

# THE BOOK OF THE PROPHET ISAIAH.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion.)

### 1. 1. THE TITLE.

- A** | 1. 2—5. 30. EXHORTATIONS : REPREHENSORY. PROPHEPIC.
- 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.
- D** | 28. 1—35. 10. WOES. ALTERNATED WITH JEHOVAH'S GLORIES.
- C** | 36. 1—39. 8. HISTORIC. EVENTS AND PROPHECIES (HEZEKIAH).
- B** | 40. 1—11. THE VOICE FROM THE WILDERNESS. THE GATHERING.
- A** | 40. 12—66. 24. EXHORTATIONS : PROMISSORY. PROPHEPIC.

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. 1207).

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 Formulæ 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—13; and, if an hypothesis is admitted on the one side, then it must be admitted on the other; and it is hypothetically incredible that this dual reference to the "voice" could have been the outcome of a dual authorship. For other evidences, see Ap. 79, 80, and 82.

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

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

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

Historically, Isaiah disappears from view after delivering the great prophecy of the Babylonian Servitude (2 Kings 20. 16—18 and Isa. 39. 1—8). This was in the year 603 B. C., after Hezekiah's illness at the close of the siege of Jerusalem by Sennacherib in Hezekiah's fourteenth year (cp. Ap. 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 588 B. C. Manasseh, his son, born in the third of the fifteen added years, succeeded in the same year (588 B. C.).

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

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

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

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

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

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

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

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

ISAIAH was contemporary with HOSEA from 649—611 B. C. = 38 years;  
with MICAH from 632—611 B. C. = 21 " ;  
and with NAHUM in the year 603 B. C. = 1 year.

# THE °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.

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

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

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

**he saw** = he saw in vision. Heb. *chāzā*, to gaze on, as in 2. 1; 13. 1. Not the same word as in 6. 1, 6; 21. c, 7; but Jehovah was the speaker. Isaiah's voice and pen, but Jehovah's words (*v. 2*).

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

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

**Uzziah** (2 Chron. 26. 1-23. 649 B. C.). **Jotham** (2 Chron. 27. 1-9).

**Ahaz** (2 Chron. 28. 1-27). and. The absence of conjunctions between these names, and the Hebrew accents attached to them, seem to indicate that some of them reigned for a time jointly. See Ap. 50, p. 59.

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

A A E<sup>1</sup> F<sup>1</sup>  
(p. 931)

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

G<sup>1</sup> I have nourished and ° brought up ° children, and they have ° rebelled against Me.

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

H<sup>1</sup> **4** ° Ah ° sinful nation, a people ° laden with ° iniquity, a seed ° of evildoers, ° children that are ° corrupters: they have ° forsaken ° the

## 1. 2-5. 30 (A, p. 930). EXHORTATIONS: REPREHENSORY AND PROPHETIC. (*Introversion.*)

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

## 1. 2-31 (A, above). THE WORD OF JEHOVAH. "HEAR YE!" ZION THE VINEYARD. (*Division, and Repeated and Extended Alternation.*)

- |                |   |
|----------------|---|
| A              | E <sup>1</sup>   F <sup>1</sup>   2-. Call to hear. Indictment. |
|                | G <sup>1</sup>   -2, 3. Israel's sin. Cause: rebellion.         |
|                | H <sup>1</sup>   4-9. Expostulation.                            |
| E <sup>2</sup> | F <sup>2</sup>   10. Call to hear. Instruction.                 |
|                | G <sup>2</sup>   11-15. Israel's sin. Aggravation: formality.   |
|                | H <sup>2</sup>   16, 17. Exhortation.                           |
| E <sup>3</sup> | F <sup>3</sup>   18-. Call to hear. Rectification.              |
|                | G <sup>3</sup>   -18-20. Israel's sin. Remedy: Divine grace.    |
|                | H <sup>3</sup>   21-31. Expostulation.                          |

**2** Hear, O heavens. Fig. *Apostrophe*. Ap. 6. Reference to Pentateuch (Ap. 92). It commences like the Song of Moses (Deut. 32. 1. See notes, p. 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., articulately. Not Isaiah. All modern criticism is based on the assumption that it is a human book: and that prediction is a human impossibility (which we grant); and this ends in a denial of inspiration altogether. Against this God has placed 2 Pet. 1. 21. spoken. Jehovah is the Eternal One: "Who was, and is, and is to come". Hence, His words are, like Himself, eternal; and prophecy relates to the *then present* as well as to the *future*; and may have a *praeterist* and a *futurist* interpretation, as well as a now *present application* to ourselves.

brought up. Cp. Ex. 4. 22; Deut. 14. 1; 32. 6, 18, 20. children = sons. rebelled. Heb. *pāsh'a*. Ap. 44. ix. **3** knoweth. Put by Fig. *Metonymy* (of Cause), Ap. 6, for all that that knowledge implies. not know. Cp. Jer. 8. 7. All Israel's trouble came from the truth of this indictment. Cp. Luke 19. 42-44. The trouble will all be removed when 54. 13; 60. 16 are fulfilled. Jer. 31. 34. Isa. 11. 9. Cp. Jer. 9. 23, 24. My People. Some codices, with Sept., Syr., and Vulg., read "and My people".

**4** Ah. Fig. *Ecphonēsis*. Ap. 6. Note the four exclamatory descriptions, and see note on "gone away", below. sinful. Heb. *chātā'*. Ap. 44. i. sinful nation. Note the Figs. *Apostrophe*, *Synonymia*, and *Anabasis* (Ap. 6) in *vv. 4, 5*. Contrast Ex. 19. 6. Deut. 7. 6; 14. 2, 21. laden = heavily burdened. iniquity. Heb. *āvāh*. Ap. 44. iv. of = consisting of. Genitive of Apposition. Ap. 17. 4. corrupters. Ref. to Pent. (Deut. 32. 5). forsaken. Apostasy in disposition. Ref. to Pent. (Deut. 28. 20; 31. 16). Ap. 92. Occurs in the "former" portion here, *v. 28*; 6. 12; 7. 16; 10. 3 (leave), 14 (left); 17. 2, 9; 18. 6 (left); 27. 10; 32. 14: and in the "latter" portion, 41. 17; 49. 14; 54. 6; 55. 7; 58. 2; 60. 15; 62. 4, 12; 65. 11. Ap. 79. II. the LORD. Heb. Jehovah (with *eth*) = Jehovah Himself (Ap. 4. II). Not the same as in *vv. 2, 9, 10, 11, 20*.



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LORD, they have °provoked<sup>a</sup> 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 °as Sodom, and we should have been like unto Gomorrah.

E<sup>2</sup> F<sup>2</sup>  
(p. 93r)

10<sup>2</sup> Hear the word of °the LORD, ye °rulers of °Sodom; give ear unto °the law of our °God, ye °people of Gomorrah.

G<sup>2</sup>

11 °"To what purpose *is* the multitude of your sacrifices unto Me?" °saith °the LORD: "I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come °to appear before Me, who hath required this at your hand, to °tread My courts?

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

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

15 °And when ye °spread forth your hands, I will hide Mine eyes from you: yea, when ye °make many prayers, I will not hear: your hands are full of °blood.

H<sup>2</sup>

16 Wash you, make you clean; put away the °evil of your doings from before Mine eyes; cease to do °evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the °fatherless, plead for the °widow.

E<sup>3</sup> F<sup>3</sup>

18 Come now, and °let us reason together," °saith °the LORD:

G<sup>3</sup>

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

provoked = despised, blasphemed. Ref. to Pent. (Ap. 92). An old Mosaic word (Num. 14. 11, 23; 16. 30. Deut. 31. 20). Apostasy in words (see note above).

the Holy One of Israel. Occurs twenty-five times in Isaiah: twelve times in the "former" portion (1. 4; 5. 19, 24; 10. 20; 12. 6; 17. 7; 29. 19; 30. 11, 12, 15; 31. 1; 37. 23); and thirteen times in the "latter" portion (41. 14, 16, 20; 43. 3, 14; 45. 11; 47. 4; 48. 17; 49. 7; 54. 5; 55. 5; 60. 9, 14). Outside Isaiah it is used by Himself once (2 Kings 19. 22 first occurrence); three times in the Psalms (71. 22; 78. 41; 89. 18). Elsewhere found only three times (Jer. 50. 29; 51. 5; and Ezek. 39. 7 in Israel). Holy. See note on Ex. 3. 5.

gone away backward. Apostasy in act. See notes on v. 4, and notice the threefold apostasy in this verse. Compare also the fourfold exclamatory descriptions of which this apostasy is affirmed: making seven in all (see Ap. 10).

5 Why . . . ? Fig. *Erotēsis*. Ap. 6.

6 wounds. Note the Fig. *Synonymia* (Ap. 6). Heb. sing., as are the other two. ointment = oil.

7 desolate. Occurs in "former" portion here, 6. 11; 17. 9; 33. 8; and in the "latter" portion, 49. 8, 19; 54. 1, 3; 61. 4, 4; 62. 4.

your cities. Some codices, with Syr., read "and your cities". land = soil.

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

8 as a cottage. Note the Fig. *Synonymia*. Ap. 6.

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

a lodge. A platform on four poles, sheltered by leaves or sacking. Left to the weather at the close of harvest.

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

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

very small. Heb. *kim'at*. See note on Prov. 5. 14.

as Sodom. Ref. to Pent. (Gen. 19. 1-29. Deut. 29. 23.) (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. 3; 5. 24; 8. 16, 20; 24. 5; 30. 9; 42. 4, 21, 24; 51. 4, 7). See Ap. 92.

God. Heb. *Elohim*. Ap. 4. i.

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

11 To what purpose, &c. Fig. *Symathrasmos* (Ap. 6), in vv. 11-15. Also Fig. *Hypotyposis* (Ap. 6), for emphasis, in describing the hollowness of mere religious observances (as when Christ was on earth. Cp. John 2. 6, 7 with 14, 16). Matt. 15. 3-8.

saith the LORD. The Heb. fut. of 'amar (=y'omar), combined with a Divine title, is used thrice in the so-called "former" portion of Isaiah (1. 11, 18; 33. 10), and six times in the "latter" portion (40. 1, 25; 41. 21, 21; 66. 9). Elsewhere only in Ps. 12. 5, while the past tense is frequently used (see Ap. 92).

12 to appear, &c. Ref. to Pent. See note (Ex. 23. 15; 34. 20).

tread = trample, and thus profane. Heb. *rāmaš*. Ezek. 26. 11; 34. 18. Dan. 8. 7, 10.

13 oblations. Heb. *minḥah* = gift-offering. Ap. 43. II. iii. is = itself [is].

assemblies = convocations. Heb. *mikra'*. Ref. to Pent. (Ap. 92); out of twenty-three occurrences, twenty occur in Pent. Occurs only here, 4. 5, and Neh. 8. 8 (in

a later sense "reading"), outside the Pentateuch. Not *kāhal*. See note on Gen. 28. 3; 49. 6; and Ap. 92.

I cannot away with. Heb. *yākol* = to be able. Here = "I am not able [to endure, or put up with]". The Fig. *Ellipsis* (Ap. 6) must be thus supplied.

Ap. 44. iii. iniquity = vanity. (Not the same word as v. 4.) Heb. 'aven. Hendiadys (Ap. 6) = your vain assembly.

Anthropopathia. Ap. 6. 14 My soul = I (very emphatic). Heb. *nepshesh*. Ap. 13. Fig. Fig. *Metonymy* (of Adjunct), Ap. 6, for "pray", in which the hands are spread forth.

prayers = multiply your prayer. blood. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the acts which shed the blood.

16 evil. Heb. *rā'a'*. Ap. 44. viii. 17 fatherless . . . widow. Put by Fig. *Synecdoche* (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.

sins. Heb. *chātā'*. Ap. 44. i. though. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "yea, though".



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19 If ye be willing and obedient, ye shall eat the good of the land :

20 But if ye refuse and rebel, ye shall be devoured with the sword: ° for the mouth of ° the LORD hath spoken it."

H<sup>3</sup> J L  
(p. 933)

21 How ° is the faithful city become an harlot ! it was full of judgment ; righteousness lodged in it ; but now murderers.

M a

22 Thy silver is become dross, thy ° wine mixed with water :

b

23 ° Thy ° princes are rebellious, and companions of thieves : every one loveth ° gifts, and followeth after rewards : they judge not the ° fatherless, neither doth the cause of the ° widow come unto them.

K

24 Therefore saith ° THE Lord, ° the LORD of hosts, ° the mighty One of Israel, " Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies :

J M a

25 And I will ° turn My hand upon ° thee, and purely ° purge away thy dross, and take away all thy ° tin :

b

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

L

afterward thou shalt be called, The city of righteousness, the ° faithful city.

27 Zion shall be ° redeemed with judgment, and ° her converts with righteousness.

K

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."

B  
(p. 931)

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.

