THE BOOK OF THE PROPHET
ISAIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introduction.)

1. The TITLE.

A | 1.2—5.30. EXHORTATIONS: REPENTHENCY. PROPHETIC.
B | 6.1—13. THE VOICE FROM THE TEMPLE. THE SCATTERING.
C | 7.1—12.6. HISTORIC. EVENTS AND PROPHECIES (AHAZ).
D | 13.1—27.13. BURDENS. ALTERNATED WITH ISRAEL'S BLESSINGS.
E | 28.1—85.10. WOES. ALTERNATED WITH JEHovah'S GLORIES.
F | 36.1—39.8. HISTORIC. EVENTS AND PROPHECIES (HEZEKIAH).
G | 40.1—41.11. THE VOICE FROM THE WILDERNESS. THE GATHERING.
H | 40.12—66.21. 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. 1297).
For the Chronological order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the Prophets and their calling, see Ap. 49.
For the Formulae 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. 80.
For the Evidences of one Authorship, see Ap. 79.

The Structure, above, declares the unity of the book, and effectually disposes of the alleged dual authorship and the hypothetical division of the book by modern critics into two parts: the "former" part being chs. 1—39, the "latter" part chs. 40—66. The "Voice", in ch. 40.1-11, is necessitated in order to complete the "Correspondence" with 6.1-12; and, if an hypothesis is admitted on the one side, then it must be admitted on the other; and it is hypothetically incredible that this dual reference to the "voice" could have been the outcome of a dual authorship. For other evidences, see Ap. 79, 80, and 82.

The Date of the book is given as "in the days of Uzziah, Jotham, Ahaz, and Hezekiah". In ch. 6.1, the phraseology is given as being "in the year that king Uzziah died".

According to Ap. 50, p. 69 (cp. Ap. 77), Uzziah died in 649 B.C.

Historically, ISAIAH disappears from view after delivering the great prophecy of the Babylonian Servitude (2 Kings 20.18-19 and Isa. 39.1-4). This was in the year 603 B.C., after Hezekiah's illness at the close of the siege of Jerusalem by Sennacherib in Hezekiah's fourteenth year (cp. Ap. 50, 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 (688 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 burned through. This may be referred to in 2 Kings 22.37.

If we take the fifth year of Manasseh (684 B.C.) as the date of ISAIAH's death (violent or natural), we have no means of determining, then, from "the year that king Uzziah died" (6.1, which forcibly suggests the terminus a quo of the whole book) to this point, we have sixty-five years from the commencement of the "visions" till the supposed date of his death (649–684 B.C. = 50). See Ap. 77.

If ISAIAH was about the same age as Samuel, Jeremiah, and Daniel, at the beginning of their ministries, viz. 10-18, then we may conclude that the length of his life was some 61-83 years.

There is no evidence that "the Word of the Lord came" to ISAIAH after the reign of Hezekiah ended in 688 B.C., therefore the whole period covered by "the vision" of ISAIAH is sixty-one years (649-688 = 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" (589–518 = 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.

649-588

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. The ox knoweth his owner, and the ass his master’s crib: but Israel doth not know, My People doth not consider.

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

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

Isaiah = the salvation of Jehovah. For the occurrences of his name in N.T., see Ap. 78. 1. For quotations in the N.T., see Ap. 80. For the unity of the book as a whole, see the Structure on p. 980, and Ap. 79.

1. The vision of Isaiah. This is the title of the whole book.

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

1. 2-5. 30 (A. p. 390). EXHORTATIONS: REPRESSORY AND PROPHETIC. (Introversion.)

2. Hear, O heavens. Fig. Apostrophe. Ap. 6. Reference to Pentateuch (Ap. 62). It commences like the Song of Moses (Deut. 32:1. See notes, p. 282), and is the commentary on it. Note the connection of the two books, Isaiah the necessary sequel to Deuteronomy. This verse was put on the title-page of early English Bibles, claiming the right of all to hear what Jehovah hath spoken. For. Note the reason given. The LORD. Heb. Jehovah. Ap. 4. II. hath spoken: i.e., articularly. 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 propterist and a futurist interpretation, as well as a now present application to ourselves. Ap. 4. 11-14. brought up. Op. Ex. 4. 23; Deut. 14. 11; 59. 6, 16, 29. Children = Sons. Rebellious. Heb. pasha’a. Ap. 44. ii.


931
ISAIAH 1. 4

469-566

LORD, they have provoked the Holy One of Israel unto 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 Your 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 like Go- morrah.

E2 F3

10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Go- morrah.

G2

11 The multitude of your sacrifices abominate unto Me, 
12 and the offerings of your solemn assemblies
13 is an abomination unto Me; 
14 the new moons and sabbaths, the calling of assemblies, 
15 I cannot away with; it is iniquity, even the solemn meeting.
16 Your new moons and your appointed feasts
17 My soul hateth: they are a trouble unto Me; I am weary to hear them.
18 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.

H

19 Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil;
20 Learn to do well; judge righteously, relieve the oppressed, judge the fatherless, plead for the widow.

E3 F3

21 Come now, and let us reason together, saith the LORD:
22 though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.


the Holy One of Israel. Occurs twenty-five times in Isaiah: twelve times in the "former" portion (1. 4; 5. 19; 24; 10. 29; 12. 6; 17. 7; 29. 19; 30. 11, 12; 31. 11, 12; 37. 23); and thirteen times in the "latter" portion (41. 14, 16; 42. 3, 5, 11; 46. 11, 12; 47. 1, 2; 48. 17; 49. 7; 51. 5, 6; 60. 9, 14). Outside Isaiah it is used by Himself once (2 Kings 19. 22 first occurrence); three times in the Psalms (71. 22; 78. 41; 89. 11, 14). Elsewhere found only three times (Jer. 50. 29; 51. 3; and Ezek. 21. 26. See note on Ezek. 5. 5 - gone away backward. Apostasy in act. See notes on v. 4, and notice the thirdfold apostasy in this verse.

Compare also the fourthfold exclamatory descriptions of which this apostasy is affirmed: making seven in all (see Ap. 90). Why . . . ? Fig. Erotetics. Ap. 6.

8 wounds. Note the Fig. Synonymia (Ap. 6). Heb. sing., as are the other two.

7 desolate. Occurs in "former" portion here, 6. 11; 17. 9; 33. 8; and in the "latter" portion, 49. 8, 19; 64. 1, 4; 69. 4; 92. 4.

11 your cities. Some codices, with Syr., read "and your cities".

land = soil.

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

12 as a cottage. Note the Fig. Synonymia. Ap. 6. cottage = a booth, more than a lodge. A platform on four poles, sheltered by leaves or sacking. Left to the weather at the close of harvest.

9 Except, &c. The first passage in Isaiah quoted in N.T. (Rom. 9. 29).

the LORD of hosts. See note on 1 Sam. 1. 3. very small. Heb. kišaq. See note on Prov. 5. 14, as Sodom, Ref. to Pent. (Gen. 19. 29. Deut. 32. 29.) (Ap. 92). Cp. 3. 9, for the reason.

10 rulers of: i.e. rulers who ruled as in Sodom. the law. Ref. to whole Pentateuch. Twelve times in Isaiah (1. 10; 2. 2; 5. 24; 8. 16, 19; 24. 4, 5; 30. 9, 10, 42. 2, 4, 21, 24. 41. 4, 7). See Ap. 92.


people of: i.e. people who acted as the people in Gomorrah acted.

11 To what purpose, &c. Fig. Synathresmos (Ap. 6), in 1. 11-13.

Also Fig. Hypothetos (Ap. 6), for emphasis, in describing the hollowness of mere nullum ceremonies (as when Christ was on earth. Cp. John 2. 6, 7 with 14, 16). Matt. 18. 3-8.

sath the LORD. The Heb. fut. of qamar (qamor), combined with a Divine title, is used twice in the "former" portion of Isaiah (1. 11, 12) and six times in the "latter" portion (40. 1, 5; 41. 21, 22; 46. 9). Elsewhere only in Ps. 12. 6, while the past tense is frequently used (see Ap. 92).

12 To appear, &c. Ref. to Pent. See note (Ex. 23. 15; 54. 20).


II. iii.

assemblies = convocations. Heb. mišqā. Ref. to Pent. (Ap. 92); out of twenty-three occurrences, twenty occur in Pent. Occurs only here, 4. 4, and Neh. 8. 9 (in N.T. Not known. See note on Gen. 28. 3; 49. 6; and Ap. 92).

14 My soul = I (very emphatic). Heb. nephesh. Ap. 18. Fig. Anthropopathia. Ap. 6. 15 And when, &c. Put by Fig. Metonymy (of Adjunct), Ap. 6, for "pray", in which the hands are spread forth. Put by Fig. Metonymy (of Effect), Ap. 6, for the acts which shed the blood. 16 evil. Heb. rā'ā. Ap. 44. viii. 17 fatherless . . . widow.

Put by Fig. Synedche (of Species), Ap. 6, for all kinds of helpless and bereaved persons.

18 let us reason together - let us put the matter right, or settle the matter. It means the putting an end to all reasoning, rather than an invitation to commence reasoning.

19 against. Heb. ἄνα. Ap. 44. i.

though. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "yes, though."
1. 20 for the mouth of the LORD, &c. This sets the seal on this book as a whole, uniting all its parts. It occurs in the "former" portion (1.20), and in the "latter" portion (40.6, and 55.14). Cp. 21.17; 22.20; 24.3; 26.6. See Ap. 79. II. 


1. 21-31 (H. p. 931). EXPOSTULATION.
(Alternations and Introdversion.)

23 Thy princes, &c. Fig. Hermesia (Ap. 6). Interpreting the Fig. Hypocototetis (Ap. 6) in v. 22, princes are rebellious. Sarim πυρτιμ, not a "pun", but the Fig. Paronomasia (Ap. 6), for solemn emphasis. It may be English "thy rulers are unruly". gifts = rewards, or bribes. 

24 Therefore saith THE Lord, &c. besides 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 them, and I will pour out My wrath upon them, and I will take away all thy reward:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning:

27 And 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. 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.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

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 pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.

"and" is read in some codices, with two early printed editions, Sept., Syn., and Vulg. God. Heb. Elohim. Ap. 4. I. paths. God. ‘orab. Occurs in "former" portion here, 3.12; 26.7, 8; 30.11; 33.8 ("highways"); and in the "latter" portion, 40.14; 41.8. See Ap. 79. II. the law = law (no Art.). See note on 1.10. swords . . spears. Put by Fig. Symeche (of the Part.), Ap. 6, for all kinds of weapons; while plow-hooks and pruning-hooks put by the same Figure, for all implements of peace. The signs are Figures, but the things signified are literal. Cp. Ps. 72. 7; Jer. 22. 6; Zech. 9.10. nation. Some codices, with four early printed editions, read "and nation".
5 O house of Jacob, come ye, and let us walk in the light of the LORD.

Therefore Thou hast forsaken Thy people the house of Jacob, because they be replenished from the east, and are soothsayers 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 which their own fingers have made:

And the mean man boweth down, and the great man humbleth himself: therefore forgiveth 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:

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

And upon all the high mountains, and upon all the hills that are lifted up,

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

And upon all the high 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:

18 And the idols He shall utterly abolish.

And they shall go into the caves 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.

In that day a man shall cast his idols of silver, and his idols of gold, which they have made to be bowed down.
made each one for himself to worship, to the moles 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 ariseth to shake terribly the earth. 22 "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

3 For, behold, the Lord, the Lord of hosts, 3 doth take away from Jerusalem and from Judah the stay and the staff, the whole stock of bread, and the whole stock of water. 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 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 clothing, be thou our ruler, and let this ruin be under thy hand:" 7 In that day shall he swear, saying, "I will not be an heifer; for in my house is neither bread nor clothing: make me not a ruler of the People."

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of His glory. 9 The show of their countenance doth witness against them; and they declare their sin and the Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

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

12 As for My People, children are their oppressors, and women rule over them. 13 O My People, 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:

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

22 Cease ye = Let go.


3 The ruiness of the People. Ap. 5, 6, for all kinds of food.
4 The. Note the absence of Articles in this verse.
7 prudent = diviner = i.e. the king. Cp. Prov. 16. 10.
8 ancient = elder.
9 honourable man = eminent or highly respected man. Cp. 2 Kings 5, 1.
10 cunning artificer = skilled in arts.
11 eloquent orator = skilled in oratory.
12 children = youths, or boys. Not the same word.
13 child = youth, or a boy. As in v. 12.
15 clothing. Put by Fig. Synecdoche (of Species), Ap. 6, for all necessaries.
16 put by Fig. Synecdoche (of Species), Ap. 6, for all necessaries.
17 shall be = become.
19 the eyes of His glory = His glorious presence, "eyes" being put by Fig. Metonymy (of Subject), Ap. 6, for the person as manifested.
20 show = expression. witness = testify. declare... hide it not = have declared... have not hidden. Fig. Pleonasm (of Ap. 6), for emphasis.
21 Sodom. See 1. 9, 10.
24 the righteous = a righteous one.
25 Woe. Fig. Malodictio. Ap. 6.
26 the wicked, &c. = a lawless evil one (n'a), Ap. 44. viii. [it shall not be well]. Heb. rash. Ap. 44. x.
27 hands. Put by Fig. Metonymy (of Cause), Ap. 6, for what is done with them. given him = done to him.
28 children = little ones.
29 destroy = have swallowed up. paths. See note on 2. 3, 13 people = peoples.

3, 16-4, 1 (C, p. 531). THE SIN OF JUDAH: WOMEN. JUDGMENT PRONOUNCED.

(Introduction.)

16 daughters. Cp. the "kins of Bashan" (Amos 4. 1), their Heb. masc. Often used of women who act as men.
17 Therefore *the Lord* will smite with a
scourge the head of the daugh-
ters of Zion, *and* the Lord will
discover their secret parts.

(p. 935)

18 In that day *the Lord* will take away the
bravery of their tinkling ornaments
about their feet, and their *cauls,* and
their round tires like the moon,
19 their *chains,* and the bracelets, and the
*mufflers,
20 the *bonnets,* 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 *crisping
pins,
23 the *glasses,* and the *fine linen,* and the
*hoods,* and the *vails.
24 And it shall come to pass, that in that
day sweet smell shall be *stink,* and
instead of a girde a *rent,* and instead of
well set hair *baldness,* and instead of a *stomacher
a girding of sackcloth,* and *burning instead of
beauty.
26 Thy men shall fall by the sword, *and
thy mighty in the war.
27 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.

B T

(p. 936)

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.

U

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:

B T

17 the *Lord.* One of the 134 places where,
in the primitive text, the Sophern say they changed Jehovah
to Adonai. See Ap. 32.
and. Note the Fig. Polyglott (Ap. 6) in p. 17—4. 1, secret parts; or, nakedness.
18 bravery = caps. Old French *cole.*
19 their round tires like the moon = round crescent-shaped headbands.
20 *bonnets* = head-dress. Heb. *phfer.* Not therefore peculiar to the *latter* portion of Isaiah (61. 10) as
alleged. See Ap. 79. II. *earrings.*
21 *nose jewels.* Worn in Palestine to-day.
22 *changeable suits.* I.e. state or gala dresses.
23 *wimples.* A neck binding (Old English).
24 *crisping pins.* Reticles or purses.
25 *girding of sackcloth.* A girdle with a rope.
26 *lament and mourn.* Fig. Prosopopenia. Ap. 6.
28 *mighty.* Some codices, with Amm., Sept., and Vulg., read *mighty ones.*
29 *gates.* Entrances.
30 *in* that day. Not emphatic, or at the beginning of
the verse.

4. 2—6 (B, p. 931). ZION'S FUTURE GLORY.

(Intercension.)

|   U | 3. Inhabitants of Jerusalem: holy.
|   T | 4. Inhabitants of Jerusalem: cleansed.

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

T | 5. Branch: i.e. Messiah. So the Chaldee paraphrase has it. Heb. *semach.* 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.

4 One of the 134 places where Jehovah (in the
primitive text) was changed to Adonai. See Ap. 32.

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
shadown in the daytime from the heat, and
for a place of refuge, and for a covert from storm
and rain.

B T

1 That the Lord will smite with a
scourge the head of the daughters
of Zion, and the Lord will discover
their secret parts.

2 That the Lord will take away the
bravery of their tinkling ornaments
about their feet, and their cauls, and
their round tires like the moon,
3 their chains, and the bracelets, and the
mufflers,
4 the bonnets, and the ornaments
of the legs, and the headbands, and the
tablets, and the earrings,
5 the rings, and nose jewels,
6 the changeable suits of apparel,
7 and the mantles, and the wimples,
8 and the crisping pins,
9 the glasses, and the fine linen,
10 and the hoods, and the vails.
11 And it shall come to pass, that in that
day sweet smell shall be stink;
12 and instead of a girde a rent;
13 and instead of well set hair baldness;
14 and instead of a stomacher a
girding of sackcloth; and burning instead of
beauty.
15 Thy men shall fall by the sword,
16 and thy mighty in the war.
17 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
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23 *wimples.* A neck binding (Old English).
24 *crisping pins.* Reticles or purses.
25 *girding of sackcloth.* A girdle with a rope.
26 *lament and mourn.* Fig. Prosopopenia. Ap. 6.
28 *mighty.* Some codices, with Amm., Sept., and Vulg., read *mighty ones.*
29 *gates.* Entrances.
30 *in* that day. Not emphatic, or at the beginning of
the verse.

4. 2—6 (B, p. 931). ZION'S FUTURE GLORY.

(Intercension.)

B T

17 the Lord. One of the 134 places where,
in the primitive text, the Sophern say they changed Jehovah
to Adonai. See Ap. 32.
and. Note the Fig. Polyglott (Ap. 6) in p. 17—4. 1, secret parts; or, nakedness.
18 bravery = caps. Old French *cole.*
19 their round tires like the moon = round crescent-shaped headbands.
20 *bonnets* = head-dress. Heb. *phfer.* Not therefore peculiar to the *latter* portion of Isaiah (61. 10) as
alleged. See Ap. 79. II. *earrings.*
21 *nose jewels.* Worn in Palestine to-day.
22 *changeable suits.* I.e. state or gala dresses.
23 *wimples.* A neck binding (Old English).
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the verse.

4. 2—6 (B, p. 931). ZION'S FUTURE GLORY.

(Intercension.)


W | 8-30. The Parable interpreted.

5. 1-7 (V, above). THE PARABLE OF THE VINEYARD.


X | 3-4. Requital by Vineyard.


I W | 8-10. The Vineyard. Destructive retribution.

k | 1-2. Requital by Vineyard.

And now will I sing to My wellbeloved a song of My beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

And he fenc'd it, and gathered out the stones thereof, and planted it with the choicest wine, 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.

And now, 0 inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard.

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?

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 upon; and break down the wall thereof, and it shall be trodden down:

And I will lay it waste: it shall not be pruned, nor dug; but there shall come up briers and thorns: 0 will also command the clouds that they rain no rain upon it.

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

And He looked for judgment, but behold oppression; for righteousness, but behold a cry.

W | 8. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

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

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

W | 11. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

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

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

Therefore shall hell hath enlarged herself, when she is ready to give her king, when Jerusalem is come up to her help in the day of judgment.

8 Woe. Fig. Epiph. Ap. 6. "Woe" repeated six times in succession (v. 8, 11, 15, 22, 21, 22). Note the six subjects. No. Heb. יֶהוּדָּה. Occurs in "former" portion only here and in 54:15; and in the "latter" portion in 40:17; 41:12, 19; 45:11, 14; 50:6; 57:10, 11; 52:4; 55:17. Ap. 79. II. 9 ears. Fig. Adnèraphotopha. Ap. 8. said. Note Eilipheus of the verb "to say." See Ap. 6 and instructive examples in Ps. 109. 5; 144. 12. Is. 28. 8. Jer. 9. 12, 16. 10 bath... hom'... ephah. See Ap. 6. III. 8. 11 strong drink... wine. Heb. נֶשֶׁף. A Homonym. Cp. 21. 6, 66. 25. 12 tabret... lupon. See note above. The last line may be Englished by "He looked for equity, but behold iniquity; for right, but behold might" (as used in oppression and producing a "cry").

