICE FROM THE WILDERNESS. THE GATHERING.

A | 40.12—66.24. EXHORTATIONS: PROMISSORY. PROPHETIC.

For the Canonical order and place of the Prophets, see Ap. 1 and notes on the Structure of the Minor Prophets as a whole (p. 1307).

For the Chronological order of the Prophets, see Ap. 27.

For the Inter-relation of the Prophetic Books, see Ap. 28.

For the Prophets and their calling, see Ap. 49.

For the Formule of Prophetic Utterances, see Ap. 82.

For References to the Pentateuch in the Prophets, see Ap. 92.

For the Quotations and verbal allusions to Isaiah in the New Testament, see Ap. 92.

For the Evidences of one Authorship, see Ap. 73.

The Structure, above, declares the unity of the book, and effectually dispenses with 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. 73, 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 (op. Ap. 77), Uzziah died in 649 B.C. Historically, Isaiah disappears from view after delivering the great prophecy of the Babylonian Servitude (2 Kings 25.16—19 and Isa. 39.1—8). This was in the year 606 B.C., after Hezekiah's illness at the close of the siege of Jerusalem by Sennacherib in Hezekiah's fourteenth year (2 Kings 20.1, 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 688 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 Manasseh 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 Manasseh 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" (v. 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. 18-19, then we may conclude that the length of his life was some 51–53 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 years;

and with Nahum in the year 603 B.C. = 1 year.
THE BOOK OF THE PROPHET ISAIAH.

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

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

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

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the

(Rom. 11. 15). It is addressed to those who look for Messiah (S. 117; 45. 23) and those who “wait for Him” (8. 17; 25. 9; 26. 8; 33. 2).

Uzziah (2 Chron. 26. 1-23. 649 n.).

Ahaz (2 Chron. 25. 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. 59.

Hezekiah (2 Chron. 29. 1-32. 33, and Isa. 36. 1-39. 8).

1. 2-5. 30 (A. p. 930). EXHORTATIONS: REPREHENSORY AND PROPHETIC. (Introduction.)


B 2. 1-5. Zion’s future glory.


D 3. 1-12. The political ruin of Judah.


F 4. 2-6. Zion’s future glory.


1. 2-31 (A. above). THE WORD OF JEHOVAH. “HEAR YE!” ZION THE VINEYARD. (Division, and Repeated and Extended Alteration.)

A 1. 2-5. Call to hear. Indictment.


H 1. 4-9. Expostulation.

E 1. 9-10. Call to hear. Instruction.


H 2. 16, 17. Exhortation.


2 Hear, O heavens. Fig. Apology. Ap. 6. Reference to Pentateuch (Ap. 92). It commences like the Song of Moses (Deut. 32. 1), and is the commentary on it. Note the connection of 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 praeterit and a futurot interpretation, as well as a now present application to ourselves.


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. 14 are fulfilled. Jer. 31. 34. Isa. 11. 9.


4 Ah. Fig. Ephesia. Ap. 6. Note the four exculamatory descriptions, and see note on “gone away”, below.


Ag. Occurs in the “former” portion here, v. 35; 6. 17; 7. 16; 10. 3 (leave), 14 (left); 17. 2, 5; 18. 6 (left); 27. 10; 32. 14; and in the “latter” portion, 41. 17; 49. 14; 54. 6; 55. 7; 62. 2; 60. 12; 62. 12; 63. 11.

Ap. 79. II.

the LORD. Heb. Jehovah (with ‘eth) = Jehovah Himself (Ap. 4. II). Not the same as in vs. 2, 9, 10. 11, 20.
LORD, they have provoked the Holy One of Israel into anger, they are gone away backward.

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 ointment.

7 Our country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge 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 of Sodom; give ear unto the law of our God, ye people of Gomorrah.

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 tread My courts?

13 Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts, My soul hateth: they are a trouble unto Me; I am weary to bear them.

15 And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, 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 reason together, saith the LORD:

though your sin be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

a later sense “reading”), outside the Pentateuch.

I cannot away with, Heb. yqarah—to be able. Here is the special meeting. Iniquity, even the solemn meeting. Heb. “iniquity and assembly.”


15 And when ye spread forth your hands, Put by Fig. Metomega (of Effect), Ap. 6, for “pray”, in which the hands are spread forth, many make prayers = multiply your prayer.


17 fatherless = widow.

18 let us reason together. Heb. — let us put the matter right, or in the right way. It means the putting aside and to all reasoning, rather than an invitation to commence reasoning.

sins. Heb. oladah. Ap. 44. i.

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...
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 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 “wine mixed with water:

23 “Thy princes are rebellious, and companions of thieves: every one loveth “gifts, and followeth after rewards: they judge not the “fatherless, neither doth the cause of the “widow 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 “turn My hand upon “thee, and perfectly “purge away thy dross, and take away all thy “tin:

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 “redeemed with judgment, and “her converts with righteousness.

28 And the destruction of the “transgressors 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 which ye have desired, and ye shall be confounded for the gardens that ye have “chosen.

30 For ye shall “be as an oak whose “leaf fadeth, and as a garden that hath no water.

31 And “the strong shall be as tow, and “the maker of it as a spark, and they shall both burn together, and none shall quench them.”

2 The word that Isaiah the son of Amoz “saw” concerning Judah and Jerusalem.

2 And it shall come to pass in “the last days, 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 “all nations shall “flow unto it.

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4 And “He shall judge among the nations, and shall rebuke many “people: and they shall beat their “swords into plowshares, and their “spears into pruning-hooks: “nation shall not lift up sword against nation, neither shall they learn war any more.

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5 O house of Jacob, come ye, and let us walk in the light of the Lord.

6 Therefore thou hast forsaken thy people of Jacob, because they be replenished, from the east, and are sons of strange worshippers like the Philistines, and they please themselves in the children of strangers.

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

8 Their land also is full of idols; they worship the work of their own hands, that 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 fear of the Lord, and for the glory of His majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down,

and the Lord alone shall be exalted in that day.

12 For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

14 And upon all the hills that are lifted up,

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

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

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low:

and the Lord alone shall be exalted in that day.

18 And the idols He shall utterly abolish,

and they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made:

occurrences. In sixteen it is simply "yôm Jehovah" (18, 5, 9, Ezek. 19, 5, Joel 1, 17, 2, 11, 13, 3, (Heb. 4, 14, Amos 5, 18, 20, Obad. 15, Zeph. 1, 7, 14, 14, prefixed as "for or to" in 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, 19 (see note). Thus the expression is associated with the number "four" (see Ap. 10) for the day of the Lord. 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 Sam. 1, 3, proud = arrogant. Heb. gōwāh. Note the Fig. Symonymia (Ap. 6), lofty = haughty. Heb. rīm. Same word as "haughtiness" (Ap. 6, 14), "high" (Ap. 12, 14). Note the Fig. Symonymia (Ap. 6, 10), and the Fig. Polysemetyon (Ap. 6), emphasizing each of the details in vv. 11-12.

brought low. Heb. shāphal. Same word as "humbled" (v. 11). Note the Fig. Symonymia (Ap. 6).

13 high. Heb. rīm. Same word as "haughtiness" (v. 11, 17); "lofty" (v. 12); "high" (v. 14). 15 high. Heb. gābōh. Same word as "lofty" (v. 11); "lowness" (v. 17). 16 ships of Tarshish. Occurs in the "former" portion only here and 28, 11, 14; and in the latter portion only in 60, 2, Tarshish. See note on 1 Kings 10, 22.

17 loftiness. Heb. gābōh. Same word as "lofty" (v. 11), "brought low" (v. 12), terribly the earth. Note the Fig. Paronomasia (Ap. 6), Heb. šērōg hātāre. Cp. v. 21.
made each one for himself to worship, to the mouths and to the bats; 21. To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of His majesty, when He arises to shake it terribly the earth. 22. 

Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?


D P i 1 g 1 (p. 935)

3 For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Juda the gladness of his people, the joy of his young men. 2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, 3 The captain of fifty, and the honourable man and the counsellor, and the cunning artificer, and the eloquent orator;

4 And I will give children to be their princes, and their babes shall rule over them. 5 And the People shall be oppressed, every one by another, and every one by his neighbour: the child 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 clothed me, and shalt thou rule? and let this ruin be under thy hand': 7 In that day shall he swear, saying, 'I will not be a healer; for in my house is neither bread nor clothing: make me not a ruler of the People.'

Q i 1 8 For Jerusalem is a ruin, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of His glory.

9 The Asher of their countenance doth witness against them; and they declare their sin as Sodom, 'They hide it not. Woe unto their soul! for they have rewarded evil unto themselves.'

P i 1 g 1

10 Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. 11 Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.

h 1 12 As My People, children are their oppressors, and women rule over them.

Q e 2

13 My People, they which lead thee cause thee to err, and destroy the way of thy paths.

P i 1 g 1

14 The Lord standeth up to plead, and standeth to judge the people. 15 The Lord will enter into judgment with the ancients of His People, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.

h 1 16 What mean ye that ye beat My People to pieces, and grind the faces of the poor? saith the Lord God of hosts.

C R

16 Moreover saith the Lord, 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 clefts. Cp. Rev. 6, 12-17.


1 behold. Fig. Astartes (Ap. 6), for emphasis. 2 the Lord. Heb. jkh-hdnh. Ap. 4: VIII. 1. 3 the Lord. Heb. Jehovah. Ap. 4: II. 4 the lords of hosts. See note on 1 Sam. 1: 5. 5 the ancient. 6 honourable man — eminent or highly respected man. Cp. 2 Kings 5: 1. 7 cunnings artificer — skilled in arts. eloquent orator — skilled in magnetism. 8 ruined — overthrown. 9 for Jerusalem is a ruin, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of His glory. 10 the righteous. 11 Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him. 12 As My People, children are their oppressors, and women rule over them. 13 My People, they which lead thee cause thee to err, and destroy the way of thy paths. 14 The Lord standeth up to plead, and standeth to judge the people. 15 The Lord will enter into judgment with the ancients of His People, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. 16 What mean ye that ye beat My People to pieces, and grind the faces of the poor? saith the Lord God of hosts.
3. 17. ISAIAH.

17 Therefore 2 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.*

19 In that day 17 the Lord will take away the bravery of their tinkling ornaments about their feet, and * their caws, and * their round tires like the moon,* 19 The * chains,* and the bracelets, and the * mufflers,* 20 The * bonnets,* 22 and the * ornaments of the legs,* and the * headbands,* and the * tablets,* and the * earrings,* 21 The * rings,* and * nose jewels,* 22 The * changeable suits of apparel,* and the mantles, and the * wimples,* and the * crispign pins,* the * glasses,* and the * fine linen,* and the * hoods,* and the * vails.*

24 And it shall come to pass, that instead of a girdle there shall be * stink,* and instead of a girdle of sackcloth; and instead of * well set hair* baldness; and instead of * a girdle of sackcloth,* a burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty in the war.

26 And her gates 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 shall * the Branch of the LORD* be * beautiful and glorious,* and the fruit of * the earth 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 among the living in Jerusalem:

4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have * purged the blood of Jerusalem from the midst thereof by the spirit of judgment,* and by the * spirit 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 * upon all the glory shall be a defence.*

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

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17 the LORD*. One of the 134 places where, in the primitive text, the Sopherim say they changed Jehovah to Adoni. See Ap. 52.

and. Note the Fig. Polygnybett (Ap. 6) in u. 17—4. 1. secret parts; or, nakedness, bravery = finery. ornaments = metal crescent-shaped discs. cauls = caps. Old French "cap". their round tires like the moon = round crescent-shaped headbands.

chains = pendants. mefflers = light face-vails.

ashe, used in the sense of breath. See Ap. 18. VIII. 5. earrings = amulets.

nose jewels. Worn in Palestine today.

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

glasses = mirrors of polished metal. fine linen = undecorating.

hats = turbans.

vails = long flowing vails.

sweet smell = perfume.

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

well set hair = richly plaited hair.

stomacher = sash or girdle, often worked in silk and gold. Still worn in Palestine.

girding of sackcloth = girding with a rope.

burning = branding.


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

entrances = entrances.

lament and mourn. Fig. Prosopopoeia. Ap. 8.

mourn. Occ. in "former" portion here, 19. 8 (as adj); 24. 1, 7; 58. 5; and in the "latter" portion, 57. 18 (as noun); 59. 20 (as noun); 61. 3 (as adj); 66. 10. Ap. 79. II.

1 And. The Fig. Polygnybett (Ap. 6) links this verse on to the preceding chapter. See the Structure, B, above, in that day. Not emphatic, or at the beginning of the verse.


ZION'S FUTURE GLORY.

(Introversion.)

2 5. 6 (B, p. 931). 2. Glory. The Branch, Jehovah.

2. Inhabitants of Jerusalem: holy.

3. Inhabitants of Jerusalem: cleansed.


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

the Branch: i.e. Messiah. So the Chaldee paraphrase has it. Hebrew. bemach. 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. 9. 9, 10); 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. Hebrew. 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 the "Church", for they are of "Israel"; and the blessings are the temporal blessings promised in 30. 23, &c. Ezek. 34. 25. Joel 2. 23-25. Amos 9. 11-15, &c.

holy. See note on Ex. 3. 15. among the living = written down or destined for life. See note on 1. 13.

some codices, with four early printed editions, read "assemblies" (pl.) upon over the marriage canopy. Not translated "defence" elsewhere. Occurs only here, Ps. 19. 5, and Joel 2. 16. Cp. Isa. 62. 4.

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5 Now will I sing to My wellbeloved a song of My beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hall:

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 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 in it? wherefore, when I looked that it should bring forth grapes, it brought forth wild grapes.

5 And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah His pleasant plant:

8 and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

9 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!

10 In Mine ears "said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

11 Yeas, ten acres of vineyard shall yield one bath; and the seed of an homer shall yield an ephah.

12 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

13 And the harp, and the viol, the tabret, and the pipe, and the wine, are in their "feasts: but they regard not the work of the LORD, neither consider the operation of His hands.

14 Therefore My People are gone into captivity, because they have no knowledge; and their honourable men are ashamed, and their multitude dried up with thirst.

5. 1-30 (A, p. 881). THE SONG OF JEHOWAH. (Division.)

1-7. The Parable of the Vineyard.

8-30. The Parable interpreted.

1-7 (Y, above). THE PARABLE OF THE VINEYARD. (Introversion and Alternation.)

1 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!

5. 14. THE PARABLE INTERPRETED. (Repeated Alternation.)

Woo. Fig. Epiph. Ap. 6. "Woe" repeated six times in succession (vv. 8, 11, 18, 20, 21, 22). Note the six subjects.

9 ears. Fig. Anthrophotheia. Ap. 6. said. Note Ellipsis of the verb "to say". See Ap. 6 and instructive examples in Ps. 109, 6; 114, 12. Isa. 28, 9. Jer. 9, 19, &c.


12 tabret... pipe. Heb. leqem. On Joc. 24, 15, and 1 Sam. 30, 17.

and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. 
And of the mean man shall be brought down, and of the mighty man shall be humbled, and the eyes of the lofty shall be exalted in judgment, and of the holy shall be sanctified in righteousness. 
17 Then shall the lamb's feed after their manner, and the waste places of the fat ones shall eat strangers. 
18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: 
19 That say, Let Him make speed, and hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! 
20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! 
21 Woe unto them that are wise in their own eyes, and prudent in their own sight! 
22 Woe unto them that are mighty to drink strong drink, and men of strength to mingle strong drink: 
23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire devoureth the stubble, and the flame consumeth the dry grass, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel. 
25 Therefore is the anger of the LORD kindled against His people, and He hath stretched forth His hand against them, and hath smitten them: and the hills did tremble, and their carcases were torn in the midst of the streets. 
26 And He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they 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 In that day shall they 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 "heavens thereof."

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

14 her. All those feminine pronouns mean that the nouns belong to Shoel. 
17 lofty = proud. Heb. gēḇāḥ. See note on 2. 11. 
18 GOD= the mighty God. Heb. ʾEl (with Art.). Ap. 4. iv. 
19 the Holy One of Israel. See notes on 1. 6 and Ps. 71. 22. 
20 call= are calling. evil. Heb. raḵaʾ. Ap. 44. viii. 
21 sight. Heb. ʾfaceʾ, put by Fig. Melangiyy (of Subject), Ap. 6, for themselves, or their own view of matters. 
23 the wicked = a lawless one. Heb. râš. Ap. 44. x. reward = a bribe. The righteous = righteous ones. him = them. 
24 the law. See note on 1. 10. 
25 stretched forth = in judgment, torn in the midst of the streets = as the sweepings of the streets. 
26 for all this, &c. Cp. the Ref. to Pent. in the fivefold consequence of Isa. 5. 25; 8. 12, 17, 21; 10. 4: with the fivefold cause in Lev. 26. 14, 15, 21, 24, 25. stretched out still = remains stretched out. Some word as stretched forth (above) in judgment. Ref. to Pent. (Ex. 6. 6. Deut. 4. 34; 5. 15; 7. 19; 9. 29; 11. 2. 36. 6). 
27 hiss unto = hiss for (as men call bees). Fig. Anthrōpophātēria. Ap. 6. 
28 they shall come. Note the Fig. Hupōtōpēsis (Ap. 6) in vv. 26-30. 
29 heavens = skies.


A A | 1. The Vision. (General.) 
B n | 2-4. The Seraphim. 
○ | 5. The Prophet. (Defiled.) 
○ | 6. A Seraph. 
○ | 7. The Prophet. (Cleansed.) 
A A | 8. The Voice. (Particular.)
○ | 10. "Then said I." 
B n | 1. king Uzziah. Contrast this leprous king with the glorious king of v. 5. 
B n | 2. In a separate house. This completes the contrast. See 2 Chron. 26. 21. 
B n | 3. I saw. Heb. raḏāʾ = to see clearly. As in v. 6; 21. 6. 7. 
B n | 4. Not the same word as in 1. 1; 13. 1. 
B n | 5. the LORD = Jehovah. One of the 134 places where, in the primitive text, Jehovah was changed to Adonai. See Ap. 82, and Ap. 4. VIII. 2. and II. 
B n | 6. i.e. the throne. 
B n | 7. 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 nāṯāḏāḥ 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. 5. 1. Num. 21. 6, 9, and Ap. 19. Sept. reads "and seraphs stood round about Him."

B n | 2. Above the stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
6. 3. ISAIAH.

649-588

3 And one cried unto another, and said, "Woe be unto us! for we are undone; because we have heard that this great nation hath cast off the Lord their King." 4 Then said I, "Woe is me! for I am undone; because I am an 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." 5 Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken from the altar: 6 And he laid it upon my mouth, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." 7 Also I heard the voice of the Lord, saying, "Whom shall I send? and who will go for Us?" 8 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 Make the heart of this people 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 convert, and be healed." 11 Then said I, "Woe is me! how long?" 12 And he answered, "Until the cities be inhabited, and the houses without a man, and the land be utterly desolate, 13 And the Lord have removed men far away, and there be a great forsaking in the midst of the land. 14 But yet in it shall be a tenth, and it shall return, and it shall be eaten as a tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof." 15 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 (Ap. 6) for intense and solemn emphasis. Cp. the threefold blessing of Num. 6. 24-26 and Rev. 4. 8, a threefold unity of the Lord of hosts. See note on 1. 9 and 1 Sam. 1. 3. 4 Woe, Fig. Ecphrasis. 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. man. Heb. 'ish. Ap. 14. II. seen. Cp. Job 42. 6. King. Contrast "king Uzziah", v. 1. 6 flew. Cp. "ran" (Luke 15. 20). the tongs. Ref. to Pent. (Ex. 25. 36; 27. 23; "snuffers"). Num. 4. 9. Ap. 92. 7 iniquity. Heb. 'avah. Ap. 44. iv. purged—covered. Heb. kappar, to cover, and thus, here, alone. See note on Ex. 29. 33. Not the same word as in 1. 26; 4. 7. 8 voice. See the Structure (p. 980). This is the voice from the Temple concerning the "scattering", corresponding with 40. 3, 4, which is the voice from the wilderness concerning the "gathering", whom shall I send? This was not Isaiah's original commission to prophecy, but his special commission for this great dispensational prophecy. Ch. 1-5 form a general introduction to the whole book (see p. 980). Us. Ref. to Pent. (Gen. 1. 26; 3. 22; 11. 7). Ap. 92. L. In edition 1011 this was "I said". 9 Hear ye indeed. Heb. "a hearing, hear ye.", Fig. Polypōtōn (Ap. 6) for emphasis. See note on Gen. 26. 31, see ye indeed. Heb. "a seeing ye", Fig. Polyptoton, as above. 10 Make, etc. 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. 2. 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. 41), 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 24. 15, 27).