20 for the mouth of the LORD, &c. This sets the seal on this book as a whole, uniting all its parts. It occurs in the "former" portion (1. 20), and in the "latter" portion (40. 5, and 58. 14). Cp. 21. 17 ; 22. 25 ; 24. 3 ; 25. 8. See Ap. 79. II. 21 is = [is it that she].

22 wine = liquor, or drink. Heb. *šābā'*. Ap. 27. vi.

1. 21-31 (H<sup>3</sup>, p. 931). EXPOSTULATION.  
(Alternations and Introversion.)

H<sup>3</sup> J | L | 21. The City.  
M | a | 22. Metals. (Fig.) } Inhabitants.  
b | 23. Officers. (Lit.) }  
K | 24. Judgment on enemies of Jehovah.  
J | M | a | 25. Metals. (Fig.) } Inhabitants.  
b | 26-. Officers. (Lit.) }  
L | -26, 27. The City.  
K | 28-31. Judgment on the wicked among Jehovah's People.

23 Thy princes, &c. Fig. *Hermeneia* (Ap. 6). Interpreting the Figs. *Hypocatastasis* (Ap. 6) in v. 22.

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

gifts = rewards, or bribes.

24 THE Lord. Heb. *Adōn*. Ap. 4. VIII (2). the mighty One of Israel. Peculiar to Isaiah.

Ref. to Pent. (Gen. 49. 24). Ap. 92. Cp. Isa. 49. 26 ; 60. 16.

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

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

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

26 judges as at the first. Ref. to Pent. Ex. 18.

16-26. Num. 25. 6. Deut. 1. 16 ; 16. 18 ; 19. 17-19 ; 21. 2.

Ap. 92. faithful. Cp. v. 21.

27 redeemed = delivered. Heb. *pādāh*. See notes on Ex. 6. 6 and 13. 13.

her converts = they that return of her.

28 transgressors = rebels. Ap. 44. ix.

29 oaks : the trees resorted to for idolatrous worship

(57. 5 ; 65. 3 ; 66. 17. 2 Kings 16. 4 ; 17. 10. Ezek. 6. 13).

Note the alternation of "oaks", "gardens", "oak", "garden" in vv. 29, 30.

chosen. Heb. *bačhar*. Occurs four times in the

"former" portion (here, 7. 15, 16 ; 14. 1), and sixteen

times in the "latter" portion (40. 20 ; 41. 8, 9, 24 ; 43. 10 ;

44. 1, 2 ; 48. 10 ; 49. 7 ; 56. 4 ; 58. 5, 6 ; 65. 12 ; 66. 3, 4, 4).

See Ap. 79. II. 30 be = become.

leaf. Some codices (one in marg.), with four early

printed editions, Sept., Syr., and Vulg., read "leaves" (pl.).

31 the strong. Heb. *hāšōn*. Occurs only here, and

Amos 2. 9.

the maker of it = his work (whatever it be) : i. e. the

idols (doubtless the *'asherāhs*. Ap. 42).

2. 1 The word that = That which. Cp. Mic. 4. 1-3,

written seventeen years later.

saw = saw in vision. See note on 1. 1.

concerning Judah, &c. The repetition of 1. 1 shows

that ch. 1 is to be regarded as a summary Introduction

to the whole book.

2 in the last days : i. e. the days of Messiah.

mountain of the LORD'S house. Ps. 24. 3. Cp. Ps.

68. 15. See note on Ezek. 28. 16.

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

all nations. Fig. *Synecdoche* (of Genus) = many from

all nations.

flow = stream. Same word as in Jer. 31. 12. Mic. 4. 1.

3 people = peoples.

go up. Note the Fig. *Zeugma* (Ap. 6). The second

verb must be supplied (enter into).

to the house = "[and enter] into the house", &c. The

paths. Heb. *'orah*. Occurs in "former" portion here, 3. 12 ; 26. 7, 8 ; 30. 11 ; 33. 8 ("highways") ;

and in the "latter" portion, 40. 14 ; 41. 3. See Ap. 79. II. the law = law (no Art.). See note on 1. 10.

4 swords . . . spears. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for all kinds of weapons ; while plow-

shares 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. 23. 6. Zech. 9. 10. nation. Some codices, with

"and" is read in some codices, with two early printed editions, Sept., Syr., and Vulg. God, Heb. *Elohim*. Ap. 4. I. paths. Heb. *'orah*. Occurs in "former" portion here, 3. 12 ; 26. 7, 8 ; 30. 11 ; 33. 8 ("highways") ; and in the "latter" portion, 40. 14 ; 41. 3. See Ap. 79. II. the law = law (no Art.). See note on 1. 10. 4 swords . . . spears. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for all kinds of weapons ; while plowshares and pruning-hooks put by the same Figure, for all implements of peace. The signs are Figures, but the things signified are literal. Cp. Ps. 72. 7. Jer. 23. 6. Zech. 9. 10. nation. Some codices, with four early printed editions, read "and nation".



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C N c (p. 934)

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

6 ° 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:

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

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

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

f and ° the LORD alone shall be ° exalted in that day.

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

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

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

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

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

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

f ° and ° the LORD alone shall be ° exalted in that day.

N c 18 And the ° idols He shall utterly abolish.

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

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

5 house of Jacob. Generally has regard to the natural seed of Jacob, while Israel has regard to the spiritual. See notes on Gen. 32. 28; 43. 6; 45. 26, 28. The expression occurs nine times in Isaiah, six before ch. 40 (2. 5, 6; 8. 17; 10. 20; 14. 1; 29. 22), and three after ch. 40 (46. 3; 48. 1; 58. 1). See Ap. 79. II.

2. 6-22 (C, p. 931). THE SIN OF JUDAH: (MEN). JUDGMENT PRONOUNCED. (Introversion and Alternations.)

C N c | c | 6-9. The sin of Judah. Idols made. d | 10. Threatening.

O | e | 11-. Abasement of man f | -11-16. Exaltation of Jehovah. } Day of the LORD.

O | e | 17-. Abasement of man. f | -17. Exaltation of Jehovah. } Day of the LORD.

N | c | 18. The sin of Judah. Idols abolished. d | 19-22. Threatening.

6 Therefore. Or, For. replenished: or, full of divinations. from the east. Especially diviners and mediums from an evil spirit (an ob). Cp. Lev. 19. 31; 20. 6. Deut. 18. 11. 1 Sam. 28. 3-7; and below, 8. 9; 19. 3; 29. 4, where ob occurs. See note on Lev. 19. 31.

soothsayers. Ref. to Pent. Lev. 19. 26 (observe times). Deut. 18. 10, 14 (observers of times). Same word in all four cases. Heb. 'anan. Occurs only here in the "former" portion, and only in 57. 3 (sorceress) in the "latter" portion. See Ap. 79. II.

please themselves=join hands with. children=young children. strangers. Heb. nakar=unknown persons; hence, foreigners.

7 Their land... neither (repeated). Note Fig. Synplope (Ap. 6).

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

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

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

11 lofty=proud. Note the Fig. Synonymia (Ap. 6) to impress us with the far-reaching object and effect of Jehovah's dealings in "the day of the LORD", recorded in vv. 11-17. Heb. gabah. Same word as "high" (v. 15), and "loftiness" (v. 17). Not the same word as "lofty" (v. 12).

man. Heb. 'adam. Ap. 14. I. humbled=lowered. Note the Fig. Synonymia (Ap. 6), in vv. 11 and 17. Heb. shaphal. Same word as "brought low" (v. 12), "made low" (v. 17). Heb.=each shall be, &c. and. Note the Fig. Polysyndeton (Ap. 6).

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

men. Heb. pl. of 'enosh. Ap. 14. III. bowed down=brought low. Heb. shahaq. Same word as in v. 17.

exalted. Heb. sagab. Same word as in v. 17.

12 the day of the LORD. This is the first of twenty (13. 6, 9. Ezek. 13. 5. Joel 1. 15; 2. 1, 11; 3. 14 (Heb. 4. 14). Amos 5. 18, 20. Obad. 15. Zeph. 1. 7, 14, 14. Mal. 4. 5). In four passages it is with Lamed (l=I) prefixed=for or to: viz. 2. 12. Ezek. 30. 3. Zech. 14. 1 and 17=a day known to Jehovah. In other places it is combined with other words, such as "wrath", "vengeance". In the N.T. it occurs four times: viz. 1 Thess. 5. 2. 2 Thess. 2. 2 (see note). 2 Pet. 3. 10. Rev. 1. 10 (see note). Thus the expression is stamped with the number "four" (see Ap. 10); for "the day of the LORD" is the day when everything done will be to abase man and exalt Jehovah. Now it is "man's day" (1 Cor. 4. 3, see note), when man exalts himself, and bows God out of the world He has created. the LORD of hosts. See note on 1 Sam 1. 3. proud=arrogant.

Heb. ga'ah. Note the Fig. Synonymia (Ap. 6). lofty=haughty. Heb. (rum). Same word as "haughtiness" (v. 11, 17), "high" (vv. 13, 14). Note the Fig. Synonymia (Ap. 6).

and. Note the Fig. Polysyndeton (Ap. 6), emphasising each of the details in vv. 11-18. lifted up=self-satisfied. Heb. nas'a. Same as vv. 13, 14.

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

13 high. Heb. rum. Same word as "haughtiness" (v. 11, 17); "lofty" (v. 12); "high" (v. 14). 15 high. Heb. gabah. Same word as "lofty" (v. 11); "loftiness" (v. 17).

16 ships of Tarshish. Occurs in the "former" portion only here and 23. 1, 14; and in the "latter" portion only in 60. 9. Tarshish. See note on 1 Kings 10. 22. pleasant=desirable. 17 loftiness. Heb. gabah. Same word as "lofty" (v. 11).

made low. Heb. shaphal. Same word as "humbled" (v. 11), "brought low" (v. 12). 19 terribly the earth. Note the Fig. Paronomasia (Ap. 6). Heb. te'aroz ha'arez. Cp. v. 21.

occurrences. In sixteen it is simply "yom Jehovah" (13. 6, 9. Ezek. 13. 5. Joel 1. 15; 2. 1, 11; 3. 14 (Heb. 4. 14). Amos 5. 18, 20. Obad. 15. Zeph. 1. 7, 14, 14. Mal. 4. 5). In four passages it is with Lamed (l=I) prefixed=for or to: viz. 2. 12. Ezek. 30. 3. Zech. 14. 1 and 17=a day known to Jehovah. In other places it is combined with other words, such as "wrath", "vengeance". In the N.T. it occurs four times: viz. 1 Thess. 5. 2. 2 Thess. 2. 2 (see note). 2 Pet. 3. 10. Rev. 1. 10 (see note). Thus the expression is stamped with the number "four" (see Ap. 10); for "the day of the LORD" is the day when everything done will be to abase man and exalt Jehovah. Now it is "man's day" (1 Cor. 4. 3, see note), when man exalts himself, and bows God out of the world He has created. the LORD of hosts. See note on 1 Sam 1. 3. proud=arrogant. Heb. ga'ah. Note the Fig. Synonymia (Ap. 6). lofty=haughty. Heb. (rum). Same word as "haughtiness" (v. 11, 17), "high" (vv. 13, 14). Note the Fig. Synonymia (Ap. 6). and. Note the Fig. Polysyndeton (Ap. 6), emphasising each of the details in vv. 11-18. lifted up=self-satisfied. Heb. nas'a. Same as vv. 13, 14. brought low. Heb. shaphal. Same word as "humbled" (v. 11). Note the Fig. Synonymia (Ap. 6). 13 high. Heb. rum. Same word as "haughtiness" (v. 11, 17); "lofty" (v. 12); "high" (v. 14). 15 high. Heb. gabah. Same word as "lofty" (v. 11); "loftiness" (v. 17). 16 ships of Tarshish. Occurs in the "former" portion only here and 23. 1, 14; and in the "latter" portion only in 60. 9. Tarshish. See note on 1 Kings 10. 22. pleasant=desirable. 17 loftiness. Heb. gabah. Same word as "lofty" (v. 11). made low. Heb. shaphal. Same word as "humbled" (v. 11), "brought low" (v. 12). 19 terribly the earth. Note the Fig. Paronomasia (Ap. 6). Heb. te'aroz ha'arez. Cp. v. 21.

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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?

D P<sup>1</sup> g<sup>1</sup>  
(p. 935)

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

2 ° The ° mighty man, and the ° man of war, the judge, and the prophet, and the ° prudent, and the ° ancient,

3 The captain of fifty, and the ° honourable man, and the counsellor, and the ° cunning artificer, and the ° eloquent orator.

h<sup>1</sup> 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 healer; for in my house is neither bread nor clothing: make me not a ruler of the People."

Q<sup>1</sup> 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 ° shew of their countenance doth ° witness against them; and they ° declare their sin as ° Sodom, they ° hide it not. Woe unto ° their soul! for they have rewarded ° evil unto themselves.

P<sup>2</sup> g<sup>2</sup> 10 Say ye to ° the righteous, that *it shall be well with him*: for they shall eat the fruit of their doings.