8-30 (V, above). THREATENING: CAPTIVITY. (Repeated Alternation.)


5. 13-17 (Z, above). THREATENING: CAPTIVITY. (Introversion.)

Z | 12. Captivity.


17. Restoration.


enlarged. Fig. Prosopopeia. Ap. 6.

649-558 and opened *her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. 15 And *the mean man shall be brought down, and *the mighty man shall be humbled, and the eyes of the *lofty shall be humbled:

16 But *the LORD of hosts shall be exalted in judgment, and *GOD That is *holy shall be sanctified in righteousness.

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

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 in *wise are in their own eyes, and prudent in their own *sight!

22 *Woe unto them that *are mighty to drink *wine, 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 chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of *the LORD of hosts, and despised *the 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 *storn in the midst of the streets. *For all this His anger is not turned away, but His hand is *stretched out still.

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 And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the 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 these feminine pronouns mean that the nouns belong to Sheol.
17 strangers = foreigners.
cart rope. Implies sin by the cart-load.
20 call = are calling.
21 evil. Heb. ‏רָשָׁאָה.‏ Ap. 44. viii.
22 evil good. Note the Interversion in each of the three clauses of this verse.
23 sight. Heb. "face," put by Fig. Metonymy (of Subject), Ap. 6, for themselves, or their own view of matters.
25 the wicked = a lawless one. Heb. ṣādāh. Ap. 44. x.
26 reward = a bribe. The righteous = righteous ones.
27 the word = saying, or spoken word. Heb. ṭmrāh. See Ap. 78. v.
28 stretched forth = i n judgment.
29 the midst of the streets = as the sweepings of the streets.
30 heavens = skies.

3 And one cried unto another, and said, 

1 Holy, holy, holy, is the LORD of hosts: the whole earth is full of His glory."

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the "LORD of hosts."

6 Then "flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7 And he laid it upon my mouth, and said, "Lo, this hath touched thy lips; and thine "iniquity is taken away, and thy sin purged."

8 Also I heard the voice of the "LORD, saying, "Whom shall I send, and who will go for us?"

9 Then said I, "Here am I; send me."

10 And He said, "Go, and tell this People, "Hear ye indeed, but understand not; and see ye indeed, but perceive not."

11 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 "ears, and understand with their "heart, and "convert, and be healed."

12 Then said I, "LORD, how long?"

13 And He answered, "Until the cities be wasted without inhabitant, and the houses without man, and the "land be utterly desolate."

14 And "the "LORD have removed 11 men far away, and there be a great "forsaking in the midst of the land."

15 "But yet in it shall be a tenth, and it shall return, and "shall be eaten: as a "tree of the woods, and as an oak, whose "substance is in them, when they "cast their leaves: so the "holy seed shall be the substance thereof:"

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

3 Holy, holy, holy. Fig. "Episcopos (Ap. 6) for intense and solemn emphasis. Cp. the threefold blessing of Num. 6. 24-26 and Rev. 4. 8, a threefold unity, the LORD of hosts. See note on 1. 9 and 1. Sam. 1. 3.

5 Woe. Fig. "Ephronides. Ap. 6.

7 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.

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

This prophecy is of the deepest import in Israel's history. Written down seven times (Matt. 16. 14, Mark 8. 12, Luke 8. 10, John 12. 40, Acts 28. 26, 37, Rom. 11. 34), solemnly quoted in three great dispensational crises:

(1) By Christ (Matt. 13. 14), as coming from Jehovah on the day a council was held "to destroy Him."
(2) By Christ, as coming from Messiah in His glory (John 12. 40, 41) after council taken to "put Him to death" (John 11. 53, and cp. 12. 37).
(3) By Paul, as coming from the Holy Ghost when, after a whole day's conference, they "believed not" (Acts 28. 25-27).

11 How long? See the answer (Rom. 11. 29).
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 by the wind.

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

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

5 ‘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.’

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

7 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.

8 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son. ‘If ye will not believe, surely ye shall be established.’”

9 Moreover the Lord spake again unto Ahaz, saying,

10 ‘Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above.’

11 But Ahaz said, ‘I will not ask, neither will I tempt the Lord.’

12 And he said, ‘Hear ye now, O house of David; Is it a small thing for you to weary men, but will you weary my God also?’

13 Therefore spake the Lord himself unto you, saying, ‘Virgin, shall conceive, and shall bear a son, and shall call his name Immanuel.’

14 Moreover. It seems as though Isaiah wanted to see what Ahaz would say to this. This identifies the words with Jehovah Himself, and not merely with Isaiah. It shows the vast importance of the coming prophecy. Occurs in connection only again in 8, 5 in this book.

15 The sign. Heb. עַל the present visible token or pledge, as in Gen. 1. 14. Ex. 4, 5, 12, 13; and especially 8, 18. This word is used eight times in the “former portion” here; 8, 14; 8, 18; 19, 20; 20, 3; 37, 20; 38, 21; and three times in the “latter portion” (44, 25; 66, 13; 66, 19). See Ap. 70, 11, 12 and 63, 9. Ezek. 13, 6. God. Heb. Elohim. Ap. 4. and corruption. He assuredly not. He had already made up his mind to appeal to Assyria, and had probably sent messengers to Tiglath-Pileser (2 Kings 15, 7). The self-hardening is marked by his apparently pious words, the Lord. Heb. Jehovah (with הָיָה) = Jehovah Himself. A PHILIP. He is: i.e. Jehovah by the prophet; thus identifying Himself with this important prophecy. men. Phil. pl. of וֹא. Ap. 13, 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. Asterisk. Ap. 4, 5, 6 for emphasis. a virgin. Hebrew, the virgin: i.e. some definite well-known damsel, whose identity was then unmistakable, though unknown to us. See Matt. 1, 21. Luke 1, 31. Ap. 101, 1. virgin = damsel. Heb. הָא-אלֶא. It occurs seven times (Gen. 24, 45. Ex. 2, 8. Ps. 69, 25. Prov. 21, 19. Song 1, 3; 6, 8, and Isa. 7, 11). For the virgin (in our technical sense) is אָלֶת, and occurs fifty times (2 x 54, 2 x 55, Ap. 10). Its first occurrence is Gen. 24, 16, where, compared with v. 44, it shows that while every Elamah is indeed an Almah, yet not every Almah is an Elamah. The prophecy does not lose its Messianic character, for Mary, in whom it was fulfilled, is described by the same title, as it were, as the daughter of Elamah (not gunti). As a sign to Ahaz this damsel was an almah. As a sign, when the prophecy was fulfilled, both were pregnant and beareth. Ref. to Pont. The two words occur together only here, Gen. 16, 11, and Judg. 13, 5, 7, and in 12, 12 when both was incurred. Perhaps the Almah was “Abi” (2 Kings 17, 2, 2 Chron. 22, 1), but the son was not named by Hezekiah. See Ap. 101, 1. shall call. Some codices, with three early printed editions, and Sept., read “thee (Ahaz) wilt call.”

Immanuel = “GOD (EEL)” with us. Most codices, and six early printed editions, give it as two words. Some, with two early printed editions, as one word.
15 "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.
16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

The LORD shall bring upon thee, and upon thy thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.
18 And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.
19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.
20 In the same day shall the LORD shave with a razor 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 they 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 sending forth of oxen, and for the treading of lesser cattle.

Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.
2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jehediah.
3 And I went unto the prophetess; and she conceived, and bare a son.

Then said I to the LORD, Call his name Maher-shalal-hash-baz.

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. Maher-shalal-hash-baz = haste, spoil, speed, prey. (Note the Alternation.) These words are explained in v. 4, and may be connected thus: he hasteneth to take spoil, he speedeth [to seize] the prey. This child was a sign, as also the child in 7. 14. 2 Uriah = Urijah. See 2 Kings 18. 19. Zechariah. Probably the father-in-law of Ahaz (2 Kings 18. 2).

15 Butter = Curds. See Gen. 18. 8. Dent. 28. 14. etc., that he may know = up to the time of his knowing; i.e. the prophecy shall come to pass while still a babe.
17 For before. This was the sign to Ahaz and all present. Op. the further sign, 8. 4, and see Ap. 101. child = sucking child. the land = the soil. abhorrest: or vexest. shall be forsaken. So it came to pass two years later. Op. 2 Kings 16. 30; 18. 9. See note on 1. 4. of because. Connect this with "abhorrest", not with "forsaken".
18 both her kings: i.e. Pekah and Rezin (v. 1).
19 the king of Assyria. This was fulfilled in 2 Kings 16. 7, and 2 Chron. 28. 19, 20.

7. 18-25 (F, p. 940). ASSYRIAN INVASION. (Repeated Alternation.)

10 rivers of Egypt. Ref. to Pent. Heb. יָתיְנ, Twenty-nine times in Genesis and Exodus (only twice in plural. Ex. 7. 19; 8. 2). Then, after 2 Kings 19. 24; Job 28. 10; Ps. 136. 10; ten times in Isaiah. See Ap. 52.
19 thorns = the thorn bushes. bushes = the pastures.
20 hired. By Ahaz himself.
21 And it shall come to pass. Note the Fig. Anaphora (Ap. 6), commencing vv. 21, 22, 23, emphasizing the points of the prophecy.
21 shall nourish, &c.: i.e. no longer a land of olives and oil, but a poor pasturage. Cp. Jer. 39. 10.
22 abundance of milk. Not because of the number of the cattle, but on account of the farness of the people.
23 silverlings = shekels: i.e. as rent. Cp. Song 8. 11, and see Ap. 51. II (f).
24 shall be dug = should be dug (but were to be). 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.
25 sending forth = letting loose, or driving forth. treading = trampling down.

2, 3. The Son. Birth.
3, 4. The Son. Name.
4. The Prophecy.

in it = on it.

a man's pen = the carving tool of the people. The writing was to be legible, in the language of the common people (not in the language of the priests or educated classes). Eastern languages have these two, down to the present day. Cp. Hab. 2. 2. "Pen" is put by Fig. Metonymy (of Cause), Ap. 6, for the writing. Ap. 14. III. concerning = for Maher, &c.

Probably the father-in-law of Ahaz (2 Kings 18. 2). from the prophecy, twelve from the birth.

4 before. The interval was twenty-one months.
child = sucking child: as in v. 16. Not the same word as in v. 16. shall be taken. So it was: in the third year of Ahaz, Damascus was sacked and

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The LORD spake also unto me again, saying,

“Forsworn is this People that go softly, and rejoiceth in Rezin and Remallah’s son;

Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory:

and he shall come up over all his channels, and go over all his banks:

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.

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.

Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.”

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,

“Say ye not, ‘A confederacy,’ ‘to all them to whom this People shall say, ‘A confederacy,’ neither fear ye their fear, nor be afraid.

Sanctify the LORD of hosts Himself; and let him be your dread, and let him be your dread.

And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

Bind up the testimony, seal the law among My disciples: I will wait upon the LORD, that hideth His face from the house of Jacob, and I will look for Him.

Behold, the children whom the LORD hath brought me are for signs and for wonders in Israel from the LORD of hosts, Which dwelleth in mount Zion.

And when they shall say unto you, ‘Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Disciples = instructed ones.

Refer to Pent. (Gen. 45.18). See 92. the house of Jacob.

Refer to Lev. 19. 31. peep. Heb. ἦκκαρ. Occurs only in Isaiah; and this form, only in 10, 14; elsewhere, in 29, 4 (whisper); 35, 14 (chatter). It is used of an unearthly sound. mutter = with indistinct sounds. This refers to the low incantations which, in the Babylonian and Egyptian “mysteries,” had to be recited in a whisper (like certain parts of the Roman Mistic). A whole series is called “the ritual of the whispered charm.” (See The Religions of Ancient Egypt and Babylonia, pp. 483, 486).


For the living to the dead. Supply the Fig. Ellipsis from the preceding clause (Ap. 6), and render: “Should not any People seek unto its God? for [should] the living [seek unto] the dead?” This is a solemn warning against all ancient and modern Spiritists.

There is no light in them; there shall be no morning for them. All are in darkness who do not speak by and appeal to the revealed Word of God.
 Nevertheless the dimness shall not be such as was in her vexation, when at the first He lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

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 shined.

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.

For Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

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.

For unto us a Child is born, unto us a Son 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.

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.

The LORD sent a word into Jacob, and it bath lighted upon Israel.

21 And they shall pass through, it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

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 Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

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9. 8-10. 32 (C, p. 339). JEHOVAH'S CONFEDERACY. (Division.)

C 9. 8-10. 4. Made with Israel's enemies (in judgment).

M 9. 10-32. Made with enemies for Israel's deliverance (in grace).

9. 8-10. 4 (M, above). JEHOVAH'S COVENANT MADE WITH ISRAEL'S ENEMIES.

[Repealed and Extended Alternation.]
9. 9

And all the People shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, 10 ‘The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change them into cedars.’

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 Ophir with open mouth.

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

For the people turneth not unto Him that smiteth them, neither do they seek the LORD of hosts.

Therefore 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 teacheth lies, the tail. 17 Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evedtor, and every mouth speaketh folly.

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

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.

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.

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:

And they together shall be against Judah.

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

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

To turn aside the needy from judgment, and to cast out the poor from the right of My People, that widows may be their prey, and that they may rob the fatherless!

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?

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

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

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

I will send him against an hypocritical nation, and against the People of My wrath will fall down.

9 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.


adversaries. Some codices read ‘princes, or generals’.

him: i.e. Ephraim (not Rezin).

join, &c. ‘weave together, unite as allies.

12 For all this, &c. See note on 5. 25. Note the Fig. Amazon (Ap. 6), 5. 23; here, ev. 17, 21; 10. 4; stretched out: in judgment. See note on 5. 25.


the LORD. Heb. Jehovah. with adj=Jehovah Himself.

14 rush. Heb. ‘agramon. Occurs twice in ‘former’ portion, here and 19. 15; and once in ‘latter’ portion (86. 6, ‘bulrush’). Elsewhere only in Job 41. 2, 20. See Ap. 70. II.


16 the leaders: or, flatterers. stray=strove.

17 wickedness=lawlessness. Heb. ‘nehith’. Ap. 44. x.

18 for-Genitive of Relation (Ap. 17. 5).


1. write=ordain, or register; legalizes iniquities.

10. 5-32 (M. 1. p. 948). JEHOVAH’S COVENANT.

BROKEN FOR ISRAEL’S DELIVERANCE.

(Introduction and Alternation.)


O Assyrian. Not woe to the Assyrian. That woe comes later (Ap. 17. 12, and 38. 1), after the latest woes on Ephraim and Judah. This is a Divine summons.

Assyrian. The monuments tell us that this was Sargon, the father of Sennacherib.

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

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

think so = so intend.

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

As=According as. Idols=things.

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

4, 5. P o. 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 fall down.

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

8 For ‘he saith, “Are not my princes altogether kings?’

9 Is not Calno as Carmel? Is not Hamath as Arpad? is not Samaria as Damascus?

10 As my hand hath found the kingdoms of the Idols, and whose graven images did exalt 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. Wherefore it shall come to pass, that when the LORD hath performed his whole work upon mount Zion and in Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

14. And 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 rod should shake itself against them that lift it up, or as if the staff should lift itself, as if it were no wood.

16. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall 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 it shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.

19. And the rest of the trees of his forest shall be few, that a child may write them.

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 again 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 thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

23. For the Lord God of hosts shall make consumption, even a 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: for 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 in the Lord of hosts shall stir up a sore and 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, that his burden shall be taken away from off his shoulder, and his yoke from off his neck, and the yoke shall be destroyed because of the anointing.

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

Aith = Ai: now et Telil, or Khan Hâiptan.
631-630

Migron; at Michmash he hath laid up his carriages: 29 They are gone over the passage; they have taken up their lodgings at Geba; Ramah is afraid; *Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Gallim; cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of Zion, the hill of Jerusalem.

33 Behold, the LORD, the Lord of hosts, shall shew his voice in thunder, and shall shew his voice in storm, and shall rain it upon the hatchets of the earth, and upon the slain of the world; and also upon the housetops of Jerusalem.

34 And he shall cut down the thickets of the forest with the sword; and Lebanon shall fall by a mighty one.

11 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 2 And 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; 3 And he shall make his spirit of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 4 But with righteousness shall he judge the poor, and 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: 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Rev. 19 and 20, as in Isa. 10 and 11.

stem = ramp. Appropriate for Jesse, not David. Branch = shoot or Scion. Heb. nezer. Nothing to do with "Nazareth." See note on Matt. 2. 23. Not the same word as in 4. 2; see note there.


understanding = discernment. Or, His delight shall be; or, the reverence of Jehovah shall be fragrance to Him. Cp. Gen. 8. 21. Lev. 26. 31. and. Some codices, with two early printed editions, Aram., Sept., and Vulg., omit this "and." not Judge, &c. Cp. 1 Sam. 18. 7. reprove = administer judgment. 4 poor = impoverished, reduced. Heb. daf. See note on "poverty." (Prov. 6. 11.) reprover = set right, or set right. same. Some word as in 15. 10. the earth. Some codices read + arz, "the oppressor," for ἐρέχ, "the earth." This reading is confirmed by the Structure of the clause (which is an Interversion):

He shall smite the oppressor with the rod of His mouth, and with the breath of His lips shall He slay the wicked one.

This reading ("oppressor," for "the earth") depends on whether the first letter is Aleph (a =) or Ayin (=). If with the word is ἐρέχ, earth; and if with it is ἀρχι, oppression. These two letters are often interchanged. See notes on Ps. 22. 8 (their); 85. 15 (near me). Mic. 1. 10 (at all). Hos. 7. 6 (baker sleepeth).

The word ὑποτέκιον (to redeem) is spelt with Aleph (a), but it has been mistaken for ἀπόθεκιον (to pollute), and is actually so rendered in Ezra 2. 42. Neh. 7. 64. Isa. 65. 3; 69. 3. Lam. 4. 14. Dan. 1. 6. Zeph. 8. 3. Mal. 1. 7; while ἀπόθεκιον is properly so rendered. 2 Sam. 21. 16; 22. 34, 35, 44. 3 Sam. 1. 31 (vilely = as polluted). Job 21. 10 (tail), Jer. 14. 15 (tooth), Ezek. 18. 45. The word "power" is spelt 'a (with Aleph) in Ps. 76. 7, but 'o's (with Ayin) in 90. 11. See further note on Hos. 7. 6 ("in their lying in wait"). The Massorah contains several lists of words in which these letters are interchanged. See Ginsburg's Massorah (Vol. I, p. 57, letter N, § 514 b, and Vol. II, p. 360, letter y, §§ 892-898, &c.).

breath. Heb. ruach = blast, as in Ex. 15. 2; 35. 4; 37. 3; Kings 18. 7. the wicked = the lawless one. Heb. raḥāʾ. Ap. 44. 2 (sing. not pl.). Cp. 2 Thess. 2. 8.
11. 6-9 (T, p. 946). HIS NEW DISPENSATION.

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

6 wolf. Fig. Amphitheatric. Ap. 6.
8 little child, youth.
9 cockatrice, viper. Heb. ẓepho. Occurs only here in "former" portion; and in 59.5 in "latter", Ap. 70.II.
9 in all My holy mountain. This expression occurs in the "former" portion only here and 27.15, and in the "latter" portion in 65.7; 57.12; 65.23. It is to be distinguished from other expressions in which the word "mountain" occurs. shall be, shall assuredly become.
knowledge. This is the sign of the fulness of blessing. See note on 1.3; cp. 6.3. Ref. to Pent. (Num. 14.21). Ap. 92.

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

| T | i | 11, 12. | Return of Remnant from Assyria. |
| i | 15, 16. | Return of Remnant from Assyria. |

10 shall be—shall come to be. Quoted in Rom. 15.12.
12 be a—standing. people's people, peoples.
Gentiles—nations. glorious—glory.
11 the Lord—Jehovah. One of the 154 places (Ap. 32) where the Sophorion changed "Jehovah" (of the primitive text) to "Adoni".
the second time. Ref. to Pent. (the first time being Ex. 16.14, 17). Ap. 92.
Pathros—Upper Egypt.
Islands—maritime countries. Heb. ẓ. Occurs in "former" portion, here; 20.5; 23.2; 6; 24.15; and in the "latter" portion, in 40.15; 41.1, 5; 42.4, 10, 12, 15; 49.1, 15; 51.5; 59.13; 60.9; 66.19.
12 assemble—gather in.
13 Ephraim. Put by Fig. Synecdoche (of Part), Ap. 6.
for the whole of the ten tribes.
14 fly—flee. them—sons of.
Moab. Note on 15.1.
children—sons.
15 tongue—gulf.
the river: i.e. the Euphrates.
dryshod. Heb. in shoes.
16 highway. See note on 7.3.
like as it was. Ref. to Pent. (Ex. 14.22). Ap. 92.
in the day—when. See note on Gen. 2.17, and Ap. 18.