(Revised Alternation.)

C


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 Kin. 15. 17—19. Rezin. See 2 Kin. 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 ev. 14. 1, 5, 9. A murderer (2 Kin. 15. 20), could not prevail against it. Cp. 2 Kin. 16. 5.
7. 2.

ISAIAH.

681-630

2 And it was told the house of David, saying, "Syria is confederate with Ephraim." And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, "Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; and say unto him, 'Take heed, and be quiet; fear not, neither be thou fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.'"

5 Because Syria, and Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, 'Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal.'

7 Thus saith the LORD God, 'It shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people, and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son.'

9 If ye will not believe, surely ye shall not be established. Note the Fig. Paronomasia (Ap. 6) for emphasis and to catch attention. The importance of the sentence. Heb. 'im l"a'atha'dmin, ki l'po'edim, which may be Englished thus: "If ye will not trust, ye shall not be trusted." Or, have no belief; and will not understand; shall not surely stand; shall not confiding...no abiding. Verse 17 shows that Ahaz did not trust.


10 Moreover, the LORD spake again unto Ahaz, saying,

11 "Ask thee a sign of the LORD thy God; ask it in the depth, or in the height above.

12 But Ahaz said, 'I will not ask, neither will I tempt the LORD.'

13 And he said, 'Hear ye now, O house of David; Is it a small thing for you to weary men, even a virgin?'

14 Therefore the LORD Himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.'

10 Moreover. It seems as though Isaiah wanted to see what Ahaz would say to v. 9. 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. 3 in this book.

11 sign. Heb. "esk, a present visible token of pledge, as in Gen. 1. 14. Ex. 4. 8; 9. 15; 16. 25; 20. 21; 37. 38; 38. 7, 22; and three times in the latter portion (44. 25; 55. 13; 66. 19). 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 to the LORD. Heb. Jehovah (with 'ah) = Jehovah Himself. Ap. 4. II.

13 he: i.e. Jehovah by the prophet; thus identifying Himself with this important prophecy. men. Heb. pl. of 'esh. 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. Behold. Fig. Axierismos (Ap. 6) for emphasis. 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. It occurs seven times (Gen. 24. 43. Ex. 2. 2. Ps. 65. 25. Prov. 21. 19, Song 1. 3; 6. 8, and Isa. 7. 14). The Heb. for virgin (in our technical sense) is 'bethulah, and occurs fifty times (2 x 5", 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, not yet 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 name, but the sense of the word is changed from "virgin" (not gymnus). 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 Psa. The two words occur together only here, Gen. 16. 11, and Judg. 13. 5, 7, and v. 13 shows that birth was imminent. Perhaps the Almah was "Abi" (2 Kings 18. 2. 2 Chron. 29. 1), but the son was not named Simeon. See Ap. 102. Virgin: Some codices, with their early printed editions, and Sept., read "thou (Ahaz) wilt call." Immanuel = "GOD (EI) with us." Most codices, and six early printed editions, give it as two words. Some, with two early printed editions, as one word.
7. 15. ISAIAH.

15. Butter = Curea. See Gen. 18. 8. Deut. 32. 14, &c. that he may know to refuse the evil, and to choose the good. 
16. For before the child shall know to refuse the evil, and to choose the good, the land that thou abhorrest shall be forsaken of both her kings.

H (p. 940)

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

F 1
(p. 941)

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

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

20. In the same day shall the LORD shew with a razer that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

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

22. And it shall come to pass, for the abundance of milk that shall give he shall eat butter: for butter and honey shall every one eat that is left in 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 silverlings, 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 shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the treading of lesser cattle.

8. Moreover the LORD said unto me, ‘Take thee a great roll, and write in it with a man’s pen concerning Mahur-shalal-hash-baz.’

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

3 And I went unto the prophetess; and she conceived, and bare a son.

Then said the LORD to me, ‘Call his name Mahur-shalal-hash-baz.’

4 For before the child shall have knowledge to cry, ‘My father, and my mother,’ the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.’

written by it. man’s = a common man’s. Heb. Mahur-shalal-hash-baz = haste spoil speed prey. v. 4, and may be connected thus: he hasteneth to take probably the father-in-law of Azah (2 Kings 18. 2). from the prophecy, twelve from the birth. as in v. 18. child shall be taken. So it was: Rezin was slain. taken carried away.

8. 18-25 (F, p. 940). ASSYRIAN INVASION. (Repeated Alternation.)


18. rivers of Egypt. Ref. to Pent. Heb. 9. 5. Twenty-nine times in Genesis and Exodus (only twice in plural. Ex. 7, 19; 8. 6). Then, after, 2 Kings 19. 24; Job 28. 19; Ps. 57. 14; ten times in Isaiah. See Ap. 92.

19. thorns = the thorn bushes.

bushes = the pastures.

20. hired. By Azah himself.

21. And it shall come to pass. Note the Fig. Amathora (Ap. 6), commencing vv. 21, 22, 23, emphasising the points of the prophecy.


shall nourish, &c. i.e. no longer a land of olives and oil, but a poor pasturage. Cps. Jer. 9. 10.

22. abundance of milk. Not because of the number of the cattle, but on account of the fowiness of the people. Not corn and wine and oil in the midst of silverlings = shekels: i.e. as rent. Cps. Song 8. 11, and see Ap. 51. II (5).

23. should be digged = should be dug (but were to the land. 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 the sending forth = letting loose, or driving forth.

treading = trampling down.

8. 1-4 (F, p. 940). THE SON. (Introversion.)


8. Moreover. There is no break in the prophecy. The LORD. Heb. Jehovah. Ap. 4. II. roll tablet. Elsewhere only in 8. 23, in it on it. a man’s pen = the carving tool of the people. The writing was to be illegible, 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. Cps. Hab. 2. 2. ‘Pen’ is put by Fig. Metonymy (of Cause). Ap. 6, for the writing Enosh. Ap. 14. III. concerning = for Mahur, &c. (Note the Alternation). These words are explained in 23. The spoil, he speeds (to set on the prey. This child was a sign, as also the child in 7. 14.

2. Uriah = Father of Zelachiah. See 2 Kings 18. 10. Zechariah. Prop.of. 4 before. The interval was twenty-one months. child = sucking child: as in 7. 16. Not the same word in the third year of Azah. Damascus was sacked and
5 The LORD spake also unto me again, saying,
6 "Forasmuch as this People refuseth the waters of Shiloh that go softly, and rejoice in Rezin and Remaliah's son;
7 Now therefore, behold, "the LORD bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory:
8 and he shall come up over all his channels, and go over all his banks:
9 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.
10 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.
11 For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this People, saying,
12 "Say ye not, A confederacy, to all them whom this People shall say, A confederacy; neither fear ye their fear, nor be afraid.
13 Sanctify the LORD of hosts Himself; and let him be your fear, and let him be your dread.
14 And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.
15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.
16 Bind up the testimony, seal the law among My disciples.
17 And I will wait upon the LORD, That hideth His face from the house of Jacob, and I will look for Him.
18 Behold, 3 and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, Which dwelleth in mount Zion.
19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter:
20 when should a people seek unto their God? or for the living to the dead?
21 To the 10 law and to the 16 testimony: it they speak not according to this word, it is because there is no light in them.
21 And they shall pass through it, hardly bested and hungry: and it shall come to pass, that when they be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

Nevertheless the dimness shall not be such as was in her vexation, when at the first He lightly afflicted the land of Zebulen 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 that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shineth.

3 Thou hast multiplied the nation, and not increased the joy; they joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For Thou hast been the yoke of his burden, and the staff of his shoulder, the rod 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 For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it 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, and it hath lighted upon Israel.


9. 8–10. 32 (C, p. 389). JEHOWAH'S CONFEDERACY. (Division.)

C 3 | M 1 | 9, 8–10. 4. Made with Israel's enemies (in judgment).
M 1 | 10. 5–32. Broken with enemies for Israel's deliverance (in grace).
9. 9.

ISAIAH.

9 And all the People shall know, even Ephraim and the inhabitant of Samaria, that 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 adversaries of Rezin against him, and join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth.

13 For all this His anger is not turned away, but His hand is "stretched out still."

14 For the people "turneth not unto Him That smitteth them, neither do they seek "the Lord of hosts."

15 Therefore 11 the LORD will cut off from Israel head and tail, branch and rush, in one day.

16 The ancient and honourable, the head; and the prophet that teareth his skin, is the "tail."

17 For the "leaders of this people cause them to err; and "they that are led of them are destroyed."

18 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.

19 For this His anger is not turned away, but His hand is stretched out still.

20 And "wickedness 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.

21 Through the wrath of the Lord of hosts is the land darkened, and the People shall be as the fuel of the fire: no man shall spare his brother.

22 And he shall snatch on the right hand, and be hungry; and he shall "eat on the left hand, and they shall "not be satisfied: they shall eat every man the flesh of his own arm:

23 Manasseh, Ephraim; and Ephraim, Manasseh: and they shall all be gathered together against Judah.

24 For all this His anger is not turned away, but His hand is stretched out still.

10 Woe unto them that decree unrighteous decrees, and that write "grievousness which they have "prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of My 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 desolation which shall come from far? to whom will ye flee for help? and where will ye "leave your "glory?

4 Without Me they shall bow down under the prisoners, and they shall "fall under the slain.

5 O, Assyrian! the rod of Mine anger, and the staff in their hand is Mine indignation.

6 I will send him against an hypocritical nation, and against the People of My wrath will all the People, &c. "People" is singular, and "know" is plural = the People, all of them.

10 fallen down. Note the Alternation in this verse.


12 adversaries. Some codices read "princes, or generals".

13 them. i.e. Ephraim (not Rezin).

14 all this, &c. See note on 5. 25. Note the Fig. Amaboam (Ap. 6), 5. 25; here, ev. 17, 21; 10. 4.

15 stretched out: in judgment. See note on 5. 25.


18 rash. Heb. 'agmon. Occurs twice in "former" portion, here and 19. 12; and once in "latter" portion (68. 4; "bulrush"). Elsewhere only in Job 41. 5, 20. See Ap. 79. II.

19 head ... tail. Ref. to Pent. Only here and Deut. 28. 13, 44. Ap. 92.


21 Assyria. Not woe to the Assyrian. That woe comes later (cp. 17. 15, and 30. 1), after the latest woes on Ephraim and Judah. This is a Divine summont, Assyrian. The monuments tell us that this was Sargon, the father of Sennacherib.

22 hypocritical = impious, profane, godless; or irreligious. Cp. 9. 17 and 33. 14, the only other occ. in Isaiah.

23 he meaneth not so = will not mean. The blindness of the instrument emphasises the truth of the prophecy. think so = so intend.

24 he saith = he will say. altogether = all of them.

25 As = According as. idols = nothing.

I give him a charge, to take the spoil, and to take the prey, and to tread down like the mire of the streets.

26 Howbeit ℀ ℀ meaneth not so, neither doth his heart ℀ ℀ think so; but ℀ ℀ is in his heart to destroy and cut off nations not a few.

27 For ℀ ℀ he saith, "Are not my princes ℀ ℀ altogether kings?"

28 Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?

29 As my hand hath found the kingdoms of ℀ ℀ idols, and whose graven images did excel them of Jerusalem and of Samaria;
11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?"

12 Therefore shall come to pass, that when the LORD shall have performed upon Mount Zion and upon Jerusalem, I will punish the fruit of his st pivot heart of the king of Assyria, and the glory of his high places.

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 people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:"

14 as my hand hath found 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 wood should in one day, and in one hour, consume the forest, and the trees thereof. And shall consume the glory of his forest, and of his fruitful field, both soul and body: and shall be as when a standardbeearer fainteth.

16 Therefore shall the LORD, the LORD of hosts, send among his fat ones leanness; and under his glory shall he kindle a burning like the 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 body: and shall be as when a standardbeearer fainteth. 

20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

21 The remnant shall return, even the remnant of Jacob, unto the mighty GOD.

22 For though they be as the sand of the sea, yet shall a remnant of them return: the consumption decreed shall overflow with righteousness.

23 For the Lord GOD of hosts shall make a consumption, even determined, 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: behold, he shall smite thee with a rod, 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 in their destruction.

26 And the LORD of hosts shall stir up a Scoen, a new battle for him, according to the slaughter of Midian at the rock of Oreb: and as His rod was upon the sea, so shall He lift it up after the manner of Egypt.

27 And it shall come to pass in that day,

11 idols=effigies.
12 Wherefore = And, the LORD= Jehovah (Ap. 4. II). One of the 184 places where the Sopherin altered the primitive text from Jehovah to Adonai. See Ap. 32.
13 bounds=peoples. Ref. to Pent. (Deut. 32. 8).
14 as = nest. Supply the Ellipsis (Ap. 6) thus:
15 peeped. See note on 8. 19.
16 shall...? Note Fig. Erotodia (Ap. 6) for emph.
17 boast itself. Heb. pe'ar. Not therefore peculiar to the "latter" portion of Isaiah (44. 23., &c.), as alleged.
18 saw. Heb. masor. Occurs only here.
19 shake itself against = brandish.
20 lift up itself, as if it were no wood = raise him that lifteth it up.
21 child = lad.
22 though, &c. Quoted in Rom. 9. 27, 28.
23 the sand, &c. Fig. Paronomia (Ap. 6). Ref. to Pent. (Gen. 22. 17; 92. 19, &c.). consumption = full end, or finish. Heb. kiladon. Ref. to Pent. Occurs only here, and Deut. 28. 65. Ap. 92.
24 the Lord, = Jehovah. Ap. 4. II.
25 according to = like.
26 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.
Aiaith = Ai; now et Tell, or Khan Haiyan.

that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed "because of the anointing.

28 He is come to Aiaith, he is passed to 0
10. 28. ISAIAH.

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Micron; at *Michmash he hath laid up his carriages:
They are gone over the passage; they have taken up their lodging at *Geba;
*Ramah is afraid; *Gibeath of Saul is fled.
Lift up thy voice, O daughter of *Gallim; cause it to be heard unto Laish, O poor *Anathoth.
Madmenah is removed; the inhabitants of Gebim gather themselves to flee.
As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.
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.
And He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.
And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:
The spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;
And He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears:
But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.
And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.

11. 1 And = But. Note the same order of events in a rod = a sprout: c. again only in Prov. 14. 8. Note the stem = stump. Appropriate for Jesse, not David.
A prophecy which is appropriated by Christ (Luke 4. 16-23).
Cause. Ap. 17. 2. understanding = discernment.
and. Some codices, with two early printed editions, Aram., Sept., and Vulg.
omit this “and”, not judge, &c. Cp. 1 Sam. 16. 7.
4 poor = impoverished, reduced. Heb. dal. See note on “poverty” (Prov. 6. 11). reprove = set right, or righten.
smite. Same word as v. 15. “the oppressor”, for ev, “the earth”. This reading is confirmed by the Structure of the clause (which is an Introdution):

Rev. 19 and 20, as in Isa. 10 and 11.
sublime contrast with 10. 23, 34.
= Shoot or Selom. Heb. nezer. Nothing to do with “Barkasheth”.
and v. 15 “wind”.
the LORD. Heb. Jehovah. Ap. 4. II.
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smite. Same word as v. 15. “the oppressor”, for ev, “the earth”. This reading is confirmed by the Structure of the clause (which is an Introdution):
11. 6-9 (T. p. 946). HIS NEW DISPENSATION. (MORAL) (Alteration.)

T i | 6-9. Natural enemies, together.

k | 6. A child not hurt by them.

i | 7. Natural enemies, together.

k | 8. A child not hurt by them.

6 wolf. Fig. Ampliation. Ap. 6.

little child = youth.

8 cockatrice’ = viper’s. Heb. sephah’. Occurs only here in “former” portion; and in 59:6 in “latter”. Ap. 79. II.

9 in all My holy mountain. His expression occurs in the “former” portion only here and 27. 15, 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 1.5; cp. 6. 3. Ref. to Pent. (Num. 14. 21). Ap. 92.

11. 11-16 (T. p. 946). HIS NEW DISPENSATION. (POLITICAL) (Intercension.)

T i | 11, 15. Return of Remnant from Assyria.


T m | 16. 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 Lord = Jehovah. One of the 134 places (Ap. 32) where the Sopheriah changed “Jehovah” (of the primitive text) to “Adonai”.

the second time. Ref. to Pent. (the first time being Ex. 15. 16, 17). Ap. 92.

12 assembly = gather in.

outcasts . . . dispersed. Note these two words as applied respectively to Israel and Judah: the former, as the latter, fem.
gather together = gather out.


for the whole of the ten tribes.

fly = flee.

them = the sons of.

Moab. See note on 15.1.

children = sons.

15 tongue = gulf.

his mighty wind = the full force, spirit, or blast, as in 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. 21). Ap. 92.

in the day = when. See note on Gen. 2. 11, and Ap. 18.

12. 1-6 (Q. p. 946). PRAISE FOR JEOHAVAH’S DELIVERANCE. (Alterations.)

Q U n | 1-4. In that day. Praise.


V | 2, 3. Jehovah . . . my song.

U n | 4-7. Praise.


V | 6, 7. Jehovah . . . my song.


JEHOVAH. One of the four passages where Jehovah is transliterated instead of being translated (Ex. 6, 3; Ps. 83, 14, 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).


4 peoples = peoples.

exalted. Cp. 2. 11, 17, “in that day.”
12. 5. ISAIAS. 13. 15.

5 Sing 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 burden of Babylon, which Isaiah the son of Amoz did see.

1 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.

2 I have also called My sanctified ones, I have also called My mighty ones for Mine anger, even them that rejoice in My highness.

3 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.

4 They come from a far country, from the end of heaven, even the LORD, and the weapons of His indignation, to destroy the whole land.

6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the ALMIGHTY.

7 Therefore shall all hands be faint, and every man'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 flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinner thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darken'd in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of His fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

Every one that is found shall be thrust


8 as flames = as faces of flames darkened.

9 cruel = stern. 10 shall not give their light. Quoted in Matt. 24. 29. Shall not be celebrated (Thee). Cp. Ps. 19. 1. 3; 145. 10. Heb. hotel. Occurs twice in "former" portion here and in 89. 18 ("celebrate") and four times in "latter" portion (41. 15. 45. 25, "glory"; 62. 9. 64. 11, "praise"). See Ap. 79. II. 11 the world = the habitable world. Heb. tefel. evil. Heb. v'ra. Ap. 44. viii.

19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. 20 It shall "never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabians pitch tent there; nor shall the shepherds make their fold there.

21 But wild beasts of the desert shall lie there; and their houses shall be full of "doeful creatures; and owls shall dwell there; and satyrs shall dance there.

22 And the wild beasts of the islands shall cry in their desolate houses, and "dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.

14 For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

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

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

4 That thou shalt take up this proverb against the king of Babylon, and say, "How hath the oppressor ceased! the golden city ceased!

5 The Lord hath broken the staff of the wicked, and the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

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

8 Yea, the oxen even the oxen go with me; and my cockerel also shall sing before me.

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

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

11 Thy pomp is brought down to the grave, and the noise of thy vials: the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O son of the morning! how art thou cut down to the ground, which wast stronger than the Children of God?
14. 12. ISAIAH.