11 ° Woe unto ° the wicked! *it shall be ill with him*: for the reward of his ° hands shall be ° given him.

h<sup>2</sup> 12 As for My People, ° children are their oppressors, and women rule over them.

Q<sup>2</sup> O My People, they which lead thee cause thee to err, and ° destroy the way of thy ° paths.

P<sup>3</sup> g<sup>3</sup> 13 ° The LORD standeth up to plead, and standeth to judge the ° people.

14 ° The LORD will enter into judgment with the ° ancients of His People, and the princes thereof: for ye have eaten up the vineyard; the spoil ° of the ° poor is in your houses.

h<sup>3</sup> 15 "What mean ye that ye ° beat My People to pieces, and grind the faces of the ° poor?" ° saith ° the Lord ° GOD of hosts.

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

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

22 Cease ye = Let go. breath, &c. Heb. *n'shāmāh* (Ap. 16). Occurs twice in the "former" portion (2. 22; 30. 33) and twice in the "latter" portion (42. 5; 57. 16, "soul"). Ap. 79: II. Ref. to Pent. (Gen. 2. 7). Ap. 92.

for wherein . . . ? Fig. *Erotēsis* (Ap. 6), for emphasis. accounted of = reckoned on. Cp. Ps. 146. 3, 4. Jer. 17. 5

3. 1-15 (D, p. 931). THE POLITICAL RUIN OF JUDAH. (*Alternations.*)

D	P <sup>1</sup>	g <sup>1</sup>	1-3. Judgment. Prophesied.
		h <sup>1</sup>	4-7. Oppression.
		Q <sup>1</sup>	8, 9. The ruin of Jerusalem and Judah.
	P <sup>2</sup>	g <sup>2</sup>	10, 11. Judgment. Threatened.
		h <sup>2</sup>	12-. Oppression.
		Q <sup>2</sup>	-12. The ruin of the People.
	P <sup>3</sup>	g <sup>3</sup>	13, 14. Judgment. Assured.
		h <sup>3</sup>	15. Oppression.

1 behold. Fig. *Asterismos* (Ap. 6), for emphasis. the Lord. Heb. *hāh-'ādōn*. Ap. 4. VIII (1).

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

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

stay . . . staff. Note the Fig. *Paronomasia* (Ap. 6). Heb. *mash'en* (masc.); *mish'an* (fem.).

bread . . . water. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds of food.

2 The. Note the absence of Articles in this verse.

mighty man. Heb. *gibbōr*. Ap. 14. IV.

man. Heb. *'ish*. Ap. 14. II.

prudent = diviner: i.e. the king. Cp. Prov. 16. 10.

ancient = elder.

3 honourable man = eminent or highly respected man. Cp. 2 Kings 5. 1.

cunning artificer = skilled in arts.

eloquent orator = skilled in magnetism.

4 children = youths, or boys.

babes = with caprice. } Not the same word

5 child = a youth, or a boy. } as in v. 12.

6 man. Heb. *'ish*. Ap. 14. II.

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

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

8 ruined = overthrown.

the eyes of His glory = His glorious presence, "eyes" being put by Fig. *Metonymy* (of Subject), Ap. 6, for the person as manifested.

9 shew = expression. witness = testify.

declare . . . hide it not = have declared . . . have not hidden. Fig. *Pleonasm* (Ap. 6), for emphasis.

Sodom. See 1. 9, 10.

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

evil. Heb. *rā'a'*. Ap. 44. viii.

10 the righteous = a righteous one.

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

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

hands. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is done with them.

given him = done to him.

12 children = little ones.

destroy = have swallowed up.

paths. See note on 2. 3.

13 people = peoples.

14 of. Genitive of Relation (Ap. 17. 5) = taken from.

poor = oppressed. Heb. *'anī*. See note on "poverty" (Prov. 6. 11).

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

the Lord. Heb. *'Ādonāi*. Ap. 4. VIII (2).

GOD. Heb. *Jehovah*. Ap. 4. II.

3. 16-4. 1 (C, p. 931). THE SIN OF JUDAH:

(WOMEN). JUDGMENT PRONOUNCED.

(*Introversion.*)

C' R | 3. 16. Pride. Manifested.

S | 3. 17. Threatening. (General.)

S | 3. 18-26. Threatening. (Particular.)

R | 4. 1. Pride. Humbled.

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

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



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

S  
(p. 935)

18 In that day °17 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 The °chains, °17 and the bracelets, and the °mufflers,

20 The °bonnets, °17 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, °17 and the mantles, and the °wimples, and the °crisping pins,

23 The °glasses, °17 and the °fine linen, and the °hoods, and the °veils.

24 °17 And it shall come to pass, that instead of °sweet smell there shall be °stink; °17 and instead of a girdle a °rent; and instead of °well set hair baldness; and instead of a °stomacher a °girding of sackcloth; and °burning instead of beauty.

25 Thy °men shall fall by the sword, °17 and thy °mighty in the war.

26 °17 And her °gates shall °lament and °mourn; and she being desolate shall sit upon the ground.

R

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:

U

4 When °the LORD\* shall have washed away the filth of the daughters of Zion, and shall have °purged the °blood of Jerusalem from the midst thereof by the °spirit of judgment, and by the °spirit of burning.

T

5 And °2 the LORD will create upon °every dwelling place of mount Zion, and upon her °assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for °upon all the glory shall be °a defence.

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

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

and. Note the Fig. *Polysyndeton* (Ap. 6) in v. 17—4. 1. secret parts; or, nakedness.

18 bravery = finery.

ornaments = metal crescent-shaped discs.

cauls = caps. Old French "cale".

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

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

20 bonnets = headdress. Heb. *p'et'er*. Not therefore peculiar to the "latter" portion of Isaiah (61. 10) as alleged. See Ap. 79. II. ornaments = anklets.

headbands = girdles. Cp. 49. 18. Jer. 2. 32.

tablets = scent bottles. Heb. houses of the soul; *nephes*, used in the sense of breath. See Ap. 13. VIII. 5. earrings = amulets.

21 nose jewels. Worn in Palestine to-day.

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

crisping pins = reticules or purses.

23 glasses = mirrors (of polished metal).

fine linen = underclothing.

hoods = turbans. veils = long flowing veils.

24 sweet smell = perfume.

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

well set hair = richly plaited hair.

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

girding of sackcloth = girding with a rope.

burning = branding.

25 men. Heb. *m'ethim*. See Ap. 14. V.

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

26 gates = entrances.

lament and mourn. Fig. *Prosopopœia*. Ap. 6.

mourn. Occ. in "former" portion here, 19. 8 (as adj.); 24. 4, 7; 33. 9; and in the "latter" portion, 57. 18 (as noun); 60. 20 (as noun); 61. 2, 3 (as adj.); 66. 10. Ap. 79. II.

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

in that day. Not emphatic, or at the beginning of the verse. man. Heb. *'ish*. Ap. 14. II.

#### 4. 2-6 (B, p. 931). ZION'S FUTURE GLORY. (Introversion.)

B | T | 2. Glory. The Branch, Jehovah.

U | 3. Inhabitants of Jerusalem: holy.

U | 4. Inhabitants of Jerusalem: cleansed.

T | 5, 6. Glory. The marriage canopy.

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

the Branch: i.e. Messiah. So the Chaldee paraphrase has it. Heb. *zemach*. Not the same word as in 11. 1. See the Structure of "the Four Gospels" preceding the Structure of MATTHEW; and note the application of this expression to the Gospel of JOHN and the notes there.

Used there to connect the four Titles of Messiah: MATTHEW: the King (Zech. 9. 9 with Jer. 23. 5, 6). MARK: the Servant (Isa. 42. 1 with Zech. 3. 8). LUKE: the MAN (Zech. 6. 12). JOHN: JEHOVAH (Isa. 40. 9, 10, with Isa. 4. 2).

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

beautiful and glorious = for honour and for glory.

the earth = the land.

escaped of Israel: i.e. those who will have escaped the "Church", for they are of "Israel"; and the blessings are the temporal blessings promised in 30. 23, &c. Ezek. 34. 29. Joel 2. 23-25. Amos 9. 11-15, &c.

3 holy. See note on Ex. 3. 5. among the living = written down or destined for life. Cp. Pss. 69. 28; 87. 5, 6. Mal. 3. 16. 4 the LORD\* = Jehovah. Ap. 4. II. One of the 134 places where Jehovah (in the primitive text) was changed to *Adonai*. See Ap. 32.

blood. Put by Fig. *Metonymy* (of Effect), Ap. 6, for blood-guiltiness. spirit = blast, as in 11. 4. Cp. 2 Thess. 2. 8. Heb. *ruach*. Ap. 9.

5 every dwelling place of mount Zion. Not merely over the Tabernacle as in the old Dispensation. assemblies = convocation. Heb. *mikra'*. Ref. to Pent. See note on 1. 13. Some codices, with four early printed editions, read "assemblies" (pl.) upon = over.

a defence = a canopy. Heb. *chuppah*, the marriage canopy. Not translated "defence" elsewhere. Occurs only here, Ps. 19. 5, and Joel 2. 16. Cp. Isa. 62. 4. 6 tabernacle = pavilion.

destruction in the great tribulation. These could not be the "Church", for they are of "Israel"; and the blessings are the temporal blessings promised in 30. 23, &c. Ezek. 34. 29. Joel 2. 23-25. Amos 9. 11-15, &c.

A V<sup>1</sup> W<sup>1</sup> i  
(p. 937)  
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**5** Now will I sing to My wellbeloved ° a song of My beloved touching his vineyard. My wellbeloved ° hath a vineyard in ° a very fruitful ° hill:

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

k **3** ° And now, O inhabitants of Jerusalem, and ° men of Judah, judge, I pray you, betwixt Me and My vineyard.

**4** What could have been done more to My vineyard, that I have not done ° in it? wherefore, when I looked that it should bring forth grapes, brought it forth ° wild grapes?

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

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

W<sup>2</sup> i **7** For the vineyard of ° the LORD of hosts is the ° house of Israel, and the ° men of Judah His pleasant plant:

k and He looked for ° judgment, but behold ° oppression; for ° righteousness, but behold ° a cry.

V<sup>2</sup> Y<sup>1</sup> **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!

Z<sup>1</sup> **9** "In Mine ° ears" ° said ° the LORD of hosts, "Of a truth many houses shall be desolate, even great and fair, without inhabitant.

**10** Yea, ten acres of vineyard shall yield one ° bath, and the seed of an ° homer shall yield an ° ephah.

Y<sup>2</sup> **11** ° Woe unto them that rise up early in the morning, that they may follow ° strong drink; that continue until ° night, till wine inflame them!

**12** And the harp, and the viol, the ° 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.

Z<sup>2</sup> i **13** Therefore My People are gone into captivity, because they have no knowledge: and their honourable ° men are famished, and their multitude dried up with thirst.

m **14** Therefore ° hell hath ° enlarged ° herself,

**5. 1-30** (A, p. 931). THE SONG OF JEHOVAH. (Division.)

A V<sup>1</sup> | 1-7. The Parable of the Vineyard.  
V<sup>2</sup> | 8-30. The Parable interpreted.

**5. 1-7** (V<sup>1</sup>, above). THE PARABLE OF THE VINEYARD. (Introversion and Alternation.)

V<sup>1</sup> W<sup>1</sup> | i | 1, 2. The Vineyard. Jehovah's care.  
k | 3, 4. Requitul by Vineyard.  
X | 5. Jehovah's requital. Externals destroyed.  
X | 6. Jehovah's requital. Internals wasted.  
W<sup>2</sup> | f | 7-. The Vineyard. Jehovah's care.  
k | -7. Requitul by Vineyard.

**1** a song. Eight sentences describe the vineyard, of which seven give the characteristics, and one (v. 7) the result. This "song" sets forth the doom of the Vineyard: the Parable (Luke 20. 9-16), the doom of the husbandmen, hath = had.

a very fruitful = oil's son. Can it refer to David and his anointing? Cp. 1 Sam. 2. 10; 16. 13; Ps. 132. 7. Cp. v. 7-, below.

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

**2** vine. For Israel as this vine, see 27. 2-6. Jer. 2. 21; 12. 10. Ps. 80. 8. Hos. 10. 1; 14. 5-7, &c. One of the three trees to which Israel is likened: the fig = national privilege; the olive = religious privilege; the vine = spiritual privilege. See note on Judg. 9. 8-13, tower = a watchtower.

winepress = wine-vat. Heb. *yekeb*, not *gath*, a winepress. See note on Prov. 3. 10.

wild grapes = bad grapes. Heb. *b'ushim*, from *bashash*, to stink. The Heb. word occurs only in vv. 2, 4.