12. 1-6 (O, p. 946). PRAISE FOR JEHOVAH'S DELIVERANCE. (Alternations)

| Q | U | 1. | In that day. Praise. |

V | 1, 2. Jehovah—my song.
U | 1. | In that day. Praise. |


Jehovah. One of the 154 places where Jehovah is transliterated instead of being translated (Ex. 6.3, Ps. 83.18, and Isa. 26.4). Also one of several words where different type is used. See Ap. 48.
my strength and my song. Ref. to Pent. (Ex. 15.2). Ap. 92.

14. 4. Praise. Ref. to Pent. (Gen. 49.18; Ex. 14.12; 15.2; Deut. 32.10). Ap. 92.
4 people—peoples.
exalted. Cp. 2.11, 17, "in that day."
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.

The burden of Babylon, which Isaiah the son of Amoz did see.
2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.
3 I have commanded My sanctified ones, I have also called My mighty ones for Mine anger, even them that rejoice in My highness.
4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts must ereth the host of the battle.
5 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 as the amazement 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 sinners thereof out of it.
10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall be as blood.
11 And I will punish their world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.
12 I will make a 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 the flock that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.
15 Every one that is found shall be thrust through the day. Put by Fig. Metonymy (of Subject), Ap. 6, for the events (or judgments which shall take place in the day of the Lord. See note on 2. 12. Occurs in fifteen other places in G.T. (v. 8. Ezek. 13. 5. Job 1. 15; 2. 11, 31. 3. 14. Amos 5. 15. 18. 20. Obad. 15. Zeph. 1. 7. 14. 16. Mal. 4. 5. 9. total 4 x 4. Ap. 10. destruction . . . ALMIGHTY. Note Fig. Paronomasia (Ap. 6). Heb. keshod . . . mishabaddah. the ALMIGHTY = the All-bountiful One. Heb. Shaddai (Ap. 4. VII).
13. 15.

ISAIAH.

14. 12.

649-588 through; and every one that is joined unto them shall fall by the sword.
16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.
17 Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.
18 Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare the children.
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 their tent there; neither shall the shepherds make their fold there.
21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.
22 And the wild beasts of the islands shall come into their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

Zb

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 perished, and none hindereth.
7 The whole earth is at rest, and is quiet; they break forth into singing.
8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.
9 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 viols: the worm spreadeth under thee, and the worms cover thee.
12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which wast more honorable than the sons of God!
14. 12. 13 For thou 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 shalt thou be brought down to hell, to the sides of the pit.
16 They that see thee shall no longer 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.
19 But thou art cast out of thy grave like an abominable branch, 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 carcasse trodden under feet.
20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.

D 21 Prepare slaughter for his children for the iniquity of their fathers: that they do not rise, nor possess the land, nor fill the face of the earth with cities.
22 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.

E 23 I will also make it a possession for the bittern, and pools of water: and I will give it up with the bosome of destruction, saith the Lord of hosts.

Z 24 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:
25 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.
26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.
27 For as the Lord of hosts hath purposed, so shall it stand, and who shall disannul it? and His hand is stretched out, and who shall turn it back? 616

28 In the year that king Ahaz died was this burden.
29 Rejoice not thou, whole Palestina, because 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.
30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

Philistia regarded Judah and Ahaz. cockatrice = vipers (see note on 11. 8), which they would find in his son Hezekiah in the immediate future (2 Kings 18. 8).
Heb. idiom. Heb. dāl, impoverished, reduced. See 11. 4. This looks forward to the fulfiment by Messiah (v. 32).
31 Howl, O gate; cry, O city! thou, whole 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. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kiriathaim 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 the heads of Moab: on all their heads shall be baldness, and every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, 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. My heart shall cry out for Moab: his fugitives shall flee unto Zoar, an heifer of three years old: for by the Mounting up of Luhith with weeping shall they go up; for in the way of Horonaim they shall raise up a cry of destruction.

5 For the waters of Nimrim shall be desolate: for the hay is withered away, the grass falleth, there is no green thing.

6 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

7 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 Selâ to the wilderness, unto the mount of daughter of Zion.

2 For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be cast among 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.
Let Mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

And in mercy shall the throne be established: and He shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.

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

For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have besieged her; her branches are come even unto Jazer; they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with My tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

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

Wherefore My bowels shall sound like an harp for Moab, and Mine inward parts for Kir-hareseth.

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.

This is the word that the LORD hath spoken concerning Moab since that time.

But now will the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be troubled, with all that great multitude; and the remnant shall be very small and feeble.

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

The cities of Aror are forsaken: they shall be flocks, which shall lie down, and none shall make them afraid.

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.

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.

17. 1-14 (A, p. 948). BURDEN OF DAMASCUS. (Introversion and Alteration.)

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18. 1-7 (A'. p. 948). BURDEN OF ETHIOPIA.

(Introduction and Alternation.)

A' M e, p. 948.

A' M e. 1. 2. Israel. Spoiling.

1 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!"

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

4 For so the LORD said unto me, "I will take My rest, and I will consider in My dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest."

5 For after 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.

6 They shall be left together unto the owls,
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,

to the place of the name of the LORD of hosts, the mount Zion:"}

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

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

3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

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 brooks, 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 they 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 is become brutish:

how say ye unto Pharaoh, “I am the son of the wise, the son of ancient kings?”

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

13 The princes of 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. shai, because of being conveyed. Only here, and Ps. 68, 29; 78, 11.

the Lord of hosts. See note on 1. 9, the name. See note on Ps. 20, 1.

19. 1-20. (At p. 946). BURDEN OF EGYPT. (Interruption.)


P | 19. 5-10. Desolation.

Q | 19. 11-17. The Lord of hosts. The cause.


19. 1-4 (O, above). CONFUSION. (Alternation.)

O g | 1. Idols, &c.

h | 2. War. Civil.

g | 3. Idols, &c.

h | 4. War. Foreign.

1 burden. The fourth of the seven burdens (see D, p. 930), the Lord. Jehovah. Ap. 4. II.

rideth. Fig. Anthropopathia. Ap. 6.

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


idols. See note on 2. 2.

charmers. Heb. 'afim = matterers. Occurs only here.

familiar spirits. See note on Lev. 19, 21. Ref. to Pent.

(Lev. 20, 6, 27; Deut. 18, 11, &c.). Ap. 93.

4 cruel lord. Sing. adjective with pl. noun = the lord of the nations, as the kings of Assyria called themselves. THE LORD = the 'Adon. Ap. 4. VIII (1).

the Lord of hosts. See note on 1. 9.

19. 5-10 (P, above). DESOLATION. (Alternation.)

P | 5, 6. Waters.

k | 7. Vegetation.


5 fall = be dried up. Heb. ne’ishath. Occurs only here in “former” portion, and only in 41, 17 in the “latter” portion. Elsewhere only in Jer. 51, 39. Ap. 78, 11.

the river; i.e. the Nile.

8 they shall turn, &c. = the arms of the river shall sink.

brooks = canals of Matgor: i.e. Egypt. See note on 7. 18. emptied = shallow.

7 paper reeds = meadows. Occurs only here.

wither = be dried up.

and be no more: or, and disappear.


9 weave. Occurs in the “former” portion only here, and in 33, 19; and in the “latter” portion only in 90, 4. Ref. to Pent. (Ex. 26, 32; 30, 34; 30, 27). Ap. 92.

10 purposes: or, foundations. Cp. Ps. 11. 3.

make sluices ... fish: or, work for wages shall be grieved in soul.


19. 11-17 (Q, above). THE CAUSE: THE LORD OF HOSTS. (Alternation.)

Q | 11-. Principles ... fools. Heb. 'anat. See note on Prov. 1. 7.

11 Zaan. See note on 80, 4.

fools. Heb. 'anat. See note on Prov. 1. 7.

14 staggereth = goeth astray, as in preceding clause.

in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.
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 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 hand of hosts, which he hath determined against it.

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

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 a witness unto the hand of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a great One, and He shall deliver them.

21 And the Lord shall be known to Egypt, and the Egyptians shall know the Lord; in that day, and shall do sacrifice and oblation: yea, they shall vow a vow unto the Lord, and perform it.

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

23 In 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.

25 Whom the hand of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.

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

27 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 shoe from thy foot. And he did so, walking naked and barefoot.

28 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;

29 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.

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


19 In that day: i.e. the day when this burden should be fulfilled (not "the day of the Lord"). Note the six steps, vv. 16, 18, 19, 21, 23, 24.

20 In that day shall there be an altar to the Lord, and a pillar at the border thereof to the Lord.

18 five cities. These were probably Helopolis, Leontopolis, Daphne, Migdol, and Memphis, the language of Canaan, as the language of the Hebrew, by the multitude of Jews that went thither.

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:

25 Whom the hand of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.

O p | 1. Assyria.
q | 2. Isaiah. Symbol.
q | 3. Isaiah. Signification.
| p | 4-8. Assyria.

1 In the year. Probably the year of Samaria's fall (611 B.C.).


Sargon. Never once named by classic writers, and in Scripture only here. The monikers show that he was the son of Shalmaneser, and the father of Sennacherib.

sent him. This expedition is mentioned on the monument found at Khorsabad. A usurper, called "Javan", or "the Greek", had been put on the throne of Ashdod by Hezekiah in the place of "Akimit".

2 the same as that of the Lord. Heb. Jehovah. Ap. 4. II.

3 by the hand of. Isaiah. See note on 18. 1.

4 naked. Put by Fig. Synecdoche (of the Whole), Ap. 6, for being scantily clad.

5 expectation. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the help expected from Egypt.

6 And the inhabitant of this "isle shall say in that day, 'Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?'"
21. The burden of the desert of the sea.

As whirlwinds in the south pass through, so it cometh from the desert, from a terrible land.

2 A grievous vision is declared unto me; the treacherous dealer dealteth treacherously, and the spoiler spoileth.

3 Go up, O Elam; besiege, O Media; all the sighing thereof have I made to cease.

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

5 My heart panted, fearfulness afflicted me: "the night of my pleasure hath he turned into fear unto me.

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

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

8 And he answered and said, "A chariot of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heart:

9 And he cried, "A lion: My LORD, stand continually upon the watchtower in the day-time, and I am set in my ward whole nights:

10 And, behold, here cometh a chariot of men, a couple of horsemen.

11 And he answered and said, "Babylon is fallen, is fallen; and all the graven images of her gods he hath broken upon the ground.

10 My threshing, and the corn of my floor:

12 The burden of Dumah. He calleth to me out of Seir, "Watchman, what of the night? Watchman, what of the night?"

13 The watchman said, "The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

14 The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

15 The inhabitants of the land of Tema brought water to him that was thirsty; they prevented with their bread him that fled.

16 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievous war.

17 For thus hath the LORD said unto me, "Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

18 The seventh and last of the seven burdens (see D, p. 930). upon Arabia: ba'tsab = in Arabia.

19 The burden of the desert of the sea (p. 11). travelling companies = caravans.

Dedanim = Dedanites. Descendants of Abraham by Keturah: Dedan, son of Midian (Gen. 25. 3; 1 Chron. 1. 52).

14 Tema. Descendants of Abraham through Hagar and Ishmael (Gen. 25. 15; 1 Chron. 1. 50); both mentioned in Jer. 25. 23; Job 36. 19. See note on p. 956. brought = bring ye.

15 They fled. From the Assyrian invaders. 16 Within a year. Later afflictions were foretold in Jer. 49. 28.


1-3. The besiegers (Media and Persia). Sent by God.

3-4. The fasting of Babylon.

5-6. The fall of Babylon.

7-10. The besiegers. Sent by God.

11-12. Vision heard and declared.


2. The desert of the sea. A similar term used by Herodotus, "pelagicus." 13. 18. as the Nile was (19. 6). Cp. Rev. 17. 3, 12.

3. Whirlwinds = storms. pass = sweep.

4. Dealer = one.

5. O Elam. Note the Fig. Paronomasia (Ap. 6), Heb. "Elam = El a name signifying caused by the oppression of Babylon. Occurs in the "former" portion only here, and in 35. 10, and in the "latter" portion only in 61. 11. See Ap. 79. 11.


7. Fear = trembling.

8. Prepare, etc. Fig. Irony. Ap. 6.

9. The LORD. One of the 134 instances where the Sopherim say they changed the primitive text (Jehovah) to Adonai. Ap. 52.

10. A chariot = a troop.

11. A chariot and a troop of horsemen = a troop of horsemen in pairs.


13. Babylon is fallen, etc. Note the Fig. Epexegetes (Ap. 6), for emphasis.


15. Of my threshingfloor. Lit. son of my threshingfloor.

16. The LORD of hosts. See note on 1. 9.

17. The God of Israel. See note on 29. 23.


19. The burden. The sixth of the seven burdens (see D, p. 930).

Dumah = Edom. An abbreviated form of fuller name "Idumæa" (34. 6; Ezek. 35. 18; 82. 5; Mark 3. 8).

Dumah = silence, prophetic of its end.

Seir. The inheritance of Esau (or Edom).

What of the night? = how far is it in the night? Note the Fig. Epexegetes (Ap. 6). Repeated in an abbreviated form thus: Heb. shomer mah-nililyakh? shomer ma-nililykh? = how far gone is the night? how far gone the night? This is Edom's inquiry.

12. The morning cometh, etc. This may be the oracle of silence implied in the name "Dumah." (see above, and cp. Ps. 64. 17; 115. 17).

13. If ye will inquire. Isaias had no answer. He is silent, but intimates that they may inquire again.


14. The flight.

15. Arabians.

16. The diminishing.

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 hosts hath spoken it."


(Y3) w | 1-5. The besieged. Impious joy.
X | 4-5. Day of trouble. Inflicted.
Y | 6-11. The invaders. Persians.
w | 13, 14. The besieged. Impious joy.

1 burden = oracle.
2 valley of vision. The Sept. and Arabic versions render it Jerusalem, in relation to the high hills around.
3 Similar names: "inhabitants of the valley," rock of the plain" (Jer. 21. 13), "mountain in the fields" (Jer. 17. 5). The reference is to v. 5.
4 vision. Here the most solemn visions had been seen: Abraham (Gen. 22. 2, 14, cp. the name Jehovah-jireh), also David (Chron. 21. 16, 20), and the many visions of Isaiah (1. 1; 6, 1-4, &c.). The Sept. reads "Zion," gone up, &c. Denoting a time of popular rejoicing.
6 stirs = cuturles. Referring to the time of this prophecy.
7 far = afar, or far away.
10 Elam ... Kir. The south and north limits of the Chaldean forces.
11 quiver. Heb. eshaph. Occurs only here in "former" portion, and only in 49. 2 in the "latter" portion.
12 charming: see note on 21. 7.
14 and. Some codices, with three early printed editions and Vulg., read this "and" in the text.
15 toward.
16 discovered = dismantled. covering = veil.
17 have been beheld.
20 a gathering of waters.
21 let us, &c. Note Fig. Ellipsis (Ap. 8). Supply thus: "saying, 'Let us eat,' &c. Cp. 1 Cor. 15. 20.
22 the Lord of hosts. See note on 1. 2.
24 iniquity shall not be purged. Ref. to Pent. (Ex. 30. 1. Lev. 4. 20). Cp. 6. 7; 27. 3; and Ap. 92.


Z | R | 15. Jehovah's word.
S | 25. Jehovah's word.
15 Shebna. See 2 Kings 18. 18, 26. Probably a foreigner, or heathenized Jew.
16 and say. Some codices, with Aram., Sept., Syr., and Vulg., read "and thou shalt say unto him."
17 as he ... rock = (as ... rock). Fig. Parenthesis. Ap. 6.
18 Behold. Fig. Aserimos. Ap. 6.
20 the Lord. Jehovah. Ap. 4. II.
21 will carry thee away with a mighty captivity, &c. will hurl thee with the hand of a mighty man.
22 surely violently turn and toss thee. Note the Fig. Paronomasia (Ap. 6). Heb. gathaph, yamaph, yamaph.
22. 20 And it shall come to pass "in that day, that I will call My servant "Eliakim the son of Hilkiah: "V 21 And I will clothe him with thy robe, and strengthen him with thy "girdle, and I will establish thy "government in 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; "so he shall "open, and none shall shut; and he shall shut, and none shall open. 23 And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offshoots and the issue, all "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: R for "the Lord hath spoken it."

23 The "burden of "Tyre. Howl, ye "ships of Tarshish; (p. 958) Y a1 for it is laid waste, so that there is no "house, no entering in: from the land of "Chittim. It is revealed to them. 2 Be still, ye inhabitants of the "isle; "thou whom the merchants of Zidon, that "pass over the sea, have replenished. 3 And by great waters the "seed of "Sihor, the "harvest of "river, is her revenue; and "she is a "mart of nations. 4 Be thou ashamed, O "Zidon: for the sea has spoken, even the strength of the sea, saying "I travailed not, nor bring forth "children, neither do I nourish up young men, nor bring up virgins. 5 "As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

ships. Put by Fig. Melonymy (of Adjunct), Ap. 6, for the people in them. house. In this case "port":

1-13 (Y, above). THE REASON. DEVASTATION. (Repeated Alternation.)


Chittim. Originally used of Cyprus, but extended to the islands and coast-lands of the Mediterranean. it: i.e. the "island of Tyre. 2 "Isle. Here, Tyre itself. thou whom =which. pass over= cross. "In trading. In vv. 6, 10, 12, imperative, import. 3 seed: or. grain. Sihor=the black river, the Nile (cp. Jer. 2: 18). harvest. Egypt was the field, the Phœnician coast its granary. river. Ref. to Pent. See note on 7. 18. "River" is here put by Fig. Melonymy (of Adjunct), Ap. 6, for the country (Egypt) through which it passes. she is a mart of nations: or, it became merchandise for the nations. mart=gain resulting from merchandise, as in v. 18 (45. 14. Prov. 8: 14; 31. 19). 4 Zidon. Was a seaport, the mother city of Phœnicia, the granary of Egypt's harvests. The Zidonians had built Tyre on a rocky island, and connected it with the mainland. I travell not= I have not travelled. The verbs which follow in v. 4 are in the past tense. The sea speaks to the mother Zidon: thou seekest Tyre—thou findest only the sea. children=sons. 5 As at the report concerning, &c.: or, When the report comes to Egypt they are forthwith in terror at the report concerning Tyre.
23. 6. ISAIAH.

6 *Pass ye over to 1 Tarshish; howl, ye inhabitants of the 2 isle.
(p. 958)

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

8 *Who hath taken this counsel against 1 Tyre, the *crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

9 *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.

10 *Pass through thy land as a river, O daughter of 1 Tarshish: there is no more strength.

11 He stretched out his hand over the sea, He shook the kingdoms: "the Lord hath given a commandment against 1 the merchant city, to destroy the strong holds thereof.

12 And He said, "Thou shalt no more rejoice, O thou 1 oppressed virgin, daughter of 1 Zion: arise, 2 pass over to 1 Chittim; there also shalt thou have no rest."

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

14 Howl, ye 1 ships of Tarshish:

15 And his strength is laid waste.

24. 1-27: 13 (Za, p. 943). ISRAEL. JUDGMENT AND MERCY. (Division.)

24. 1-23 (A1, above). ISRAEL. JUDGMENT. (Alternations.)

24 *Behold, the Lord maketh the 2 earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

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

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

4 *The earth mourneth and fadeth away, the world languiseth and fadeth away, the haughty people of the earth do languish.

7 antiquity = origin.

8 *Put by Fig. Metonymy (of Subject), Ap. 6, for the vessels in which the Tyrians fled from Nebuchadnezzar.

9 *Crowning = crown-giver; i.e. conferring crowns on other Phoenician cities.