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13. For they hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides 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 hell, to the sides 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 tremble, that did shake kingdoms;

17. That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

18. All the kings of the nations, even all of them, lie in glory, every one in his own house. For they say, Cast out of thy hand, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

19. 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 renowned.

20. Prepare slnack for his children for the iniquity of their fathers: that they do not rise, nor possess the land, nor fill the face of the world with cities.

21. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

22. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.

23. The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

24. That I will break the Assyrian 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.

25. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

26. In the year that king Ahaz died was this burden.

27. Rejoice not thou, whole Palestina, because of the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

28. And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will slay thy root with famine, and he shall slay thy remnant.

29. 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).


weakensubdue.
ascend = mount up.
heaven = the heavens.


mount of the congregation. Not Zion, but the Divine assembly of judgment. Cp. Ps. 76. 7; 82. 1.

Ezek. 28. 13-14.

sides = recesses. Same word as in v. 15; 37. 24, and 1 Sam. 24. 3. Ezek. 22. 33.


15. Is this the man? Fig. Diaglottism. Ap. 8.


tremble = quake, forming the Fig. Paronomasia (Ap. 6), with "shake.

17. world = the habitable world. Heb. tiber. opened not the house of loosed not.

18. lie = sleep. Heb. shak. So rendered twelve times in O.T. glory = state or honour.

house = burial-house, or mausoleum. 1 Kings 2. 24.

1. Sam. 22. 1; 26. 3. Ecc. 12. 5,

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


abominable branch = a detested or despised son.

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 buryingplace, as in Ps. 28. 1; 30. 4; 38. 5. Hebrew. bôr. See note on Gen. 21. 18, showing the sense in which we are to understand Sheol in v. 11, 12. Cp. English word "bore". Hebrew. bôr is rendered cistern, four times; dungeon, thirteen; fountain, one; well, nine; pit, thirty-nine times.

slaughter = a slaughter-house, or, instruments of slaughter. Hebrew. maf'âdâ. 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. 13 elsewhere.

22. the Lord of hosts. See note on 1. 9. 1 Sam. 1. 3.

name and remnant. Note the Fig. Homoeographon (Ap. 6) 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. hath sworn. Fig. Deesis. Ap. 6. Ref. to Pent. (Deut. 1. 8; 2. 14; 4. 31, &c.). In Isaiah it occurs again: 48. 23; 54. 9; 62. 8. See Ap. 79. II.


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 v. 26 and 27.


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.

Palestine = Philistia.

him = the Davidec power.

for out of the serpent's root, &c. That was how 30. 1stborn of the poor = the poorest of the poor.

his
ISAIAH.

14. 31. 31. Howl, O gate; cry, O city; thou, whole 616
29 Palestine, art dissolved: for there shall come from the north a smoke, and "none shall be alone" in his appointed times.
32 What shall "one then answer the messengers of the nation? "That the LORD hath founded Zion, and the poor of His People shall trust in it.

15. The burden of Moab. 0 Because in the night Ar of Moab is laid waste, and "brought to silence; because in the night Kir of Moab is laid waste, and "brought to silence; 2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and at every beard cut off. 3 In their streets they shall gird themselves with sackcloth; on all their heads they shall howl; and in their streets, every one shall howl, weeping abundantly.
4 And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him. 5 My heart shall cry out for Moab; his fugitives shall return no more: for the mounting up of Luhith with weeping shall they go up; and in the way of Horonaim they shall raise up a cry of destruction.

6. For the waters of Nimrim shall be desolate: for the hay is withered away, the grass fadeth, 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 brook of the willows.

9. For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

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

u. For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.

3. Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

G1 F (p. 951) 649-511


1 burden. The first of the seven burdens (see D, p. 930).

2 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); Jehoshaphat gained victories (2 Chron. 20. 1-30, and 2 Kings 3. 4-27). Tiglath-pileser carried away tribes of Jordan, and received tribute from Moab as well as from Ahab (2 Kings 16. 10). Ar is Habah (Num. 21. 28); Deut. 2. 9, 11, 12; laid waste... brought, etc. Note the Alternation in this verse. brought to silence... destroyed. Cp. Hos.
4. 6; 10. 7, 15.

2 Kir. Now Kirak, east of end of Dead Sea.
3 He is: i.e. Moab. Bajith. Not identified.
6 their streets... his (i.e. Moab's) open streets. weeping abundantly... coming down with weeping. Heshbon. Now Hesbón. The capital of the Amorites. Rebuilt by Reuben (Num. 32. 37).

16. 1 lamb... tribute lamb. 16. to the ruler... of the ruler: i.e. Judah, as Mesha king of Moab had done (2 Kings 3. 4). 2 to Sela. Now Petra (so called by the Romans) in Mount Seir, near Mount Hor (2 Kings 14. 9, 14). 2 he cast out... as a forsaken nest. 4 Take counsel... to perform an arbiter's duty. Hebr. p'lt'lah. Occurs only here. Some codices, with seven early printed editions, Aram., Sept., Syr. and Vulg., read "Bring thou counsel": execute judgment... perform an arbiter's duty. Hebr. p'lt'lah. Occurs only here. Some codices, with seven early printed editions, Aram., Sept., Syr. and Vulg., read "execute thou".
4 Let Mine outcasts dwell with thee, Moab; and let the spoiler convert to them from the face of the spoiler:

5 for the extortioner is at an end, the spoiler ceaseeth, the oppressors are consumed out of the land.

6 o mercy shall the throne be established; and He shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hastening righteousness.

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kirhareseth shall ye mourn; surely they are stricken.

8 For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through 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 water thee with My tears, O Heshbon, and Elielesh: for thy shouting for thy summer fruits and for thy harvest is fallen.

10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards shall there be no singing, neither shall there be shouting: the treader shall tread out no wine in their presses; I have made their vintage shouting to cease.

11 Wherefore My bowels sound like an harp for Moab, and Moab inward parts for Kirhareseth.

12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

17 The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

2 The cities of Aror 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 children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

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

6 mercy = lovingkindness, or grace, in truth. See note on 10. 20.

7 hastening righteousness = prompt in equity. See note on 48. 13.


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

10 Kirhareseth. Some codices read "Kir-haraesheth ."

11 stricken = worn away. See note on 15. 1.

12 the fields = as to the fields. See note on Deut. 32. 2. Kings 23. 4. Jer. 51. 46 (feminine).

13 Heshbon. See 15. 4.

14 languish = he [Moab] hath enfeebled, and supply = as to and omit the colon.

15 Sibmah. Probably Simeon, on the east of Jordan, two and a half miles west of Heshbon (Josh. 13. 19. Jer. 49. 32).

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

17 Jazer. Probably Beilt Zer'akh, on the east of Jordan.

18 Num. 6. 1. 21, 22. 2 Sam. 24. 5. 1 Chron. 6. 81. 26, 31. Jer. 48. 32.

19 Elielesh. See note on 15. 4.

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


22 presses = wine vat. Heb. yeveh, not hath. See note on 6. 2.

23 sound = make a plaintive sound. Note the Fig. Paronomasia (Ap. 6). Heb. w5757b gr. Kir-hareseth. See note on 15. 1.

24 on. Some codices, with two early printed editions, read "unto": weary with climbing up to. See note on 15. 2.

25 prevail = obtain anything.


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

28 small = few. feeble = small.

17. 1-14 (A2, p. 946). BURDEN OF DAMASCUS.

(A2, p. 946). INTRUSION AND ALTERNATION.)

1 A2 H a

2 (p. 952) Damascus. The capital of Syria. piled with, king of Assyria, and the slaughter of Rezin (633 B.C.). See 2 Kings 18. 9, and 7, 9, 16, above. city ... heap. Note the Fig. Paronomasia (Ap. 6). Heb. 'tger 'ro'ter (Deut. 2. 36. Num. 82. 5. 1 Sam. 30. 28), and this one, which is not identified, forsaken. See note on 1. 4.

3 children = sons. the LORD of hosts. See note on 1. 9. 4 be = become.
17. 5.  

ISAIAH.

649-588  And  it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and  it shall be as he that gathereth ears in the valley of Rephaim.

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

L 7 At that day shall a man look to his Maker, and his eyes shall have respect 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 groves, or the images.

J K d 9 In that day shall his strong cities be forsaken bough, and an uppermost branch, which they left because of the children of Israel:

c and there shall be desolation.

L 10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shall thou plant pleasant plants, and shalt set it with strange slips:

H a 11 In the 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.

b 12 Woe to the multitude of people, which make a noise like the noise 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 the LORD shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at evening-tide trouble; and before the morning  he is not. This is the portion of them that spoil us, and the lot of them that rob us.

A A M e 18 Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

f 3 All ye inhabitants of the world, and dwellers on the earth, see ye, when  he lifteth up an ensign on the mountains; and when  he bloweth a trumpet, hear ye.

N 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 cloud of dew in the heat of harvest.

N 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 8: i.e. Jacob's glory (v. 4).

Rephaim. South-west of Jerusalem. So called after one Rapha, a mighty one among the descendants of the Nephilim, as Anak was, who gave his name to another branch. See Ap. 23 and 25.


f 14 a rolling thing = a galgal. See note on Ps. 88, 15.

18. 1-7 (A^2, p. 948). BURDEN OF ETHIOPIA. (Introversion and Alliteration.)

M | e | 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. Israel. Spoliation.


1 Woe = Ho! The third of the seven burdens (see D, p. 930).


D the sea = the Nile. So called by the inhabitants of the Sudan to-day.

bulrushes = reeds. Not the papyrus, but its companion read, the ambacha, which reaches a height of fifteen feet and has yellow flowers. Ref. to Pent. Only here, 35, 7; Ex. 2, 5; and Job 8, 11. Ap. 79, 11.

scattered and peeled = "tall and smooth-faced", as Professor Sayce describes them, terrible. They formed the armies of So or Shaba, and are the backbone of the Anglo-Egyptian army (see Records of the Past, vol. vii, part iv).

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

He = Jehovah. See Structure, above.


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

6 left. See note on "forsaken" (v. 4).

A^2 M e (p. 953)

beasts: Note the Aberration.
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 "present be brought unto "the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled,

f to the place of "the name of "the LORD of hosts, the mount Zion."

19. 1—20. 6 (A, p. 948). BURDEN OF EGYPT. (Introduction.)

P | 19. 5—10. Desolation.
Q | 19. 11—17. The Lord of hosts. The cause.

19. 1—4 (O, above). CONFUSION. (Alteration.)

O | 1. Idols, &c.
h | 2. War. Civil.
| 5. Idols, &c.
h | 4. War. Foreign.

4 idols. See note on 2. 8.
6 cruel lord. Sing. adjective with pl. noun = the lord of the nations, as the kings of Assyria called themselves.

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

5 And the waters shall "fail from the sea, and "the river shall be wasted and dried up.
6 And "they shall turn the rivers far away; and the "brooks of defence shall be "emptied and dried up: the reeds and flags shall wither.

7 The "paper reeds by the "brooks, by the mouth of the "brook, and every thing sown by the "brooks, shall wither, be driven away, and be no more.

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

9 Moreover they that work in fine flax, and they that weave networks, shall be confounded.
10 And they shall be broken in the "purposes thereof, all that "make sluices and ponds for "fish.

Q 11 Surely the princes of "Zaan are "fools, the counsel of the wise counsellors of Pharaoh be become brutish:

m how say ye unto Pharaoh, 'Who am the son of the wise, the son of ancient kings?'

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

l 13 The princes of II Zaan 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 "spirit present. Heb. shat, because of being conveyed. Only here, and Ps. 66. 29; 73. 11. the LORD of hosts. See note on 1. 9 the name. See note on Ps. 20. 1.
19. 15.     ISAIAH.

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15 Neither shall there be any work for Egypt, which the head or tail, branch or 'rush, may do.

18 *In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand 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.

P n (p. 954)

18 *In that day shall be five cities in the land of Egypt speak *the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

10 In that day shall there be *an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign 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 hand of the LORD in that day, and shall *do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

22 And the LORD shall smite Egypt: He shall smite and heal it: and they shall return even to the LORD, and He shall be intreated of them, and shall heal them.

23 In that day 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 that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land;

O p (p. 955)

20 *In the year that *Tartan came unto Ashdod, (when *Sargon the king of Assyria *sent him, and fought against Ashdod, and took it;)

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

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

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

5 And they shall be afraid and ashamed of Ethiopia their *expectation, and of Egypt their glory.

20. 6.     HEALING.

(Alternation.)

P n (p. 954)

18 *In that day shall be five cities in the land of Egypt speak *the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

18 five cities. These were probably Helopolis, Leontopolis, Daphne, Migidi, and Memphis.

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

19 *In that day shall there be *an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign 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 hand of the LORD in that day, and shall *do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

22 And the LORD shall smite Egypt: He shall smite and heal it: and they shall return even to the LORD, and He shall be intreated of them, and shall heal them.

23 In that day 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 that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land;
21. 1


A
r | 1, 2.VISION, Seen and declared.
so -2-4. The besiegers (Media and Persia). Sent by God.
t | 5. The feasting of Babylon. The besieged.
t | 6-10. The fall of Babylon. The besiegers. Sent by God.

1 burden. The fifth of the seven burdens (see D, p. 930).


3 the desert of the sea. A similar term used by Herodotus, "pelagias" (i. 154).

4 the waters of the Euphrates in flood were so called, as the Nile was (19, 6). Cp. Rev. 17, 3, 15.

5 whirlwinds - storms. 8 sa - swept.

6 dealer - one.

7 Go up, O Elam. Note the Fig. Paronomasia (Ap. 6).

8 Heb. "alj'lyim.

9 sighing. Caused by the oppression of Babylon. Occurs in the former portion only here, and in 35, 15, and in the latter portion only in 41, 11. See Ap. 79, II.

10 night. A Homonym. Heb. mšēph - darkness, here, but daylight in Job 7, 4. 1 Sam. 30, 17. See notes there. The R. V., in doubt, renders it here "twilight".

11 pleasure - joy.

12 fear - trembling.

13 Prepare, &c. Fig. Irony, Ap. 6.

14 the LORD. One of the 134 instances where the Sopherim say they changed the primitive text (Jehovah) to Adonai. Ap. 82.

15 chariot - a troop.

16 Aion: My Lord. Read: [as] a lion, "O Lord", &c.

17 Babylon is fallen, &c. Note the Fig. Epizeuxis (Ap. 6), for emphasis.


19 threshing. Put by Fig. Metonymy (of Cause) for the results of it. Here - my oppressed People. Cpr. 41, 15. Mic. 4, 13. Jer. 51, 38.

20 corn of my floor. Lit. son of my threshingfloor.

21 the LORD of hosts. See note on 1, 9.

22 the God of Israel. See note on 29, 22.


24 burden. The sixth of the seven burdens (see D, p. 990).


26 Dumat = silence, prophetic of its end.

27 Seir. The inheritance of Edom (or Edon).

28 what of the night? - how far is it in the night? Note the Fig. Epizeuxis (Ap. 6). Repeated in an abbreviated form thus: Heb. shōmer ma-millēyōth ' shomer ma-millēyōth = how far gone is the night? how far gone the night? This is Edom's inquiry.

29 The morning cometh, &c. This may be the oracle of silence implied in the name "Dumah." (see above, and cp. Ps. 94, 17; 115, 17.)

30 if ye will inquire. Isiah had no answer. He is silent, but intimates that they may inquire again.


A
| v | 15. The flight.
| u | 16, Arabia.
| v | 17. The diminishing.

13 burden. The seventh and last of the seven burdens (see D, p. 990).

14 Arabia: Arab.: "ba'ribb = in Arabia. travelling companies = caravans.


16 Within a year. Later affictions were foretold in Jer. 49, 29. Kedar. Another descendant of Abraham by Hagar through Ishmael (Gen. 25, 13).
21. 17. ISAIAH.

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished; for the LORD God of Israel hath spoken it.

22. 1-14 (Y, p. 948). THE VALLEY OF VISION. PERSIAN INVASION. (Introversion.)

1 The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the house tops?

2 Thou that art full of stirs, a tumultuous 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 from far.

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 of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

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

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

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

9 Ye have seen also the breaches of the city of David, that they are many; and ye gathered together the waters of the lower pool.

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 ditch 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 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: "Let us eat and drink; for to morrow we shall die."

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

15 Thus saith the Lord God of hosts,

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 a high mountain, and that graveth an habitation for himself in a rock?

17 Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee.

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

19 And I will drive thee from thy station, and from thy state shall He pull thee down."
20 And it shall come to pass in that day, that I will call My servant Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government 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 none shall shut, 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 the vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

25 In that day, 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.”

The burden of Tyre. Howl, ye ships of Tarshish;

for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, “I will travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.”

As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

23. 1-18 (Y, above). BURDEN OF TYRE.

(Division.)

1-14 (W, above). THE FORMER TIME.

(Alternation.)

1-14 (W, above). THE FORMER TIME.

(Repeated Alternation.)

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: comes, in trading. In 2:4, 10, 12, imperative, implying Right. 3 seed: or, grain. Sihor: the black river, the Nile (cp. Jer. 2:18). river: Ref. to Pent. See note on 7:18. “River” is here put by Fig. Metonymy (of Adjunct), Ap. 6, for the country (Egypt) through which it passes. mart: or, grain. Egypt was the field, the Phoenician coast its granary. 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 travois: I have not travelled. The verbs which follow in 4:4 are in the past tense. The sea speaks to the mother Zidon: thou seest Tyre—thou findest only the sea. children: sons. 5 At the report concerning they are forthwith in terror at the report concerning Tyre.
23. 6. ISAIAH. 24. 4.

8 "Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this your joyful city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? "The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. Pass through thy land as a river, O daughter of Tarshish; there is no more strength. He stretched out his hand over the sea, He shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof. And He said, "Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zion: arise, pass over to Chittim; there also shalt thou have no rest."

3 Behold the land of the Chaldeans; this people was not, till Assyria founded it for them that dwell in the wilderness; they set up the towers thereof, they raised up the palaces thereof; and He brought it to ruin.

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

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

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

17 world = the earth. Heb. ha-ārēṣ, upon = which are upon.

18 holliness = hallowed, sufficiently= abundantly.

24. 1-27. 13 (W, p. 945). ISRAEL. JUDGMENT AND MERCY. (Division.)

24. 1-23 (A, above). ISRAEL. JUDGMENT. (Alternations.)

Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. 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. The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.
5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are separated: therefore the inhabitants of the earth are burned, and few men left.

7 New wine is maddening, the vine languishes, all the merry-hearted do sigh.

8 The mirth of tabrets 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 confusion 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 desolation, and the gate is smitten with destruction.

(p. 959)

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 Wherefore lift up your voice, ye the LORD; let free people of the earth.

15 Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.

16 From the utmost part of the earth we have heard songs, even glory to the righteous.

But I said, "My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously." 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 are open, 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 be removed like a cottage; and the transgression 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 that are on high, and the kings of the earth upon the earth.

22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

23 Then the moon shall be confounded, and
25 O LORD, Thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth.

For Thou hast made of a city an heap; of a fortified city a ruin; a palace of strangers 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 strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

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

7 And He will destroy in this mountain the covering cast over all people, and the veil that is spread over all nations.

8 He will swallow up death in victory; and the LORD GOD will wipe away tears from off all faces; and the rebuke 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,

11 And Maob shall be trodden down under Him, even as straw is trodden down for the dunghill.

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


27. 1. The old serpent punished.
27. 2-6. Song of Israel.

25. 1-12 (D, above). PRAISE.

(Amendment and Introduction.)

(D G | 1. Praise.
2. h | 2-5. Destruction of enemies.
3. | h | 6-8. Place. This mountain.
5. H | g | 10. Place. This mountain.
6. | g | 11-12. Destruction of enemies.