**3** And now. Referring to time. Note the Fig. *Anacardosis* (Ap. 6). men. Heb. *'ish*. Ap. 14. II.

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

**6** I will, &c. Ref. to Pent. (Deut. 28. 23, 24. Lev. 26. 19).

**7** the LORD of hosts. See note on 1. 9 and 1 Sam. 1. 3. house of Israel. Occurs four times in Isaiah, twice before ch. 40 (5. 7; 14. 2), and twice after (46. 3; 63. 7). See Ap. 79. II. Note the *introversion*: "vineyard", "Israel", "Judah", "pleasant plant".

judgment . . . oppression. Note the Fig. *Paronomasia* (Ap. 6) for great and solemn emphasis, to attract our attention and impress our minds. Not a "pun" or a "play" on words. Heb. *mishpāt* . . . *mishpāch*. righteousness . . . a cry. Fig. *Paronomasia* (Ap. 6). Heb. *ḥ'āqāh* . . . *ḥ'āqāh*. See note above. These two lines may be Englished by "He looked for equity, but behold iniquity; for right, but behold might" (as used in oppression and producing a "cry").

**8-30** (V<sup>2</sup>, above). THE PARABLE INTERPRETED. (Repeated Alternation.)

V<sup>2</sup> Y<sup>1</sup> | 8. Woe. Crimination. Covetousness.  
Z<sup>1</sup> | 9, 10. Threatening. Desolation.  
Y<sup>2</sup> | 11, 12. Woe. Crimination. Excess.  
Z<sup>2</sup> | 13-17. Threatening. Captivity.  
Y<sup>3</sup> | 18-23. Woe. Crimination. Iniquity.  
Z<sup>3</sup> | 24-30. Threatening. Destruction (24, 25). Invasion 26-30.

**8** Woe. Fig. *Epibole*. Ap. 6. "Woe" repeated six times in succession (vv. 8, 11, 18, 20, 21, 22). Note the six subjects. no. Heb. *'ephes*. Occurs in "former" portion only here and in 34. 12; and in the "latter" portion in 40. 17; 41. 12, 29; 45. 6, 14; 46. 9; 47. 8, 10; 52. 4; 54. 15. Ap. 79. II. **9** ears. Fig. *Anthrōpopatheia*. Ap. 6. said. Note *Ellipsis* of the verb "to say". See Ap. 6 and instructive examples in Pss. 109. 5; 144. 12. Isa. 28. 9. Jer. 9. 19, &c. **10** bath . . . homer . . . ephah. See Ap. 51. III. 3. **11** strong drink. Heb. *shēkār*. Ap. 27. IV. **12** night. Heb. *nesheph*. A *Homonym*. Cp. 21. 4 and 59. 10. See notes on Job 24. 15, and 1 Sam. 30. 17. **13** tabret = drum. Heb. *toph*. See note on 1 Sam. 10. 5. **14** pipe = fife. wine. Heb. *yayin*. Ap. 27. I. **15** feasts = banquets. the LORD. Heb. *Jehovah*. Ap. 4. II.

**5. 13-17** (Z<sup>2</sup>, above). THREATENING: CAPTIVITY. (Introversion.)

Z<sup>2</sup> | 1 | 13. Captivity.  
m | 14, 15. Judgment. Man abased.  
m | 16. Judgment. Jehovah exalted.  
l | 17. Restoration.

**13** men. Heb. *m'ethim*. Ap. 14. v. **14** hell = Sheol. Ap. 35. enlarged. Fig. *Prosopopeia*. Ap. 6. herself = her soul. Heb. *nephesh*. Ap. 13.



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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 :

<sup>m</sup> 16 But ° the LORD of hosts shall be exalted in judgment, and ° GOD That is ° holy shall be sanctified in righteousness.

<sup>l</sup> 17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall ° strangers eat.

<sup>Y</sup> 18 ° Woe unto them that draw ° iniquity with ° cords of vanity, and ° sin as it were with a ° cart rope :

19 ° That say, 'Let Him make speed, and hasten His work, that we may see it; and let the counsel of ° the Holy One of Israel draw nigh and come, that we may know it!'

20 ° Woe unto them that ° call ° evil good, and good ° evil; that ° put darkness for light, and light for darkness; that ° put bitter for sweet, and sweet for bitter!

21 ° Woe unto them that are wise in their own eyes, and prudent in their own ° sight!

22 ° Woe unto them that are ° mighty to drink <sup>12</sup> wine, and ° men of strength to mingle <sup>11</sup> strong drink :

23 Which justify ° the wicked for ° reward, and take away the righteousness of ° the righteous from ° him !

<sup>Z</sup> 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 ° torn 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."

<sup>B A</sup> (p. 938) 649

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 Sheōl.

15 the mean man = commoner. Heb. 'ādām. Ap. 14. I. the mighty man = peer. Heb. 'ish. Ap. 14. II. See notes on 2. 11, 17.

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

16 GOD = the mighty God. Heb. 'El (with Art.). Ap. 4. iv. holy. See note on Ex. 3. 5.

17 strangers = foreigners.

18 iniquity. Heb. 'āvāh. Ap. 44. iv. cords, &c. Which draw on sin by the load.

sin. Heb. chōṭā'. Ap. 44. i.

cart rope. Implies sin by the cart-load.

19 That say, &c. Cp. Jer. 17. 15.

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

20 call = are calling.

evil. Heb. rā'a'. Ap. 44. viii.

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

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

22 mighty = strong men. Heb. gibbōr. Ap. 14. IV. men. Heb. pl. of 'enōsh. Ap. 14. III.

23 the wicked = a lawless one. Heb. rāshā'. Ap. 44. x. reward = a bribe. the righteous = righteous ones.

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

the word = saying, or spoken word. Heb. 'imrah. See Ap. 73. v.

25 stretched forth : in judgment.

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

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

stretched out still = remains stretched out. Same word as "stretched forth (above) in judgment". Ref. to Pent. (Ex. 6. 6. Deut. 4. 34; 5. 15; 7. 19; 9. 29; 11. 2; 26. 8).

26 hiss unto = hiss for (as men call bees). Fig. *Anthropopatheia*. Ap. 6.

they shall come. Note the Fig. *Hypotyposis* (Ap. 6) in vv. 26-30. 30 heavens = skies.

### 6. 1-13 (B, 930). THE VOICE FROM THE TEMPLE. (Alternations.)

**B** | A | 1. The Vision. (General.)

B | n | 2-4. The Seraphs.

o | 5. The Prophet. (Defiled.)

n | 6. A Seraph.

o | 7. The Prophet. (Cleansed.)

A | 8-. The Voice. (Particular.)

B | p | -8. The Messenger. "Then said I"

q | 9, 10. Answer and Message.

p | 11-. The Messenger. "Then said I."

q | -11-13. Answer and Promise.

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

died. In a separate house. This completes the contrast. See 2 Chron. 26. 21.

I saw. Heb. rā'āh = to see clearly. As in v. 6; 21. 6, 7. Not the same word as in 1. 1; 13. 1.

the LORD\* = Jehovah. One of the 134 places where, in the primitive text, Jehovah was changed to Adonai. See Ap. 32, and Ap. 4. VIII. 2. and II.

2 it : i. e. the throne.

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

2 Above ° it stood the ° seraphims : each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

B n

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3 And one cried unto another, and said, "Holy, holy, holy, is the LORD of hosts: the whole earth is full of His glory."

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

(p. 938)

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."

n

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:

o

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."

A

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

B P

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

q

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

10 Make the heart of this People fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

P

11 Then said I, "LORD\*, how long?"

q

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

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

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

C C<sup>1</sup>  
(p. 939)  
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7 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

3 Holy, holy, holy. Fig. *Epizeuxis* (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. *Ecphonēsis*. Ap. 6. undone=dumb, or lost. The essence of true conviction is a concern for what I am, not for what I have done or not done.

man. Heb. 'ish. Ap. 14. II. seen. Cp. Job 42. 5. King. Contrast "king Uzziah", v. 1.

6 flew. Cp. "ran" (Luke 15. 20). the tongs. Ref. to Pent. (Ex. 25. 38; 37. 23 ("snuffers")). Num. 4. 9). Ap. 92.

7 iniquity. Heb. 'avāh. Ap. 44. iv. purged=covered. Heb. *kāphar*=to cover, and thus, here, atone. See note on Ex. 29. 33. Not the same word as in 1. 25; 4. 4.

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

Whom shall I send? This was not Isaiah's original commission to prophesy, but his special commission for this great dispensational prophecy. Chs. 1-5 form a general introduction to the whole book (see p. 980).

Us. Ref. to Pent. (Gen. 1. 26; 3. 22; 11. 7). Ap. 92. said I. In edition 1611 this was "I said".

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

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

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

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

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

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

heart. Note the Fig. *Epanodos* (Ap. 6), in verse 10:—

q		r		heart.
		s		ears.
		t		eyes.
		t		eyes.
		s		ears.
		r		heart.

convert=turn or return.

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

wasted=desolate.

without=for want of. man. Heb. 'ādām. Ap. 14. I. land=ground, or soil. Heb. 'ādamah. desolate. See note on 1. 7. 12 the LORD. Heb. Jehovah. Ap. 4. II. forsaking. See note on 1. 4. 13 But yet in it shall be a tenth, &c. = Still, there is in it (the land) a tenth part; and it (the tenth part) shall again be swept away; yet, as with terebinth and oak, whose life remains in them when felled, the holy seed will be the life thereof. This is no "interpolation"; it is necessary to complete the Structure (q, p. 938).

shall be. Supply [there is]. teil tree = terebinth. substance = root-stock. is in them: or will be in them. A special reading called *Sevir* (Ap. 34) reads "in it": i.e. in the land. cast their leaves = are felled. The *Ellipsis*, here, is wrongly supplied. holy. See note on Ex. 3. 5.

7. 1-12. 6 (C, p. 930). HISTORIC EVENTS AND PROPHECIES (AHAZ).

(Repeated Alternation.)

- C<sup>1</sup> | 7. 1-9. Confederacy (Syria and Israel). (Particular.) "It shall not stand" (v. 7).
- D<sup>1</sup> | 7. 10-8. 8. Divine Interposition (7, 10). THE VIRGIN'S SON.
- C<sup>2</sup> | 8. 9, 10. Confederacy. (General.) "It shall be brought to naught."
- D<sup>2</sup> | 8. 11-9. 7. Divine Interposition. IMMANUEL.
- C<sup>3</sup> | 9. 8-10. 32. Confederacy. (Jehovah's.) Particular. "I will punish".
- D<sup>3</sup> | 10. 33-12. 6. Divine Interposition. THE SON OF DAVID.

7. 1 it came to pass in the days of. See note on Gen. 14. 1. Ahaz. For the history explaining this prophecy see 2 Kin. 15. 37-16. 5. Rezin. See 2 Kin. 16. 5-9. Pekah. His was the last prosperous reign in Israel. It began in the last year of Uzziah, king of Judah. the son of Remaliah. Repeated for emphasis in vv. 1, 4, 5, 9. A murderer (2 Kin. 15. 25). could not prevail against it. Cp. 2 Kin. 16. 5.



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

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

4 And say unto him, 'Take heed, and be quiet; fear not, neither be fainthearted ° for the two tails of these smoking ° firebrands, ° for the fierce anger of ° Rezin with Syria, and of ° the son of Remaliah.

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

6 'Let us go up against Judah, and ° vex it, and let us make a breach therein for us, and set a king in the midst of it, even ° the son of Tabeal:'

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

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

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. ° If ° ye will not believe, ° surely ye shall not be ° established.'"

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

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

H 12 But Ahaz said, ° "I will not ask, neither will I tempt ° the LORD."

G 13 And ° he said, "Hear ye now, O ° house of David; Is it a small thing for you to weary ° men, but will ye weary my ° God also?

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

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

Ephraim. The leading tribe, put by Fig. *Synecdoche* (of Part), Ap. 6, for the rest of the ten tribes. Sometimes called "Samaria" (1 Kin. 16. 24).

his, i.e. Ahaz. wind. Heb. *rüach*. Ap. 9.

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

Shear-jashub = the remnant shall return.

highway. Occurs in the "former" portion, here, 11. 16; 19. 23; 33. 8; 35. 8; 36. 2; and in the latter portion, 40. 3; 49. 11; 57. 14 (verb); 59. 7 (paths); 62. 10 (verb and noun). See Ap. 79. II.

4 for = because of. firebrands. Cp. Amos 4. 11. Zech. 3. 2. Not like the stump of Judah (6. 13).

6 vex = terrify.

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

7 the Lord. Heb. *Adonai*. Ap. 4. VIII (2).

GOD. Heb. Jehovah. Ap. 4. II and IX.

8 the = though the.

Damascus: which is soon to be spoiled.

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

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

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

9 If ye will not believe, surely ye shall not be established. Note the Fig. *Paronomasia* (Ap. 6) for emphasis and to attract attention to the importance of the sentence. Heb. *'im l'vo tha'dminu, ki l'vo the'amenu*, which may be Englished thus: "If ye will not trust, ye shall not be trusted". Or, have no belief... find no relief; or, will not understand... shall not surely stand; or, no confiding... no abiding. Verse 17 shows that Ahaz did not trust.