10 *The Lord of hosts. See note on 1. 9.


12 Oppressed = humbled.

13 *This people was not = a people that were not people (i.e. Assyria). Tyre boasted antiquity (v. 7). Assyria was their object-lesson and warning.

14 Howl, ye ships of Tarshish:

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

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

17 And it shall come to pass after the end of seventy years, that 1 the Lord will visit Tyre, and she shall turn to her hire, and shall conjoin with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness to 1 the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before 1 the Lord, to eat sufficiently, and for durable clothing.

19 *Behold, the Lord maketh the 2 earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

20 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.

21 *The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.

22 *The earth mourneth and fadeth away, the world languiseth 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 desolate; therefore the inhabitants of the earth are burned, and few men left. 7. The new wine mourneth, the vine languisheth, all the merryhearted 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 left desolation, and the gate is smitten with destruction. 13. When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. 14. Zion shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. 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 uttermost part of the earth have we heard songs, even glory to the righteous. 17. But I said, 'My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.' 18. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. 19. 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 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. 20. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. 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 \textit{LORD, Thou art my \textit{God}; I will exalt Thee, I will praise Thy name; for Thou hast done \textit{wonderful things}; Thy counsels of old are faithfulness and truth.}

2 For Thou hast made of a city an heap; of a defenced city a ruin; a palace of strangers to be no city; it shall never be built. 3 Therefore shall the strong people glory Thee, the city of the terrible nations shall fear Thee. 4 For Thou hast been a strength to the \textit{poor}, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, \textit{when the \textit{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 \textit{the Lord of hosts make unto all people \textit{a feast of fat things, a feast of \textit{wines on the lees, of fat things, 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 vail that is spread over all nations.

8 \textit{He will swallow up death in victory; and the Lord \textit{God will wipe away tears from all faces; and the reproof of His People shall He take away from off all the earth: for \textit{the Lord hath spoken it.}}

9 And it shall be said in that day, Lo, this is our \textit{God; we have waited for Him, and He will save us: this is \textit{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 \textit{the Lord rest, and Moab shall be trodden down under Him, even as straw is trodden down \textit{for the dunghill.}}

11 And He shall spread forth His hands in the midst of them, \textit{as he that spreadeth forth his hands to swim: and He shall bring down their pride together with the spoils of their hands.}

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

26 \textit{In that day shall this song be sung in the land of Judah; We have waited for our city; salvation will God appoint for walls and bulwarks.}

\textit{mathbân, which occurs only here, is used to complete the Fig. Homoeoprophoros. See above.} trodden down = beaten to pieces by treading. for the dunghill = in Madmenah, as in 10.31 and Jer. 48.2 R.V. quite wrong, "in the water of the dunghill". Dung is never watered in the East, but dried, and used as fuel (Exek. 4.15), and is found only in the streets of towns and villages. In Ps. 83.10 "earth" is \textit{taddmah = ground.} See note there. spread forth His hands. In the East all swimmers swim "hand over hand", and beat the water with a loud noise. Parallel with the beasting of straw in v. 10. Cp. Isa. 8.13. bring down, lay low, and bring to the ground. Note the Fig. \textit{Symonymia} (Ap. 6), to emphasize the certainty and reality of what had been expressed by the Fig. \textit{Simile} in vv. 10, 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.
26. 2.  

ISAIAH.  26. 18.

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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 JEHovah is everlasting strength:
5 For He bringeth down them that dwell on high; the lofty city, He layeth it low; He lapeth 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 shewed 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 LORD, when Thy hand is lifted up, they will not see: but they shall see, and be ashamed of their envy at the people: yea, 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 will we make mention of Thy name.

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

18 We have been with child, we have brought forth. *wind;* should not be translated. Where it is translated it is always rendered "giants" or "dead" (v. 12). Job 25. 5. Ps. 83. 10. Prov. 2. 18. 19. 12. 21. 16. Isa. 14. 9). why not so here? or transliterated, as it is in 17. 5. they shall not rise. These Rephaim will not rise. They were the progeny of the fallen angels; these latter are kept "in prison" (1 Pet. 3. 19). in chains (2 Pet. 2. 4). Joeh. 2. 4. reserved unto judgment: but their progeny will "not rise" (v. 19, 19) or be judged, for they have been visited, destroyed, and perished. See Ap. 23 and 25.

Jehovah. One of the four passages where the A. V. transliterates the word instead of translating it. See note on 12. 2, and Ap. 46. everlasting strength = a rock of ages. Ref. to Pent. (Deut. 32. 4, 15, 39, same word as here). See Ap. 92. Found only in Deuteronomy and as applied to God (Deut. 59. 22); and here, and 70. 23, in the "former" portion; and 44. 8 in the "latter" portion. Cp. Hab. 1. 17. 1 Sam. 2. 2. 2 Sam. 23. 5, and Psalms.

10. 11. 12. such = lonely ones.
7 way. See note on "path," 2. 5. the just = a just one.
uprightness = a perfect or level way.

wound =poison.
3. 4. 5. we waited. See note on 25. 9.


remembrance. Ref. to Pent. Same as "memorial" in Ex. 5. 16. The words are quoted again in Pss. 102. 12; 135. 13 and Hos. 12. 6, and nowhere else. Ap. 92.


early = with the dawn.

12 when, &c. Hence the multitudes which come out of the great tribulation in Rev. 7. 14-17.

10 the wicked = a lawless one. Heb. rashash'. Ap. 44. x. 11 the fire, &c. Or, fire shall devour Thine adversaries (R.V.). 12 ordain = arrange.

in us = for us. Cp. Phil. 2. 13.


lords = owners. Referring to the Canaanite oppressors of Israel and their false gods.

had dominion = domineered, or lorded it. make mention = call upon.

Thy name = Thee. See note on Ps. 20. 1.

14 They are dead: i.e. the "other lords" of v. 13. Heb. melahim. Not dead men, as such, for "all men shall rise again" (Dan. 12. 2). John 5. 28, 29. Acts 23. 6, 5; 24. 15. 1 Cor. 15. 22. Rev. 20. 4, 5, 10, but those referred to in v. 13. deceased = the Rephaim. This is a proper name, and.
we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

18 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.

k 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.

F 27 In that day shall the LORD with his sore and great and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

E 2 In that day shall ye cast out the dead. A vineyard of red wine.

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

4 Fury is not in Me: who set the briers and thorns against Me in battle? I would go through them, I would burn them together.

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 fill the face of the world with fruit.

7 Hath He smitten him, as He smote those that smote him? or is he slain according to the slaughter of the slayer that slays by him? 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...as a refuge or protection.

6 He shall cause, &c. This verse is not an “addendum”, or “irrelevancy”, or “an illegible gap”. It is necessary in order to give us the subject of the song, which is reserved till this verse. The symbol is to tell us that Israel is the vineyard (cp. v. 12). See the Structure on p. 561; and note that in 2 (25, 1-11) we have the Song of Judah, while in 27 (27-2-6) the Song concerning Israel, the world—the inhabited world. Heb. תָּכֵל.

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

D | 1 | t. Enemies.
| m | s, Israel.
| t | 10, 11. Enemies.
| m | 12, 13. Israel.

7 as, &c. According to the stroke of those, &c.
8 In measure = By measure. Referring to the smiting of Israel, as being in a limited measure. Heb. נָכַר. Ap. 61. III. 8. (11), (9).
9 By this = in this way. iniquity. Heb. נָכַר. Ap. 44. iv. purged = covered: i.e. atoned for. Heb. נָכַר. See note on Ex. 29. 32. this is all the fruit= all this is the fruit or result. sin. Heb. נָכַר. Ap. 44. i. the altar = all altars. as = no better than. in sund = to pieces. the groves = the Asherahs. Ap. 42. Images = images of Asheth. See note on 17. 8. not = no more.
10 Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness; there shall be 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 shall not have mercy on them, and He That formed them shall shew them no favour.

12 And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and shall be gathered one by one, O ye children of Israel.

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

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

2 Behold, the Lord hath a mighty and strong one, 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;

4 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; 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 be in the battle to the gate.

7 But the figs also have erred through wine, and the strong drink is 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, so that there is no place clean.

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

10 For precept must be upon precept, precept upon precept; the A.V. of 1611 had "seeth it", the R.S.V. the Hebrew "eateth it up":

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

24 plow all day: i.e. continually: ever keep ploughing? See the note on v. 28. he open = he [for ever] open.

L1 t 23-25. Ploughing and sowing.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

23 Give ye ear, and hear My voice; hearken, and hear My speech,
28. 25.

the cummin, and cast in *the principal wheat and the appointed barley and the rie in their *place?

25 *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 about upon the cummin; but the fitches are b eaten out with a staff, and the cummin 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.

29 *Woe to *Ariel, to Ariel, the city where David dwelt! add ye *year to year;

*let them kill sacrifices.

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 *strangers shall be like small dust, and the multitude of the *terrible ones shall be as chaff that passeth away: yea, it shall be as 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 awakeneth, and his *soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awakeneth, and, behold, he is faint, and his *soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

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

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

11 And the vision *of all 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."
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removed their heart far from Me, and their fear toward me is taught by the precept of men; for behold, I will proceed to do a marvellous work among this People, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

14 Therefore, behold, I will proceed to do a marvellous work among this People, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

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

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

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

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

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

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

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

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

23 But when he seeth his children, the work of Mine hands, in the midst of him;

24 They shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

25 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

30. 1-17 (KOT, p. 964). THE EGYPTIAN LEAGUE (Extended Alliteration and Introspection).

30 “Woe to the rebellious children,” saith the LORD, “that take counsel, but not of Me; and that cover with a covering, but not of My Spirit, that they may add ‘sin to sin:’

2 That walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

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

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.”

began the exodus. Hanes. Called Thebapamun (Jas. 2, 16). Now Tell Demnom, about seventy miles from Cairo, the capital of a minor district. Succeeded Memphis as the capital before Abraham’s time. Known to the Greeks as Hareopolis Magna. The name occurs only here in Scripture.
6 The burden of the beasts of the south into the land of trouble and anguish from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the banches of camels, to a people that shall not profit from them.

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

8 Now go, write it before them in a tablet, and note it in a book, that it may be for the time to come for ever and ever.

9 That this is a rebellious People, lying children, children that will not hear the law of the Lord.

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

11 I 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 say thereon: 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.

13 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 shard to take fire from the hearth, or to take water withal out of the pit.

14 For thus saith the Lord God, the Holy One of Israel; In returning and rest shall the soul be saved; in quietness and in confidence shall be your strength: and ye would not.

15 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.

16 One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee till ye be as a beast upon the top of a mountain, and as an ensign on an hill.

17 And therefore will I 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.

18 For the people shall dwell in Zion and 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.

19 And though the Lord give you the bread of adversity, and the water of affliction:

20 though. Omit though, and read it as a direct promise: Jehovah will give you affliction [as] bread and adversity [as] water.
30. 20. ISAIAH.

Yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers.

21 And thine ears shall hear a word behind thee, saying, “This is the way, walk ye in it,” when ye turn to the right hand, and when ye turn to the left.

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

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

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

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

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that 1 the LORD bindeth up the breach of His People, and healeth the stroke of their wound.

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

28 And His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the 2 people, causing them to err.

29 Ye shall have a song, as in the night 3 when a holy solemnity is kept; and gladness of heart, when as one goeth with a pipe to come into 4 the mountain of the LORD, to the4 mighty One of Israel.

30 And 2 the LORD shall cause His glorious voice to be heard, and shall shew the lightning down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

31 For through the voice of 1 the LORD shall the Assyrian be beaten down, which smote with a rod.

32 And in every place where the grounded staff shall pass, which 4 the LORD shall lay upon him, shall be with tabrets and harps: and in battles of shaking will He fight with it.

33 For 5 Tophet is ordained of old; yea, for the king it is prepared; He hath made it deep and large; the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

K 1, p. 964.

31 1-9 (K 1, p. 964). APOSTOLES.

(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 I. 4. Ps. 71. 22.

neither seek the LORD. Ap. 99. 2.

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 I. 4. Ps. 71. 22.

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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 I. 4. Ps. 71. 22.

neither seek the LORD. Ap. 99. 2.

but they look not unto “the Holy One of Israel, “neither seek “the LORD!”

2 Yet 5 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.”

969
31. 3

ISAIAH.


5 prey-live prey. multitude-crowd.

the LORD of hosts. See note on 1. 9 and 1. Sam. 1. 3, for; or, over.

4 As birds flying. As birds hovering [covering and protecting their nest with their wings], so will, &c. The Fig. Elliptic is to be thus supplied. Ref. to Pent. (Deut. 32. 11). Ap. 92. defending-shield. The verb is found only in Isaiah's utterances (1 Kings 19. 30, 32. 6. Isa. 31. 8; 37, 33; 53. 6; and Zechar. 9. 15; 12. 8. defending, &c.-shielding. Only used of God. Only here, 1 Kings 19. 34. 20. 6. Lit. "then there will be a shielding, and He will rescue; a passing over (as in Egypt at the Passover), and He will cause to escape," passing over. Ref. to Pent. (Ex. 12. 13, 23). Ap. 92.

this word is nowhere else used in this sense.

5 Turn-return. 6 children-sons.


1 Behold. Fig. Aterimosis. Ap. 6.


in for, in the cultivation.

2 And. Note the Fig. Polyamnion (Ap. 6) in tw. 5-5, emphasizing every detail.


4 The heart also. And the heart: preserving the Fig. Polyamnion (v. 2).

5 The vile person. Some codices, with two early printed editions, Sept., and Syr., read "And the", thus preserving the Fig. Polyamnion (v. 1). Ap. 6.

vile person-foul. Heb. nōbāl. See note on Prov. 1. 7 and on 1. Sam. 25. 3. liberal-noble.

churl-miser, or covetous. Note the Alliteration in tw. 2-7:

6 [or, vile. h] [or, churl.]

9 churl. [or, vile.]

9 vile...villany. Note the Fig. Paronomasia (Ap. 6).

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

9 ye women. Fig. Synedochē (Of Species). "women" being put for the whole nation, now reduced by sin to utter weakness; or, a special message, as in 5. 16-26.

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 loins.

12 They shall lament for the vats, 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 asses, a pasture of flocks.

15 Until the spirit be poured upon us from on high,
and the wilderness and the fruitful field be accounted 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 forever.

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 very great height.

20 Blessed are ye that sow beside all waters, that send forth thither the fruit of the ox and the ass.

33. 1-12 (K², p. 964). THE ASSYRIAN SPOILER.
(Repealed Alternation.)
K² m³ 33 Woe to thee that spoilis, and thou wast not spoiled; and dearest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

n¹ 2 O LORD, be gracious unto us; we have waited for thee: be Thou their arm every morning, our salvation also in the time of trouble.

n² 3 At the noise of the tumult of the people fled;
at the lifting up of Thyself the nations were scattered.

n³ 4 And your spoil shall be gathered like the gathering of the caterpillar; as the running to and fro of locusts shalt He run upon them.

n⁴ 5 The LORD is exalted; for He dwelleth on high: He hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.

7 Behold, their valiant ones shall cry without:
the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth and languisheth: Lebanon is ashamed and heewn 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 lift up Myself; now will I lift up Myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.
33. 12. 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 everlasting burnings?

15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; 16 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 than 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;

22 wherein shall go no galley with oars, neither shall gallant ship pass thereby;

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

K V q

34 Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

5 For My sword shall be bathed in heaven: burnings of lime: i.e. fuel for limekilns, thorns cut up. These are the common fuel used in limekilns in Palestine.

33. 13-24 (L, p. 964). JEHOVAH. THE KING IN HIS BEAUTY. (Repeated Alternation.)


p 18, 19. Enemy not seen.

18, 21. The glorious Jehovah. Seen in Zion.

19, 21. Enemy not seen.


13 ye: i.e. the heathen.

what I have done: i.e. in the destruction of Sennacherib's army.

14 fearfulness = trembling. Heb. rs'ak. Only here in Isaiah; and elsewhere, only in Job 4. 14, Psa. 2. 11; 48. 6.

surprised = seized. Who ... who ... ? Fig. Erosis (Ap. 6). The answer implied being the negative.

among = for.

15 He, &c. This is not the answer to v. 14, but the subject of the Promise in v. 14. "He ... dwell on high." Hence it is emphatic. Ref. to Pent. (Deut. 10. 17; 16, 19; 27, 25).

Ap. 92. hearing = listening to.

blood = murderers. Fig. Maldation (of Subject), Ap. 6; by which "blood" is first put for bloodshedding, and secondly, bloodshedding put for those who shed it.


17 the king. See v. 22. far off = far stretching.

18 scribe = the counter. receiver = the weigher. he that counted, &c. Referring to Sennacherib's besieging army.


tongue. Put by Fig. Metonymy (of Cause), Ap. 6, for the language spoken by it.

20 Look = Gaza.

the city. Fig. Polonomy. Ap. 6.

21 solemnities = festive-days. Ref. to Pent., where the word frequently occurs (cp. Lev. 23. Num. 15, &c.).

Ap. 70. II.


21 gallant = mighty, or noble.

23 the lame take the prey. Referring to the spoil taken from the dead of the Assyrian host. See 2 Kings 19, 35.


34. 1-17 (K, p. 964). GENTILE NATIONS. (Extended Alternations.)


W | 3, 10. The land.

X | 11. Wild creatures.

Y | 11. The line of confusion.


W | 13. The land.


Y | 17. The line of confusion.

1-8 (V, above). NATIONS AND ARMIES. (Introversion.)

V q | 1-4. Wrath.

r 5-6. Sword.

s 5-7. Sacrifice.

y 5. Vengeance.

2 people = peoples.

world = the inhabited world. Heb. 'ntwl.

all things, &c. = and all that is therein.

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

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

2 mountains shall be melted with their blood.

Fig. Hyperbole (Ap. 6). So vv. 4 and 6.
619-588 beheld, 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:

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

3 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;

12 And He shall stretch out upon it the line of confusion, and the stones of emptiness.

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

14 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof:

15 and it shall be an habitation of dragons, and a court for owls.

16 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.

17 There shall be 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.

18 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.

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

35 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.
2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

3 Strengthen ye the weak hands, and confirm the feeble knees.
4 Say to them that are of a fearful heart, “Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; 
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:

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. 8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

36. 9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there;

36. 10 And the ransom of the LORD shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

36. Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

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

36. Then came unto him Eliakim, Hilkiah's son, who was over the house, and Shebna the scribe, and Joash, Asah's son, the recorder.

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

36. 5 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, he will fall into the water and be drowned. So Pharaoh king of Egypt, whom you trust in, will come into the water.

36. 6 But if thou say to me, We trust in the LORD our God: is it not he, Whose high places and Whose altars Hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

36. 7 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

prophecy are thus combined: for the latter is history foretold, and the former is (in this and many cases) prophecy fulfilled: the two accounts being perfectly independent. In the fourteenth year: i.e. 686 B.C. See Ap. 50, V, pp. 59, 60. After Hezekiah's reformation (2 Chron. 29. 1-52. 1). Samaria had been taken by Shalmaneser in Assyria's sixth year (2 Kings 18. 10). The date (fourteenth year) no "error". defenced cities = fortified cities. and took them. See the list and number of them (forty-six) on Sennacherib's hexagonal cylinder in the British Museum. See Ap. 67 (xii), p. 59. 2 Rabshakeh: or, "political officer". Probably a renegade Jew. Lachish. Now Tell el-Husn, or Umm ed-Dabra. See the work on the excavations there, published by the "Palestine Exploration Fund". Cp. note on 2 Kings 18. 17; and 19. 8, with a great army. Foretold in 29. 1-6, as foretold in 22. 15-19. he stood. In the same spot where Isaiah stood with Azah twenty-eight years before. See 7. 3. highway. See note on 7. 3. 3 Eliakim, See and cp. 22. 20-25. The promise of 22. 20, 21 was already fulfilled. house. Put by Fig. Metonymy (of the subject), Ap. 6, for household. Eliakim fulfils Shebna's office, as foretold in 22. 15-19. Shebna. See 22. 15. scribe: or, secretary. Title used of a state officer, first in 2 Sam. 8. 17. Connected with finance (2 Kings 22. 3). Jer. 50. 25. 4 the great king. Contrast Ps. 47. 2, trusteast=host confided. Heb. b'lah. Ap. 69. 1. See Hezekiah's "Songs of the Degrees" (Pss. 121. 3; 125. 1, 2; 127. 1; 130. 5-6; and Ap. 67 (xi)). I say, sayest thou. Some codices read "You sayest", as in 2 Kings 18. 25. vain words=lip-talk. Heb. word of lips. man. Heb. 'ish. Ap. 14. II. 10. Some codices read "the LRD", as in 2 Kings 18. 25. God. Heb. Elohim. Ap. 4. II. Is it not He...? Manifesting Rabshakeh's ignorance.
9 Then said 3 Eliakim and 3 Shebna and 3 Joah unto Rabshakeh, "Speak, I pray thee, unto thy servants in the Jews' 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." 10 But Rabshakeh said, "Hast thou sent me to thee, 3 Eliakim, and 3 Shebna, and 3 Joah, thy master to enquire after 3 Egypt for chariots, and for horsemen? 11 And 3 am I now come up without 3 the LORD against this land to destroy it? 3 the LORD said unto me, 'Go up against this land, and destroy it.'" 12 Then said 3 Eliakim and 3 Shebna and 3 Joah unto Rabshakeh, "Three things 3 Heb. pl. of them. 3 Ap. 14. III. sit upon the wall—maintain their posts: i.e. till reduced to these extremities. 13 This city. Some codices, with two early printed editions, Sept., and Syr., read "this city": i.e. "therefore this city.