2 LORD. Heb. Elohim. Ap. 3. IV.
7 destroy = swallow up, as in v. 8.
8 this mountain = i.e. Zion (2. 1. 2. 24. 22)
9 fast-covered = people = the peoples.
10 swallow up = same word as "destroy" (6. 7), so as to cause a thing to disappear and be no more. Cp. Num. 16. 39. Ps. 66. 20. 106. 17. Jonat. 1. 7.
11 in victory. Heb. neqah = for ever. Occurs in Isa. 13. 20. 28. 28. 53. 20. 54. 10. and in the "latter port of" 57. 12. rendered "victory" in 1 Chron. 28. 9. 11. Sam. 16. 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. 7.
12 reprove = reproach. 9 we have waited. Ref. to Pent. (Gen. 49. 18). See Ap. 92. 10 Moab...as straw. For the dunghill. Note the Fig. Synonymia (Ap. 6). Moab...Machtain b'Mad'minah.
11 speed forth. In the East all swimmers swim "hand over hand" and beat the water with a loud noise. Parallel with the beating of straw in 6. 10. Op. Isa. 63. 22 bring down, lay low, and bring to the ground. Note the Fig. Synonymia (Ap. 6). To emphasize the certainty and reality of what had been expressed by the Fig. Simile in vv. 16, 11.

26. 1-21 (For Structure see next page).

1 In that day: i.e. in the yet future day, when these judgments shall have been accomplished. Judah. In ch. 20 we have the Song of Judah (v. 4); in ch. 27, the Song of Israel. Op. vv. 6, 12.
26. 2  

ISAIAH.  

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2 Open ye the gates, that the righteous nation which keepeth the truth may enter in. 
3 Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. 
4 Trust ye in the Lord for ever; for in the Lord doth everlasting strength. 

1 For He bringeth down them that dwell on high; the lofty city, He layeth it low; He layeth it low, even to the ground; He bringeth it even to the dust. 
6 The foot shall tread it down, even the feet of the poor, and the steps of the needy. 
7 The way of the just is uprightness: Thou, most upright, dost weigh the path of the just. 
8 Yea, in the way of Thy judgments, O Lord, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee. 
9 With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early: for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness. 

10 Let favour be showed to the wicked, 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 When Thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, for the fire of Thine enemies shall devour them. 
12 Lord, Thou wilt ordain peace for us: for Thou also hast wrought all our works in us. 
13 O Lord our God, other lords beside Thee have had dominion over us; but by Thee only wilt we make mention of Thy name. 

4 They are dead, they shall not live; they are deceased, they shall not rise: therefore hast Thou visited and destroyed them, and made all their memory to perish. 

15 Thou hast increased the nation, O Lord; Thou hast increased the nation: Thou art glorified: Thou hast removed it far unto all the ends of the earth. 
16 Lord, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them. 
17 As a woman with child, that draweth near the time of her delivery, is in pain, and crieth in her pangs; so have we been in Thy sight, O Lord. 
18 We have been as with child, we have as it were brought forth wind; 

should not be translated. Where it is translated 28. 2. Ps. 88. 10. Prov. 2. 18. 9. 18. 21. 16. Isa. 14. 9. why not so here? or translat ed, 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 4), reserved unto judgment; but their progeny will not rise (Gen. 14. 19) or be judged, for they have been visited, destroyed, and perished. See Ap. 23 and 25. 

15 Thou hast increased. Fig. Euphemia. Ap. 6. increased added to. the nation: i.e. Israel. The future nation of Matt. 21. 43. hast removed, &c. hath enlarged or extended all the boundaries of the land. Heb. râ'ach, as in Mic. 7. 11. 

16 chastening discipline. 
17 Like as a woman, &c. Ref. to Pent. (Gen. 8. 10). Ap. 92. 

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26. 18. ISAIAH.

649-588 we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

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

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

27 In that day shall the Lord with His sore and great and strong sword shall punish Leviathan the piercing serpant, even Leviathan that crooked serpent; and He shall slay the dragon that is in the sea.

3 In that day shall sing ye unto Her, A vineyard of red wine.

5 Or let him take hold of My strength, that he may make peace with Me; 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 the face of all the world with fruit.

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

8 In measure, when it shooteth forth, Thou wilt debate with it: He stayeth His rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when He maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

5 Or: i.e. if such enemies wish to avert My wrath, then 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, while in E (26.1-21) we have the Song of Judah, while in E (27.2-6) the Song concerning the World-the inhabited world. Heb. ʾebĕl.

27. 7-13 (D, p. 961). ACKNOWLEDGMENT. (Alteration.)

D 1 7. Enemies.

m 8, 9. Israel.

l 10, 11. Enemies.

m 12, 13. Israel.

7 as, &c. = according to the stroke of those, &c.


9 By this = In this way. iniquity. Heb. ʾāʾē. Ap. 44. iv. this is all the fruit= all this is the fruit or result, &c. Heb. châṭa. Ap. 44. i. sin. 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.
27. 10. ISAIAH.

10 Yet she defended the city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. 

11 When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding; therefore He That made them will not have mercy on them, and He That formed them will shew them no favour. 

12 And it shall come to pass in that day, that the LORD shall cast off the crown of pride of Ephraim, that the drunkards of Ephraim, whose glorious beauty is as a fading flower, which ariseth on the head of the fat valleys of them that are overcome with wine!

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

28 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is as a fading flower, which ariseth on the head of the fat valleys of them that are overcome with wine!

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

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet: and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

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 turn the battle to the gate.

7 But they 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 judgment. 

8 For all tables are full of vomit and filthiness, that there is no place clean.

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

10 For precept must be upon precept, precept upon precept; the law and the testimony; the wisdom of kings, and the understanding of rulers; to turn them to the Lord, and not to them that inhabit Jerusalem: 11 The harvest is past, the summer is ended, and we are not saved. 

12 For the fig trees are Experienced, and the grape trees are in the wilderness; the举止 are withered, and the fields are dried up: I see the tenors of man that walk in vanity; though I have hoped in the garden of God, the high places of Israel, I have seen an evil thing in all their habitations. 

28. 1-35. 10 (D, p. 960). WOES. ALTERNATED WITH JEHOVAH'S GLORIES.

(Repealed Alternation.)

D

J 1 | K 1 | 28. 1-22. Ephraim (Samaria and Israel).


J 3 | K 3 | 30. 1-17. The Egyptian League.

L 3 | 30. 18-23. Jehovah the gracious One.


L 4 | 32. 1-29. Jehovah the righteous King.

J 5 | K 5 | 33. 1-12. The Assyrian spoiler.

L 5 | 33. 13-24. Jehovah the King in His beauty.

J 6 | K 6 | 34. 1-17. Gentle nations.

L 6 | 35. 1-16. Jehovah, the King in His glory.

28. 1-22 (K, above). EPHRAIM. SAMARIA AND ISRAEL. (Introversion and Alternation.)


1 Woe, Jehovah! We now come (in D, see above) to a cycle of woes corresponding with the "burdens" (in D, p. 960). In these "woes" Jehovah's purpose is alternately thrown into sharp contrast (see the Structure of D above).

2 Ephraim - one tribe. Put by Fig. Metonymy (of Adjunct), Ap. 6, for all the tribes of Israel.

3 A fading flower. Csp. 1. 30; 40. 7.

4 fat - rich, or luxuriant. Fig. Ap. 27. I. 

5 Behold. Fig. Antithesis (Ap. 6). 

6 The LORD  = Jehovah (Ap. 4. 11). One of 184 places where the "Jehovah" of the primitive text was changed to "Adonai"; so some codices, with two early printed editions. See Ap. 29. 

7 Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

8 For precept must be upon precept, precept upon precept; the law and the testimony; the wisdom of kings, and the understanding of rulers; to turn them to the Lord, and not to them that inhabit Jerusalem; 

9 The harvest is past, the summer is ended, and we are not saved. 

10 For the fig trees are Experienced, and the grape trees are in the wilderness; the举止 are withered, and the fields are dried up: I see the tenors of man that walk in vanity; though I have hoped in the garden of God, the high places of Israel, I have seen an evil thing in all their habitations. 

11 The harvest is past, the summer is ended, and we are not saved. 

12 For the fig trees are Experienced, and the grape trees are in the wilderness; the举止 are withered, and the fields are dried up: I see the tenors of man that walk in vanity; though I have hoped in the garden of God, the high places of Israel, I have seen an evil thing in all their habitations. 

13 The harvest is past, the summer is ended, and we are not saved. 

14 For the fig trees are Experienced, and the grape trees are in the wilderness; the举止 are withered, and the fields are dried up: I see the tenors of man that walk in vanity; though I have hoped in the garden of God, the high places of Israel, I have seen an evil thing in all their habitations.
ISAIAH.

28. 10.

10 To whom He said, "This is the rest wherewith ye may cause the weary to rest; and this is the refreshing:" yet they would not hear.

11 For a Yea, verily. Taking the words out of their own taunting lips, and turning them against themselves. Quoted in 1 Cor. 14. 21.

12 To whom He said: or, He (Jehovah) Who said to them: i.e. by His prophets (7. 4; 8. 6; 30. 15. Jer. 6. 16).

13 was = became. Giving back to the scoffers their own words (from v. 16) in the form of a threatening,


15 made = eat, or solemnised. made a covenant. It is alleged that the use of the word "covenant" is confined to Jehovah by the 2nd 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, etc.? See Ap. 73. II.

16 the Lord God = Heb. Adonai Jehovah. See Ap. 4. VIII (2). Behold, Fig. Asterisms (Ap. 6), emphasising the contrast between the false foundation of v. 15 with the true foundation. (This is quoted in Rom. 9. 32. 1 Pet. 2. 6.) 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 Immovable (of ch. 7), the promised Son (of ch. 9), the rod from Jesse's stem (of ch. 11).

17 Judgment also will I lay to the line, and righteousness to the plummet; and the waters shall overflow the hiding place.

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

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report.

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

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

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

24 Doth the plowman plow all day to sow? doth he 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 them.

28. 23-29 (L, p. 964). JEHOVAH THE INSTRUCTOR. (Alternation.)

L1 1 23-25. Ploughing and sowing.

u | 24. Divine instruction.

26 27, 28. Threshing.

w | 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.
the cuminin, and cast therein the principal wheat and the appointed barley and the rie in their place?

26 For his God doth instruct him to discretion, and doth teach him.

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

28 Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

29 This also cometh forth from the LORD of hosts, Which is wonderful in counsel, and excellent in working.

Woe to Ariel, to Ariel, the city where David dwelt! I will make thee an astonishment, and they shall not delight themselves any more upon thee; yea, when I shall be withdrawn from thee, I will even set up a sign against thee.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto Me as Ariel.

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 ground, 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 whisper out of the dust.

5 Moreover the multitude of thy strange shall be as small dust, and the multitude of the terrible ones shall be as chaff that passeth away; yea, it shall be at an instant suddenly.

6 Thou shalt be visited 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 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.

Woe to them that go down to Egypt for help; and to them that tarry to the horse, and confide to horse, instead of the Holy One of Israel, to come with strength out of Zion, and with majesty from his holy mountain.

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

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.

And the vision of all of it is become unto you as the words of a book 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 book is delivered to him that is not learned, saying, “Read this, I pray thee;” and he saith, “I am not learned.”
removed their heart far from Me, and their fear toward Me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvellous work among this People, even a marvellous work and a wonder: ²for 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, ²Who seeth us? and who knoweth us?²

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work ²say of him that made it, ²He made me not?² or shall the thing framed say of him that framed it, ²He had no understanding?²

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 book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The ²meek shall also increase their joy in the LORD, and the ²poor among men shall rejoice in the Holy One of Israel.

20 For ²the terrible one is brought to nought, and the scorners are consumed, and all that watch for iniquity are cut off:

21 That ²make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the ²just for a thing of nought.

22 Therefore saith the LORD, Who redeemed ²Abraham, concerning the house of Jacob, ²Jacob shall not now be ashamed, neither shall ²his face now wax pale.

23 But when he seeth his ²children, the work of Mine hands, in the midst of him, they shall sanctify My name, and sanctify ²the Holy One of Jacob, and shall fear ²the God of Israel.

24 They also that errred in ²spirit shall come to ²understanding, and they that murmured shall learn doctrine.

29. 13-17. ISAIAH.

30. 5.

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


for. Quoted in 1 Cor. 1. 12.


say. Cp. 45. 9.

book = scroll. ²meek = oppressed. poor = oppressed. Heb. ²yaph. See note on Prov. 6. 11.


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

the terrible one = the tyrant.

inquity. Heb. ²aven. Ap. 44. III.

make a man an offender for a word = who bring a man into condemnation by a word (i.e. by false witness).

reproveth = doththet = i.e. in judgment.

just = righteous. a thing of nought. See note on ²confusion², 24. 10.

29. 22-24 (Lx, p. 964). JEHOVAH THE REDEEMER. (Introversion.)

y ²22. The word of Jehovah. Spoken.


²22. The work of Jehovah. Read.

y ²24. The word of Jehovah. Understood.


his face = wax pale. Put by Fig. Metonymy of Adjunct, Ap. 6, for fear.

23 children = young children.

the God of Israel. This expression occurs seven times in Isaiah (here; 41. 17; 45. 3, 16; 48. 1, 2; 52. 12).

Elsewhere twenty-nine times, without Jehovah preceding. (Gen. 38. 20, Ex. 24. 10. Num. 16. 6. Josh. 22. 16. 1 Sam. 1. 17; 5. 7, 8, 9, 10. 11. 6, 3, 5; 25. 32. 2 Sam. 23. 3. Ezra 3. 2; 8. 10. 9. 4. 1 Chron. 4. 10; 5. 26. 1 Chron. 29. 7. Ps. 59. 6. Ezek. 8. 4; 9. 3; 10. 19; 20; 11. 22; 45. 2).

24 shall come, &c. shall know discernment. learn doctrine = accept instruction.

30. 1-17 (Kx, p. 964). THE EGYPTIAN LEAGUE. (Extended Alternation and Introversio.)

O | 1, 2. Rebellious against Jehovah.

P | 3-5. Egypt. Disappointment from.


Israel.

l | 8-11. Rebellion against Jehovah.


Q | b | 15. Egypt's help, vain.

a | 16, 17. Persons. Flight.

1 Woe. The third of the six woes (see D, p. 930). rebellious = stubborn, or backsliding.

children = sons.

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

take counsel = carry out a purpose.

cover with a covering: or, pour out a libation; and so, make an alliance.


sin. Heb. ²chafa. Ap. 44. i.

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

strength of Pharaoh. Cp. v. 7, where it is shown to be a vain help. In v. 2, 3, "strength" is literal. In v. 7 it is a Figure. trust = flee for refuge to. Heb. ²hayah. 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 Zana. In the time of Moses it was the capital or court of Pharaoh, and the scene of his miracles (Ps. 78. 12, 14), and the seat of wisdom (19. 11, 13). Occurs elsewhere Num. 13. 22. Exod. 30. 14. At Zoan (Jer. 2. 16). Now Tell Defenneh, about seventy miles from Cairo, the capital of a minor district. Succeeded Memphis as the capital before Abraham's time.

Kx | 30. O | 1, 2. Rebellious against Jehovah.

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began the exodus. Hanes. Called Tahapanes, and who knows from Cairo, the capital of a minor district. Succeeded Memphis as the capital before Abraham's time.

Known to the Greeks as Hecaleopolis Magna. The name occurs only here in Scripture.
8 The burden of the beasts of the south into the land of trouble and anguish, from the north come the young and old lion; the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

7 For the Egyptians shall help in vain, and to no purpose; therefore have I cried concerning this, "Their strength is to sit still." Now go, write it before them in a book, that it may be for the time to come for ever and ever:

8 That this is a rebellious People, lying children, children that will not hear the law of the LORD:

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

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

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

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

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

15 For thus saith the Lord God, "I the Holy One of Israel; "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; 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 shall flee at the 5th rebuke of one; at the 5th rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill."

18 And therefore will the LORD wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for 'the LORD is a God of judgment; blessed are all they that wait 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 though the LORD give you the bread of adversity, and the water of affliction:

8 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. 129, the viper, &c. Ref. to Pent. (Deut. 8, 15). Occurs in Isaiah only here, and in 59, 5. Ap. 92.

riches. Heb. bêtâh = strength. Put by Fig. Metonymy of Adjunct (of AdJonct), Ap. 6, 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 (of AdJonct), Ap. 6, 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.

9 children = sons.

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

11 path. See note on 2, 3.

12 trust = confide. Heb. bêtâh (Ap. 69, i). Not the same word as in ve, 2, 3. Same as in ve, 15.


14 as the breaking of the potters' vessel. The reference is to the manufacture of hoprah, 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.


16 flees... horses... shall ye flee. Note the Fig. Paronomasia (Ap. 6), Heb. nánás... sîs... t'mânîn, for emphasis.


18 be gracious = show favour, or grace. have mercy upon you = show you compassion.

30. 18-33 (17, p. 964). JEHOWAH THE GRACIOUS ONE. (Repealed Alteration.)

18 be gracious = show favour, or grace.

God. Heb. Elohim. Ap. 4, I. blessed = O the happinesses [of all, &c.]. The first of these in Isaiah (32, 20; 56, 2).
30. 20.

ISAIAH.

yet shall not thy teachers—that 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—he clearly seeing.

31

ornament. Heb. ‘aphadda (rendered ephod). Ref. to Pent. Occurs only here, Ex. 28. 8, and 39. 5.
thy seed. Another reading (Ben Naphthali) is “thy land”.
earth—ground, or soil.

ear. Old English = plough; from Anglo-Saxon erian: and this from the Latin areare: the Aryan root AR entering into many words with a cognate reference.
AR (ploughing being the oldest art); = AR, with which the water is ploughed; ARtos (Greek for bread); AR toth (to plough). The verb “ear” is found only here, Deut. 21. 4, and 1 Sam. 8. 12.
The noun “earring” occurs in Gen. 40. 5, and Ex. 21. 25.

streams. Heb. yibbê (yibbel) = 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. 78. II.

Behold. Fig. Astorstos. Ap. 9. the name. See note on Ps. 20. 1.
people = peoples.

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. 5.
the mountain of the LORD. See notes on 2. 3, and Ezek. 28. 16.
every place where the grounded staff, &c., = every stroke of the staff of doom, which, &c.

mites = drums. See note on 1 Sam. 10. 5. Heb. toph, forming the Fig. Paroxomasis with Tophet in next verse, for emphasis (Ap. 6).
shaking = tumult.

Tophet = the place of burning. In the valley of Hinnom, the place where continual fire consumed the refuse of Jerusalem. Cp. Rev. 19. 20; 20. 10.
the king = Moloch. See note on 1 Kings 11. 7.

31. 1-9 (K4, p. 964). APOSTATES.

(Repeated Alternation.)

1 Woe. The fourth of the six woes. See the Structure (D, p. 930).
down. It is always “down” to Egypt, geographically and morally.

the Holy One of Israel. See note on 1. 4, Ps. 21. 22.
the LORD. Heb. Jehovah (with ëth). Ap. 4. II.
evil... evildoers. Heb. nêqâ’i. Ap. 44. VIII.
iniquity. Heb. áven. Ap. 44. III.

but they look not unto “the Holy One of Israel,”

neither seek “the LORD!”

2 Yet ye also is wise, and will bring “evil,” and will not call back His words: but will arise against the house of the “evildoers, and against the help of them that work “iniquity.”
31. 3. ISAIAH.

3 Now the Egyptians are men, and not 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 helper shall fall down, and they all shall fall together.

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

5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it."

6 Turn ye unto Him from whom the children of Israel have deeply revolted.

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

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

9 And he shall pass over 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. 1-20 (L, p. 984). JEHOVAH'S RIGHTEOUS KING. (Extended Alternation.)

L1. R | 1. The king reigning in righteousness.
S | 2. The Land.
T | 3-4. The People. Effect: Protection.
U | 5-14. Desolation.
V | 15-17. The Spirit poured out.
T | 20. Cultivation.

L1 R | 1. The king reigning in righteousness.