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

7. 10-8. 8 (D<sup>1</sup>, p. 939). DIVINE INTERPOSITION. THE VIRGIN'S SON. (*Alternation*.)

D<sup>1</sup> | E | 7. 10-17. The Son.

F | 7. 18-25. Assyrian Invasion.

E | 8. 1-4. The Son.

F | 8. 5-8. Assyrian Invasion.

7. 10-17 (E, above). THE SON. (*Alternation*.)

E | G | 10, 11. The Sign offered.

H | 12. Ahaz. Refusal of Sign.

G | 13-16. The Sign given.

H | 17. Ahaz. Prophecy concerning him.

10 Moreover. It seems as though Isaiah wanted to see what Ahaz would say to v. 9. spake. This identifies the words with Jehovah Himself, and not merely with Isaiah. It shows the vast importance of the coming prophecy.

again = added. Lit. added to speak. Occurs in this connection only again in 8. 5 in this book. 11 sign. Heb. *'oth*, a present visible token or pledge, as in Gen. 1. 14. Ex. 4. 8, 9; 12. 13; and especially 8. 18. This word is used eight times in the "former" portion (here; v. 14; 8. 18; 19. 20; 20. 3; 37. 30; 38. 7, 22); and three times in the "latter" portion (44. 25; 55. 13; 66. 19). See Ap. 79. II, and cp. Hezekiah's sign (38. 7). God. Heb. *Elohim*. Ap. 4. I. either. Ahaz was not limited, and therefore without excuse.

12 I will not ask. He had already made up his mind to appeal to Assyria, and had probably sent messengers to Tiglath-Pileser (2 Kings 16. 7. 2 Chron. 28. 16). His self-hardening is masked by his apparently pious words. the LORD. Heb. Jehovah (with *'eth*) = Jehovah Himself. Ap. 4. II.

13 he: i.e. Jehovah by the prophet; thus identifying Himself with this important prophecy. men. Heb. pl. of *'enosh*. Ap. 14. III. 14 the LORD\*. One of the 134 passages where Jehovah, in the primitive text, was altered by the Sopherim to "Adonai". See Ap. 32. Behold. Fig. *Asterismos* (Ap. 6) for emphasis.

a virgin. Heb. the virgin: i.e. some definite well-known damsel, whose identity was then unmistakable, though unknown to us. See Matt. 1. 21-23. Luke 1. 31. See Ap. 101. virgin = damsel. Heb. *ha-'almah*. It occurs seven times (Gen. 24. 43. Ex. 2. 8. Ps. 68. 25. Prov. 21. 19. Song 1. 3; 6. 8, and Isa. 7. 14). The Heb. for virgin (in our technical sense) is *bethulah*, and occurs fifty times (2 × 5<sup>2</sup>, see Ap. 10). Its first occurrence is Gen. 24. 16, where, compared with v. 43, it shows that while every *Bethulah* is indeed an *Almah*, yet not every *Almah* is a *Bethulah*. The prophecy does not lose its Messianic character, for Mary, in whom it was fulfilled, is designated by the same holy inspiring Spirit as "parthenos" (not *gune*). As a sign to Ahaz this damsel was an *almah*. As a sign, when the prophecy was fulfilled (or filled full), it was Mary, the *parthenos* or virgin. shall conceive, and bear = is pregnant and beareth.

Ref. to Pent. The two words occur together only here, Gen. 16. 11, and Judg. 13. 5, 7; and v. 12 shows that birth was imminent. Perhaps the *Almah* was "Abi" (2 Kings 18. 2. 2 Chron. 29. 1), but the son was not necessarily Hezekiah. See Ap. 101. shall call. Some codices, with three early printed editions, and Sept., read "thou (Ahaz) wilt call". Immanuel = "GOD (*'El*) with us". Most codices, and six early printed editions, give it as two words. Some, with two early printed editions, as one word.

D<sup>1</sup> E G  
(p. 940)

H

G

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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 15° evil, and 16° choose the good, ° the land that thou ° abhorrest ° shall be forsaken ° of ° both her kings.

H (p. 940)

17° The LORD shall bring upon thee, and upon thy 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.

F r<sup>1</sup> (p. 941)

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.

s<sup>1</sup>

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.

r<sup>2</sup>

20 In the same day shall 14° 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.

s<sup>2</sup>

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

s<sup>3</sup>

22 And it shall come to pass, for the ° abundance of milk that they shall give he shall eat 15° butter: for ° butter and honey shall every one eat that is left ° in the land.

r<sup>3</sup>

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.

s<sup>4</sup>

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."

E t

8° 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 Jeberechiah.

u

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

u

Then said 1° the LORD to me, "Call his name 1° Maher-shalal-hash-baz.

i

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

written by it. man's = a common man's. Heb. 'ēnōsh. Ap. 14. III. concerning = "for Maher, &c." Maher-shalal-hash-baz = haste, spoil, speed, prey. (Note the Alternation.) These words are explained in v. 4, and may be connected thus: he hasteneth [to take the] spoil, he speeds [to seize] the prey. This child was a sign, as also the child in 7. 14. 2 Uriah = Urijah. See 2 Kings 16. 10. Zechariah. Probably the father-in-law of Ahaz (2 Kings 18. 2). 4 before. The interval was twenty-one months from the prophecy, twelve from the birth. child = sucking child: as in 7. 16. Not the same word as in v. 18. shall be taken. So it was: in the third year of Ahaz, Damascus was sacked and Rezin was slain. taken = carried away.

15 Butter = Curds. See Gen. 18. 8. Deut. 32. 14, &c. that he may know = up to the time of his knowing: i.e. the prophecy shall come to pass while still a babe. See v. 16. evil. Heb. rā'ā'. Ap. 44. viii. choose. See note on 1. 29.

16 For before. This was the sign to Ahaz and all present. Cp. the further sign, 8. 4, and see Ap. 101. child = sucking child. the land = the soil. abhorrest: or vexest.

shall be forsaken. So it came to pass two years later. Cp. 2 Kings 15. 30; 16. 9. See note on 1. 4. of = because of. Connect this with "abhorrest", not with "forsaken".

both her kings: i.e. Pekah and Rezin (v. 1). 17 the king of Assyria. This was fulfilled in 2 Kings 16. 7, and 2 Chron. 28. 19, 20.

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

F | r<sup>1</sup> | 18. Fly and Bee.  
 s<sup>1</sup> | 19. Destination.  
 r<sup>2</sup> | 20-. Razor.  
 s<sup>2</sup> | -20. Destination.  
 r<sup>3</sup> | 21. Cow and Sheep.  
 s<sup>3</sup> | 22. Destination.  
 r<sup>4</sup> | 23, 24. Briers and thorns.  
 s<sup>4</sup> | 25. Destination.

18 rivers of Egypt. Ref. to Pent. Heb. y'ē'ōr. Twenty-nine times in Genesis and Exodus (only twice in plural. Ex. 7. 19; 8. 6). Then, after, 2 Kings 19. 24; Job 28. 10; Ps. 78. 44; ten times in Isaiah. See Ap. 92.

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.

man. Heb. 'īsh. Ap. 14. II. shall nourish, &c.: i.e. no longer a land of olives and oil, but a poor pasturage. Cp. Jer. 39. 10.

22 abundance of milk. Not because of the number of the cattle, but on account of the fewness of the people. butter and honey. Not corn and wine and oil, in = in the midst of.

23 silverlings = shekels: i.e. as rent. Cp. Song 8. 11, and see Ap. 51. II (5).

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

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

the fear of = for fear of.

sending forth = letting loose, or driving forth.

treading = trampling down.

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

E | t | 1, 2. The Prophecy  
 u | 3-. The Son. Birth.  
 u | -3. The Son. Name.  
 t | 4. The Prophecy.

8. 1 Moreover. There is no break in the prophecy. the LORD. Heb. Jehovah. Ap. 4. II. roll = tablet. Elsewhere only in 3. 23. in it = on it.

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



F v  
(p. 942)  
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5 <sup>1</sup>The LORD spake also unto me °again, saying,

6 "Forasmuch as this People refuseth the waters of °Shiloah that go softly, and °rejoice in Rezin and Remaliah's son;

W 7 Now therefore, behold, °the LORD\* bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory:

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

v 8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of °his wings shall fill the breadth of thy land, O °Immanuel.

C<sup>2</sup>  
(p. 939)

9 °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.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for °GOD *is* with us."

D<sup>2</sup> J x  
(p. 942)

11 For <sup>1</sup>the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this People, saying,

12 "Say ye not, 'A °confederacy,' °to all *them* to whom this People shall say, 'A °confederacy;' °neither fear ye °their fear, nor be afraid.

y 13 °Sanctify °the LORD of hosts Himself; and let <sup>h</sup>im be your fear, and let <sup>h</sup>im °be your dread.

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

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

K 16 Bind up the °testimony, seal the °law among My °disciples."

17 And I will °wait upon <sup>1</sup>the LORD, That hideth His face from °the house of Jacob, °and I will look for Him.

L 18 Behold, <sup>3</sup> and the °children whom <sup>1</sup>the LORD hath given me *are* for °signs and for wonders in Israel from <sup>13</sup>the LORD of hosts, Which °dwelleth in mount Zion.

J x 19 "And °when they shall say unto you, 'Seek unto them that have °familiar spirits, and unto wizards that °peep, and that °mutter:'

y should not a people seek unto their °God? °for the living to the dead?

K 20 To the <sup>16</sup>law and to the <sup>16</sup>testimony: if they speak not according to this word, *it is* because °there is no light in them.

disciples = instructed ones. 17 wait. Ref. to Pent. (Gen. 49. 18). See Ap. 92. the house of Jacob. See note on 2. 5. and I will look, &c. See Heb. 2. 13. 18 children = young children. Not the same word as in v. 4. signs. See the Structure in Ap. 102. signs and for wonders. Cp. 20. 3. Ref. to Pent. Ex. 7. 3. Deut. 4. 34; 6. 22; 7. 19; 13. 1, 2; 26. 8; 28. 46; 29. 3; 34. 11. See note on 7. 11, and Ap. 92. dwelleth = is making His dwelling, or is about to dwell. 19 when = should. familiar spirits. See note on Lev. 19. 31. peep. Heb. *zāphaph*. Occurs only in Isaiah; and this form, only in 10. 14: elsewhere, in 29. 4 (whisper); 38. 14 (chatter). It is used of an unearthly sound. mutter: i.e. with indistinct sounds. This refers to the low incantations which, in the Babylonian and Egyptian "mysteries", had to be recited in a whisper (like certain parts of the Roman Missal). A whole series is called "the ritual of the whispered charm". (See *The Religions of Ancient Egypt and Babylonia*, pp. 465, 466). God. Heb. Elohim. Ap. 4. I. for the living to the dead. Supply the Fig. *Ellipsis* from the preceding clause (Ap. 6), and render: "Should not any People seek unto its God? for [should] the living [seek unto] the dead?" This is a solemn warning against all ancient and modern Spiritists. 20 there is no light in them = there shall be no morning for them. All are in darkness who do not speak by and appeal to the revealed Word of God.

8. 5-8 (F, p. 940). THE ASSYRIAN INVASION. (*Introversion*.)

F | v | 5, 6. The Land. Its waters refused.  
w | 7-. Waters of Assyria. Approach.  
w | 7-. Waters of Assyria. Arrival.  
v | 8. The Land. Assyrian waters overflow.

5 again. See note on 7. 10.

6 Shiloah: i.e. the waters beneath Zion running from Gihon to Siloam. See Ap. 68. II. (pp. 100, 101). rejoice in Rezin. This is not "a wrong reading of the Hebrew text", but it refers to the trust reposed in the king of Syria instead of in Jehovah (7. 9). They despised God's covenant with Zion (symbolized by its secret stream), and preferred the help of the heathen; therefore the Assyrian floods should overwhelm them. (Cp. the same contrast in Ps. 46. 3, 4; and see notes there.) This applied specially to Israel: and the judgment overtook Israel first.

7 the LORD\*. One of the 134 places where the *Sopherim* changed "Jehovah", of the primitive text, to *Adonai*. See Ap. 32.

channels. Heb. *'āphikim*. See note on 2 Sam. 22. 16.

8 his wings. Probably referring to the wings of his army. Immanuel = GOD with us. This shows that the prophecy in 7. 14 was not to be exhausted with Ahaz and his times. See Ap. 101.

9 Associate yourselves = Make friendships. people = nations.

gird yourselves. Note the Fig. *Repetitio* (Ap. 6) for emphasis. Occurs in "former" portion here only, and in the "latter" portion only in 45. 5 and 50. 11. Ap. 79. II.

10 GOD is with us = Heb. *Immanu-EL*. See v. 8. Ap. 4. IV.

8. 11-9. 7 (D<sup>2</sup>, p. 939). DIVINE INTERPOSITION. IMMANUEL. (*Extended Alternation*.)