16 Hear ye the words of 3 the great king, the king of Assyria. 17 Thus saith the king, 'Let not Hezekiah deceive you: for he shall not be able to deliver you. 18 Neither let Hezekiah make you trust in 3 the LORD, saying, "3 the LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria." 19 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 the waters of his own cistern; 20 Until I come and 3 take ye away to a land like your own land, a land of corn and wine, a land of bread and vineyards. 21 But if ye will not 3 come out to me, then will I come and 3 take ye away from your land; and 3 your wives shall be taken to women of Assyria, like the women of the很低的民族; 22 Then said 3 Eliakim, the son of Hilkiah, that was over the household, and 3 Shebna the scribe, and 3 Joah, the son of Asaph, the recorder, to Hezekiah with 3 their clothes rent, and told him the words of 3 Rabshakeh. 23 And be sent 3 Eliakim, who was over the household, and 3 Shebna the scribe, and the 3 elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz. 24 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 Egypt, Hezekiah at first looked for help there (see 20, 3-5; 30, 2, 5; 2 Kings 18, 21). 10 am I now come up. As foretold twenty-eight years before (10, 6-8). If Rabshakeh knew of this, it shows the falsehood of "half the truth." 11 Then said, 3 etc. This led only to greater insults. 12 Wine. The name by which the People were known of old, to foreigners. See note on 6. 13 Later authorship. "Hebrew" is the later word for the language (cp. 19, 16). 14 These words. See Ap. 67 (i). 15 Heb. pl. of them. 3 Ap. 14. III. 16 Sit upon the wall—maintain their posts: i.e. till reduced to these extremities. 17 This city. Some codices, with two early printed editions, Sept., and Syr., read "this city": i.e. "therefore this city.

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."

D 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 *Arpad, and the king of the city of *Sebaraim, *Hena, and *Ivah?""

B 14 And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up into the house of the LORD, and *spread it before the LORD, and *spoke before the LORD, saying:

16 "O *Lord of Hosts, *God of Israel, That dwellest between the cherubims, *Thou art the *God, even Thou alone, of all the kingdoms of the earth: *Thou hast made heaven and earth.

17 Incline Thine ear, O *LORD, and hear; open Thine eyes, *eyes, O *LORD, and see: and hear all the *words of Sennacherib, which hath sent to reproach the living *God. 18 Of a truth, *LORD, the kings of Assyria have laid waste all the *nations, and their countries,

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

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

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

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

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

24 By thy servants hast thou reproached the *LORD, and hast said, 'By the multitude of my chariots am I come up to the height of the mountains, to the sides of *Lebanon;

a rumour. Not that of v. 8, 9, but that of v. 36, on hearing which he returned to his own land (v. 37).

fall by the sword. See note on v. 37.

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

9 he heard. The "rumour" of v. 7.

Tirhakah. The Targum 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 hopes in Ethiopia was vain (see 20. 1-4).


11 Behold. Fig. Asterisms. Ap. 6.

all lands=all the earths: i.e. all such countries specially connected with Israel.

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

13 Hamath . . . Sepharvaim. See notes on 36. 10.

Hana. Now (prob.) Anah, on the Euphrates. 14 spread it. &c. See note on "lift up", &c. (v. 4).

16 LORD of Hosts. See note on 1. 2, and 1 Sam. 1. 3.

God of Israel. See note on 29. 23.


God. Heb. Elohim (with Art.) =the [true] God. made heaven and earth. Note the reference to this in Isaiah's "Songs of the Degrees" (Ps. 121. 1, 2; 123. 1; 124. 8; 134. 9; and Ap. 67 (v)).

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

eyes. Heb. text reads "eye". But A.V. reads "eyes", with some codices, five early printed editions, Sept., Syr., and Vulg.

living. In contrast with idols.

18 nations, and their countries. Heb. ha-Adas . . . 25 Aram; as in v. 21. The latter word is put by Fig. Metonymy (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". Ap. 2. Kings 19. 19.

37. 21-38 (Cl, p. 724). ISAIAH. ANSWER TO PRAYER. (Alternation.)


z | 22-29. King of Assyria. Apostrophe to.

y 30-32. Hezekiah. Sign given to.


21 thou hast prayed. See note on "lift up" (v. 4).

22 despised . . . laughed . . . shaken. &c. Fig. Proopopoeia. Ap. 6.

shaken=wagged. Denoting derision and scorn.

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

24 LORD. One of the 134 places where the Shephirim changed "Jehovah" of the primitive text to "Adonai". See Ap. 32.


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. 26 Hast 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 shouldest be to lay waste defenced cities into ruins. 27 Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. 28 But I know thy 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, O Ye shall eat this year such as growth of itself; and 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 thus saith the LORD concerning the king of Assyria, "He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. 34 By the way that he came, by the same shall he return, and shall not come into this city," saith the LORD. 35 "For I will defend this city to save it for Mine own sake, and for My servant David's sake." 36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. 37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. 38 And it came to pass, as he worshipped in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and Ishmael escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

38 1 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, I beseech Thee, 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 formed thee: Cp. 10. 14; 30. 21. 26 as the grass. Note Hezekiah's reference to this in his "Songs of the Degrees" (Ps. 129. 5-7). See Ap. 6. 7. ii. 28 abode=sitting down. going out, and thy coming in. Put by Fig. Synecdoche (of Part), Ap. 6, for life in general. 29 tumult=arrogance. My hook, &c. Assyrian sculptures represent captives thus led. Jehovah would treat them as they treated others. turn thee back. See Hezekiah's reference to this (Ps. 129. 4, 5). Ap. 67. iii. 30 sign. See note on 7. 11. Ye shall eat, &c. No seed would be sown on account of the foretold devastation wrought by the invasion. Hezekiah refers to this "sign" in his "Songs of the Degrees" (Ps. 126. 5, 6; 128. 3). See Ap. 67. ix. growth of itself. Ref. to Pent. (Lct. 25. 9. 11). Only here, 2 Kings 19. 23, and Job 14. 11. springeth of the same=shooteth up of itself, or from the roots. Heb. shallich, occurs only here. 31 shall. Hezekiah refers to Jehovah's repeated promises on which he relies (cp. 2 Kings 19. 30-34). See Ps. 122. 1-3; 124. 1-3; 66. 2; 123. 2, 5; 127. 1. See Ap. 67. vii. 32 zeal=jealousy. Ref. to Pent. Ps. 9. 7. See Ap. 92. 33 defend=shield. See note on Isa. 41. 6. My servant. Three are so called in this book: David (here); Israel or Jacob (the nation) (41. 8; 42. 19; 43. 10; 44. 1; 45. 4; 48. 20; 49. 3 and whole chapter); and Messiah (42. 1; 45. 9). David's sake. Note how Hezekiah refers to these words in his "Songs of the Degrees" (Ps. 182. 1, 10). See Ap. 67. viii. 36 Then, &c. Cp. 2 Kings 19. 33-37. they: i.e. the Israelites. 37 and. Note the Fig. Polyptoton (Ap. 6) in this verse, to emphasize his departure and return, which leads up to what he returned for; also, that he did this without taking the city. Nebuchadnezzar makes no reference to this in his inscription. 38 his sons. . . Esar-haddon. Note on 2 Kings 19. 37. 38. 1 In those days: i.e. Hezekiah's fourteenth year: for fifteen years (605-588 B.C.) are added to his life (v. 6), and he reigned twenty-nine years (2 Kings 18. 2); 14. 36-39.

23 This sickness was therefore during the siege of the LORD. Heb. Jehovah. Ap. 4. ii. Set thine house in order. Gave charge concerning thy house. did, and not live=thou wilt certainly die. Fig. Polynuon (Ap. 6): by which a thing is put both ways (positive and negative) for emphasis. 2 pray. As in 37. 4 ("lift up") and eu. 14, 16. Contrast 39. 2, where, when the king of Babylon sent letters and he neglected prayer. See the Structure of C, (p. 974).

3 In truth. See note on 10. 20. wept sore=wept a great weeping. Fig. Polyptoton (Ap. 6), for emphasis. Cp. 2 Kings 20. 3.

38. 4-22 (Cp. p. 974). ISAIAH. ANSWER TO PRAYER. (Alteration.)


5 the God of David. This Divine title reminds and assures Hezekiah that Jehovah would be faithful to the promise made to David in 2 Sam. 7. See Ap. 67. viii, and note on 2 Kings 20. 4.

have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years. 6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this shall be a sign unto thee from the LORD, that the LORD will do this thing that He hath spoken; 8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

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

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

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a lion, as a lion, so will He break all my bones: from day even to night wilt Thou make an end of me.
13 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.
14 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.

15 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. 16 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.

17 Behold, for peace I had great bitterness; but Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back.
18 For the grave cannot praise Thee, death cannot celebrate Thee. 19 The living, the living, he shall praise Thee, as I do this day: the father to the children shall make known Thy truth.

20 The LORD was ready to save me: therefore we will sing 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. 22 is not “displaced” as alleged. See the Structure on p. 977; and cp. note on 7.11.

8 Behold. Note Fig. Asterismos (Ap. 6) for emphasis.

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

degrees = steps. Note the emphasis placed on these by the fivefold repetition of the word.

dial = degrees (making the fifth repetition of the word).

38. 9-20 (F, p. 977). HEZEKIAH’S PRAYER TO JEHOVAH. (Interposition.)

F a b

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


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. 142.6). Without the Art. it occurs eight times. See note on Ezek. 26.20. the living: i.e. alive on the earth. Not Shelh, which is the place of the dead.

man. Heb. adam. Ap. 14. I. the world. Heb. haol {a quiet} land: i.e. when this invasion shall be ended. Some codices read hakedh (transposing the t and d) = the transitory world; hakedh occurs only here.

14 reckoned = I waited expectantly. as a lion = [awaits his prey].
15 so will He break. See note on Ps. 22.16.
14 Like a crane or a swallow: or, like a twittering swallow.

16 LORD = Jehovah (Ap. 4. II). One of the 134 places where the Sopherim changed “Jehovah” of the primitive text to “Adonai” (see Ap. 32).

by these, &c. Upon these, they doing (n. 16) men

revive (Ps. 104.29, 30), and the reviving of my spirit (is) altogether in them. spirit. Heb. roch. Ap. 9.
17 Behold. Fig. Asterismos. Ap. 6. pit of corruption = pit or corruption. sins. Heb. chidd. Ap. 44. I. behind Thy back. Sins unforgiven are said to be “before His face” (Ps. 109.14, 15. Jer. 16.17. Hos. 7.2). Cp. Mic. 7.19. Hence the “happinesses” of Ps. 92.1. 18 the grave. Heb. Shelh. Ap. 35. Put here by Fig. Metonymy (of Subject), Ap. 6, for those who are in it. See note on Gen. 2.4, and Ps. 49.5, 10. 68.16. 16. Ecc. 9.16. celebrate. See note on “shall not give their light” (15.10). they. Some codices read “and they”.
19 The living, the living. Fig. Epizeuxis (Ap. 6), for emphasis, implying that only such are able to praise.

children = sons. 20 ready. Supply “was gracious”.

therefore we will sing my songs: i.e. the “Songs of the Degrees” (Ap. 67). Where are “my songs”, and what were they if not the fifteen songs named after the ten degrees by which the shadow of the sun went back on the sun dial of Ahaz (vv. 7, 8)? the house of the LORD. Note Hezekiah’s love for this in these songs (Ps. 122.1, 2; 134.1, 2). See Ap. 67. xiii.
21 For Isaiah had said, “Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover.”

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

23 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?”

4 Hezekiah said, “They are come from a far country unto me, even from Babylon.”

5 Then said Isaiah to Hezekiah, “Hear the word of the LORD of Hosts: 6 “Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. 7 And of thy sons that shall issue from thee, whom thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.”

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


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

22 What is the sign...? See on 7, 8.

39. 1 At that time: i.e., shortly after the two miracles of the shadow and Hezekiah's recovery from his sickness. Cp. 2 Chron. 32, 33.

king of Babylon. The third king of the Structure C on p. 974.

letters and a present. These were more potent than Sennacherib's hosts; just as Ahab's daughter and feast were than his men of war with Jehoshaphat. See 2 Chron. 17, 1-3; Cp. with 2 Chron. 17, 1-3.

2 glad of them. This is further Divine information, given by Him Who knew Hezekiah's heart. 2 Kings 20, 19 is records what Hezekiah did: viz. "heartened unto them". Man could see the ear, but only Jehovah could know the heart. Hezekiah forgot to pray, as in 37, 1, 14, 16; and 39, 2. Hence his failure.

and. Note the Fig. Polygynyton (Ap. 6), to emphasise and call attention (by five "ands") to every detail.

his. Note the Fig. Repetitio (Ap. 6) to mark Hezekiah's ostentation and failure in not giving Jehovah all the glory.

precious things. Hezekiah's possession of these riches, after the depletion of his treasures in 2 Kings 18, 15, 16, is explained and accounted for by a reference to 2 Chron. 32, 22, 23, 27, and to the spoil of the Assyrians' camp (2 Kings 19, 25).

the silver, and the gold. Ref. to Pent. (Deut. 17, 17).


39. 3-8 (C, p. 974). ISAIAH. HIS MESSAGE.

(Accesion.)

C 1, 2. Isaiah. Question. 1, 2. Hezekiah. Information.

C 1, 3. Isaiah. Question. 1, 3. Hezekiah. Information.


C 1, 5-7. Isaiah. Denunciation.

C 1, 8. Hezekiah. Submission.


4 he: i.e. Isaiah.

5 the LORD of Hosts. See note on 1 Sam. 1, 3.

6 Behold. Fig. Asterismos (Ap. 6), for emphasis. the LORD. Heb. Jehovah. Ap. 4, II.

7 thy. Note. Hezekiah had none as yet, and Jehovah's promise to David (2 Sam. 7, 14) seemed in danger of failing. Manasseh was not born till the third of the fifty and above years. Hence his reference to this position in the "Songs of the Degrees". See Ps. 127, 3-5; 128 (quoting in vv. 6, 7 the words in Isa. 30, 5). Hezekiah did not marry till after this, and there may be a reference to his marriage to Hepzibah in 62, 4, which serves as the basis of the comparison in his prophecy concerning the future blessing of Israel.

eunuchs. See Dan. 1, 3, 4.

8 Good. Hezekiah's submission was like Eil's. Cp. 1 Sam. 3, 18. 2 Kings 20, 11. Job 1, 21; 2, 10. James 5, 10, 11.

40. 1-11 (B, p. 980). THE VOICE FROM THE WILDERNESS.

THE GATHERING. (Introversion.)

B 1, 2. Comfort for Jerusalem. Iniquity gone.


This chapter commences a new Prophesy (see Ap. 80), and follows that in 54, 1-35, 10, after the historic episode of chs. 36-38. It will be seen that it forms an integral part of the prophet Isaiah's book, as this member B forms a perfect Correspondence with B (ch. 6), and cannot be wrenched from it without destroying the whole. Other evidences may be seen in Ap. 79 and 80.

1 Comfort ye. Note the Fig. Epizeuxis (Ap. 6), for emphasis, and see Ap. 80. saith. See note on 1, 11. God. Heb. Elohim. Ap. 4, II.

she hath received of the LORD'S hand double for all her sins.'

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

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

The voice said, 'Cry.' And he said, 'What shall I cry?' All flesh is grass, and all the goodness thereof is as the flower of the field:

The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.

8. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.'

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, 'Behold your God!'

Behold, the LORD God with whom is strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him.

He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.

Who hath measured the waters in the hollow of His hand, and hath meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?


O Zion, that bringest good tidings, lift it up, be not afraid; say unto the cities of Judah, 'Behold your God!'

That bringest. This is feminine, personifying the "herald-bond". O Jerusalem. See note on "O Zion", above. Power, strength (to hold fast). Heb. kaph. Not the same word as in vs. 9, 25, 29, 31. Feed. Flock. As in the wilderness. See 66. 11. Ps. 23. 20; 78. 22, 23; 80. 1. Gather = take up.

EXHORTATIONS: PROMISSORY AND PROPHETIC.

(Alteration and Interversion.)

| L | M | 41. 1-42. Messiah's Anointing and Mission.
| N | 42. 17-46. Jehovah's Controversy with Israel.

K | 45. 16-47. God's Controversy with the Nations. Vanity of Idols.

GOD'S CONTROVERSY WITH THE NATIONS. VANITY OF IDOLS.

(Extended and Repeated Alteration.)

| P | 13. Question as to knowledge.

| P | 21. Question as to knowledge.

| Q | 28. Question as to knowledge.
| R | 29-31. His People. Weakness revived.

These chapters (40. 12-66. 24) form a group corresponding with chs. 1-5; and, like them, consist of exhortations and prophecies, while they are set in contrast with them, being promissory instead of reprehensory. Their subjects, as respectively repeated, will be seen in the Structure of 4, above. They look beyond the Captivity. 12-14 Who... Who... With whom... In vs. 12-14 are introductory, while the Fig. Exort is emphasizes the importance of Him Who speaks. a measure = a [Sabbath] measure. See Ap. 51. III. B (11).
40. 13. ISAIAH.

13 Who hath directed the Spirit of the LORD, or being His counsellor hath taught Him?
14 With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge and wisdom?
15 Behold, the nations are as a drop of a bucket; and are counted as the smallest dust of the balance: behold, He taketh up the isles as a very little thing.
16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.
17 All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.

41. 1. His counsellor is the man (Heb. 'ish. Ap. 14, 11) of His counsel. Note the Fig. Ellipsis (Ap. 6) = "[who being] His counsellor hath," &c.
14 instructed Him = made Him know. Heb. yada.
15 taught Him = made Him understand.
16 on i.e. hanging from.
17 nations = the nations.

18 To whom then will ye liken God? or what likeness will ye compare unto Him?
19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.
20 He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.
21 Have ye not known, have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?
22 It is He That sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:
23 That bringeth the princes to nothing; He maketh the judges of the earth as vanity.
24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth; and He shall also blow upon them, and they shall wither; and the whirlwind shall take them away as stubble.
25 To whom then will ye liken Me, or shall I be equal?" saith the Holy One.
26 Lift up your eyes on high, and behold Who hath created these things, that bringeth their host out by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faieth.
27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from over my God?
28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, faintest not, neither is weary? there is no searching of His understanding.
29 He giveth power to the faint; and to them that have no might He increaseth strength.
30 Even the youths shall faint and be weary, and the young men shall utterly fall:
31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

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

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

41. 41-20 (T, above). ABRAHAM AND ISRAEL. (Extended Alteration.)