1 Behold, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

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

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

5 The vile person shall be no more called liberal, nor the churl said to be bountiful.

6 For the vile person will speak villany, 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 churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

8 But the liberal deviseth liberal things; and by liberal things shall he stand.

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

7 instruments also of the churl. Note the Fig. of the churl. evil. Heb. ma'ac. Ap. 44. vii. Ap. 44. x. devices—plan. wretched. weak in will and wealth. Heb. vbina. See note on Prov. 6. 11.

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. 16-24. hear my voice. Ref. to Pent. (Deut. 4. 23, 31), men. Heb. vbada. Ap. 14. l.


a prey = live prey. multitude = crowd. the LORD of hosts. 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; 57. 29; 66. 1; and Ezek. 9. 18; 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, 12, 27). Ap. 92.

This word is nowhere else used in this sense.

6 Turn = Return. children = sons.


discomfited = become tributaries.

9 pass over. Not the same word as in v. 5 (which is pitah). Here, Heb. vbhar, to cross over, or retreat.

32. 3-14 (For Structure see next page).

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. 16-24. hear my voice. Ref. to Pent. (Deut. 4. 23, 31), men. Heb. vbada. Ap. 14. l.

32. 9-14 [For Structure see next page].

8 Liberal = noble; freehearted, freehanded.
32. 10. **ISAIAH.**

10 Many days and years shall ye be troubled, ye careless women:

for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and

make you bare, and gird sackcloth upon your Joins.

12 They shall lament for the teats, for the pleasant fields, 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 forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild ass, a pasture of flocks;

15 Until the spirit be poured upon us from on high,

and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance 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 Blessed are ye that sow beside all waters, that send forth fitches the feet of the ox and the ass.

32. 9-14 (U, p. 970). **DESOLATION.**

(Equated Alternation.)

10 Women at ease. Call to hear.

11 Women at ease. Call to tremble.

12 pleasant fields —fields of desire. Fig. Enamall. Ap. 6.

14 forsaken —neglected. See note on "forsake", 1. 4.


16 That spoileth —thou plunderer.

17 The spoileth —thou traitor.

18 The people —the nations.

19 The ambassador —the ambassadors.

20 saith the Lord —may Jehovah say. See note on 1. 11.

33. 1-12 (K5, p. 964). **THE ASSYRIAN SPOILER.**

(Repealed Alternation.)

1 Woe. The fifth of the six Woes. See the Structure (D, p. 930). The Structure of K5, above, will make this section quite clear, and show that the verses are not "out of place", or "disarranged", that spoileth = thou plunderer.


3 arm. Put by Fig. Metonymy of Cause for the strength and defence put both by it. Ap. 6.

4 every morning: i.e. continually.

5 the people —the nations.

6 the carriers —est [is].

7 Behold. Fig. Asterismos. Ap. 6.

8 highways. See note on 7. 3.

9 lie waste —are desolate. See note on 1. 7.

10 wayfaring man = he that walketh along the path. See note on "path", 2. 3.


12 mourneth. See note on 3. 20.

13 hewn down = withered.

14 Sharon. Occurs in the "former" portion, only here and 55. 2; and in the "latter" portion, only in 66. 10.

15 shake off. Heb. 'ôôsh. A rare word. Occurs twice in the "former" portion (here, and n. 16), and once in the "latter" portion (52. 2). Ap. 79. II.

16 say. See note on 1. 11.


9 The earth mourneth and languisheth:

Lebanon is ashamed and hewn down:

Sharon is like a wilderness; and Bashan and Carmel

shake off their fruits.

10 "Now will I rise," saith the Lord; "now will I be exalted; now will I lift up Myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.
12 And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire.

13 Hear, ye that are far off, what I have done; and ye that are near, acknowledge My might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlastingburnings?

15 He that walketh righteously, and speaketh uprightness; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

16 that shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

18 Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?

19 Thou shalt not see a fierce people, a people of a deeper speech that thou canst perceive; of a stammering tongue, that thou canst not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle 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 gallant ship pass thereby.

22 For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; 

23 Thy tacks are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.

34. 1-27 (K5, p. 964). GENTILE NATIONS. (Extended Alternations.)


X | 11-12. Wild creatures.
Y | 13. The line of confusion.
X | 17. The line of confusion.

1-2 (V, above). NATIONS AND ARMIES. (Introduction.)

V | q | 1-4. Wrath.
q | 5-6. Sword.
r | 8-7. Sacrifice.
| g | 6. Vengeance.

1. people = peoples.
word = the inhabited world. Heb. tabel.
all things, &c., and all that is therein.

utterly destroyed = devoted to destruction, or, placed under a Divine ban.

3. mountains shall be melted with their blood.

FIG. Hyperbole (Ap. 6). So vv. 4 and 5.
behold, it shall come down upon Idumea, and upon the people of My curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams:

for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

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

8 For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of 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 confusion, 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 come up in 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 shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

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

17 And 5c 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.

5 of My curse: i.e. I have devoted.


8 of=for. 11 confusion. See note on 24. 10, confusion ..., emptiness. Heb. tahá ... bakhá. Ref. to Pent. (Gen. 1: 2), "without form and void" = waste and desolation. Only there, here, and Jer. 4. 20 beside. Ap. 92.

13 Come up in = climb.

14 screech owl. Heb. Lifith. Used to-day of any being of the night, as the English "bogey" is used. Charms are used against it to-day in Palestine.


   t v 3-6. The People.
   s 5-8. The Land.
   s t 9-10. The People.

Ch. 33 is the sequel to this long series of Burdens (D) and Woes (D); 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, as in the first one. Deut. 28. 43; 30. 9; and Jer. 22. 41. them: i.e. the noiseless creatures of 34. 14-16, which were the evidences of the vengeance of 34. 8 and the glorious results as seen in 35. 4. The former portrays one aspect of it, and the latter the other. The wilderness is glad for the removal of the Edomites, of which removal the presence of the wild creatures (34. 13-17) was the token. See Ap. 82.

- 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. Hence, this with other similar prophecies are in abeyance. John had based his own claims on 40. 3, while the Lord based His claims on 33. 5, 6.

with vengeance, even God with a recompence; ye will come and save us.

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

6 Then shall the lame man leap as an hart, and the tongue of the dumb sing:

for in the wilderness shall waters break out, and streams in the desert.

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

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

3 Then came forth unto him Eliakim, Hilkiah's son, who was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

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

5 I say, thou sayest, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest 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 trust in him.

7 But if thou say to me, We trust in the LORD our God: Is it not he that spoke这一切 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 (xl), p. 98. 2 Rabshakeh: or, "political officer". Probably a renegade Jew. Lachish. Now Tell el Hasy, or Um el Lakis. See the work on the excavations there published by the "Palestine Exploration Fund". Cp. note on 2 Kings 18, 17; and 19, 4. with a great army. Fororeft in 29, 1-6, as forereft in 22, 17-25. he stood. In the same spot where Isaiah stood with Ahaz twenty-eight years before. See 7, 3. highway. See note on 7, 3. Eliakim. See and cp. 22, 29-25. The promise of 22, 26, 21 was already fulfilled. Shemen. Put by Fig. Metonymy (of Subject), Ap. 6, for household. Eliakim fulfills Shemen's office, as forereft in 22, 17-25. Shebna. See 22, 15. scribe: or, secretary. Title used of a state officer, first in 2 Sam. 8, 17. Connected with trustest—haat confided. Heb. bitah. Ap. 69, 1. See Hezekiah's "Songs of the Degrees" (Pss. 121, 3; 123, 1, 2; 127, 1; 130, 5-4; and Ap. 67 (xl)). I say, sayest thou. Some codices read "Thou sayest", as in 2 Kings 18, 20. The word of lips, or vain words = lip-talk. Heb. word of lips. See 22, 15. thee. Some codices read "ye", as in 2 Kings 18, 22. God. Heb. Elohim. Ap. 4, 1. Is it not he? Manifesting Rabshakeh's ignorance.

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), Ap. 6, 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.

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

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

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

12 But Rabshakeh said, 'Hath my master sent me to thy master and to thee, to speak these words? hath he not sent me to the men that sit upon the wall, 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 trust in the LORD, saying, 'The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.'

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

17 Until I come and take away from you a land like your own land, a land of corn and wine, a land of bread and vineyards,

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

19 Where are the gods of Hamath and Arpad? where are the gods of Sepharvaim and Samaria of your elders which did not deliver their land out of my hand?

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

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

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

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

3 And they said unto him, 'Thus saith Hezekiah, "This day is a day of trouble, and of rebuke, and of blasphemy: for the children of'
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 Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

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

10 'Thus shall ye speak to Hezekiah king of Judah, saying, 'Let not thy God, in Whom thou trustest, 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 lands by destroying them utterly; and shalt thou be delivered?  

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

13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ishvah?'

14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah '1' went up into the house of the LORD, and 'spread' it before the LORD.

15 And Hezekiah prayed unto the LORD, and said, 'O LORD of Hosts, God of Israel, That dwellest between the cherubims, that art the God, even Thou alone, of all the kingdoms of the earth: 

16 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.

17 Of a truth, O LORD, the kings of Assyria have laid waste all the nations, and their countries,

18 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.

19 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that Thou art the LORD, even Thou only.'

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

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 thy eyes on high?

24 By thy servants hast thou reproached the LORD, and hast said, 'By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; a rumour. Not that of ev. 8, 9, but that of ev. 8, 8, on hearing which he returned to his own land (v. 87). fall by the sword. See note on v. 87.

8 was departed from Lachish: having raised the siege. See note on 2 Kings 18, 17; 19, 8.

9 he heard. The 'rumour'. v. 7.

Tirhakah. The Taraciot 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 30, 6).


11 Behold. Fig. 'Asveramos. Ap. 6. all lands—all the earths: i.e. all such countries specially connected with Israel.

12 Gozan, &c. These places are all in Mesopotamia, and Rezeph. The Heb. pointing connects this with the next clause.


Hena. Now (prob.) 'Atah, on the Euphrates.

Ivah. Now (prob.) Hit, on the Euphrates.

spread it, &c. See note on '22. 2 vapour, &c. (v. 4).

14 LORD of Hosts. See note on 1, 9, and 2 Sam. 1, 3. God of Israel. See note on 29, 23.

dwellst: or, sittest enthroned.

the, Heb. 'aph, the [God]. Cp. 1 Kings 18, 33.

God. Heb. Elohim (with Art.)—the [true] God.

made heaven and earth. Note the reference to this in Hezekiah's "Songs of the Degrees" (Psa. 121, 1, 2; 123, 1; 124, 8; 134, 3, and Ap. 67 v).

17 ear . . eyes. Fig. 'Anthropopathia. Ap. 6.


18 nations, and their countries. Heb ha-'arātōth . . 'arām: as in e. 7.

The latter word put by Fig. 'Montonymy (of Adjunct), Ap. 6, for the people inhabiting the lands. Note also the Fig. 'Paronomasia (Ap. 6).

Some codices read "nations, and their land".


20 save us. Some codices add "I (or, we) pray Thee". Cp. 2 Kings 19, 19.

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

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 thy 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 am I come up to the height of the mountains, to the sides of Lebanon;  

and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.
37. 26.  

ISAIAH.

603  

26 Haste thou not heard long ago, how I have done it; and of ancient times, that I have "formed it? now have I brought it to pass, that thou shouldst 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 house-tops, and as corn blasted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage against Me.  

29 Because thy rage against Me, and thy tumult, 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 which thou camest.

30 And this shall be a sign unto thee, Ye shall eat this year such as grew itself; and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

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

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

33 Therefore 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 defend this city to save it for My 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 it was 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 it was in 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 sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,  

3 And said, Remember now, O LORD, how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight. And Hezekiah wept sore.

4 Then came 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  

38 formed = purposed. Cp. 10. 5, 15; 30. 22.

27 as the grass. Note Hezekiah's reference to this in his "Songs of the Degrees" (Ps. 129. 5-7). See Ap. 67. ii.

28 abode = sitting down.

29 tumult = arrogance.

30 sign. See note on 7. 11.

31 shall. Hezekiah refers to Jehovah's repeated promises on which he relies (cp. 2 Kings 19. 16-20).

32 zeal = jealousy. See Ref. to Pent. (Lev. 25. 8, 11). Only here, 2 Kings 19. 29, and Job 14. 15.

33 defend = shield. See note on Isa. 31. 5.

34 They = the Israelites.

35 and. Note the Fig. Polyptoton (Ap. 6) in this verse, to emphasise his departure and return, which loads 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 18. 11.

38. 1 In those days: i.e. Hezekiah's fourteenth year: for fifteen years (605-590 B.C.) are added to his life (v. 6), and he reigned twenty-nine years (2 Kings 18. 2); 14 + 15 = 29.

38. 2 prayed. As in 37. 4 ("lift up") and v. 14, 15. Contrast 39. 2, where, when the king of Babylon sent letters and he neglected prayer. See the Structure of C, p. 974.

38. 4-22 (C, p. 974). ISAIAH. ANSWER TO PRAYER. 

(Alteration.)


C | G | 7, 8. The Sign given.


G | 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.

have heard thy prayer. I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

And this shall be a sign unto thee from the LORD, that the LORD will do this thing that He hath spoken; Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. And so the sun returned ten degrees, by which degrees it was gone down.

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

9 "In the cutting off of my days, I shall go to the gates of the grave: I am despreved of the residue of my years." 10 I said, "I shall not see THE LORD, even THE LORD, in the land of the living: I shall behold no more with the inhabitants of the world.

Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: He will cut me off with pining sickness: from day even to night wilt Thou make an end of me. I reckoned till morning, that, as a lion, so will He break all my bones: from day even to night wilt Thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed: undertake for me.

What shall I say? He hath both spoken unto me, and Himself hath done it: I shall go softly all my years in the bitterness of my soul. O LORD, by these things men live, and in all these things is the life of my spirit: so wilt Thou recover me, and make me to live. Behold, for peace I had great bitterness: but I sought in my soul to deliver it from the pit of corruption: for Thou hast cast all my sins behind Thy back. For the grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, shall praise Thee, as I do this day: the father to the children shall make known Thy truth.

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

fifteen years. Hence the number of the "Songs of the Degrees". See Ap. 67.
8 I will deliver thee and this city. The city was thus still besieged.
7 a sign = the sign. Hezekiah had asked for this sign (see v. 22). This shows that v. 23 is not "dispersed" as alleged. See the Structure on p. 977; and cp. note on 7, 11.
8 Behold, Note Fig. Asterismos (Ap. 6) for emphasis. 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.

38. 9-20 (F. p. 977). HEZEKIAH'S PRAYER TO JEHOVAH. (Introversion.)

The writing, &c. Heb. naqab. Another spelling of michtam. See Ap. 66, xii. This verse is the superscription common to michtam Psalms, corresponding with the superscription (v. 20). See Ap. 65.

11 see THE LORD = appear before Jah. Ref. to Pent. Note on see v. 15; and on "apper" (Ex. 23, 12; 34, 20).
THE LORD. Heb. Jah. Ap. 4, 11. III. Note the emphasis given here by the Fig. Epitomosis (Ap. 6), 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, 9). Without the Art. it occurs eight times. See note on Ezek. 33, 20. The living: I.e. alive on the earth. Not Sheol, which is the place of the dead.


the world. Heb. haqad—a quiet land: i.e. when this invasion shall be ended. Some codices read beled (transposing the l and d) the transitory world: haqad occurs only here.

age. Heb. d'or—generation, or succession.

like a weaver. Supply Ellipsis thus: "like a weaver [his thread]." See note on "weave" (19, 3).
13 I reckoned = I waited expectantly. as a lion = as a lion [awaits his prey]. so will He break. See note on Ps. 22, 14.
14 Like a crane or a swallow: or, like a twittering swallow.


This is Adonai in the Heb. text, but it is one of the 134 places where it was altered to Adonai, as Jehovah is read in the famous Hillel Codex (A. p. 609), quoted in the Massorah, and followed by A.V. and R.V.

undertake = be a surety. Cp. Job 17, 3 ("put me in surety").

softly = slowly. Heb. ehit. Only here and in Ps. 42, 4 ("went").

The LORD*. This is Jehovah in the Ap. text, but it is one of the 134 places where it was altered to Adonai, as Jehovah is read in the famous Hillel Codex (A. p. 609), quoted in the Massorah, and followed by A.V. and R.V.

One of the 134 places where the Sopherim changed "Jehovah" of the primitive text to "Adonai" (see Ap. 89), by these, &c. = upon these [Thy doings (v. 12) men]

revive (Ps. 104, 23, 30), and the reviving of my spirit (Ps. 103, 5) altogether in the spirit. Rev. v. 13.
18 the grave. Heb. Sheol. Ap. 35. Put here by Fig. Melomnysm (of Subject), Ap. 6, for those for whom it is not. Note the Ellipses of the second negative. See note on Gen. 2, 9, and on "puts" (I Kings 2, 2, 3, Ps. 1, 5, 30, 9) celebrate. See note on "shall not give their light" (13, 16). they.

19 The living, the living. Fig. Epitomosis (Ap. 6), for emphasis, the father to the children. Note the reference to children = sons. 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 sun went back on the sundial of Ahaz (v. 7, 9)? 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 lamp of figs, and lay it for a pillar upon the bole, and he shall recover." 608

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

39 At that time 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 showed 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 he, "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 thine sons that shall issue from thee, whom thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon."

Then said Hezekiah to Isaiah, "What shall be the word of the Lord which thou hast spoken?" He said moreover, "For there shall be peace and truth in my days."

40 "Comfort ye, comfort ye My People, saith your God."

2 "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for

40. 21-44 (B, p. 930). THE VOICE FROM THE WILDERNESS.

THE GATHERING. (Introversions.)

1 Comfort ye. Note the Fig. Epithets (Ap. 6), for emphasis, and see Ap. 82. 2 comforts to—comfortably. Cp. Gen. 94. 4; 50. 21. Judg. 19. 3. Hos. 2. 14. cry = proclaim. Note the same word, and truth, in 3. 5. warfare = hard service or forced service.
Behold your God. See note on the Structure of applicable to the Gospel by John. Adenai Jehovah (Ap. 4). This title is used because of his connection here with the earth, a mighty strength (to hold fast). Heb. hasuz. Not his flock. As in the wilderness. See 68. 11. Ps. 77. 20; 78. 22; 83. 1; 80. 1. Gather—take up.


(After the Introduction.)

40. 12—31 (K. above). GOD’S CONTROVERSY WITH THE NATIONS. VANITY OF IDOLS.

(Extended and Repeated Alternation.)

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 of A, above. They look beyond the Captivity. 12—14 Who . . . Who . . . With whom . . .? In chs. 12—14 are introductory: while the Fig. Erotesis emphasizes the importance of Him Who speaks.

40. 13.

ISAIAH.

41. 1.

13 His counsellor—the man (Heb. 'ish). Ap. 14. II of His counsel. Note the Fig. Ellipsis (Ap. 6) = "[who being His counsellor hath] taught Him = made Him know. Heb. y'da'a. 14 instructed Him = made Him understand. See note on 2. "taught = trained. Heb. lammad. 15 of = on: i.e. hanging from. isles = maritime countries. See note on 11. 11. 16 not sufficient: i.e. for the wood-offering. Cp. Nm. 15. 29. 17 nations = the nations. nothing. See note on 5. 8. Not the same word as in following clause. vanity = a desolation. Heb. toha. Same as "without form" (Gen. 1. 2). See note on 24. 10. Cp. v. 23. 18 GOD. Heb. El. Ap. 4. IV. 19 molten = casteth. 20 groaven. Heb. pesh. Here made by casting. 21 ye not... P Fig. Erotisis (Ap. 6), for emphasis.

22 sitteth. Fig. Anthropomopoeia. Ap. 6. upon=above. 23 circle= circuit, or vault: i.e. as far as one can see, around or above. See Job 22. 14. Prov. 8. 27.