D<sup>2</sup> | J | x | 8. 11, 12. False dependence. Confederacy.  
y | 8. 13-15. True dependence. Jehovah.  
K | 8. 16, 17. The Testimony and the Law.  
L | 8. 18. Messiah and His children.  
J | x | 8. 19-. False dependence: spirits.  
y | 8. -19. True dependence. God.  
K | 8. 20-22. The Law and the Testimony.  
L | 9. 1-7. Messiah. The Son.

12 confederacy. Heb. *kesher*. Never used in a good sense.

to all them to whom = whensoever, or whereof.

neither, &c. Quoted in 1 Pet. 3. 14, 15.

their fear = what they fear, or with their fear.

13 Sanctify = Hallow, regard as holy. Cp. 29. 23. See note on Ex. 3. 5. Ref. to Pent. (Num. 20. 12; 27. 14). Ap. 92.

the LORD of hosts. See note on 1. 9 and 1 Sam. 1. 9. be your dread = inspire you with awe. Quoted in 1 Pet. 3. 13-15.

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

15 stumble . . . fall, &c. Note the Fig. *Synonymia*. Ap. 6.

16 testimony . . . law. No Art. either here or in v. 20. Note the Structure, above, and the *Introversion* of these two words in K and K. See note on 1. 10.

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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.

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

L (p. 942)

9 °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.

2 The people °that walked in darkness °have seen a great light: °they that dwell in the land of the shadow of death, upon them hath the light shined."

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

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

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

6 °For unto us a Child °is born, unto us a Son °is °given: and the °government shall be upon His shoulder: and His °name shall be called °Wonderful, Counseller, The mighty °GOD, The everlasting Father, The Prince °of Peace.

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

M<sup>1</sup> N<sup>1</sup> b<sup>1</sup> (p. 943)

8 °The LORD \* °sent a word into °Jacob, and it hath °lighted upon Israel.

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

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

hardly bestead = in hard case.

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

look upward: [in vain].

22 the earth = the land.

dimness of anguish = the gloom of anguish.

driven to = thrust out into.

9. 1 Nevertheless = For. This member (L, 9. 1-7) relates to Messiah, the Son, referring back to 8. 9, 10; and carries 7. 14 on to its future fulfilment. See Ap. 102. dimness . . . vexation. Almost the same two words as dimness . . . anguish (8. 22).

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

afterward. Referring to the heavier scourge when Hazael "smote all the coasts of Israel from Jordan eastward, all the land of Gilead" (2 Kings 10. 32, 33). This land was the first to be afflicted by the armies of Assyria (2 Kings 15. 29), and was the first to see the promised light in the person of the Messiah.

2 that walked in darkness = the walkers in darkness. have seen = saw. Quoted in Matt. 4. 14-16.

3 Thou: i.e. Jehovah,

hast. This is the Fig. Prolepsis (Ap. 6), by which the future is prophetically spoken of as present, or past.

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

z | Thou hast multiplied the exultation,  
a | Thou hast increased the joy:  
a | They joy before Thee according to the joy in harvest,  
z | And as men exult when they divide the spoil.

4 Thou hast. Fig. Prolepsis. Ap. 6. See above (v. 3). staff = rod: i.e. the rod that smites the shoulder. rod = sceptre.

day of Midian. Refers to Judg. 7. 21, &c.

6 For unto us, &c. The prophecy of the "Divine

Interposition" ends with Messiah, even as it began in 7. 14 (quoted in Luke 2. 11). See Ap. 102. is. Fig. Prolepsis. Ap. 6. given. The interval of this present dispensation comes between this word "given" and the next clause. government. The Heb. word *misrah* occurs only in these verses (6, 7). Like *politeuma* (Phil. 3. 20). name = He Himself. See note on Ps. 20. 1. Wonderful. Cp. Judg. 13. 18. GOD. Heb. El. As in 10. 21. Ap. 4. IV. of. Genitive (of Origin), Ap. 17. 2; i.e. the Prince Who gives peace. Cp. Rom. 15. 16. 7 no end. Cp. the angelic message (Luke 1. 32, 33). it. Feminine, referring to the kingdom. upon . . . henceforth. Quoted in Luke 1. 32, 33. the LORD of hosts. See note on 1. 9, and 1 Sam. 1. 3.

9. 8-10. 32 (C<sup>3</sup>, p. 939). JEHOVAH'S CONFEDERACY. (Division.)

C<sup>3</sup> | M<sup>1</sup> | 9. 8-10. 4. Made with Israel's enemies (in judgment).  
M<sup>2</sup> | 10. 5-32. Broken with enemies for Israel's deliverance (in grace).

9. 8-10. 4 (M<sup>1</sup>, above). JEHOVAH'S COVENANT MADE WITH ISRAEL'S ENEMIES. (Repeated and Extended Alternation.)

M <sup>1</sup>	N <sup>1</sup>	b <sup>1</sup>   9. 8-10. Sin. Self-confidence.
		c <sup>1</sup>   9. 11, 12-. Threatening.
		d <sup>1</sup>   9. -12. Anger not turned away.
	N <sup>2</sup>	b <sup>2</sup>   9. 13. Sin. Impenitence.
		c <sup>2</sup>   9. 14-17-. Threatening.
		d <sup>2</sup>   9. -17. Anger not turned away.
	N <sup>3</sup>	b <sup>3</sup>   9. 18-. Sin. Lawlessness.
		c <sup>3</sup>   9. -18-21-. Threatening.
		d <sup>3</sup>   9. -21. Anger not turned away.
	N <sup>4</sup>	b <sup>4</sup>   10. 1, 2. Sin. Haughtiness.
		c <sup>4</sup>   10. 3, 4-. Threatening.
		d <sup>4</sup>   10. -4. Anger not turned away.

8 the LORD \* = Jehovah. One of the 134 places where the *Sopherim* changed Jehovah (of the primitive text), to *Adonai*. See Ap. 32. sent a word: ch. 2. 6, 6, which had now been fulfilled. Cp. 5. 25. 2 Chron 28. 6-8. Jacob. See note on 2. 5. lighted = fallen.



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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."

c<sup>1</sup>  
(p. 943)

11 Therefore °the LORD shall set up the °adversaries of Rezin against °him, and °join his enemies together;

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

d<sup>1</sup>

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

N<sup>2</sup> b<sup>2</sup>

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

c<sup>2</sup>

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

15 The ancient and honourable, he is the °head; and the prophet that teacheth lies, he is the °tail.

16 For °the leaders of this People cause them to °err; and °they that are led of them are °destroyed.

17 Therefore °the LORD\* shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly.

d<sup>2</sup>

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

N<sup>3</sup> b<sup>3</sup>

18 For °wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

c<sup>3</sup>

19 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.

20 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: 21 Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah.

d<sup>3</sup>

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

N<sup>4</sup> b<sup>4</sup>

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

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

c<sup>4</sup>

3 And what will ye do in the day of visitation, and in the °desolation which shall come from far? to whom will ye flee for help? and where will ye °leave your °glory?

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

d<sup>4</sup>

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

M<sup>2</sup> O  
(p. 944)

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

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.

11 the LORD. Heb. Jehovah. Ap. 4. II. adversaries. Some codices read "princes, or generals". him: i.e. Ephraim (not Rezin).

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

13 turneth not. Ref. to Pent. (Deut. 4. 29, 30). Ap. 92. the LORD. Heb. Jehovah. with 'eth = Jehovah Himself. Ap. 4. II. See note on i Sam. 1. 3.

14 rush. Heb. 'agmôn. Occurs twice in "former" portion, here and 19. 15; and once in "latter" portion (58. 5, "bulrush"). Elsewhere only in Job 41. 2, 20. See Ap. 79. II.

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

16 the leaders: or, flatterers. ERR = stray. they that are led = they that are flattered.

17 wickedness = lawlessness. Heb. rāshā'. Ap. 44. x. 18 of = for. Genitive of Relation (Ap. 17. 5).

19 eat . . . not be satisfied. Ref. to Pent. (Lev. 26. 26). Ap. 92.

every man. Heb. 'ish. Ap. 14. II.

10. 1 write = ordain, or register; legalize iniquities. grievousness = oppression.

prescribed = written. 2 poor = Heb. 'anī. See note on Prov. 6. 11.

3 desolation = storm. leave = secure, or put in safe keeping. Heb. 'āzab, a Homonym with two meanings. See note on Ex. 23. 5.

4 bow down under the prisoners = captives will be enough to make you bow down.

fall under the slain = mortally wounded ones [will be enough] to make you fall.

For, &c. See note on 9. 12.

10. 5-32 (M<sup>2</sup>, p. 943). JEHOVAH'S COVENANT. BROKEN FOR ISRAEL'S DELIVERANCE. (Introversion and Alternation.)

M<sup>2</sup> O | 5, 6. Assyrian invasion. Mission. P | e | 7-11. Assyrian intention.

f | 12-15. Jehovah's punishment of Assyria. P | e | 16-19. Assyrian work.

f | 20-27. Jehovah's deliverance of Israel. O | 28-32. Assyrian invasion. March.

5 O Assyrian. Not woe to the Assyrian. That woe comes later (cp. 17. 12, and 33. 1), after the latest woes on Ephraim and Judah. This is a Divine summons.

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

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

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

8 he saith = he will say. altogether = all of them. 10 As = According as. idols = nothings.

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

7 Howbeit °he 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 Carchemish? 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 excel them of Jerusalem and of Samaria;

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11 Shall I not,<sup>10</sup> as I have done unto Samaria and her °idols, so do to Jerusalem and her °idols?"

f  
(p. 944)

12 °Wherefore it shall come to pass, *that* when °the LORD\* hath performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, "By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the °bounds of the °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 } 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 up *itself*, as if it were °no wood.

P e

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 briars °in one day;

18 And 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.

f

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 a °consumption, even °determined, in °the midst of °all the land."

24 Therefore thus saith °the Lord °GOD of hosts, "O My people that dwellest in Zion, be not afraid of the Assyrian: he shall °smite thee with a °rod, and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease, and Mine °anger in their destruction.

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

27 And it shall come to pass in that day,

11 idols=effigies.

12 Wherefore=And.

the LORD\*=Jehovah (Ap. 4. II). One of the 184 places where the *Sopherim* altered the primitive text from Jehovah to *Adonai*. See Ap. 32.

13 bounds of the people. Ref. to Pent. (Deut. 32. s). people=peoples.

14 found as a nest. Supply the Ellipsis (Ap. 6) thus: "found [means to reach] as a nest".

peeped. See note on 8. 19.

15 Shall . . . ? Note Fig. *Erotēsis* (Ap. 6) for emph. boast itself. Heb. *pā'ar*. Not therefore peculiar to the "latter" portion of Isaiah (44. 23, &c.), as alleged. See Ap. 79. II. Ref. to Pent. (Ex. 8. 9).

saw. Heb. *massōr*. Occurs only here.

shake itself against=brandish.

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

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

16 THE Lord. Heb. 'Adon (with Article). See Ap. 4. VIII (1).

the LORD of hosts. See note on 1. 9 and 1 Sam. 1. 3. kindle . . . burning=be like a burning. Note the Fig. *Paronomasia* (Ap. 6). Heb. *yēkad yēkōd kīkōd*=kindle . . . kindling . . . kindling.

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

18 soul. Heb. *nepheš*. Ap. 13.

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

19 child=lad.

write=reckon.

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

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

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

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

in truth. Heb. *be'ēmeth*. Occurs three times in the "former" portion (here; 16. 5; 38. 3); and twice in the "latter" portion (48. 1; 61. 8). See Ap. 79. II.

21 The remnant shall return. Heb. Shear-jashub. See 7. 3. So they did. Cp. 2 Chron. 30. 1-13, esp. v. 6.

the mighty GOD. Cp. 9. 6. Ref. to Pent. (Deut. 10. 17). GOD. Heb. El. Ap. 4. IV.

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

as the sand, &c. Fig. *Paræmia* (Ap. 6). Ref. to Pent. (Gen. 22. 17; 32. 12, &c.).

consumption=full end, or finish. Heb. *killāyōn*. Ref. to Pent. Occurs only here, and Deut. 28. 65. Ap. 92. with=in.

23 the Lord. Heb. *Adonai*. Ap. 4. VIII (2).

GOD. Heb. Jehovah. Ap. 4. II.

consumption=consummation. Heb. *kālāh*.

determined=decreed.

the midst of. Fig. *Pleonasm*. Ap. 6.

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

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

25 anger=anger [shall cease].

26 according to=like.

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

27 shall be destroyed=will rot.

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

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

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

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

28 °He is come to °Aiath, he is passed to



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° Migron ; at ° Michmash he hath ° laid up his ° carriages :

29 They are gone over ° the passage : they have taken up their lodging at ° Geba ; ° Ramah is afraid ; ° Gibeah of Saul is fled.