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.

\[
\begin{align*}
2 & \text{Who raised up the righteous man from the east, called him to His foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow.} \\
3 & \text{He pursued them, and passed safely; even by the way that he had not gone with his feet.}
\end{align*}
\]

\[
\begin{align*}
4 & \text{Who hath wrought and done it, calling the generations from the beginning?} \; 3 \text{the LORD, the first, and with the last;} \; 3 \text{am I.}
\end{align*}
\]

\[
\begin{align*}
5 & \text{The islands saw it, and feared; the ends of the earth were afraid, drew near, and came.}
\end{align*}
\]

\[
\begin{align*}
6 & \text{They helped every one his neighbour, and every one said to his brother, Be of good courage!}
\end{align*}
\]

\[
\begin{align*}
7 & \text{So the carpenter encouraged the goldsmith, and he that smoothen with the hammer him that smote the anvil, saying, It is ready for the sodering: and he fasteneth it with nails, that it should not be moved.}
\end{align*}
\]

\[
\begin{align*}
8 & \text{But you, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend.}
\end{align*}
\]

\[
\begin{align*}
9 & \text{Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee,} \; 3 \text{you art My servant;} \; 3 \text{I have chosen thee, and not cast thee away.}
\end{align*}
\]

\[
\begin{align*}
10 & \text{Fear thou not; for} \; 3 \text{am with thee;} \; 6 \text{be not dismayed; for} \; 3 \text{am thy God: I will strengthen thee; yea, I will help thee, yea, I will uphold thee with the right hand of My righteousness.}
\end{align*}
\]

\[
\begin{align*}
11 & \text{Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.}
\end{align*}
\]

\[
\begin{align*}
12 & \text{Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.}
\end{align*}
\]

\[
\begin{align*}
13 & \text{For} \; 3 \text{the LORD thy God will hold thy right hand, saying unto thee, Fear not:} \; 3 \text{will help thee.}
\end{align*}
\]

\[
\begin{align*}
14 & \text{Fear not, thou worm Jacob, and ye men of Israel, I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel.}
\end{align*}
\]

\[
\begin{align*}
15 & \text{Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.}
\end{align*}
\]

\[
\begin{align*}
16 & \text{Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.}
\end{align*}
\]

\[
\begin{align*}
17 & \text{When the poor and needy seek water, and there is none, and their tongue faileth for thirst,} \; 3 \text{the LORD will hear them,} \; 1 \text{the God of Israel will not forsake them.}
\end{align*}
\]

\[
\begin{align*}
18 & \text{I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.}
\end{align*}
\]

\[
\begin{align*}
19 & \text{I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together;}
\end{align*}
\]

\[
\begin{align*}
20 & \text{That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.}
\end{align*}
\]
21 Produce your cause," saith the LORD; "bring forth your strong reasons," saith the King of Jacob.

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

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

24 Behold, ye are 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 Who hath declared from the beginning, that we may know? and beforetime, that we may say, "He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words.

27 The first shall say to Zion, "Behold, I will give to Jerusalem one that bringeth good tidings.

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

29 Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

42 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.

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

6 And He is the LORD that calleth thee in righteousness, and will hold thee by the hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

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

8. He shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall cry, yea, roar; He shall prevail against his enemies.

13. The LORD shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall cry, yea, roar; He shall prevail against His enemies.

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?

21. 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 snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, "Restore."
But now thus saith the LORD That created thee, O Jacob, and He That formed thee, O Israel,

Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine.

When thou passest through the waters, 3 will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

For the LORD thy God, He the Holy One of Israel, thy Saviour:
I gave Egypt for thy ransom, Ethiopia and Seba for thee.

Since thou wast precious in My sight, thou hast been honourable, and I have loved thee:
therefore will I give men for thee, and people for thy life.

Fear not: for 3 am with thee:
I will bring thy seed from the east, and gather thee from the west;
I will say to the north, ‘Give up’; and to the south, ‘Keep not back: bring My sons from far, and My daughters from the ends of the earth;
Every one that is called by My name: for I have created him for My glory, I have formed him; yes, I have made him.

Bring forth the blind People that have eyes, and the deaf that have ears.
Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, ‘It is truth.’

My witnesses,” “saith the LORD, and My Servant Whom I have chosen:
that ye may know and believe Me, and understand that 3 am He: before Me there was no GOD formed, neither shall there be after Me.
3, even 3, am the LORD; and beside Me there is no saviour.
12 A 3 have declared, and have saved, and I have shewed, when there was no strange god among you:
therefore ye are My witnesses,” saith the LORD,
that 3 am GOD.
Yes, before the day was 3 ye; and there is none that can deliver out of My hand: I will work, and who shall let it?”

Thus saith the LORD, your Redeemer, the Holy One of Israel: “For your sake I have sent to Babylon, and have brought down all 3 of their nobles, and the Chaldeans, whose cry is in the ships.

See Ap. 92. 13 lot it avert it. See Amos 1.3, 6, 9, 11, 13; 2.1, 4, 6. 14 Redeemer is Kinsman-Ba-ylon. This is the first occurrence of the name in Isaiah. Their nobles are all of them in flight. With loud outcries (op. Lam. 2.19. Num. 24.24).
43. 15. ISAIAH.

608-588

15 '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.
18 'Remember ye not the former things, neither consider the things of old.
19 Behold, I will do 'a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.
20 The beast of the field shall honour Me, the dragons and the owls: because 'I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen.
21 'This People have I formed for Myself; they shall shew forth My praise.

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 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 'There 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 'sinned, and thy teachers have 'transgressed against Me.
28 Therefore I have profaned the *princes of the sanctuary, and have given 'Jacob to the curse, and 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, 'My servant; and thou, 'Jesurun, whom I have *chosen.
3 For 'I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My 'spirit upon thy seed, and My blessing upon thine offspring:
4 And they shall spring up as among the grass, 'as willows by the water courses.
5 'One shall say, '3 am 'the LORD'S;' and 'another shall call himself by the name of Jacob; and 'another shall subscribe with his hand unto 'the LORD, and surname himself by the name of Israel.'

F L

6 Thus saith 'the LORD the King of Israel, and 'his Redeemer '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 members "m" and "m" (p. 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. 4. Num. 20. 11).
21 This People, &c. For Israel (as Birks 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 vv. 22, 24.
23 Thou hast not brought Me, &c. These verses are quite opposed to the alleged indifference of the prophets to the Divine ritual.
24 made Me to serve. Put by Fig. Metonymy (of Effect, of the verb), Ap. 6, for the judicial consequences of their sins.
29 Mine own sake. He does not go out of Himself for the reason which flows from grace.
30 will not remember. He remembers our infirmities (which man forgets. Ps. 103. 11), but will forget our sins (which man remembers).
31 remember. Fig. Anthropopathia. Ap. 6.
32 declare=reckon [thy works, or sins].
33 Thy first father: i.e. Jacob, as stated in the next verse (cp. Deut. 26. 5. Ezck. 16. 3. 49).
34 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).
35 Jacob... Israel. Including the whole Nation: the subject of this prophecy concerning Jehovah's "servant:"

44. 1 My servant. The subject of these members "E" and "Z" (p. 981). See note on 57. 25, chosen. See note on 57. 25.
2 Thus saith, &c. Jehovah's first controversy with Israel closes with this member "N" (p. 980); and the second closes with "N" (p. 981), the LORD, Heb. Jehovah. Ap. 4. II. Note the Jehovah title, as in 43. 1, in the members "E" and "Z" (p. 981), formed=fashioned. Jesurun. This is a direct reference to the Pentecost (Deut. 32. 12; 33. 21, 29), the only three places where this name occurs. See notes there and Ap. 32.
3 I will pour, &c. These promises all refer to the day of Israel's future restoration. Heb. ṣāq. Ap. 9. For this promise, see Ezck. 36. 21-30; 39. 29. Cp. Isa. 54. 2; 61. 10. Joel 2. 28. Zech. 12. 10. It began at Pentecost (Acts 2. 19); but the kingdom was then rejected (Acts 28. 28, 30); and the promise is now in abeyance. Cp. Joel 2. 28, 29, "afterward."
5 One... another... another. Heb. sēk=the 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 spirit. Heb. ṣāq. Ap. 9. For this promise, see Ezck. 36. 21-30; 39. 29. Cp. Isa. 54. 2; 61. 10. Joel 2. 28. Zech. 12. 10. It began at Pentecost (Acts 2. 19); but the kingdom was then rejected (Acts 28. 28, 30); and the promise is now in abeyance. Cp. Joel 2. 28, 29, "afterward."
6-20 All were rejected, and the kingdom therefore is now in abeyance. his Redeemer: i.e. his Kinsman-Redeemer. Ref. to Pent. (see note on 41. 14), the LORD of hosts. See note on 1 Sam. 1. 3.
44. 6-20 (F, p. 994). WITNESSES.

Alteration.

M | l. Jehovah. His Own Witness.

And who, as I, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient People? and the things that are coming, and shall come, let them shew unto them.

I. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even My witnesses. Is there a God beside Me? yea, there is no God; I know not any.

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.

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

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

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

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.

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.

Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and he warmeth himself; and saith, Aha, I am warm, I have seen the fire:

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

They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

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?

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

21 Remember these, O Jacob and Israel; for thou art My servant; I have formed thee; thou
Thus saith the Lord to His anointed, to Cyrus, whose right hand I have held, 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 "I 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 thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, 4 the Lord, Which call thee by thy name, am "the God of Israel. 4 For Jacob's "servant's sake, and Israel's sake, 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

Divine prophecy before birth: Isaac (Gen. 17, 19); Solomon (1 Chron. 22, 9); Josiah (1 Kings 19, 2); and the God of Israel. See note on 29, 23. 23 He is called "my servant." See note on 37, 18. Cyrus was the additional name divinely given. His Persian name is said to have been Agradates (Strabo, xv, 3, 6). though thou hast not=when thou didst not. See note on 8, 9. 6 none. See note on 5, 8.
45. 7.

ISAIAH.

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make peace, and create evil: 3 the LORD do all these things.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: o let the earth open, and let them bring forth salvation, and let righteousness spring up together; 3 the LORD has created it.

9 Woe unto him that stiveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What maketh 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 3 have made the earth, and created man upon it: 3, even My hands, have stretched out the heavens, and all their host have I commanded.

13 3 have raised him up in righteousness, and I will direct all his ways:

14 Thus saith the LORD, "The labour of Egypt, and 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 they shall come over, and they shall fall down unto thee, they shall make application unto thee, saying, Surely "GOD" is in thee; and there is none else, there is no "GOD,"

15 Verily, 3 shall art a "GOD that hidest Thyself, O 3 God of Israel, The Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols.

17 But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded without end.

18 For thus saith the LORD 3 That created the heavens, God Himself 3 That formed the earth and made it; 3 hath established it, 3 He created it not in vain, He formed it to be inhabited: 3 am the LORD;

and there is none else.

19 I have not spoken in secret, in a dark place of the earth:

I said not unto the seed of Jacob, 'Seek ye Me

people (44.1). world without end = the ages of futurity. That created = the Creator of. Note how these expressions are heaped together to impress us with the fact that the One Who created all others to be able to tell us better than ignorant men, how He created it. That formed = The Formed of. Heb. ya'as = to fashion. made = the Maker of. He created. It did not come of itself by evolution (see Ap. 5 and 8). Ref. to Pent. (Gen. 1:1). in vain = tohu. The same word as in Gen. 1:2 ("without form"). Therefore it must have become tohu: which is exactly what Gen. 1:2 declares (see note there). In Gen. 1:1 we have "the world that was" (cp. 2 Pet. 3:6); and in v. 2 we have the ruin into which it fell. We are not told how, when, or why, or how long it lasted. When geologists have settled how many years they required, they may place them between vs. 1 and 2 of Gen. 1. In Gen. 1:2-14, we have "the heavens and the earth which are now" of 2 Pet. 3:7. Both are set in contrast with the "new heavens and the new earth" of 2 Pet. 3:13.
45. 19. ISAIAH.

603-588  "in vain;" 3 1 the LORD speak righteousness, I declare things that are right.

W 20 Assemble yourselves and come; draw near together, ye that are escaped of the nations:
   they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

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 the LORD? and is there any God beside Me; a just 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 I am GOD, and there is none else.

e 23 'I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swell.

f 24 Surely, shall one say, 'in the LORD have I righteousness and strength;' even to Him shall men come; and all that are incensed against Him shall be ashamed.

g 25 In the LORD shall all the seed of Israel be justified, and shall glory.

U X 46 b Bel boweth down, 3 Nebo stoopeth, their idols were upon the beasts, and upon the cattle; 2 your carriages were heavy laden; 2 they are a burden to the weary beast.

Y 2 They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

2 3 "Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, which are borne by Me from the belly, 3 which are carried from the womb:

3 4 And now, your old age is 3 am 5y; and even to hoar hairs will 3 carry you: 3 have made, and 3 will bear; 3 even 3 will carry, and 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 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 he can not answer, nor save him out of his trouble.

Y 8 Remember this, and shew yourselves men: 8 bring it again to mind, O ye transgressors.

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

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

11 Calling a ravenous bird from the east, the man that executeth My counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

19 in vain. Heb. loh. Repeated from v. 18. Jehovah did not command His People to seek Him in a pathless and trackless waste, where there are no indications of how He is to be found; but in His Word, where He has revealed Himself clearly and distinctly: not "in secret" or "in darkness" (same words as in v. 18). Ref. to Pent. (Deut. 30.1). Ap. 32. See note on 24. 10.

21 them: i.e. the "image" and "god" of v. 20. there is no God. Note the Fig. Plavem (Ap. 6), by which the same assertion is made in two ways (pos. and neg.) for emphasis. Cp. the Structure "d" and "d", P. 478.

23 I have sworn, &c. Quoted in Rom. 14. 11; and Phil. 2. 10. Ref. to Pent. (Gen. 22. 16). Ap. 82. unto Me. Ascribed to Christ in the quotation above.

24 man come=one come. Heb. text is sing., as in preceding clause; but pl. in v. 1.

25 shall glory. See note on "give light" (13. 10).

46. 1-13 (U2, p. 989). BABYLON'S IDOLS. (Alternation and Interspersion.)

U2 X 1, 2. Impotence of idols.

Y 8 4. Call to hear.

h 5. Challenge as to comparison.

X 6, 7. Impotence of idols.

Y 9 11. Call to hear.

1 Bel. Abbreviation of Beel=lord. Here=Zeus, Jupiter of the Greek and Roman mythology.

Nebo. Answers to the Egyptian Anubis, Greek Hermes, and Roman Mercurius (cp. Acts 14. 12). These gods were indeed brought down. In the Inscription of Nebuchadnezzar, cp. 15. 21 (Oppert, Rheims, 1866), found at Nineveh in 1857 by Sir Henry Jones, and now in the British Museum, these gods are mentioned, and in this order, with Merodach (Jer. 50. 2). It is a block of black basalt in ten columns, making 862 lines. your carriages=the things ye carried about: i.e. in procession (Amos 5. 24). were heavy laden=are become a burden. they are a burden=[are even now] loaded on beasts [for exile].

2 they. Aram. and Syr., with five early printed editions, read "and they". But some codices, with two early printed editions, omit "and", themselves=their sons. Heb. nephesh. Ap. 13. 3 Hearken. Note the two calls to hear: here, and v. 12 ("g") and "g", above. See Ap. 82.

house of Jacob. See note on 2. 5.

house of Israel. See note on 5. 7.

6 he who are both. Ref. to Pent. (Ex. 19. 4, Deut. 31; 22. 11). Ap. 82.

which. Some codices, with two early printed editions, Aram, and Sept., read "and who".

4 even=yea. Some codices, with three early printed editions, Syr., and Vulg., omit "yea".


bring it again. The Western reading was "and bring it", &c.

transgressors=rebels. Heb. pashar'. Ap. 44. ix.


11 the man that executeth My counsel=the man of My counsel: i.e. Cyrus, a type of Messiah, set apart by God for this special service. See Ap. 57.

I will also bring it again. Ref. to Intot. (Num. 23. 19).

13 shall not tarry=will not be too late.

12 Hearken unto Me, ye stouthearted, that ye fear from righteousness:

13 I bring near My righteousness; it shall not be far off, and My salvation "shall not tarry:

and I will place salvation in Zion for Israel My glory.

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47 Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is 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.

A i

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 And 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.

K

8 Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, ‘3 am, and none 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.

A i

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, ‘3 am, and none else beside me.’

K

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.

Z

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 *thou* merchants, from thy youth: *they* shall wander every one to his quarter; none shall save thee.

47. 1-15 (U, p. 593). BABYLON. DOOM.

[Introduction and Alternation.]

A i

1 Call to Babylon. Darkness and silence. 7 Criminall. Cruelty and self-exaltation.
4 Death. Retribution. Widowhood.

1 daughter of Babylon. Cp. Tyre (32. 12), and see 37. 22. Ps. 137. 25.
2 ground=earth. Heb. נֵּג, there is no throne=thronlessness.
2 grind meal: the work of slaves (Ex. 11. 6, Matt. 24. 11).
meal. Put by Fig. Metonymy (of Effect), Ap. 6, for the corn from which meal is ground.
uncover thy locks=remove thy veil.
4 the LORD of hosts. See note on 1 Sam. 1. 3.
the LORD. Heb. יהָּוהָּ, Ap. 4. 11.
is His name. Ref. to Pent. (Ex. 3. 15; 15. 3). Ap. 92.
9 the Holy One of Israel. See note on 1. 4.

d of kingdoms=mistress of the kingdoms. The king of Babylon called himself “the King Vicer” (Oppert, Inscription of Nebuchadnezzar, p. 16). Cp. Ezek. 28. 27, Dan. 2. 37. So the pope name themselves, and are so addressed when crowned. Cp. Rev. 18. 7.
6 no mercy. Cp. 2 Kings 25. 5, 6, 7. Jer. 50. 17; 51. 34.
ancient=elder. Cp. Lam. 4. 16.
thy. In edition of A.V. 1611, *‘the’.*
7 the latter end of it=the issue thereof; but some codices, with one early printed edition (Rabbinic, margin 1617), and Vulg. read *‘thy latter end’. Ref. to Pent. (Deut. 28. 29). Ap. 92.
8 carelessly=confidently.
9 Babylon and Rome claim the Divine attributes, as used in these chapters. Cp. 45. 6, 14, 46. 9.

A i

10 none. See note on 6. 9.
children=sons.
9 perfection=full measure.
mischief=ruin; especially as prepared for others.
Not the same word as in 69. 4. Only here and Ezek. 7. 26.
put it off=expiate it, or charm it away.
12 Stand now with thine enchantments. Persist in.
prevail=strike terror.
13 astrologers. The scientists of Babylon were divided into three classes: writers of (1) charms to be placed on afflicted persons or houses; (2) formule of incantations; (3) records of observations which mixed up astronomy with astrology, and resulted, in the case of any two successive or concurrent events, in the conclusion that one was the cause of the other; and the further conclusion was reached by reasoning from the *particular* to the *general.*
the monthly prognosticators = they who make known the future by observing new moons. See the fifth “creation tablet” (British Museum).
they shall wander=stagger onward.

48. 1-22 [For Structure see next page].

1 house of Jacob. See note on 2. 5.
called by the name of Israel. Ref. to Pent. (Gen. 32. 28; 55. 10). Designates spiritual descent, while “Jacob” denotes natural descent.

48 Hear ye this, O *house of Jacob, which are *called by the name of Israel, and
603-588: are come forth out of the "waters of Judah, which "swear by the name of "the LORD, and make mention of "the "God of Israel, but not "in truth, nor in righteousness.

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 1 the art obstinate, and * thy neck is an iron sinew, and thy brow brass;

5 I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, 'Mine idol hath done them, and my graven image, and my molten image, hath commanded them.'

6 Thou hast heard, *see all this; and will not ye declare it?

7 I have shewed thee new things from this time, even hidden things, and thou didst not know them.

8 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, 'Behold, I knew them.'

9 Yea, thou hast heard not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a 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 My glory unto another.

12 Hearken unto Me, O "Jacob and Israel, My called;

13 *am I, *I am the first, *I also am the last.

14 Mine hand also hath laid the foundation of the earth, and My right hand hath *spanned the heavens: when 1 call unto thee, they *stand up together.

14 All ye, assemble yourselves, and hear; which among * them hast declared these things?

1 The LORD hath loved *him: He will do His pleasure on Babylon, and His arm shall be upon the Chaldeans.

16 "He, even "He, have spoken; yea, I have called *him: I have brought *him, and he shall make his way prosperous.