24 stubble= straw. Heb. kash. 25 Holy. See note on Ex. 3. 5. 26 calleth= calleth for, summoneth. names. See Ps. 147. 4; and Ap. 12. strong = strong (for activity in working). Not the same word as in vv. 9, 28, 31 (Heb. lammaz). faileth = is missing (when called). Cp. 1 Sam. 30. 19. 2 Sam. 12. 23. See note on 34. 16.

27 Why...? P Note the Fig. Erotisis (Ap. 6), to emphasise the conclusion drawn from v. 24.

28 Hath...? P Fig. Erotisis (Ap. 6), 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, 28, 31 (Heb. "azam").

30 utterly fall. Note Fig. Epizeuxis (Ap. 6) for this emphasis. Heb. "they fall, they fall".

31... run... walk... Note the Fig. Catachresis (Ap. 6), to call attention (by Application) to the progress of experience in grace. At first we fly (cp. Paul, 2 Cor. 11. 5; 12. 1); then we run (cp. Paul, Eph. 3. 8); then we walk (cp. Paul, 1 Tim. 1. 10).

41. 1—42. 17 (M. p. 980). MESSIAH'S ANOINTING AND MISSION. (Division.)

41. 1—29 (S, above). TYPES. (Division.)

41. 1—20 (T, above). ABRAHAM AND ISRAEL. (Extended Alternation.)

41. Keep silence before me, O "islands; and let the people "renew their "strength: let them "come near; then let them speak: let us "come near together to judgment.
41. 2. ISAIAH.

5 Who raised up the righteous man from the east, called him to His foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow.

5 The Iles saw it, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbour; and every one said to his brother, "Be of good courage."

5 So the carpenter encouraged the goldsmith, and he that smote with the hammer him that smote the anvil, saying, "3i is ready for the sodering;" and he fastened it with nails, that it should not be moved.

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

5 Thou whom I have taken from the ends of the earth, and called thee from the chief of the nations, and said unto thee, "3i art My servant; I have chosen thee, and not cast thee away.

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

5 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

5 Thou shalt seek them, and shalt not find them; even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

5 For the Lord thy God will hold thy right hand, saying unto thee, "Fear not; I will help thee."

5 Fear not, thou worm Jacob, and ye men of Israel; I will help thee," saith the Lord, and thy Redeemer, the Holy One of Israel.

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

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

5 When the poor and needy seek water, and there is none, and their tongue faileth for thirst, 3 the Lord will hear them, I the God of Israel will not forsake them.

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

5 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:

2 the righteous man from the east: i.e. Abraham. Cp. Cyrus raised up from the north, v. 6.

2 kings: i.e. those mentioned in Gen. 14. 1, 8, 9.

2 stubble = straw. Heb. ḫāzî, as in 40, 24.


3 way. See note on "path." Ch. 2. 3.


4 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).

4 with the last: i.e. He who called Abraham, the first, will be with the last (Messiah), Who is the subject of this prophecy.

4 am s.c. or, I AM.

5 saw... afraid... drew near. Note the Fig. Faronomastix (Ap. 6). Heb. וֹדַע... וֹגְרִדָא... יֶהְרֵדָא... כָּרֵבָא.

6 one = man. Heb..iso.

41. 8-19 (V, p. 981). TYPE. ISRAEL.

8 e 2-10. Encouragement. "Fear not."

8 f 11, 12. Ascendancy.


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. cu. 21-29.

8 chosen. See note on 1. 29.

8 My friend. See note on 2 Chron. 20. 7.

8 the chief men = the remote parts.


8 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 dismayed (see notes on Ps. 79 and 77.


8 strength = strength (inherent, for activity). Heb. 'esāz. Not the same word as in Deut. 1. 21.

8 Behold. Fig. Asterisms. Ap. 6.


8 they that strive = the men (Heb. 'ish, Ap. 14. 11) of thy strife: i.e. thine accusers.

8 them that contended = the men (Heb. 'ish) of thy contention. nothing. See note on 5. 8.

8 thou worm. To emphasise the weakness of Israel; marked also by the Fig. Asterisms (Ap. 6).


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

8 make thee = set thee for.

8 threshing instrument. See note on 28. 27.


8 glory. See note on 15. 17.

8 poor = wretched. Heb. דַּמִּא. See note on Prov. 6. 11.

8 faileth. See note on 19. 5.

8 hear = answer.

8 the God of Israel. See note on 29. 23.

8 favour. See note on 1. 4.

8 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.

8 and. Note the Fig. Polygynodon (Ap. 6) for emphasis.

8 That they may see, &c. and consider, &c. I understand together, that the band 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 show Us what shall happen: let them show 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. 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, and he shall come from the rising of the sun shall he call upon My name:

26. He shall come upon princes as upon mortar, and as the potter treadeth clay.

27. Who hath declared from the beginning, that we may know? and beforehand, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that sheweth words.

28. The first shall say to Zion, Behold, he shall come; and I will give to Jerusalem one that bringeth good tidings.

29. 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.

30. Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

Behold, My Servant, Whom I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles.

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

3 A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law.

5 Thus saith the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and 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 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 in darkness out of the prison house.

42. 1-17 (S. p. 981). ANTITYPE. MESSIAH.

Behold, My Servant, Whom I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles.

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

3 A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law.

5 Thus saith the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and 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 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 in darkness out of the prison house.


6 a lights of the Gentiles. Quoted in Luke 2. 32. Cp. 49. 6. 7 To open the blind eyes. Renewing the prophecy of 36. 5. prisoners. See 49. 9; 61. 1. sit. Put by Fig. Synedroche (of Species) Ap. 6, for being in a permanent condition.
42. 8. ISAIAH. 42. 25.

8 "I am the LORD: that is My name; and My glory will I not give to another, neither My praise to graven images.

9 Behold, the former things 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 isles, 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 isles.

The LORD shall go forth as a mighty man, He shall stir up jealousy as 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 to devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers dry up, and I will dry up the pools.

16 And I will bring the blind by a way that they knew not: I will lead them in paths that they have not known: I will make darkness before them, and crooked ways straight.

17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to molten images, 'Are our gods.'

18 Hear, ye deaf; and look, ye blind, that ye may see.

19 Who is blind, but My servant? or deaf, as My messenger that I sent? who is blind as he that is perfect, and blind as the LORD’S servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

5 The LORD is well pleased for His righteousness’ sake: He will magnify the law, and make it honourable.

22 But this is a People robbed and spoiled; they are all of them shamed 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 for a spoil, and Israel 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 of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.
43. 1—7 (E, p. 984). ENCOURAGEMENT. (Introduction and Alternation.)

E H [1].—Israel created and called.
J R [1].—“Fear not.”
K t [2].—Preservation.
K t [3].—Jehovah. Israel’s Saviour.
K t [4].—Jehovah. Israel’s Lover.
J R [5].—“Fear not.”
H [7].—Israel called and created.

1 the LORD. Heb Jehovah. Ap. 4. 11.

3 For 3 am the LORD thy God, the Holy One of Israel, thy Saviour:

4 Since thou wast precious in My sight, thou hast been honourable; and 3 have loved thee:

5 Fear not: for 3 am with thee:

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 the blind People that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the 3 people be assembled: who among them 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 3 My Servant Whom I have chosen:

11, 12 3 am the LORD: and beside Me there is no saviour.

13 Therefore ye are My witnesses,” saith the LORD, “that 3 am GOD.

14 Thus saith the LORD, your Redeemer, the Holy One of Israel; your Saviour, that sent to Bethlehem, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

43. 8—13 (F, p. 984). WITNESSES. (Alternation.)

F V [10].—Jehovah’s witnesses.
F W [10—12].—The only God.
F V [12].—Jehovah’s witnesses.
F W [12].—The only God.

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. 24, 27).

9 them. Some codices, with one early printed edition, Syr., and Vulg., read “you”.

10 saith the LORD = is Jehovah’s oracle.

11 My Servant = i.e. Israel. See note on 37. 35.

12 no strange god. Ref. to Pent. (Deut. 32. 12, 16).

13 let it—avert it. See Amos 1. 3. 4, 9, 11, 13; 2. 1, 4, 6. Rebasyarakat Babylon. This is the first occurrence of the name in whose cry is in the ships—the ships which resound
15 I am the LORD, your Holy One, the Creator of Israel, your King.”
16 Thus saith the LORD, Which maketh a way in the sea, and a path in the mighty waters;
17 Which bringeth forth the chariot and horse, the army and the power; “they shall lie down together, they shall not rise: they are extinct, they are quenched as ‘tow.

m
18 Remember ye not the former things, neither consider the things of old.
19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.
20 The beast of the field shall honour Me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to drink to My people, My chosen.
21 This People have I formed for Myself; they shall shew forth My praise.

D
22 But thou hast not called upon Me, 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 3. even 3, am &e That blotteth out thy “transgressions” for Mine own sake, and “will not “remember thy “sins.
26 Put Me in remembrance: let us plead together: “declare thou, that thou mayest be justified.
27 Thy first father hath 24 sinned, and thy teachers have 25 transgressed against Me.
28 Therefore I have profaned the “princes of the sanctuary, and have given Jacob to the curse, and 26 Israel to reproaches.

E
44 Yet now hear, O Jacob “My servant; and Israel, whom I have “chosen:
2 Thus saith the LORD That made thee, and “formed thee from the womb, Which will help thee; “Fear not, O Jacob, 1 My servant; and thou, 0 Jesurun, whom I have 1 chosen.
3 For “I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My “spirit upon thy seed, and My blessing upon thine offspring:
4 And they shall spring up as among the grass, “as willows by the “water courses.
5 0 shall say, “3 am 3 the LORD’S; and “another shall call himself by the name of Jacob; and “another shall subscribe with his hand unto 3 the LORD, and surname himself by the name of Israel.”

F L
6 Thus saith 2 the LORD 0 the King of Israel, and 0 his Redeemer 0 the LORD of hosts: “3

17 together; or, at once.
tow=wick. Heb. flax. Put by Fig. Metonymy (of Cause), Ap. 6, for the wick made of it.
18 “Remember ye.” Note the correspondence of the numbers “m” and “m” (c. 18, and 44. 21).
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. Num. 20. 11).
21 This People, &c. For Israel (as Barks puts it) “is the keystone of the whole arch of promise.” See note on 44. 7.
22 called upon Me. Put by Fig. Synecdoche (of species), Ap. 6, for all that has to do with worship, as developed in v. 23, 24.
been weary of Me. Note the emphasis is on “Me” in these verses (cp. Mic. 6. 3. Mal. 1. 12).
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), Ap. 6, for the judicial consequences of their sins.
sins. Heb. châdâ’. Ap. 44. i.
26 declare = recount [thy works, or sins].
27 Thy first father: i.e. Jacob, as stated in the next verse (cp. Deut. 28. 5. Ezek. 16. 2, 4).
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).
29 Israel, . . . the subject of this prophecy concerning Jehovah’s “servant.”
44. 1 My servant. The subject of these members “E” and “E” (p. 984). See note on 97. 25, chosen. See note on 1. 29.
2 Thus saith, &c. Jehovah’s first controversy with Israel closes with this member “N” (p. 980); and the second closes with “N” (p. 984).
3 the LORD. Heb. Jehovah, Ap. 4. II. Note the Jehovah title, as in 44. 1, in the members “E” and “E” (p. 984).
formed - fashioned. Jesurun. This is a direct reference to the Pentateuch (Deut. 32. 13; 35. 4, 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.
5 One . . . another. . . another. Heb. zêb = 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 All were rejected, and the kingdom therefore is
44. 6. AM 2 THE FIRST, AND I AM THE LAST; AND I AM THE ONE WHOSE NAME IS THE LORD.

M 7 Who and, as I, shall call, and shall declare it, and set it in order for Me, since I appointed you the ancient People? and the things that are coming, and shall come, let them shew unto them.

L 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 besides Me? yea, there is no God; I know not any.

MN 9 They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses: they see not, nor know; that they may be ashamed.

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

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

O x 12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he dwelleth not, and is faint.

z 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 burn like a man, and be as a brand burned; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto.

v 16 He burneth part thereof in the fire; 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 a god, even his graven image: he falleth down unto it, and worshippeth it, and praveth unto it, and saith, 'Deliver me; for thou art my god.'

N 18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

19 And 'none considereth in his heart, neither is there knowledge nor understanding 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 the stock of a tree?'

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?'

44. 6-20 (F, p. 984). WITNESSES. (Alternation.)


7 appointed = set, or established.
20 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 also 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. 18); (6) joy (51. 11); (8) name (56. 5); (9) light (60. 19, 20); (9) sign (55. 13); and (9) as the pledge of all, "the everlasting God." (40. 28; 63. 19).

and shall come = and [which] shall come.
8 My witnesses. Note the Structures ("I" and "I") above.

a GOD. Heb. Eloah. Ap. 4. V.

9-20 (M, above). IDOLATERS OWN WITNESSES. IGNORANCE. (Introversion.)

O |] 12-17. The smith and the carpenter.

9 make = fashion, or form.

10 vanity = emptiness. Heb. châ (without form), as in Gen. 1. 2. See note on 24. 10.

11 the fashioners'.

12 delectable things. Put by Fig. Metonymy of Adjunct, Ap. 6, for the things they have desired.

13 i.e. the makers and worshippers. See the Structure, above.

14 as the Babylonians when their city was taken by the Medo-Persians.


12-17 (O, above). THE SMITH AND THE CARPENTER. (Alternation.)

O x |] 12-. The smith and his god.
|] 15-. His own infirmity.

12 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 scoros and iron slag are found near many heathen temples.

So writes Prof. Sayce in The Proceedings of the Society of Biblical Archaeology (1911). 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.

19 smote = smote.

19 none considereth = none reflecteth; none brings back to his heart.

20 understanding = discernment.

20 the stock of a tree = a log of wood.

20 on. The A.V. of 1611 had "of".

21 Remember these, O Jacob and Israel; for thou art My servant; I have formed thee; then

G m
44. 21.

ISAIAH.

21 O Israel. Some codices, with *one* early printed edition (Rabbis, 1517), read "And Israel". The reference is to Gen. 32: 26, not be forgotten. Because of being the "everlasting Nation" (v. 22).

22 I have blotted out, as a thick cloud, thy transgressions, 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 Redeemer, and He that formed thee from the womb, "3 am the LORD That maketh all things; That stretcheth forth the heavens alone; That spreadeth abroad the earth by Myself; That frustrateth the tokens of the liars, and maketh diviners mad; That turneth wise men backward, and maketh their knowledge foolish; That confirmeth the word of His Servant, and performeth the counsel of His messengers; That saith to Jerusalem, "Thou shalt be inhabited"; and to the cities of Judah, "Ye shall be built, and I will raise up the decayed places thereof": That saith to the deep, "Be dry, and I will dry up thy rivers": 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 holde, to subdue nations before him, and I will loose the loins of kings; to open before him the two leaved gates; and the gates shall not be shut; 2 that will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron; 3 And I will give 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, though thou hast not known Me. 5 I am the LORD, and there is none else, there is no God beside Me: I girded thee, though thou hast not known Me.

6 That they may know from the rising of the sun, and from the west, that there is none beside Me. 3 am the LORD, and there is none else.

7 I form the light, and create darkness: I call lighteness, and darkness shall be his darling. 8 I sent for my servant, the blind leading the blind. The blind shall lead them, and they shall run into the pit; and into the net shall they be taken.

Divine prophecy before birth: Isaac (Gen. 17: 19); Cyrus, 137 years before his birth, See Ap. 50, p. 67; God. Heb. Elohim. Ap. 4. 1. the additional name divinely given. His Persian name is said to have been Agraiates (Strabo, xv. 3, 6). 5 girded thee. Contrast "loose" (v. 1), and see
45. 7. **ISAIAH.**

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make peace, and the evil: the Lord do all these things.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; the Lord have created it.

9 Woe unto him that striveth with his Maker! Let the potsherds strive with the potsherds of the earth: 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 begetteth thou? or to the woman, What hast thou brought forth?

11 Thus saith the Lord, the Holy One of Israel, and his Maker, Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me.

12 Even the heaven is My throne, and the earth is My footstool: Is My hand not with Me? saith the Lord.

13 1 have raised him up in righteousness, and I will direct all his ways:

14 Thus saith the Lord, The labour of Egypt, and the merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains shall they come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely is the Lord in thee; and there is none else, there is no God.

15 Verily the 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 make makers of idols.

17 But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the Lord, That created the heavens; God Himself That formed the earth and made it; and is hath established it, He created it not in vain, He formed it to be inhabited: is the Lord;

d and there is none else.

e I have not spoken in secret, in a dark place of

f I said not unto the seed of Jacob, Seek ye Me

... people (44. 7). world without end the ages of futurity. Note how these expressions are heaped together to make all be able to tell us, better than ignorant man, how He created it. Formed of. Heb. yasar to fashion. The Maker of. Heb. yasar to fashion. The same word as in Gen. 1. 2 ("without form"). Therefore it must have become tohah: which is exactly what Gen. 1. 2 declares (see note there). In Gen. 1. 1 we have "the world that was" (cp. 2 Pet. 3. 4); 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 pluck them between Gen. 1. 2 and Gen. 1. In Gen. 1. 2-2. 4, we have "the heavens and the earth which are now" of 2 Pet. 3. 13.
46. 19. ISAIAH.

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in vain: 3:1 the LORD speak righteousness, I declare things that are right.

W

(p. 989)

20 Assemble yourselves and come; draw near together, ye that are escaped of the nations:

a

they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

b

21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I 3 the LORD? and 3 there is no 3 God else beside Me; a just 3 GOD and a Saviour; there is none beside Me.

c

22 Look unto Me, and be ye saved, all the ends of the earth:

d

for 3 am 3 GOD, and there is none else.

e

23 I have sworn by Myself, the word which is gone out of My mouth in righteousness, and shall not return, That 3 unto every knee shall bow, every tongue shall swear.

f

24 Surely, shall one say, in the LORD have I righteousness and strength; even to Him shall 3 men come; and all that are incensed against Him shall be ashamed.

25 In 3 the LORD shall all the seed of Israel be justified, and 3 shall glory.

U2 X

(p. 990)

46 3 Bel boweth down, 3 Nebo stoopeth, their idols were upon the beasts, and upon the walls: 3 your carriages were heavy laden; 3 they are a burden to the weary beast.

2 They stoop, they bow down together; they could not deliver the burden, but 3 themselves are gone into captivity.

Y g

3 3 Hearken unto Me, O 3 house of Jacob, and all the remnant of the 3 house of Israel, 3 which are borne by Me from the belly, 3 which are carried from the womb:

4 And even to your old age 3 am 3 by; and even to your hairs will 3 carry you. 3 I have made, and 3 will bear; 3 even 3 will carry, and 3 will deliver you.

h

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

X

6 They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a 3 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.

Y h

8 3 Remember this, and shew yourselves 3 men: 3 bring it again to mind, O ye 3 transgressors.

9 Remember the former things of old: for 3 am 3 GOD, and there is none else; I am 3 GOD, and there is 3 none like Me.

10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, 3 My counsel shall stand, and I will do all My pleasure.

11 Calling a ravenous bird from the east, 3 the man that executeth My counsel from a far country: yea, I have spoken it, 3 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 3 shall not tarry; 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 in the ashes: for thy name is not no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, 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 meet thee as a 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 lady of 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 ancient hast thou very heavily laid thy yoke.

7 As thou saidst, I shall be a lady for ever, so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou that art given to pleasures, that dwellest carlessly, that sayest in thine heart, I am, and no one else beside me; I shall not sit as a widow, neither shall I know the loss of children.

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

10 For thou hast trusted 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 evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.

12 Stand now with 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 prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, 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 themselves 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: they shall wander every one to his quarter; none shall save thee.
are some forth out of the waters of Judah, which sware by the name of *the LORD, and make mention of *the God of Israel, but not in truth, nor in righteousness.
2 For they call themselves of the holy city, and stay themselves upon 1 the God of Israel; *The LORD of hosts is His name.