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

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

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

D<sup>3</sup> Q  
(p. 946)

33 Behold, <sup>16</sup> THE Lord, <sup>16</sup> the LORD of hosts, shall lop the bough with terror : and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And He shall cut down the thickets of the ° forest with iron, and Lebanon shall fall by a mighty one.

R S

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 ° shall make Him 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 ° reprove with equity for the meek of the earth : and He shall ° smite ° the earth with the rod of His mouth, and with the ° breath of His lips shall He slay ° the wicked.

5 And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.

Migron. Not yet identified. Probably near Gibeah (1 Sam. 14. 2). Sennacherib mentions it as *Amgarron* (see Ap. 67. x. p. 98).

Michmash. Now *Mūkmās*, seven miles north of Jerusalem (1 Sam. 13. 2-23; 14. 5, 31, Ezra 2. 27, Neh. 7. 31; 11. 31).

laid up. In anticipation of a speedy conquest of Jerusalem.

carriages = baggage (Old English). Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is carried.

29 the passage = the ravine : i.e. Wady *Suveinit*. Cp. 1 Sam. 13. 23.

Geba. Now *Jeb'a*, near Michmash.

Ramah. Now *er Ram*, five miles north of Jerusalem.

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

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

Laish. Not Laish in the tribe of Dan.

Anathoth. Now *'Anāta*. Three miles north-east of Jerusalem.

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

Gebim. Not identified. North of Jerusalem.

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

10. 33-12. 6 (D<sup>3</sup>, p. 989). DIVINE INTERPOSITION. (THE SON OF DAVID.)  
(Introversion and Alternation.)

D <sup>3</sup>   Q	10. 33, 34. Prophecy of Jehovah's deliverance.
R   S	11. 1-5. The Deliverer. "The Offspring."
	T   11. 6-9. His new Dispensation. (Moral.)
R   S	11. 10. The Deliverer. "The Root."
	T   11. 11-16. His new Dispensation. (Political.)

Q | 12. 1-6. Praise for Jehovah's deliverance.

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

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

Rev. 19 and 20, as in Isa. 10 and 11. a rod = a sprout : occ. again only in Prov. 14. 3. Note the sublime contrast with 10. 33, 34. stem = stump. Appropriate for Jesse, not David. Branch = Shoot or Scion. Heb. *nezer*. Nothing to do with "Nazareth". See note on Matt. 2. 23. Not the same word as in 4. 2; see note there. 2 spirit. Heb. *rūach*. Ap. 9. Same word as v. 4 "breath", and v. 15 "wind". the LORD. Heb. Jehovah. Ap. 4. II. rest upon Him. Cp. 61. 1. A prophecy which is appropriated by Christ (Luke 4. 16-21). of. Genitive of Origin and Efficient Cause. Ap. 17. 2. understanding = discernment. 3 shall make Him of quick understanding. Or, His delight shall be; or, the reverence of Jehovah shall be fragrance to Him. Cp. Gen. 8. 21. Lev. 26. 31. and. Some codices, with two early printed editions, Aram., Sept., and Vulg., omit this "and". not judge, &c. Cp. 1 Sam. 16. 7. reprove = administer judgment. 4 poor = impoverished, reduced. Heb. *dal*. See note on "poverty" (Prov. 6. 11). reprove = set right, or righten. smite. Same word as in v. 15. the earth. Some codices read '*ariz*, "the oppressor", for *erez*, "the earth". This reading is confirmed by the Structure of the clause (which is an Introversion) :

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

This reading ("oppressor", for "the earth") depends on whether the first letter is *Aleph* (א =) or *Ayin* (ע =). If with א the word is '*erez*, earth; and if with ע it is '*ariz*, oppression. These two letters are often interchanged. See notes on Pss. 28. 8 (their); 35. 15 (tear me). Mic. 1. 10 (at all). Hos. 7. 6 (baker sleepeth). The word *gā'al* (to redeem) is spelt with Aleph (א), but it has been mistaken for *gā'al* (to pollute), and is actually so rendered in Ezra 2. 62. Neh. 7. 64. Isa. 59. 3; 63. 3. Lam. 4. 14. Dan. 1. 8. Zeph. 3. 1. Mal. 1. 7; while *gā'al* is properly so rendered in Lev. 26. 11, 15, 30, 43, 44. 2 Sam. 1. 21 (vilely = as polluted). Job 21. 10 (faileth), Jer. 14. 19 (lothed), Ezek. 16. 45. The word "power" is spelt 'ā (with Aleph) in Ps. 78. 7, but 'oz (with Ayin) in 90. 11. See further note on Hos. 7. 6 ("in their lying in wait"). The *Massōrah* contains several lists of words in which these letters are interchanged. See Ginsburg's *Massōrah* (Vol. I, p. 57, letter א, § 514 b, and Vol. II, p. 390, letter ע, §§ 852-860, &c.). breath. Heb. *rūach* = blast, as in Ex. 15. 8; 25. 4; 37. 7. 2 Kings 19. 7. the wicked = the lawless one. Heb. *rāshā'*. Ap. 44. x (sing. not pl.). Cp. 2 Thess. 2. 8.

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6 The ° wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together;

k and a ° little child shall lead them.

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

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

9 They shall not hurt nor destroy ° in all My holy mountain: for the earth ° shall be full of ° the knowledge of ° the LORD, as the waters cover the sea.

R S  
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10 And in that day there ° shall be a ° Root of Jesse, which shall stand for an ensign of the ° people; to it shall the ° Gentiles seek: and His rest shall be ° glorious.

T l  
(p. 947)

11 And it shall come to pass in that day, that ° the LORD\* shall set His hand again ° the second time to recover the remnant of His People, which shall be left, from Assyria, and from Egypt, and from ° Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the ° islands of the sea.

12 And He shall set up an ensign for the nations, and shall ° assemble the ° outcasts of Israel, and ° gather together the ° dispersed of Judah from the four corners of the earth.

m 13 The envy also of ° Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

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

l 15 And ° the LORD shall utterly destroy the ° tongue of the Egyptian sea; and with ° His mighty ° wind shall He shake His hand over ° the river, and shall ° smite it in the seven streams, and make men go over ° dryshod.

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

Q U n

12 And in that day thou shalt say, "O ° LORD, I will praise Thee:

o though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me.

V 2 Behold, ° GOD is my salvation; I will ° trust, and not be afraid: for ° THE LORD ° JEHOVAH is ° my strength and my song; he also is become my salvation.

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

U n

4 And in that day shall ye say,

o "Praise ° the LORD, call upon His name, declare His doings among the ° people, make mention that His name is ° exalted.

11. 6-9 (T, p. 946). HIS NEW DISPENSATION. (MORAL; (Alternation.)

T | i | 6-. 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. *Ampliatio*. Ap. 6.  
little child = youth.

8 cockatrice' = viper's. Heb. *zēpha'*. Occurs only here in "former" portion; and in 59.5 in "latter". Ap. 79. II.

9 in all My holy mountain. This expression occurs in the "former" portion only here and 27. 13, and in the "latter" portion in 56. 7; 57. 13; 65. 25. It is to be distinguished from other expressions in which the word "mountain" occurs.

shall be = shall assuredly become.  
the knowledge. This is the sign of the fulness of blessing. See note on 1. 3; cp. 6. 3. Ref. to Pent. (Num. 14. 21). Ap. 92.

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

T | l | 11, 12. Return of Remnant from Assyria.  
m | 13. Result. Adversaries cut off. Internal.  
m | 14. Result. Enemies' submission. External.  
l | 15, 16. Return of Remnant from Assyria.

10 shall be = shall come to be. Quoted in Rom. 15. 12. Root = sapling. people = peoples. Gentiles = nations. glorious = glory.

11 the LORD\* = Jehovah. One of the 134 places (Ap. 32) where the *Sopherim* changed "Jehovah" (of the primitive text) to "Adonai".

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

islands = maritime countries. Heb. *î*. Occurs in "former" portion, here; 20. 6; 23. 2, 6; 24. 15; and in the "latter" portion, in 40. 15; 41. 1, 5; 42. 4, 10, 12, 15; 49. 1; 51. 5; 59. 18; 60. 9; 66. 19.

12 assemble = gather in.  
outcasts . . . dispersed. Note these two words as applied respectively to Israel and Judah: the former, masc.; the latter, fem.

gather together = gather out.

13 Ephraim. Put by Fig. *Synecdoche* (of Part), Ap. 6, for the whole of the ten tribes.

14 fly = flee. them = the sons of Moab. See note on 15. 1. children = sons.

15 tongue = gulf.  
His mighty = the full force, spirit, or blast, as in v. 4 ("breath"). wind = Heb. *rūach*. Ap. 9.

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 (Q, p. 946). PRAISE FOR JEHOVAH'S DELIVERANCE. (*Alternations*.)

Q | U | n | 1-. In that day. Praise.  
o | -1. Cause. Expressed in words.  
V | 2, 3. Jehovah . . . my song.  
U | n | 4-. In that day. Praise.  
o | -4. Cause. Expressed in words.  
V | 5, 6. Jehovah . . . my song.

1 LORD. Heb. Jehovah. Ap. 4. II.

2 GOD. Heb. El. Ap. 4. IV.

trust = confide in. Heb. *bāṭah*. Ap. 69. i.

THE LORD. Heb. Jah. Ap. 4. III.

JEHOVAH. One of the four passages where Jehovah is transliterated instead of being translated (Ex. 6. 3. Ps. 83. 18, and Isa. 26. 4). Also one of several words where different type is used. See Ap. 48.

my strength and my song. Ref. to Pent. (Ex. 15. 2). Ap. 92.

3 salvation. Ref. to Pent. (Gen. 49. 18. Ex. 14. 13; 15. 2. Deut. 32. 15). Ap. 92.

4 people = peoples.

exalted. Cp. 2. 11, 17, "in that day".



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5 °Sing unto <sup>1</sup>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.'"

D W Y<sup>1</sup> B<sup>1</sup> (p. 948) 649-588

13 The °burden of °Babylon, which °Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded My °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 mustereth 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.

C p

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

q

7 Therefore shall all hands be faint, and every °man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be °as flames.

p

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 not cause her light to shine.

11 And I will punish °the world for their °evil, and the °wicked for their °iniquity; and I will cause the arrogance 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.

q

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

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

15 Every one that is found shall be thrust

5 Sing = Sing praise. Ref. to Pent. (Ex. 15. 1, 21). Ap. 92. 6 inhabitant = inhabitress. the Holy One of Israel. See note on 1. 4.

13. 1-27. 13 (D, p. 930). BURDENS, AND ISRAEL'S BLESSINGS.

(Introversion and Alternations.)

D	W	Y <sup>1</sup>	13. 1-22. Burden of Babylon. (People, Land.)
		Z <sup>1</sup>	14. 1-3. Israel. Jehovah's mercy.
		Y <sup>2</sup>	14. 4-23. Burden of Babylon. (King.)
		Z <sup>2</sup>	14. 24-32. Israel. Jehovah's deliverance.
		X	A <sup>1</sup> 15. 1-16. 14. Burden. Moab.
			A <sup>2</sup> 17. 1-14. Burden. Damascus.
			A <sup>3</sup> 18. 1-7. Burden. Ethiopia.
			A <sup>4</sup> 19. 1-20. 6. Burden of Egypt.
			A <sup>5</sup> 21. 1-10. Burden. Desert of Sea.
			A <sup>6</sup> 21. 11, 12. Burden. Dumah.
			A <sup>7</sup> 21. 13-17. Burden. Arabia.
	W	Y <sup>3</sup>	22. 1-14. Burden of Valley of Vision.
		Z <sup>3</sup>	22. 15-25. Israel. Judgment and Mercy.
		Y <sup>4</sup>	23. 1-18. Burden of Tyre.
		Z <sup>4</sup>	24. 1-27. 13. Israel. Judgment and Mercy.

13. 1-14. 32 (W, above). BURDEN: BABYLON AND ISRAEL.

(Repeated and Extended Alternations.)

W	B <sup>1</sup>	13. 1-5. Prophecy. Babylon's destruction.
	C	p   13. 6. The day of Jehovah.
		q   13. 7, 8. Consequences. } The
		p   13. 9-12. The day of Jehovah. } people.
		q   13. 13-18. Consequences. }
		D   13. 19, 20. Depopulation.
		E   13. 21, 22. Devastation.
	B <sup>2</sup>	14. 1-3. Prophecy. Israel's restoration.
	C	r   14. 4-8. Oppressor ceased. }
		s   14. 9-11. Taunt of dead. Fig. } The
		r   14. 12-15. Oppressor fallen. } King.
		s   14. 16-20. Taunt of living. }
		D   14. 21, 22. Depopulation.
		E   14. 23. Devastation.
	B <sup>3</sup>	14. 24-32. Prophecy. Jehovah's purpose concerning both: Assyria, Philistia, and Israel.

1 burden = a prophetic oracle or warning. This begins the fourth great division of the book. See the Structure (p. 930), and above. Ref. to Pent. (Num. 24. 3). Ap. 92.