17 Come ye near unto Me, hear ye this;

18 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."

Thus saith *the LORD, thy Redeemer, "the

waters. Some codices, with three early printed editions, read "days".

swear by the name, &c. Ref. to Pent. (Deut. 6. 13).

4 5. 2. Israel. Call to hear.

m 1. 2. Jehovah. Foreknowledge.

p 1. 4. Israel. Obstruction.

m 2 | 2. Jehovah. Foreknowledge.

1. 9. Israel. Unheedful.

m 3 | 6. 7. Jehovah. Foreknowledge.

1. 8. Israel. Treachery.

m 3 | 8. 11. Jehovah. Forbearance.

1. 12. Israel. Call to hear.

m 3 | 12. 13. Jehovah. The only God.


1. 15. Israel. Call to hear.

m 3 | 16. 11. Jehovah. The only God.

1. 18. Israel. Apostrophe.


1. 22. Israel. Sentence.

GODS CONTROVERSY WITH ISRAEL. (Repeated Alliteration.)

\[ N \]

1 | 1, 2. Israel. Call to hear.

m | 1. 2. Jehovah. Foreknowledge.

p | 2. 4. Israel. Obstruction.

m 2 | 1. 2. Jehovah. Foreknowledge.

1 | 2. Israel. Unheedful.

m 3 | 6. 7. Jehovah. Foreknowledge.

1. 8. Israel. Treachery.

m 3 | 8. 11. Jehovah. Forbearance.

1. 12. Israel. Call to hear.

m 3 | 12. 13. Jehovah. The only God.


1. 15. Israel. Call to hear.

m 3 | 16. 11. Jehovah. The only God.

1. 18. Israel. Apostrophe.


1. 22. Israel. Sentence.

1. 28. Israel. Sentence.

3. Note the Fig. Epizeuxis (Ap. 6), for great emphasis.


12 Jacob and Israel: i.e. the natural and spiritual seed. See note on v. 1. Some codices, with two early printed editions, read "Jacob my servant".

the first, the last. Cp. 41. 4; 44. 6.

13 spanned = stretched out.

stand up. To listen to my words.

14 them. Some codices, with two early printed editions, and Syn. read "you.

15 I. e. Cyprus: 45. 11, 16, 20, 11.

arm. Put by Fig. Metonymy (of Cause). Ap. 6, for the judgment inflicted by it. Note also the Fig. Anthropopathiea (Ap. 6).

15 3...3. Note the Fig. Epizeuxis. Ap. 6.


17 the Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2) and II.

and His Spirit, hath sent Me: or, hath sent both Me and His Spirit: i.e. the prophet, and His Spirit the inspirer of the message sent by Isaiah (cp. Acts 28. 25), "well speak the Holy Ghost by Isaiah," &c. Note the great doctrine of the Trinity.


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

18 O that thou hadst, &c. Ref. to Pent. (Deut. 5. 29). Cp. Ps. 81. 12. Note Fig. Echolosmos. Ap. 6 and 92.

peace = well-being, or prosperity. a = the.

19 as the sand. Ref. to Pent. (Gen. 22. 17; 32. 12).

Holy One of Israel; "3 am 1 the Lord thy God Which teacheth thee to profit, Which leadeth thee by the way that thou shouldest go.

18 O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and
603-688 the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before Me.

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, 'The LORD hath redeemed His servant Jacob;

21 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.'

1 There is no peace,' saith the LORD, 'unto the wicked.'

49 Listen, O isles, unto Me; and hearken, ye people, from far: The LORD hath called Me from the bowels of My mother hath He made mention of My name. And He hath made My mouth like a sharp sword; in the shadow of His hand hath He hid Me, and made Me a polished shaft; in His quiver hath He hid Me;

3 And said unto Me, 'Thou art My Servant, O Israel, in Whom I will be glorified.'

4 Then said He unto Me, '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.'

And He said, 'It is a slight 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 for nought. Heb. towi. See note on 24. 10, "confusion". Judgment = vindication. work = recompense. God. Heb. Elohim. Ap. 4. 1. 5 saith. Some codices, with Sept. and Syr., read "thus saith", not. Heb. text = Ps = not; but marked in margin to be read lds to Him, which is confirmed by the list of such readings in the Massorah. If (Ps be not gathered), the negative be read, then the "though" and the "yet" must be retained; but if the preposition with suffix be read, then the rendering of the clause will be "to bring Jacob again to Him, and that Israel unto Him might be gathered, and I be glorious", &c. Probably both readings may be correct, for Israel was not gathered at His first coming (John 1. 11), but will be at His second coming.


Vail. A servant of rulers. Cp. Ps. 2. 2. Matt. 27. 41. the Holy One of Israel. See note on 1. 4. 8 an acceptable time = a time of acceptance. Quoted in 2 Cor. 6. 2.

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ISAIAH.

603-656 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 forsaken me, and my LORD hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have 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 3 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 up the dust of thy feet;

heard answered.

a covenant of the People = the covenant of a People.

Cp. 42. 6, 7. Heb. 'am, not 'am as in v. 7.

establish the earth = raise up the Land.

desolate. See note on 1. 7.

That Thou mayest say. This cannot be the nation, but the Messiah. Go forth. Cp. 42. 7; 61. 1.

to. Some codices, with two early printed editions, Aram, Sept., Syr., and Vulg., read "and to".

10 They shall not hunger, &c. Quoted in Rev. 7. 14. shall He guide them = shall He cause them to rest.

11 highways. See note on 7. 3.

12 Behold ... 10. Fig. Asterismos (Ap. 6) for emphasis.

Sinim. Probably = China. Occurs only here.

49. 13-26 (C, p. 993). ZION. RECONCILIATION, RESTORATION, AND ENLARGEMENT.

(Extended Alternation.)


L 16-25. Jehovah the only God.

J 17. Zion's despondency.


L 16-26. Jehovah the only God.


heavens. A.V. edition, 1811, had "heaven.

break forth into singing. See note on 14. 7.

the LORD. A.V. edition, 1811, had "God".

comforted His People. Cp. 40. 1; 51. 8.

14 Zion said. Fig. Prosopopeia (Ap. 6). This sets at rest the conflicting interpretations.

forsaken. See note on 1. 4.

my LORD. One of the 184 places where the Sopherim changed "shovah of the primitive text to Adonai. Ap. 32.


(Alternation)


15 Can a woman, &c. Figs. Erotis and Pathography.


will not forget. Fig. Anthropopatheta. Ap. 6.

16 graven. Denoting permanence.

the palms, &c. Fig. Anthropopatheta. Ap. 6.

17 children = sons.

18 bride. First occurrence in this connection.

19 which thou shalt have ... other = of thy childishness, or, of whom thou wast bereaved.

21 Then. And.

WHO ... where? Fig. Erotis. Ap. 6.

Behold. Fig. Asterismos. Ap. 6.

these. Some codices, with Sept. and Vulg., read "and these", or "these therefore".

had 492 been = were 492.

the LORD God. Heb. Adonai Jehovah. See Ap. 4. VIII (3) and II.

lift up Mine hand. Idiom for "call". Fig. Anthropopatheta. Ap. 6.

Gentiles = nations. people = peoples.

arm = bosom: the folds of the garment forming a large arm pocket; but children were, and still are, usually carried astride the shoulder as soon as they can sit.

daughters shall be carried. Showing the care they shall receive, for girls are usually left to shift for themselves. See note on 60. 4.

13 queens = princesses.

994
49. 23.

ISAIAH.

50. 10.

L And thou shalt know that I am the LORD; for thou shalt not be ashamed that I wait for thee.

J 24 Shall the prey be taken from the mighty, or the lawful captive delivered?

K 25 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 contendeth with thee, and I will save thy children.

26 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:

L And all flesh shall know that I am thy Savour and thy Redeemer, the mighty One of Jacob."

50 Thus saith the LORD, "Where is the bill of your mother's divorcement, whom I have put away?

M Or which of My creditors is it to whom I have sold you? Behold, for your iniquities have you sold yourselves, and for your transgressions is your mother put away.

N 2 Therefore, when I called, was there none to answer? Is My hand shortened at all, that it cannot redeem? or have I no power to deliver? Behold, at My rebuke I dry up the sea, I make the rivers a wilderness; their fish perish, because there is no water, and death for thirst.

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

P 4 The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he waketh morning by morning, he waketh Mine ear to hear as the learned.

Q 5 The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back.

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

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

T He is near that justifieth Me; who will contend with Me? let us stand together: who is Mine adversary? let him come near to Me.

U Behold, the Lord GOD will help Me; who is he that shall condemn Me? lo, all they that were called by Me shall be as a garment; the moth shall eat them up.

V 10 Who is among you that feareth the LORD, that obeyeth the voice of His Servant, that keepeth His testimonies, that shall teach thee to be silent, that they sin not against Me? I will shew you: hear, and receive instruction, and consider, and hearken together.

W 11 They that trust in the LORD shall inherit the land, and those that make good their vows shall dwell in Jerusalem. I will shew you: hear, and receive instruction, and consider, and hearken together.

X 12 They that wait upon the LORD shall inherit the land, and those that make good their vows shall dwell in Jerusalem. I have sworn, and will perform, that which is good unto you. I will shew you: hear, and receive instruction, and consider, and hearken together.

Y And those that wait upon the LORD shall inherit the land, and those that make good their vows shall dwell in Jerusalem. I have sworn, and will perform, that which is good unto you. I will shew you: hear, and receive instruction, and consider, and hearken together.

Z 10 Who is among you that feareth the LORD, that obeyeth the voice of His Servant, that keepeth His testimonies, that shall teach thee to be silent, that they sin not against Me? I will shew you: hear, and receive instruction, and consider, and hearken together.
603-588 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.

G N v
51. 1-8 (G, p. 993). THE CALL TO "HEARKEN". (Repeated and Extended Alteration.)

1 Hearken to Me, ye that follow after righteousness, ye that seek the LORD:
2 Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.
3 For the LORD shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

5 My righteousness is near; My salvation is gone forth, and Mine arm shall judge the people; the islands 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:

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.

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 hast 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 will comfort thee: 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

11 that kindle a fire=that are incendiaries; not the ordinary word for lighting a fire. Only in Deut. 32. 2 (the first occurrence). Jer. 16. 14; 17. 4. Isa. 64. 2. compass=gird. See note on 8. 9.
sparks—fiery darts. walk. This is Divine irony (Ap. 6).
your—your own.
hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, 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: 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, "Ye art My People." 17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of His fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. 18 There is none to guide 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; desolation, and famine; and thou shalt eat the fruit of them: this shall be a consumption unto thee, before which thou shalt not pass; for thou shalt not go over the brook of | thy God. 20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God. 21 Therefore hear now this, thou afflicted, and drunken, but not with wine: 22 Thus saith the LORD of hosts, the Strength of Israel, 23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over. 52 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, 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 from me? they which rule over them make them to howl," saith the LORD; "and My name continually every day is blasphemed. 6 Therefore My people shall know My name: therefore they shall know that I am the LORD: that doth speak: behold, it is I. 13 stretched forth the heavens. Ref. to Pent. (Gen. 1 and 2). See Ap. 99. as if he were. A special reading called Seur (Ap. 84), with some codices, a two early printed editions, and Syr., 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. 15). Ap. 90. The LORD of hosts. See note on 1 Sam. 1. 3. put My words in thy mouth. See note on 50. 4 ("that I should know"). Ref. to Pent. (Deut. 8, 19). Ap. 59. that: i.e. in order that. 17 Awake O Rouse thee. Not the same form as in 59. 1 and 62. 1. 19 who,?. Fig. Erotiata. Ap. 56. and, Note the Fig. Polysyndeton. Ap. 6. 20 Thy sons have fainted. Note the Alternation in this verse. Thus: "fainted at the head", &c., and "they lie as a wild bull", &c. 21 wine. Heb. yayin. Ap. 27. 1. 23 thy LORD the LORD is thy Adonim Jehovah. See Ap. 4. VIII (3) and II. Behold. Fig. Asterismos. Ap. 6. no more drink it again. All this refers therefore to the final restoration of Israel. 23 thy soul=sleep. Heb. nephesh. Ap. 18. 52. 1 Awake. Same form as in 51. 9; not the same as in 51. 17. Fig. Epicureus. Ap. 6. the holy city. Heb. "the city of the Sanctuary". See note on Ex. 23. 8. 2 Shake. See note on 33. 9. sit: i.e. sit as queen. Cp. Rev. 18. 7, for usaga. 3 the LORD. Heb. Adoni Jehovah. Ap. 11. redeemed. Heb. gatul. See note on Ex. 6. 6, without money=not with silver. Cp. 1 Pet. 1. 18, 4 the Lord. Heb. Adonai. Ap. 4. VIII (2). GOD. Heb. Jehovah. Ap. 4. II. My People went down aforetime. Ref. to Pent. (Gen. 46. 6). See Ap. 99. the Assyrian. This was "another king" (Acts 7. 10), the first of a new dynasty, the "new king" of Ex. 1. 8, and (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 command. See John 15. 5. Heb. ephok. See note on 5. 8. 5 what have I here=? what do I hear? What He doeth in the circumstances of us, we know. What He will do in these new circumstances we are about to be told, is=what have I here. My name, &c. Quoted in Rom. 2. 21. 7 How beautiful, &c. Quoted in Rom. 10. 15. the feet. Put by Fig. Synedeches (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. 1. 8 sing=shout. see eye to eye=see face to face, and will be face to face with the coming heralds of the King, yea, with the King Himself. This oft misapplied expression has nothing whatever to do with agreement in opinion.
9 Break forth into joy, 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 nations; and on all the ends of the earth shall see the salvation of our God.

11 Depart ye, depart ye, go 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 with flight: for the Lord will go before you; and the God of Israel will be your rearward.

Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high.

As many were astonished at Thee; (His visage was so marred more than any man, and His form more than the sons of men):

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.

Who hath believed our report? and to whom is the arm of the Lord revealed?

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.

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.

Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

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54. 1-56. 8 (G, p. 993). THE CALL TO "SING", "COME", &c.

(Repeated Alternation.)

G | U | 54. 1, 2. Exhortation. "Sing."
V | 54. 3. Reason. Fruitfulness.
U | 54. 4. Exhortation. "Fear not."
U | 54. 11-17. Exhortation. Be comforted.
V | 55. 4-11. Reason. Messiah given.

1 Sing=Shout in triumph (62, 3, Zeph. 3. 14). Quoted in Gal. 4. 27. barren. Refers to Sarah.
603-688
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 the LORD.
2 “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations;
nor shall thou be ashamed of thy desolate cities to be inhabited.
3 For thou shalt break forth on the right hand and on the left; and they seed shall inherit the *Gentiles, and make the *desolate
cities to be inhabited.
4 Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not
be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember
the reproach of thy widowedness any more.
5 For thy Maker is thine husband; the *LORD of hosts is His name; and thy Redeemer
the Holy One of Israel; *The *God of the whole earth shall be called.
6 For the *LORD hath called thee as a woman
forsaken and grieved in *spirit, and a wife of youth, when thou wast refused,” saith thy *God.
7 For a small moment have I forsaken thee; but with great mercies will I gather thee.
8 In *a little wrath I hid My face from thee for a moment;
yet with *everlasting kindness will I have mercy on thee,” saith the LORD thine Redeemer.
9 *For this is as *the waters of Noah unto Me:
for as I have sworn that *the waters of Noah should no more go over the earth;
so have I sworn that I would not be wroth with *thee, nor rebuke thee.
10 For the mountains shall depart, and the hills be removed; but My kindness shall not
depart from thee,
neither shall the covenant of My peace be removed,” saith the LORD that hath mercy on thee.
11 *O thou afflicted, tossed with tempest, and not comforted,
behold, will I lay thy stones with fair colours,

55. 1Ho, &c. This cry heard in Jerusalem to-day.
All water has to be bought.  
every one that thirsteth, The invitation is only to these,
come.  
Fig. Repetito (Ap. 6), for emphasis.
wine: of gladness (Ps. 104:16).
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 shalt thou
confound. This is the heritage of the servants of the
LORD, and their righteousness is of Me,”
saith 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.
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2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? * hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

5 Behold, * I have given * Him for a Witness unto the people, a Leader and Commander to the people.

5 Behold, * thou shalt call a nation that thou knowest not, and nations that know not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.

6 Seek ye the Lord while He may be found, call ye upon Him while He is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

8 For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.

9 For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

10 For as the rain cometh down, and the snow from above, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, * but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the fir tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

56. Thus saith the Lord, * Keep ye judgement, and do * justice:

for My salvation is near to come, and My righteousness to be revealed.

Blessed is the man that doeth this, and the son of man that hatcheth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

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, 3 am a dry tree.

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;

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.

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, doing nothing."
11 Yea, they are "greedy dogs which can never be satisfied; 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 a wine, and we will fill ourselves with strong drink; and to morrow shall this be as this day, and much more abundant.”

57 The righteous periseth, 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.

E 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 noise? 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 are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed; even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than Me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovest 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 thyself even unto hell.

10 Thou art weared 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.

7 to—into. Some codices read “upon”;
7 holy. See note on Ex. 5, 2 house of prayer. See quotation below.
8 shall be accepted = for acceptance.
11 people = peoples.
8 The Lord God. Heb. Adonai Jehovah. See Ap. 4, VIII (2), and II.

56. 9—58. 14 (H, p. 993). THE CALL TO ISRAEL’S ENEMIES. (Alternation.)

If A [56. 8. Call to devour.
B [56. 9.—57. 21. Contrasted characters.
A' [57. 1. Call to cry aloud.
B [56. 2.1. Contrasted conduct.

9 the field. See note on 55. 12.

56. 10—57. 21 (B, above). CONTRASTED CHARACTERS. (Extended Alternation.)

B C [56. 10—12. The wicked.
D [57. 1. The righteous.
E [57. 2. Peace.
C [57. 3—12. The wicked.
D [57. 13—15. The righteous.
E [57. 16—31. Peace.

10 sleeping—dozing, dreaming.
13 strong drink. Heb. shekar. Ap. 27. IV.

58. 7 merciful = kind.
60. 3 from the evil to come = from the presence of the calamity. evil = calamity. Heb. ra' a'. Ap. 44. viii: i.e., the calamity referred to in Jer. 22. 10. See 2 Kings 22. 16—20.
61. H: i.e. the righteous man.
62 voice: i.e., the men of grace. in = upon.
"beds = couches."

his uprightness = his strait path.

57. 3—12—(C, above). THE WICKED. (Alternation.)

0 c | 3, 4. Inquiry.
1 f | 5—10. Time of.
2 e | 11. Inquiry.
3 f | 12—13. Threatening.
4 sorceress. See note on 2. 6 (“soothsayer”).
5 children = offspring.
6 transgression: i.e., inborn transgression. Heb. pasha'.
7 Ap. 44. ix.
8 seed of falsehood = false seed. Fig. Entailage. Ap. 6.
9 with idols = with the sacred trees: i.e., the Asherahs.
10, 11 slaying the children. Ref. to Pent. (Lev. 18. 21); to Molech (1 Kings 11. 7; 2 Kings 17. 17, 17); or to Baal (Jer. 19. 5; Ezek. 16. 20; 25. 39; Hos. 13. 1).
12 the smooth stones, &c. = the open places. Judah still in the land. None of the things mentioned in vv. 7—8 found in Babylonia.
13 thy. This and all the Pronouns in vv. 6—8 are Fem. drink offering = meat offering. Ref. to Pent. (Ex. 29. 41, 41, &c. Num. 16. 1—10). Ap. 1 Kings 12. 32, 33.
14 receive comfort. Fig. Anthropopathia. Ap. 6.
15 remembrance = symbols of thee. Ed. of A.V. 1611 omits this word “thee”.
16 bed = couch.
17 where thou sawest it = a hand thou hast seen: as beckoning.
18 the king. Or, the idol, as in 80. 33. 1 Kings 11. 7.
20 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 thine heart? have not I held My peace even of old, and thou hast feared 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:

but he that putteth his trust in Me shall possess the land, and shall inherit My holy mountain;

14. And shall say, "Cast ye up, cast ye up, prepare the way, take up the 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 hallow, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before Me, and the souls which I have made:

17. For the iniquity of his covetousness was I wrought, and smote him: "I hid Me, and was wroth, and he went on forwardly 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. 58. Cry aloud, spare not, lift up thy voice like a trumpet, and shew My People their transgression, and the house of Jacob their sins.