3 I have declared *the former things from the beginning; and they went forth out of My mouth, and I shewed them; I did them suddenly, and they came to pass.
4 Because I knew that thou art obstinate, and *thy neck is an iron snare, 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 shouldst say, *Mine idol hath done them, and my graven image, and my molten image, hath commanded them.*

6 Thou hast heard, *see all things; and will not ye declare it?*
7 They are created now, and not from the beginning; even before the day thou knewest them; lest thou shouldst say, *Behold, I knew them,*
8 Yea, thou hearest not; yea, thou knowest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.
9 For *My name's sake will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off. 10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.*
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 Mine glory unto another.*
12 Hearken unto Me, O Jacob and Israel, My called;
13 *am th; 2 am the first, 3 also am the last. 14 Mine hand also hath laid the foundation of the earth, and My right hand hath spanned the heavens: when 3 call unto them, they stand up together.*
15 All ye, assemble yourselves, and hear; which among *them hath declared these things?* 16 The LORD hath loved *him: He will do His pleasure on Babylon, and His arm shall be on the Chaldeans.
17 Come near unto Me, hear ye this; I have *not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord *God, *and His *Spirit, hath sent Me.*
18 Thus saith *the LORD, thy Redeemer, *the
48: 19.
ISAIAH. 49: 8.

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 his servant Jacob. And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out. There is no 18 peace, saith the LORD, unto the wicked. M B n. 1 (p. 993)

49 Listen, O 19 Isæs, unto Me; and hearken ye people, from far; The LORD hath called Me from the womb; from the bowels of My mother hath He made mention of My name. And He hath made My mouth like a sharp sword; in the shadow of His hand He hid Me, and made Me a polished shaft; in His quiver hath He hid Me;

3 And said unto Me, This art My Servant, O 20 Israel, in Whom I will glorify.

4 Then said, I have laboured in vain, I have spent My strength for nought, and in vain; yet surely My judgment is with the LORD, and My work with My God.

5 And now, saith the LORD That formed Me from the womb to be His Servant, to bring Jacob again to Him, "Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and My God shall be My strength."

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

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

8 Thus saith the LORD, In an acceptable time have I answered in an acceptable time have I answered, and in the day of salvation have I succoured him; and I will glory in the LORD, and need not to be ashamed. Therefore the heathen shall know the work of the LORD, and the施行 of the mighty, and they shall understand His doings in Zion. Salvation. Put by Fig. Metonymy (of Effect), Ap. 6, for the Saviour Who wrought salvation. See note on 1. 4. 8 an acceptable time = a time of acceptance. Quoted in 2 Cor. 8. 2.

15 His servant. See note on 37. 25.
22 no peace, &c. Cp. 57. 26. the wicked = lawless ones: i.e. the wicked in Israel. Heb. rash'. Ap. 44. x.
ISAIAH.

49. 8.

608-588 time have I heard Thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the People, to establish the earth, to cause to inherit the desolate heritages;

9 That Thou mayest say to the prisoners, ‘Go forth;’ 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 guide them.

11 And I will make all My mountains a way, and My highways 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 Sing, 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 forsoaken 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, (though she may forget, yet will I not forget thee.

16 ‘Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me.

17 Thy children 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 3 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 children which thou shalt have, after thou hast lost the other, shall say again in thine ears, ‘The place is too strait for me: give place to me that I may dwell.’

21 ‘Then shalt thou say in thine heart, ‘Who hath begotten me these, seeing I have lost my children,’ and am desolate, a captive, and removing to and fro, and who hath brought up these? ‘Behold, 3 was left alone; these, where ‘had they been?’

22 Thus saith the Lord God, ‘Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick the dust of thy feet;

heard — answered.

a covenant of the People — the covenant of a People.

 Cp. 42. 6, 7. Heb. ‘dem, not goth as in v. 7.

establish the earth — raise up the Land.

desolate. See note on 1. 7.

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, Arama., 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 Behold . . . lo. Fig. Asteremos (Ap. 6) for emphasis.

Sinim. Probably — China. Occurs only here.

49. 13-26 (C, p. 998). ZION. RECONCILIATION, RESTORATION, AND ENLARGEMENT.

(Extended Alteration.)


L [15. Jehovah the only God.


L [26. Jehovah the only God.


heavens. A.V. edition, 1611, had “heaven”.

break forth into singing. See note on 14. 7. the LORD. A.V. edition, 1611, had “God”.

comforted His People. Cp. 40. 1; 51. 3.

14 Zion said. Fig. Prolepseis (Ap. 6). This sets at rest the conflicting interpretations.

forsaken. See note on 1. 1.

my LORD*. One of the 134 places where the Sopherim changed “ehovah of the primitive text to Adonai. Ap. 32.

15-23. (K, above). ANSWER. PROMISE.

(Alteration.)


r | 17, 18. Her sons. Returned.


will they not forget. Fig. Anthropopathia. Ap. 6.

16 graven. Denoting permanence.

the palms, &c. Fig. Anthropopathia. 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.


Behold. Fig. Asteremos. Ap. 6.

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 (8) and II.

lift up Mine hand. Idiom for “call”. Fig. Anthropopathia. Ap. 6.

Gentiles = nations.

people = peoples.

arms = bosom: the folds of the garment forming a natural pocket; but children were, and still are, usually carried astride the shoulders 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. Op. Ps. 72. 8 and Mic. 7. 17.
24 Shall the prey be taken from the midst of the mighty, or the lawful captive delivered?

But thus saith the LORD, "Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contends with thee, and I will save thy children.

And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine:

And all flesh shall know that I am thy Saviour and thy Redeemer, the mighty One of Jacob."
walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow.

51 5 Hearken to Me, ye that follow after righteousness, ye that seek the LORD:

1 Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

2 Look 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 her wilderness; like Eden, and her deserts shall be like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 Hearken unto Me, My People; and give ear unto Me, O My nation: for a law shall proceed from Me, and I will make My judgment to rest for a light of the people.

5 My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon Me, and on Mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner:

but My salvation shall be for ever, and My righteousness shall not be abolished.

7 Hearken unto Me, ye that know righteousness, the People in whose heart is My Law; fear ye not the reproach of 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 Rahab, and wounded the dragon?

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 ransomed to pass over?

11 Therefore the redeemed 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 mourning shall flee away.

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

And forgettest the LORD thy Maker, That

51.2–8 (G, p. 999). THE CALL TO "HEARKEN".
(Repeated and Extended Alteration.)

1 Hearken. Note the call to hear. See Structure, above.

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

are — were.

hole of the pit — the hollow of the quarry.

Look — Look well: as in v. 1. Fig. Hermeneia (Ap. 6), by which v. 2 interprets v. 1.


elsewhere, only Hose; Joel 2. 3; and six times in Ezekiel.

like the garden of the LORD. This is a quotation from Gen. 13. 16. Ap. 92.

law: i.e. the law of Moses, which was Jehovah's revealed instruction. Cp. Mal. 4. 4.

make ... to rest: establish.

the people — peoples.

isles — maritime countries. See note on 11. 11.

wait. Cp. 42. 4; 50. 9.


shall — will have.

in like manner — so. There is no ancient authority for "as a great", as some render it.

know — take note of.


51.9–52.12 (H, p. 999). THE CALL TO ISRAEL ("AWAKE!"). (Repeated Alteration.)

Awake. Same word as in 52. 1. Not the same as in n. 17. Note the Fig. Epizeuxis (for emphasis), Ap. 6.

arm. Fig. Anthropopoeia. Ap. 6.

Rahab — Egypt. Cp. Pss. 57. 4; 59. 10.

dragon — crocodile.

dried the sea. Ref. to Pent. (Ex. 14. 29).


redeemed — redeemed (by power). Heb. pāḏah. See note on Ex. 15. 13.

come with singing. Cp. 35. 10.

mourning — sighing. See notes on 21. 2.

51. 13. ISAIAH.

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bath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, "as if he were ready to destroy?" and where is the fury of the oppressor? 14. The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. 15. But 3 am the LORD thy God, That divided the sea, whose waves roared: 2: The LORD of hosts is His name. 16. And I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, "Thou art My People." 17. "Awake, awake, stand up, O Jerusalem, which hast drunken 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: whom shall I comfort for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? 20. Thy sons have faintied, 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 10 God.

52. 1. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. 2. Shake thyself from the dust; arise, and sit down, 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 redeemed without money." 4. For thus saith the LORD, "My People went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. 5. Now therefore, what have I here," saith the LORD, "that My People is 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 shall they know in that day that 3 am 8: That doth speak: behold, it is I." 13 stretched forth the heavens. Ref. to Pent. (Gen. 1. 3, 31). See Ap. 92. as if he were. A special reading called Sevr (Ap. 84), with some codices, two early printed editions, and Socr. read "who was": referring doubtless to the Antichrist's effort in "the great tribulation". 18. God. Heb. Elohim. Ap. 4. 1. divided the sea. Ref. to Pent. (Ex. 14. 21). Ap. 92. 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. 19). Ap. 92. that: i.e. in order that. 17. Awake = Rouse thee. Not the same form as in 51, and 52. 1. 19. who ... Fig. Erotesis. Ap. 6. 20. Thy sons have fainted. Note the Alteration in this verse. Thus: "fainted at the head", &c., and "they lie as a wild bull", &c. 21. wine. Heb. yayin. Ap. 27. 1. 22. thy LORD the LORD is thy Adonim Jehovah. See Ap. 4, VIII (3) and 11. Behold. Fig. Asterismos. Ap. 6. 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. Epicletus. 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: = sit as queen. Cp. Rev. 18, 7, for usage. 3. the LORD. Heb. Jehovah. Ap. 4, II. redeemed. Heb. ga'dol. See note on Ex. 6, 6. without money = not with silver. Cp. 1 Pet. 1, 18. 4. the Lord. Heb. Adonai. Ap. 4, VIII (3). GOD. Heb. Jehovah. Ap. 4, II. 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. 15 = hath been. My name, &c. Quoted in Rom. 2, 24. 7. How beautiful, &c. Quoted in Rom. 10, 15. the feet. Put by Fig. Synedra. (of Part), Ap. 6, 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. sing = shout. see eye to eye = see face to face, and will be face to face with the coming heralds of the King, yes, with the King Himself. This oft misapplied expression has nothing whatever to do with agreement in opinion.

7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, "Thy 8 God reigneth!"

8. Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the LORD shall bring again Zion.
52. 9

ISAIAH.

9 Break forth into joy, 5 sing together, ye waste places of Jerusalem: for the Lord hath comforted His People, He hath redeemed Jerusalem.

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

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

12 For ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your rearward.

13 *Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high.*

14 *As many were astonished at Thee; (His visage was so marred more than any man, and His form more than the sons of men;)

15 *So shall He sprinkle many nations; the kings shall shut their mouths at Him: for that which had not been told them shall they see; and that which they had not heard shall they consider.*

53 *Who hath believed our report? and to whom is the arm of the Lord revealed?*

2 For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.

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

4 Surely *He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.*

so" of v. 15 (not with the "so" in the next clause, with the word rendered "sprinkle" in v. 15. From Old French estonner. Nine times so spelt, from Wycliff and Gresham Bible. Chaucer spells it "astonned"; Spenser, "astowned").

14 *As—According as. (This corresponds with the which is parenthetical.)*

15 *Sprinkle= cause to leap or spring up for joy. Heb. ḫāhāth.*

53. 1 Who...? *Fig. Erodsis (Ap. 6). The questions are asked by the prophet, and the answer is "no one" or few. *Fig. Erodsis (Ap. 6). The questions are asked by the prophet, and the answer is "no one" or few.


3 *Depart ye. Note the Fig. Epithaxis (Ap. 6). 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, 35, and Deut. 16, 3). See Ap. 92.


52. 13-53. 12 (F, p. 993). MESSIAH'S PROPITIATORY WORK. (Introversion.)

As coming to fulfil the LAW which was in His heart (Ps. 40, 8-9).


R 53, 1-3. Ezequias. Messiah taking His place with the nation.

S 53, 4-4. Leviticus. Messiah's relation to Jehovah. His personal work of atonement, the basis of the whole. Jehovah's dealings with Him in the Sanctuary.


Q 53, 10-12. Deuteronom. The outcome, fulfilling the Divine counsels according to the Word. The first member (Garanen), Q, is shown to be a summary epitome of the whole by the following arrangement:


13 *Behold. Fig. Asterismos (Ap. 6), to emphasise what is to follow.


exhalted...extolled...be very high. Fig. Ana-basis (Ap. 6), for great emphasis = risheth... is lifted up... becometh very high (cp. Phil. 2, 9-11).

14 *As—According as. (This corresponds with the which is parenthetical.)*

53. 1 Who...? *Fig. Erotitis (Ap. 6). The questions are asked by the prophet, and the answer is "no one" or few. *Fig. Erotitis (Ap. 6). The questions are asked by the prophet, and the answer is "no one" or few.
5 But & He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all.

7 He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearsers is dumb, so He opened not His mouth.

8 He was taken from prison and from judgment; and who shall declare His generation? for He was cut off out of the living: for the transgression of My people was He stricken.

9 And He made His grave with the wicked; and with the rich in His death; because He had done no violence, neither was any deceit in His mouth.

10 Yet it pleased the LORD to bruise Him; He hath put Him to grief:

when thou shalt make Him a sacrifice an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand.

11 He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities.

12 Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and & bore the sin of many, and made intercession for the transgressors.

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" corresponding with "see" in 52:13. I.e. the result, issue, and reward of His sufferings. Cp. Ps. 22, 30; 24; 25, 15. The Chaldee Targum reads, "they (His seed) shall not use the kingdom of their Messiah", the "pleasure of purpose", the "perpetual purpose", Not disappointed. We have not an omnipotent Father, or a disappointed Christ, or a defeated Holy Ghost, 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. Hiphil, "to be satisfied": "Satisfied by His knowledge, My righteous Servant shall justify many, for He shall bear", &c. 12 divide power out. Only here (in the "latter" portion); and He was numbered. Quoted in Mark 15, 28, 29, 32, 33 and Acts 13, 18, 19, 10

an offering for sin. Cp. 2 Sam. 22, 25; 15, 22, 26, 37. Ref. to Penta., for the "latter" portion; and He was numbered. Quoted in Mark 15, 28, 29, 32, 33 and Acts 13, 18, 19, 10

bare the sin. Ref. to Penta. (Lev. 10, 17; Num. 9, 13; 18, 32, 32; 16, 4, 11, 12)

Not the same word as in 14, 10. Heb. "chayat", made intercession = interposed.

1 Sing = Shout in triumph (52, 8, Zep. 3, 14). Quoted in Gal. 4, 27.

barren. Refers to Sarah.
cry aloud, thou that didst not travail with child: for more are the "children of the "desolate than the "children of the "married wife," saith o the LORD.

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 "stakes;" 3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the "Gentiles, and make the 1 desolate cities to be inhabited.

V1 (p. 999)

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.

V2 W (p. 1000)

5 For thy o Maker is thine husband; "the LORD of hosts is His name; and "thy Redeemer the Holy One of Israel; 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.

V3

7 "For a small moment have I forsaken thee; but with great mercies will I gather thee.

X x 8 In a little wrath I hid My face from thee for a moment;

y but with everlasting kindness will I have mercy on thee," saith the LORD thy Redeemer.

Y 9 "For this is as the waters of Noah unto Me:

y for as I have sworn that the waters of Noah should no more go over the earth;

X x so have I sworn that I would not be wroth with thee, nor rebuke thee.

y 10 For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee,

W neither shall the covenant of My peace be removed," saith the LORD That hath mercy on thee.

U2 (p. 999)

11 "O thou afflicted, tossed with tempest, and not comforted,

V3 behold, 3 will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy "windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And "all thy "children shall be taught by 2 of the LORD; and great shall be the peace of thy children.

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 shall surely gather together, but "not by thine: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, 3 have created the smith that bloweth the coals in the fire, and that bringeth forth an "instrument for his work; and 3 have created the waster to destroy.

children = sons, desolate. See note on 1. 7.

married wife = the husbanded one.


2 stakes = tent-peg(s).

3 Gentiles = nations.

4 Fear not ... ashamed. Ref. to Pent. (Lev. 26. 6).

14, 15, 17, the shame of thy youth. Ref. to Israel’s days of idolatry. Cp. Jer. 3. 24, 25,

54. 5-10 (V1, p. 999). REASON. JEHOVAH’S FAITHFULNESS. (Introduction and Alteration.)

V2 W | W 5-7. The Covenant (Marriage) Break.

X x | X x 8. Wrath overflowing.

y y 9. Everlasting kindness.

Y y 10. The waters of Noah. Comparison.


X x 12. Wrath restrained.


6 Maker. Heb. pl. Reference to the triune Jehovah, the LORD of hosts. See note on 1. 1.

7 Maker = thy Redeemer. Ref. to Pent. (Gen. 46. 8, 9).

8 Rabbi. Heb. pl. Reference to the triune Jehovah, the LORD of hosts. See note on 1. 4.

9 God = Redeemer. Ref. to Pent. (Gen. 46. 8, 9).


11 forsaken. See note on 1. 4.


13 gather thee = gather thee out.

14 little wrath = in an overflow of wrath.

I hid My face. Ref. to Pent. (Deut. 31. 17, 18). Cp. Isa. 8. 17; 55. 5; 64. 7. See Ap. 92.

15 everlasting kindness. See note on “ancient”, 44. 7.

16 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 swear, &c.]”.


19 windows = battlements. borders = boundaries.

20 all thy children, &c. Quoted in John 6. 45.


21 not. See note on “no” (9. 8).

22 they = i.e. the enemies of Israel (Ps. 56. 7; 59. 4).

23 shall fall = shall be overthrown (cp. 8. 14).

24 I have created. Cp. 45. 7, 8.

25 instrument = weapon.

26 weapon. Same word as instrument (v. 16).

55. 1 Ho, &c. This cry heard in Jerusalem to-day.


every one that thirsteth. The invitation is only to these.

come. Fig. Repetition (Ap. 6), for emphasis.

waters = of life (Rev. 22. 17).

wine = of gladness (Ps. 104. 15).

milk = of nourishment (1 Pet. 2. 2).

17 No "weapon 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 2 the LORD, and their righteousness is of Me,” saith 2 the LORD.

55 Ho, every one that thirsteth, “come ye to the "waters, and he that hath no money; “come ye, buy, and eat; yea, “come, buy "wine and "milk without money and without price.
56. 1 Thus saith the LORD, “Keep ye judgment, and do "justice:
56. 2 for My salvation is near to come, and My righteousness to be revealed.
56. 3 Blessed is the "man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any "evil.

V 3 Neither let the son of the "stranger, that hath joined himself to "the LORD, "speak, saying, ‘"The LORD hath utterly separated me from His People;’ neither let the eunuch say, ‘"Behold, I am a dry tree.’

V 4 For” thus saith "the LORD “unto the eunuchs that keep My sabbaths, and choose the things that please Me, and take hold of My covenant;
5 Even unto them will I give in Mine house and within My walls a "place 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 stranger, 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  to My  holy mountain, and make them joyful in My  house of prayer: their burnt offerings and their sacrifices  shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all  people.'  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 field, 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;  sleeping, lying down, loving to slumber. 11 Yea, they are  greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way,  every one for his gain, from his quarter. 12 "Come ye," say they, "I will fetch  wine, and we will fill ourselves with  strong drink; and to morrow shall be as this day, and much more abundant.'  57 The righteous perisheth, and no  man layeth it to heart: and  merciful  men are taken away, none considering that the righteous is taken away  from the  evil to come.

2  He shall enter into peace:  they shall rest in their  beds, each one walking in  his uprightness.

3 But draw near hither, ye sons of the  sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue?  are ye not "children of transgression," a  seed of falsehood.

5 Enflaming yourselves  with idols under every green tree,  slaying the  children in the valleys under the clits of the rocks? 6 Among the smooth stones of the stream is  thy portion; they, they are thy lot: even to them hast thou poured a  drink offering, thou hast offered a  meat offering. Should  I receive comfort in these? 7 Upon a lofty and high mountain hast thou set thy bed: even thither wert thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy  remembrance: for thou hast discovered  myself to another than Me, and art gone up; thou hast enlarged thy bed, and made  thee a covenant with them; thou lovedst their  bed where thou sawest it.