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."
loose the hands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?
7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rewarer.
9 Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, "Here am I."

If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;
10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul;
then shall thy light rise in obscurity, and thy darkness as the noon day:
11 And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.
12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the breach, The restorer of paths to dwell in.

If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words;
13 Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear:
2 But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.
3 For your hands are filled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.
4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.
5 They hatch cockatrice's eggs, and weave the spider's web: he that eateth of their eggs dieth; and that which is crushed breaketh out into a viper.
6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

7 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.
8 The way, &c. See Rom. 3. 17. Judgment = righteousness.

59. 9-15 (G, p. 1004). CONFESSION.
(Repeated Alternation.)

9 justice = righteousness. Same as “judgment,” v. 8,
10 We grope, &c. Ref. to Pent. (Deut. 28. 29).
11 The same, but word different. The word in Deuteronomy is the same as in Gen. 27. 12, 22; 31. 34, 37.
12 night. Heb. nesheph. A Homonym, with two meanings: (1) darkness, as here; Job 24. 15. Prov. 7. 9.
14 transgressions. Heb. pisah'. Ap. 44. ix.
16 truth falreth = the truth is found missing.
18 maketh himself a prey = i.e., is liable to be despoiled, or outlawed. Rashi says, “is considered mad”; as A.V. marg.

59. -15-21 (F, p. 1004). SALVATION. JEHOVAH'S WORK. (Extended Alternation.)

m | -16-18. Evil removed by Jehovah.
19- The blessed result.
19. Evil inflicted by the enemy.
21. The blessed result.
17 arm. Fig. Anthropopathia (Ap. 6). Put by Fig. Metonymy (of Cause), Ap. 6, for the power put forth by it.
18 He put on. Fig. Anthropopathia (Ap. 6). Note that all the armour is for defence.
19 breastplate = a coat of mail.
20 of vengeance for clothing = of avenging for clothing.
21. The Redeemer = a Redeemer: i.e. the Messiah. Quoted in Rom. 11. 26, 27, showing that the fullness of the Gentiles must be the fullness of the Gentile times.
22 to for = i.e., on behalf of. See note on Rom. 11. 24, 25.
31 for ever. This coming deliverance for Israel will be final, and cannot therefore as yet have taken place.

60. 1-22 [For Structure see next page].

1 Arise. Cp. 51. 9, 17, “awake”; 52. 2, “awake”;
60. 1, “arise”; and contrast the cry to Babylon (47. 1),
3 “come down, sit in the dust.” See Ap. 82. This refers
to the future. shine. Cp. 2 Sam. 22. 24.
2 the glory of the LORD. Heb. kadosh. See 4. 2, 5;
2 behold. Fig. Asterismos (Ap. 6), to call attention to the condition of the nations just before Israel’s future
2 For, “behold, the darkness shall cover the earth,

60. 8-9 Arise,

8 shine; for thy light is come,

8 and the glory of the LORD is upon thee.

8 The way, &c. See Rom. 3. 17. Judgement = righteousness.

59. 9-15 (G, p. 1004). CONFESSION.
(Repeated Alternation.)

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m | -16-18. Evil removed by Jehovah.
19- The blessed result.
19. Evil inflicted by the enemy.
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8 shine; for thy light is come,

8 and the glory of the LORD is upon thee.
60. 2.

ISAIAH.

60. 1-22 (C. p. 398). ZION: RECONCILIATION, RESTORATION, AND ENLARGEMENT. (Alternation.)

60. 1-16. Israel's ascendency.
H 17-22. Israel's glory.

60. 1-16 (H, above). ISRAEL'S ASCENDANCY. (Alternation.)
p 8-11. Their ministry.
p 14-16. Their homage.

60. 1-7 (o, above). GENTILES. ACCESSION. (Division.)
o p 1-3. Israel's rising come.
p 4-7. Gentiles attraction to it.

60. 1-3 (p, above). ISRAEL'S RISING COME. (Introduction.)
p q 1-7. The rising of Israel.
x 1-7. The light shining.
q 1-7. The glory of Jehovah.
t 2-3. Darkness covering the earth.
t 4-5. Darkness covering the peoples.
t 6-7. The glory of Jehovah.
p 1-3. The light reflected.
q 1-3. The rising of Israel.

people = peoples.
3 the Gentiles = nations.
4 all they, &c. This is still future.
sons . . . daughters. These are not Gentiles therefor but true Israelites (see 31, 10). Cp. Ezek. 34. 11-12. nursed, &c. Carried on the shoulders. So Chald. and Sept. See note on 49. 22.
5 flow together: or, according to the Targum and Syr., shall be lightened; as in Ps. 34. 5. So in R.V. fear = praise. Heb. pâhâd. A Homonym, with two meanings: (1) to fear, as in Deut. 28. 66. Job 23. 17; but (2) to rejoice, hero and Hos. 3. 5. = praise. See note there.
be enlarged = opened as with joy.
of the sea = of the rich seafaring peoples, for which "sea" is put by Fig. Melonymy (of Adjunct), Ap. 6.
converted = turned.
forces = fullness, riches, wealth, or resources. This prophecy looks far beyond the return under Ezra-Nehemiah. See vv. 12, 15, &c.
6 The multitude = A stream.
Ephah. A Midianite tribe (Gen. 25. 4).
7 Kedar. See 21. 15, 17; 41. 11; and cp. Gen. 25. 13, Ps. 120. 5. Song 1. 5.
    together = out.
the. Some codices, with one early printed edition, Sept., and Syr., read "and the." Nebaioth. A tribe allied to Kedar, descended from Ishmael (Gen. 25. 15). glorify = beautify.
house of My glory = My beautiful house.
8 Who are these . . .? Referring probably to the ships whose sails are compared to wings, developed in next verse.

9 isles = maritime lands. See note on 11. 11.
10 the sons of strangers. Ref. to Pent. (Ex. 12. 43, Lev. 22. 25). Those were expressly excluded. strangers = foreigners. In my wrath. Cp. 64. 8.zech. 41. 17. thy gates shall be open. Heb. they shall keep thy gates open. The word "they" is impersonal; i.e. they who are continually bringing the exiles with their riches. Cp. the same idiom in Ism. 12. 20, "they demand thy soul." not be shut. These coming times are already being foreshadowed, for this has already been the case for the past few years. This looks beyond the Ezra-Nehemiah period, for see Neh. 13. 19.
12 the nation . . . shall perish. This is still future.
13 the. Some codices, with one early printed edition, Sept., and Vulg., read "and the." the place of My feet: i.e. the Temple. Cp. 35. 2. Ps. 50. 5; 132. 7. Fig. Periphrasis. Ap. 6. feet. Fig. Anthropopathia. Ap. 6. should come, &c. Not fulfilled yet. Matt.

shall wait. Cp. 42. 4; 51. 5. ships of Tarshish. See note on 2. 16. first = in the first place, or rank, from far. This looks beyond Babylon. God. Heb. Elohim. Ap. 4. I. the Holy One of Israel. See note on 1. 4. 10 the sons of strangers. Ref. to Pent. (Ex. 12. 43, Lev. 22. 25). Those were expressly excluded. strangers = foreigners. In my wrath. Cp. 64. 8. Zech. 41. 17. thy gates shall be open. Heb. they shall keep thy gates open. The word "they" is impersonal; i.e. they who are continually bringing the exiles with their riches. Cp. the same idiom in Ism. 12. 20, "they demand thy soul." not be shut. These coming times are already being foreshadowed, for this has already been the case for the past few years. This looks beyond the Ezra-Nehemiah period, for see Neh. 13. 19.
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8. 11 refers to this. Cp. Mal. 1. 11.
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.

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.

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

To appoint unto them a mourning 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, the planting of the Lord, that He might be glorified.


3. 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 one. bind up, Fig. Anthropophathy, Ap. 6.

4. the opening of the understanding or heart, instead of prison doors. Occurs only here. Heb. רוח-כֹּל, referring to the opening of the vision. 2 the acceptable year = the year of acceptance, or jubilee year (Lev. 25. 9, 10). We may render: A year of good-pleasure for Jehovah, [But] A day of vengeance for our God.

and the day of vengeance. Op. 69. 17; 39. 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. 16, 18, "closed the book", and did not go on to quote further in v. 26, because the former part of the prophecy referred to the then present time, and not to the future Dispensation of judgment. The Heb. accent separates these two clauses, indicated by "[But]", above. Note that the vengeance is assigned to a "day", in contrast with "year". God. Heb. Elohim. Ap. 4. I.

5. To appoint...set (as a permanent, irrevocable thing). This by the Fig. Parenthetical, Ap. 6, p. Or...beauty = an ornament, or nuptial tiara. ashes: as put on the head, as a sign of mourning (2 Sam. 13. 19). spirit of heaviness = heavy spirit. Heb. רוח. Ap. 9.

6. trees of righteousness. Ref. to 60. 21. He is All for Jehovah's glory.
61. 4. **ISAIAH.**

61. 4-9 (P3, p. 1007). **MESSIAH. HIS PEOPLE.**

(Extended Alternation.)


x 5. Gentiles. Gifts.

y 6. Israel Jehovah's glory.


w 4. Israel. Restoration.

b 4. Desolations. Raised up.


x 4. Desolations. Raised up.


b 4. Desolations. Raised up.


w wastes = desert (cities).

desolations = places of silence. See note on 1. 7.

w a 4. Desolations. Raised up.

b 4. Desolations. Raised up.

x 4. I name them.

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x 4. I name them.
shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace 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 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 the LORD: and thou shalt be called, “Sought out, A city not forsaken.

63 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? 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?

3 I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment.

4 For the day of vengeance is in Mine heart, and the year of My redeemed 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 kindness 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 the Lord is My People, the children that will not He:” so He was their Saviour.

9 In all their affliction He was afflicted, and the Angel of His presence saved them: in
His love and in His pity redeem'd them; and He bare them, and carried them all the days of old.

But they rebelled, and vexed His holy Spirit: therefore He was turned to be their enemy, and they fought against them.

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 holy Spirit within him?"

The Lord led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name.

That led them through the deep, as an horse in the wilderness, that they should not stumble?"

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.

Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory: where is Thy zeal and Thy strength, the sounding of Thy bowels and of Thy mercies toward me? are they restrained?

Doublet of Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: That, O Lord, art our Father, our Redeemer; Thy name is from everlasting.

Why hast Thou made us to err from Thy ways, and harden our heart from Thy fear? Return for Thy servants' sake, the tribes of Thine inheritance.

The People of Thy holiness have possessed it but a little while: our adversaries have trodden down Thy sanctuary.

We are Thine: Thou never barest rule over them; they were not called by Thy name.

Oh that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down at Thy presence.

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!

When Thou didst terrible things which we looked not for, Thou cam'st down, the mountains flowed down at Thy presence.

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.

Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways: behold, they art wrot, for they have sinned in those continuance, and we shall be saved.


Shepherd. Many codices, with five early printed editions (one Rabbinic, 1617), and Vulg. read "shepherd." 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. (sign.) put His holy Spirit, &c. Ref. to Pent. (Num. 11. 17). Cp. Ex. 14. 17; 32. 11, 12. arm. Ref. to Pent. (Ex. 15. 14). Ap. 92. dividing the water. Ref. to Pent. (Ex. 14. 21, the same word). Ap. 92. everlasting name. See note on 44. 7.

As a beast goeth down = as the cattle go down. Referring to the settlement of Israel in Canaan.

(Extended Alternation.)

| Y | g | 63. 15. To look down. |
| h | 63. 15. "Our Father." |
| i | 63. 17. Sin. |
| k | 63. 18. Desolation. |

16 Doubtless art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: That, O Lord, art our Father, our Redeemer; Thy name is from everlasting.

17 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. 1 Oh, &c. Fig. Budge. Ap. 6. Ch. 64 is joined to ch. 63 by the Masoretic pointing. rend. A.V., ed. 1611, reads "rent". flow 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. Epiphan. (Ap. 6), used here for great emphasis.

3 When Thou didst terrible things. Ref. to Pent. (Ex. 44. 10, same word).

Since the beginning of the world = from old times, men have not heard. quoted in 1 Cor. 2. 2. Cp. Ps. 68. 7, 8. Judg. 5. 4, 5 at Thy presence. Note the Fig. Epiphan. (Ap. 6), used here for great emphasis.

4 Where 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.

5 Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways: behold, they art wrot, for they have sinned in those continuance, and we shall be saved.
65. I am sought of them that asked not for Me; "I am found of them that sought Me not: I said, "Behold Me, behold Me," unto a nation that was not called by My name.

2 I have spread My hands all the day unto a rebellious People, which walketh in a way that was not good, after their own thoughts; 3 A People that provoketh Me to anger continually to My face; 4 that sacrificeth in gardens, and burneth incense upon altars of brick; 5 Which say, "Stand by thyself, come not near to me; for I am holier than thou." 6 "They are a smoke in My nose, a fire that burneth all the day. 7 Behold, it is written before Me: I will not keep silence, but will redeem, even recompense into their bosom. 8 Your iniquities, and the iniquities of your fathers together," saith the LORD, "which have burned incense upon the mountains, and blasphemed Me upon the hills: therefore will I measure their former work upon their bosom. 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 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 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 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 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. 25.

the valley of Achor a place for the herds to lie down in, for My people that have sought Me. "

S 11. But ye are that forsake the LORD, that forget MY "holiest mountain, that prepare a tabernacle for a that troop, and that "furnish the drink offering unto that number. 

12. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spoke, ye did not hear; but did "evil before Mine eyes, and did "choose that wherein I delighted not."

13. Therefore thus saith the Lord GOD, "Behold, My servants 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 leave your name for a curse unto My chosen: for "the Lord GOD shall slay thee, and call His servants by another name: 16. That "he who blesseth himself in the earth shall bless himself in the Lord of truth; and he that sweareth in the earth shall swear by the Lord of truth; because the former troubles are forgiven, and because they are hid from Mine eyes.

T 17. For, behold, I create "new heavens and a new earth: and "the former shall not be remembered, nor come into mind. 18. But be ye glad and rejoice "for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. 19. And I will rejoice in Jerusalem, and joy in My people: 20. And the voice of weeping shall be "no more heard in her, nor the voice of crying. 21. There shall be "no more thence an infant of days, nor an old man that hath not filled his days: for the young man shall die an hundred years old, but the sinner being an hundred years old shall be accursed. 22. And "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. 23. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My People, and Mine "elect shall long enjoy the work of their hands. 24. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. 25. And it shall come to pass, that "before they call, I will answer; and while ye are yet speaking, 3 will hear. 26. 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. 27. valley of Achor. As in Hos. 2. 15. The only two references to the history of Josh. 7. 11 forsake. See note on 1. 4. holy. See note on Ex. 3. 5. that troop. Heb. Gad, the well-known Syrian god of "Fate." furnish the drink offering—fill up the mixed wine. 

Heb. mim'sek. Ap. 27. vii. Cp. Jer. 7. 18; 44. 17. that number. Heb. w'nr. Same as the god Mani (=Destiny) of the Assyrian inscriptions. 12 number. destroy. Heb. minni. Fig. Paronomasia (Ap. 6), with the name of the god, M'n. evil. Heb. n'o. Ap. 44. viii. choose. See note on 1: 20.


Esa. 65.

Rev. 21.

Name, Jerusalem (Hebphshah, v. 18). New Jerusalem (u. v. 2). Great great', holy', (v. 10). Position, on mountain (u. v. 25). Privileges, vv. 18-20. Character, sinners there are none (v. 27). Prayer (v. 24). No temple (v. 22). Employment, labour, planting, building (v. 21). Already built by God (vv. 12-25; 22. 3-5). the former are those which were, and are now. For ever. Chal. Targum renders it "in the world of worlds": i.e. the most glorious world. 19 no more heard. Therefore not the restoration of Ezra-Nehemiah, or the Church of God now. 20 There. Some codices read "And there", of days: i.e. of a few. child shall die—youth may die: i.e. neither early death, nor premature decay. 21 accursed = cut off. Cp. Ps. 101. 8. 21 they shall build, &c. Ref. to Pent. (Lev. 26. 11. Deut. 26. 11). Note the Alternation in vv. 21, 22:—


22 elect—chosen. 23 They shall not labour in vain. Ref. to Pent. (Deut. 26. 11, reversed). Cp. Lev. 26. 11. Ap. 92. 24 before they call, &c. A reference to 25. 10. The blessing of Messiah (Ps. 21. 3) now extended to the new Israel. 25 wolf, &c. As in 11. 6, 7, 9, which is Millennium, not eternal. together as one. Hebr. echad. Same word as "one" in Deut. 6. 4: i.e. one of others. Occurs in former part of Isaiah (4. 1; 5. 10; 6. 1. 2; 9. 14; 10. 17; 10. 18; 22. 15; 27. 10; 50. 17; 34. 16; 38. 9); and, in the latter part (47. 9; 51. 2; 65. 25; 66. 8, 17). See Ap. 70. II. dust. Never was the serpent's food. It is used as a powerful fig. of Speech, or Idiom, as in Ps. 72. 9. used in Gen. 3. 14. See Ap. 19.

in all My holy mountain. See note on 11. 9.
Thus saith the LORD: The heaven is My throne, and the earth is My footstool: where is the 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 heart, 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 3 also will choose their delusions, and will bring their fears upon them;

P because when I called, none did answer;

P when I spake, they did not hear; but they did evil before Mine eyes,

and chose that

in which I delighted not.

5 Hear the word of the LORD, ye that tremble at His word; Your brethren that hated you, that cast you out for My name's sake, said, 'Let the LORD be glorified! ' But He shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rewardeth recompence to His enemies.

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 3 bring to the birth, and not cause to bring forth? saith the LORD: shall 3 cause to bring forth, and shut the womb? saith the Lord of hosts.

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 thus 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,
603-588 abomination, and the mouse, shall be consumed together; saith the LORD. 18 For they 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.

(p. 1011)

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 name, 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,
g 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 carcases of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

abomination. Heb. shikar. Ref. to Pent. (Deut. 7.22). Occurs in Isaiah only here; Leviticus thirteen times (7.21; 11.10, 11, 12, 13, 13, 20, 23; 21.42, 43; 22.24) and Ezek. 8.10. Not the same word as in 65.4. Ap. 62. mouse. Ref. to Pent, where it is forbidden (Lev. 11.20). Ap. 92. Elsewhere, only in 1Sam. 6.4, 5, 11, 12, be consumed = come to an end.


send: as missionaries.
those that escape = i.e. the remnant of saved Israel.
Tarshish. Put for the far west.
Pul...Lud = Phut...Lud, put for African peoples. They are mentioned together, as serving in the Egyptian armies (Ezek. 30.6).
Tubal = the Scythian tribes.
Javan. Put for the Greeks settled in Asia Minor.
isles = maritime countries. See note on 11.11.

20 shall bring. Not into the Church, but back to the Holy Land.

swift beasts = carriages, as required by the Structure of v. 20.

20 upon horses.in chariots and litters.
upon mules.
in chariages.

"Swift beasts" is Heb. kirvurath, from mar, to move in a circle; hence, may mean (like English cor) any vehicle on wheels. It is never used of animals. There is nothing to suggest "swaying furnaces", as suggested by some, to mean "locomotives".

holy. See note on Ex. 3.5.
as = according as.
children = sons.
bring an offering, &c. Ref. to Pent. (Lev. 2, &c.).

21 them, i.e. Israel.
priests and for Levites. Ref. to Pent. (Deut. 17.5).
See notes on Ezek. 43.10; 44.10, 13, 15. Ap. 92.
priests. Thus completing the fulfilment of Ex. 19.5.
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.

their worm. Quoted in Mark 9.44. Ref. to our Lord to Gehenna, of which the fires in the valley of Hinnom were an illustration. Heb. told; the maggot bred from putrid substances. See Ex. 15.26. Deut. 29.39. Job 25.6 (second word). Ps. 22.6. Isa. 14.11 (second word); 41.14; 66.24; and Jonah 4.7, which are all the occurrences of told 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.