9 And thou wentest to  the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase  myself even unto  hell. 10 Thou art wearied in the greatness of thy way; yet saidst thou not, "There is no hope:" thou hast  found the life of thine  hand; therefore thou wast not grieved.


56. 9–58. 14 (H, p. 993). THE CALL TO ISRAEL'S ENEMIES. (Alteration.)


9 the field. See note on 55. 12.

56. 10–57. 21 (B, above). CONTRASTED CHARACTERS. (Extended Alternation.)


2 He: i.e. the righteous man. they: i.e. the men of grace. in = upon. beds = couches.

his uprightness = his str. = his path.

57. 3–13 (C, above). THE WICKED. (Alternation.)

C 57. 3, 4. Inquiry.  5, 6. Inquiry.  7, 8. Threatening.

3 sorceress. See note on 2, 6 ("soothsayer"). 4 children = offspring. transgression = i.e. inborn transgression. Heb. pâsha'.

Ap. 44. ix. seed of falsehood = false seed. Fig. Enallagê. Ap. 6. 5 with idols = with the sacred trees; i.e. the Asherârah. See Ap. 42. slaying the children. Ref. to Pent. (Lev. 18, 21); to Molech (1 Kings 11. 7. 5 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 vs. 5–7 found in Babylonia. thy. This and all the Pronouns in vs. 6–9 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. Anthropogaphia. Ap. 6.

3 remembrance = symbol of thee. Ed. of A.V. 1611 omits this word "thee." bed = couch.

where thou sawest it = a hand thou hast seen as beckoning. 9 the king. Or, the idol, as in 90, 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; for they shall not profit thee.

13 When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them:

14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of My People."

15 For thus saith the high and lofty One That inhabiteth eternity, Whose name is Holy; I dwell in the high and in the holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the spirit of the contrite ones.

16 But I will contend with him who意大with Me, and I will smite him: and he shall be for Me a mother of bulls, and they shall offer vessels of the wine of justice for Me.

17 For the iniquity of his covetousness was written, and smote him: I 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 lead him also, and restore comforts unto him and to his mourners.

19 I create the fruit of the lips; Peace, peace, to him that is far off, and to him that is near, saith the Lord; and I will heal him.

20 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 There is no peace, saith my God, to the wicked."
6 bands—pangs. See note on Ps. 73. 4.
3 bread. Put by Fig. Synecdoche (of Species), Ap. 6, for all kinds of food. poor. Heb. 'anath. See note on Prov. 6. 11.
hide not. Some codices, with two early printed editions, read "do not thou hide".
8 thine health. Heb. thuy healing. Referring to the healing of wounds.
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. Orzymoron (Ap. 6).
11 guide= (gently) guide. drought. Heb. droughts (pl. of majesty)= great drought. make fat—invigorate. build—rebuild. This is still future
to dwell in; or, leading home.
13 thy foot. Some codices, with one early printed edition, read "thine feet" (pl.). from the sabbath. Ref. to Pent., as in 58. 2.
pleasure. Some codices, with three early printed editions, read "pleasures" (pl.). holy. See note on Ex. 3. 3.
thine own words—vain words: or, keep making talk.
delight thyself= revel.
cause the toride, &c. Ref. to Pent. (Dent. 22.17; 32.20).
59. 1-21 (D, p. 993). SIN THE CAUSE OF THE BREATHE. (Introversion.)
G § 2-8. Israel, Condemnation.
G § 9-15. Israel, Confession.
1 Behold. Fig. Asterismos. Ap. 8.
hand. Fig. Anthropopathia. Ap. 6.
shortened. Ref. to Pent. (Num. 11. 29). Cp. 50. 2.
The phrase occurs nowhere else in the O.T.
2 iniquities. Heb. 'anath. Ap. 4. iv. Some word as in vs. 3, 12. Not the same as in vs. 6, 7.
sins. Heb. 'aziz'. Ap. 44. i.
have hid His face. Cp. 45. 15; 54. 8; 57. 17.
4 calleth for justice= saith in righteousness.
vanity=confusion. Heb. tahah, as in Gen. 1. 2 ("without
form"). See note on 24. 10.
lies=vanity.
iniquity. Heb. 'aven. Ap. 44. iii. Same word as in vs. 6, 7. Not the same as in vs. 2, 3, 12.
3 cockatrices—adders, or vipers. See note on 11, 8, eggs . . . web. Note the Alliteration in vs. 5, 6.
6 weave. See note on 19, 9.
volatile. Occurs in Isaiah only here, and in the "former" portion (30. 6). See Ap. 79. 11.
7 Their feet. They. Ref. being put by Fig. Synecdoche (of Part), Ap. 6, for the whole person. Quoted in Rom. 8. 15, 16. evil. Heb. 'al, 'Ap. 44. viii.
innocent blood. Ref. to Pent. Only here in Isaiah; five times in Deuteronomy (19. 10, 13; 21. 5, 9).
paths=highways. See note on 7. 3.
8 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.
Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men.

We roar all like bears, and mourn sore like doves:

we look for judgment, but there is none; for salvation, but it is far off from us.

For our transgressions are multiplied before Thou, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them.

In all thy transgressions and thy iniquities, thou hast dealttreath against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

And judgment is turned away backward, and justice standeth afar off:

for truth is fallen in the street, and equity cannot enter.

Yea, truth faileth; and he that departeth from evil maketh himself a prey:

the LORD saw it, and it displeased Him that there was no judgment.

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.

For He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

According to their deeds, accordingly He will repay, fury to His adversaries, recompence to His enemies; to the islands He will repay recompence.

So shall they fear the name of the LORD from the west, and His glory from the rising of the sun.

When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

And the Redeemer shall come unto Zion, and unto them that turn from transgression in Jacob, saith the LORD.

As for Me, this is My covenant with them, saith the LORD; My Spirit which is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the LORD, from henceforth and for ever.

Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.
and gross darkness the people:
but the Lord shall arise upon thee, and His glory shall be seen upon thee.
3 And the Gentiles 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 shall come from far, and thy daughters shall be nursed at thine side.
5 Then thou shalt see, and flow together, and thine heart shall be enlarged, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.
6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba 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 together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar, and I will glorify the house of My glory.

8 Who are these that fly as a cloud, and as the doves to their windows?
9 Surely the isles shall wait for Me, and the ships of Tarshish shall wait for me, and the seamen shall be afraid, and the coastinhabitants shall be at thee with fear.
10 And the sons of strangers shall build 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 thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

12 For the nation and kingdom that shall not serve thee shall perish; yea, those nations shall be utterly wasted.
13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box tree together, to beautify the place of My sanctuary; and I will make the place of My feet glorious.

14 The sons also of them that afflicted 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.

shall wait. Op. 42, 4; 51, 5. ships of Tarshish. See note on 2, 18. 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. 22, 23. These were expressly excluded. 10 the sons of strangers. Ref. to Pent. (Ex. 12, 43. Lev. strangers— foreigners. in My wrath. Op. 54, 8. Zech. 1, 12. 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. Op. the same idiom in Luke 12, 28. "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. the nation. shall perish. This is still future. 13 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, 18). glorify— beautify. My name. My beautiful house. Who are these? Referring probably to the ships whose sails are compared to wings, developed in next verse.

15 sales— maritime lands. See note on 11, 11.
60. 15. 61. 3.

15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.
16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings:

and thou shalt know that the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, 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 glory.
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 mourning shall be ended.

21 Thy People also shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified.
22 A little one shall become a thousand, and a small one a strong nation:

3 The LORD will hasten it in his time.

61 The Spirit of the Lord God is upon Me; because the LORD hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;
3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, that the planting of the Lord, that He might be glorified.

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. Anthropophysis. Ap. 6. the opening of the prison = an opening of the understanding or heart, instead of prison doors. Occurs only here. Heb. pāheb-kōkāh, referring to the opening of the vision. 2 the acceptable year = the year of acceptance, or jubilee year ( Lev. 25, 8, 9). 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”.

61. 4—9 (Ps, p. 1007). MESSIAH. HIS PEOPLE.

(Extended. Alteration.)

P2 w 4. Israel. Restoration.
& x 5. Gentiles. Gifts.

61. 4 (w, above). ISRAEL. RESTORATION.

(Authoration.)

& b 4. Desolations. Raised up.
& b 4. Desolations. Raised up.


w c 7. Complete compensation.
& d 7. Rejoicing.
& c 7. Complete compensation.
& d 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.


with the robe. A special various reading called Seir (Ap. 84), with some codices, an 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 = decketh himself, &c. = adorneth himself (with a turbine such as worn by priests).

11 the LORD. God = Adonai Jehovah. This is one of the 184 places where the Sopherim changed "Jehovah" of the primitive text to "Adonai"; but both words have been retained instead of the one: viz. Jehovah.

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).

2 Here we have Messiah's intercession for Israel. See "B", p. 1007.

3 rest. Cp. vv. 6, 7.

2 the Gentiles = nations. As Abraham was (Gen. 17, 6), and Jacob (Gen. 22, 24), the LORD. Heb. Jehovah. Ap. 4, II.

name = expressly name, or specify.

3 crown = bridal crown. Heb. ḥāṭarāh, as in 25, 8.


1008
ISAIAH.

62. 5.
shall thy sons marry thee: and as the bride-groom rejoiceth over the bride, so shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem, which shall not hold their peace day nor night: ye that make mention of the LORD, keep not silence.

7 And give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.

8 The LORD hath sworn by His right hand, and by the arm of His strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured.

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of My holiness.

10 Go through, go through the gates; prepare ye the way of the People; cast up, cast up the highway; gather out the stones; lift up a standard for the People.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him.

12 And they shall call them, The holy People, The redeemed of Zion, and thou shalt be called, Sought out, A city not forsaken, 

63. 1-6 (K. p. 1007). MESSIAH. IN PERSON. JUDGMENT. (Alternation.)

K e

Who is This That cometh from Edom, with dyed garments from Bozrah?

This That is glorious in His apparel, travelling in the greatness of His strength? 3 That speak in righteousness, mighty to save.

2 Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat?

I have trodden the winepress alone; and of the people there was none with Me: for I would have filled thee with the wine of Mine anger, and caused thee drunk with the blood of Mine fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment.

For the day of vengeance is in Mine heart, and the year of My redeemed 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 salvation unto Me; and My fury, it upheld Me.

6 And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth.

7 I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses.

8 For He said, Surely they are My People, the children that will not lie: so He was their Saviour.

9 In all their affliction He was afflicted, and the Angel of His presence saved them: in

63. 9.
thy sons marry thee. Note the Fig. Catachresis (Ap. 6). See note on marry, below.

marry = own, or possess. Heb. ba'ale = to become an owner, or husband of a wife. See v. 4.

day nor night. Heb. all the day and all the night.

ye that make mention of ye that remind.

rest = silence, as in v. 6.

sworn. Fig. Deitēs. Ap. 6.

right hand . arm. Fig. Anthropopathia. Ap. 6.

I will no more give, &c. Ref. to Pent. (Deut. 28. 30, 31, &c.). Ap. 92.

stranger = foreigner.

wine. Heb. tirosh. Art. 27. 1f.


praise the LORD. Ref. to Pent. (Deut. 14. 23, 26; 16. 11, 14). See note on shall not (13. 10).


the courts of My holiness = My holy courts.

the People. In 40, the is to be as prepared for Messiah: here, for His People.


11 Behold. Fig. Aeterismos. Ap. 6.


work = recompense.

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


10 the People. In 40, the is to be as prepared for Messiah: here, for His People.
His love and in His pity redeemed them; and He bare them, and carried them all the days of old.

10 But they rebelled, and vexed His holy Spirit: therefore He was turned to be their enemy, and 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 shepherd of His flock? where is He that put His Spirit within him?"

12 That led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, that they should not stumble?"

14 As a beast goeth 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 the habitation of Thy holiness and of Thy strength, the sounding of Thy bowels and of Thy mercies toward me? are they restrained?

16 Doubtless art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Sovereign art our Father, our Redeemer; Thy name is 3:25 everlasting.

17 O Lord, why hast Thou made us to err from Thy ways, and hardened our heart from Thy fear? Return for Thy servants' sake, the tribes of Thine inheritance.

18 The People of Thy holiness have possessed it but a little while: our adversaries have trodden down Thy sanctuary.

19 We are Thine: Thou never barest rule over them; they were not called by Thy name.

64 44°Oh that Thou wouldst rend the heavens, that Thou wouldest come down, that the mountains might flow down 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 flowed down at Thy presence.

4 For since the beginning of the world men have not heard, nor perceived by the ear: neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him.

5 Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways: behold, 3:9 art wroth; for we have sinned: in those is continuance, and we shall be saved.


holy. See note on Ex. 3. 2. Spirit. Heb. râchâ. Ap. 30. 15. and 34 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.).


dividing the water. Ref. to Pent. (Ex. 14. 21, the same word). Ap. 92.

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. 19 (N, p. 1007). PRAYER OFFERED.

(p. 1010)

(Extended Alternation.)

15 habitation ... ears. See note on "courts" (62. 9). The strength = mighty deeds.

hearing = yearning. Fig. Anthropopathia. Ap. 6.

16 art our Father. Ref. to Pent. (Deut. 29. 2).

Father. A rare word in this connection, Cp. 64. 4. Redeemer. See note on 60. 16.


18 The People of Thy holiness = Thy holy People. Fig. Euchâ (Ap. 6). See note on Ex. 3. 8. Ref. to Pent. (Deut. 7. 6; 20. 12).

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 (Ap. 6), 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. Encélé. Ap. 6. Ch. 64 is joined to ch. 63 by the Massoretic pointing. rend. A.V., ed. 1611, reads "rest".

1 Now down = quake. The reference is to Sinai in these verses. Cp. Ps. 68. 7, 8. Judg. 5. 4, 5. at Thy presence. Note the Fig. Epitropâ (Ap. 6), used here for great emphasis.

melting. The Heb. word occurs only here, and is plural.

Thine name. See note on Ps. 20. 1.

3 When Thou didst terrible things. Ref. to Pent. (Ex. 94. 16, same word).

4 since the beginning of the world = from old. men have not heard. Quoted in 1 Cor. 2. 8. Cp. Ps. 31. 19. nor. Some codices, with two early printed editions, Syr., and Vulg. But others read "have not perceived".

God. Heb. Elohim. Ap. 4. 1. hath prepared = could work, or will do.

him that waiteth = the man who waited.

Ps. 32. 1). Ap. 92. that rejoiceth = he who rejoiced, &c. a wroth = was, or was wounded. sin. Heb. châdâ. Ap. 44. 1.

those is continuance = those [ways of Thine] is continuance. Same word as "since the beginning" in v. 4. Cp. 68. 9, 11, 16, 19.
64. 6.  

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 Thee, name, that stirreth up himself to take hold of Thee; for Thou hast hid Thy face from us, and hast consumed us, because of our iniquities.

65. 10.  

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 65. 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. 5. 

O Q | 65. 1-7. Contrasted characters.
R | 65. 8-10. Seed promised.
S | 65. 11-15. Threatening.
T | 65. 16-25. New heavens and new earth.
Q | 66. 1-6. Contrasted characters.
R | 66. 7-14. Seed brought forth.

1 I am found, &c. Quoted in Rom. 10. 20, 21. Behold Me. Fig. Epizeuxis. Ap. 6. 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. See the Structure of "the Song of Moses," p. 283.
2 spread out, &c. Fig. Anthropopathia. Ap. 6. good—right. Cp. Ps. 86. 4.
5 nose. Fig. Anthropopathia. Ap. 6.
6 Behold. Fig. Astartes. Ap. 6.
7 iniquities. Ref. to Pent. (Lev. 7. 18.; 19. 7). The Heb. word (piggâl) is found only in Ezek. 4. 14, beside these passages. Ap. 92.
8 Thus saith the LORD, "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 My servants' sakes, 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...
65. 10. **ISAIAH.**

65. 10. Isaiah, ch. 28. 16. 17. Also ch. 15. 21. 6. 11. 22.

the valley of Achor a place for the herds to lie down in, for My People that have sought Me. 

11. But ye are they that forsake the Lord, that forget My holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

12. Therefore will I number you unto 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 saith the Lord God, Behold, My servants shall eat, but ye shall be hungry: behold, My servants shall drink, but ye shall be thirsty: behold, My servants shall rejoice, but ye shall be ashamed:

14. Behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15. And ye shall give your name for a curse among your gods: I have given them the name of殃的 (21. 22. 21. 3), and then come into mind.

16. That he who blesseth, &c. Ref. to Pent. (Gen. 22. 18; 26. 4. 

17. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18. But ye shall 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.

19. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

20. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

22. They shall not plant, 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 elect 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 together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord.
66. Thus saith the LORD, I The heaven is Mine throne, and the earth is Mine footstool: where is that house that ye build unto Me? and where is the place of My rest? 2 For all those things hath Mine hand made, and all those things have been, saith the LORD; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word. 3 He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog’s neck; he that offereth an oblation, as if he offered swine’s blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul 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; 5 when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child. 8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. 9 Shall I bring to birth, and cause not to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God. 10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: 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 this saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. 13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. 14 And when 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,
66. 17. 603-558 7 abomination, and the "mouse, shall be consumed together," saith the LORD.
18 For I know their works and their thoughts; 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 "sign among them, and
I will send "those that escape of them unto
the nations, to "Tarshish, "Pul, and "Lud, that
draw the bow, to "Tubal, and "Javan, to the
"isles afar off, that have not heard My fame,
neither have seen My glory; and they shall
declare My glory among the "Gentiles.
20 And they shall bring all your brethren
for an offering unto the LORD out of all
nations
q upon horses,
r and in chariots, and in litters,
q and upon mules,
r and upon "swift beasts, to My "holy mountain
Jerusalem," saith the LORD, "as the "children of Israel "bring an offering in a clean
vessel into the house of the LORD.
21 And I will also take of them 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 flesh 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 flesh.

abomination. Heb. šāḵāṯ. Ref. to Pent. (Deut. 7. 22),
occurs in Isaiah only here; Lev. twice thirteen times
(7. 21; 11. 9, 10, 11, 12, 13, 20; 23; 24; 26; 27; 28; 29; 30; 31; 32; 33; 34; 35; 36; 37; 38; 39; 40; 41; 42; 43; 44; 45; 46; 47; 48; 49; 50),
and Ezek. 8. 10. Not the same word as in Ex. 25. 4. Ap. 92.
mouse. Ref. to Pent., where it is forbidden (Lev.
11. 29). Ap. 92. Elsewhere, only in 1 Sam. 6, 4, 5, 11, 18.
be consumed = come to an end.
thoughts = devices.
send = as missionaries.
those that escape = i.e. the remnant of saved Israel.
Tarshish. Put for the far west.
Pul = Lud = Phoen. = Lud, put for African peoples.
They are mentioned together, as serving in the
Egyptian armies (Ezek. 30. 5).
Tubal = the Scythian tribes.
Javan = 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.
11. 11.
swift beasts = carriages, as required by the Structure
of v. 20:
20 q upon horses.
r r in chariots and litters.
q upon mules.
r r in carriages.
swift beasts = is Heb. kîḇərāṯ, from kîḇər, 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. 6.
19. according as.
children of sons.
bring an offering, &c. Ref. to Pent. (Lev. 2, &c.).
Ap. 92.
21 them, i.e. Israel.
priests and for Levites. Ref. to Pent. (Lev. 17. 9).
See notes on Ezek. 43. 12; 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. 8. 3, 4. before Me. Ref. to Pent., implying centralised worship, as in Ex. 20. 5, 5. Deut.
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. tol'da', the maggot bred from putrid
substances. See Ex. 16. 29. Deut. 20. 33. 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 tol'da' 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.