Babylon. This takes precedence, and stands for Chaldaea generally. It reached its height about 100 years later, under Nabopolassar and his son Nebuchadnezzar. A generation later it was captured by Cyrus and Darius the Mede (see Ap. 57). Babylon was of little importance at this time.

Isaiah. His name given in 1. 1; 2. 1; 7. 3; 13. 1; 20. 2, 3; 37. 2, 5, 6, 21; 38. 1, 4, 21; 39. 3, 5, 8.

3 sanctified ones = separated ones. Here = the armies of the Medes and Persians. Cp. 44. 28; 45. 1. mighty ones = heroes. Heb. gibbor. Ap. 14. IV. them that rejoice in My highness = my proudly exulting ones.

4 the LORD of hosts. See note on 1. 9. hosts ... host. Note Fig. Paronomasia (Ap. 6). Heb. ba'oth ... ba'.

5 the end of heaven: i.e. from afar. the LORD. Heb. Jehovah. Ap. 4. II. the whole land = all the land [of Chaldaea].

6 the day. Put by Fig. Metonymy (of Subject), Ap. 6, for the events (or judgments which shall take place in it. day of the LORD. See note on 2. 12. Occurs in fifteen other places in O.T.: (v. 9. Ezek. 13. 5. Joel 1. 15; 2. 1, 11, 31; 3. 14. Amos 5. 18, 18, 20. Obad. 15. Zeph. 1. 7, 14, 14. Mal. 4. 5 (total 4 x 4, Ap. 10).

destruction ... ALMIGHTY. Note Fig. Paronomasia (Ap. 6). Heb. keshod ... mishshaddai. the ALMIGHTY = the All-bountiful One. Heb. Shaddai (Ap. 4. VII). Ap. 14. III. 8 as flames = as [faces of] flames darkened. 9 cruel = stern. 10 shall not give their light. Quoted in Matt. 24. 29. Shall not celebrate [Thee]. Cp. Ps. 19. 1-3; 145. 10. Heb. halel. Occurs twice in "former" portion (here and in 38. 18 "celebrate") and four times in "latter" portion (41. 16; 45. 25, "glory"; 62. 9; 64. 11, "praise"). See Ap. 79. II.

11 the world = the habitable world. Heb. tebel. evil. Heb. ra'a. Ap. 44. viii. wicked = lawless. Heb. rashah. Ap. 44. x. iniquity. Heb. avah. Ap. 44. iv. 12 man. Heb. adam. Ap. 14. I. 14 man. Heb. ish. Ap. 14. II.



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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 °children.

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

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

E

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 cry in their desolate houses, and °dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

Z<sup>1</sup> B<sup>2</sup>

**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,

Y<sup>2</sup> C<sup>r</sup>

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

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

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

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

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

s

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 is spread under thee, and the worms °cover thee.

r

12 ‘How art thou fallen from heaven, O °Lucifer, son of the morning! how art thou

16 children = babes.

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

18 their. Some codices, with two early printed editions, Sept., Syr., and Vulg., read “and their”. eye shall not spare. Fig. *Prosopopœia*. Ap. 6. children = sons.

19 as when God, &c. Ref. to Pent. See note on 1. 9. God. Heb. Elohim. Ap. 4. I.

20 never. See note on 25. 8.

never be inhabited. Cp. 14. 4-23; 15. 6, 7; 21. 9; 34. 11; 46. 1; 47. 1-11. Jer. 25. 12-14; 50. 1-46; 51. 1-64.

21 doleful creatures. Probably hyenas.

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

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

1 the LORD. Heb. Jehovah. Ap. 4. II. have mercy. Note the Structure (B<sup>2</sup>, p. 948). choose. See note on 1. 29.

set them = make them rest. Cp. v. 3.

land = soil.

strangers = sojourners, foreign proselytes. Isaiah sees far beyond the Captivity. Heb. *gūr*. See note on 5. 17. Thus, the mention of strangers is not confined to latter part of Isaiah as alleged by some. See Ap. 79. II.

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

2 the people = peoples.

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

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

possess them. For servants and handmaids. This is to be fulfilled at a later day: still future (49. 23; 60. 9-14; 61. 5).

oppressors. Cp. 60. 14.

4 take up this proverb. Ref. to Pent. (Num. 23. 7, 24; 24. 3, 16, 20, 21, 23). Elsewhere only in Mic. 2. 4. Hab. 2. 6, and Job 27. 1; 29. 1.

proverb = triumph-song.

king of Babylon. Fig. *Polyonymia* (Ap. 6). One of the names for the Antichrist. See note on Dan. 7. 8.

How . . . ! Fig. *Chleusmos*. Ap. 6.

golden city: or exactress of gold. Some, by reading 7 (= R) for 7 (= D) read “oppression”.

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

6 continual = unremitting.

ruled the nations = trod down nations.

is persecuted, and none hindereth = with an un-sparing persecution.

7 break forth into singing. This word (Heb. *pāzah*) occurs once in the “former” portion (here), and five times in the “latter” portion (44. 23; 49. 13; 52. 9; 54. 1; 55. 12). See Ap. 92.

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

rejoice. Fig. *Prosopopœia*. Ap. 6.

the cedars of Lebanon, saying, &c. It refers to Nebuchadnezzar's and Esar-haddon's cutting down, as recorded in their *Inscriptions*, p. 58 (published by Oppert, Paris, 1865). They tell how they “brought the greatest trees from the summits of Lebanon to Babylon”. Nebuchadnezzar moreover boasts that he will do it in his message to Hezekiah (37. 28. See Ap. 67, p. 98). laid down = laid low.

9 Hell = the grave. Heb. *Sheōl*. Ap. 35.

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

10 speak . . . say. Fig. *Prosopopœia* (Ap. 6), by which the dead are represented as speaking.

11 the grave. Heb. *Sheōl*. Ap. 35. Same word as “hell”, *vv.* 9 and 15.

worm. This shows the meaning to be given to Heb. “*Sheōl*” in *vv.* 9, 15; as worms are *material*, not *spirit*. Cp. 66. 24. Mark 9. 44, 46, 48.

cover thee = are thy coverlet.

12 Lucifer = Morning - star. Worshipped by the Assyrians as male at sunrise, female at sunset. A name of Satan.



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cut down to the ground, which didst ° weaken the nations!

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 thou shalt be brought down to ° hell, to the ° sides of the pit.

(p. 948)

16 They that see thee shall narrowly look upon thee, and consider thee, saying, ° 'Is this the ° man that made the earth to ° tremble, that did shake kingdoms;

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

18 All the kings of the nations, even all of them, ° lie in ° glory, every one in his own ° house.

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 carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be 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 world with ° cities."

22 "For I will rise up against them," saith ° the LORD of hosts, "and cut off from Babylon the ° name, and remnant, ° 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 sweep it with the besom of destruction," saith ° the LORD of hosts.

Z<sup>3</sup> B<sup>3</sup>

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 ° the LORD of hosts hath ° purposed, 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.

weaken = subdue.

13 For = And.

ascend = mount up.

GOD. Heb. El. Ap. 4. IV.

mount of the congregation. Not Zion, but the Divine assembly of judgment. Cp. Pss. 75. 2; 82. 1. Ezek. 28. 12-14.

sides = recesses. Same word as in v. 15; 37. 24, and 1 Sam. 24. 3. Ezek. 32. 23.

the north. This helps us to localize the dwelling place of God. No "Semitic conception", but Divine revelation of Him Who knows what Satan "said in his heart". Cp. Ps. 75. 6. Job 26. 7.

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

16 Is this the man . . . ? Fig. *Dialogismos*. Ap. 6. man. Heb. *'ish*. Ap. 14. II.

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

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

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

house = burial-house, or mausoleum. 1 Kings 2. 10, 34. 1 Sam. 25. 1; 28. 3. Ecc. 12. 5.

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

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

abominable branch = a detested or despised scion. that go down, &c. As those that go down . . . as, &c. to. One school of Massorites reads "upon", another reads "up to".

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

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

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

children = sons.

for the iniquity of their fathers. Ref. to Pent. (Ex. 20. 5). Ap. 92.

iniquity. Heb. *'āvāh*. Ap. 44. iv.

face = surface.

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

22 the LORD of hosts. See note on 1. 9. 1 Sam. 1. 3. name and remnant. Note the Fig. *Homeopropheron*

(Ap. 6) in this sentence and the next: "renown and remnant, scion and seed".

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

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

24 hath sworn. Fig. *Deasis*. Ap. 6. Ref. to Pent. (Deut. 1. 8; 2. 14; 4. 31, &c.). In Isaiah it occurs again: 45. 23; 54. 9; 62. 8. See Ap. 79. II.

as = according as. Cp. 46. 10, 11. Job 23. 13. Pss. 33. 9, 10; 92. 5. Prov. 19. 21; 21. 30. Lam. 3. 37. Matt. 11. 25. Acts 4. 28. Eph. 1. 9.

thought = intended.

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

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

26 purpose . . . hand. Note the Alternation of these two words in vv. 26 and 27.

stretched out: i.e. in judgment.

28 king Ahaz died. Cp. 6. 1.

burden = rod: i.e. Babylon.

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

him = the Davidic power.

for out of the serpent's root, &c. That was how

30 firstborn of the poor = the poorest of the poor.

Philistia regarded Judah and Ahaz.

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

Heb. idiom. Heb. *dāl*, impoverished, reduced. See 11. 4. This looks forward to the fulfilment by Messiah (v. 32).

616

31 Howl, O °gate; cry, O °city; thou, whole  
 20 Palestina, *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 messen-  
 gers of °the nation? °That 1 the LORD hath  
 founded Zion, and °the poor of His People  
 shall °trust in it.

A<sup>1</sup> F  
 (p. 951)  
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15 The °burden of °Moab. °Because in the  
 night °Ar of Moab is °laid waste, and  
 °brought to silence; because in the night °Kir  
 of Moab is laid waste, and °brought to silence;

G<sup>1</sup> t<sup>1</sup>

2 °He is gone up to °Bajith, and to °Dibon,  
 the high places, to weep: Moab shall howl  
 over °Nebo, and over °Medeba: on all their  
 heads shall be baldness, and 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.

5 My heart shall °cry out for Moab; his fugi-  
 tives shall flee unto °Zoar, °an heifer of three  
 years old: for by the °mounting up of °Luhith  
 with weeping shall they go it up; for in the  
 way of °Horonaim they shall raise up a °cry  
 of destruction.

u<sup>1</sup>

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

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

t<sup>2</sup>

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

u<sup>2</sup>

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

G<sup>2</sup> t<sup>3</sup>

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

u<sup>3</sup>

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

t<sup>4</sup>

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.

31 gate . . . city. Put by Fig. *Metonymy* (of Subject),  
 Ap. 6, for the people in them.

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

32 one then answer = what report shall the mes-  
 sengers or ambassadors of the nations take back?  
 the nation = a nation.

That, &c. This is the report.  
 the poor = oppressed ones. Heb. 'amī. See note on  
 Prov. 6. 11.

trust in it = flee for refuge to it. Heb. ḥāṣāh. Ap. 69. ii.

15. 1-16. 14 (A<sup>1</sup>, p. 948). THE BURDEN OF  
 MOAB. (*Introversion and Alternations*)

A<sup>1</sup> F | 15. 1. Past. Devastation of Moab.

G<sup>1</sup> t<sup>1</sup> | 15. 2-5. Moab. Cry.

u<sup>1</sup> | 15. 6, 7. Reason.

t<sup>2</sup> | 15. 8. Moab. Cry.

u<sup>2</sup> | 15. 9. Reason.

G<sup>2</sup> t<sup>3</sup> | 16. 1. Moab. Advice.

u<sup>3</sup> | 16. 2. Reason.

t<sup>4</sup> | 16. 3, 4. Moab. Advice.

u<sup>4</sup> | 16. 4, 5. Reason.

G<sup>3</sup> t<sup>5</sup> | 16. 6. Moab. Pride.

u<sup>5</sup> | 16. 7, 8. Result.

u<sup>6</sup> | 16. 9-11. Result.

t<sup>6</sup> | 16. 12. Moab. Pride.

F | 16. 13, 14. Future. Enfeeblement of Moab.

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

Because = Surely.

Moab. Had been subdued by Saul (1 Sam. 14. 47)  
 and David (2 Sam. 8. 2); and paid tribute to Ahab  
 (2 Kings 1. 1; 3. 4, 5); Jehoshaphat gained victories  
 (2 Chron. 20. 1-30, and 2 Kings 3. 4-27). Tiglath-pileser  
 carried away tribes east of Jordan, and received tri-  
 bute from Moab as well as from Ahaz (2 Kings 16. 10).

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

laid wastē . . . brought, &c. Note the Alternation  
 in this verse.

brought to silence = cut off or destroyed. Cp. Hos.  
 4. 6; 10. 7, 15.

Kir. Now *Kirak*, east of south end of Dead Sea.

2 He: i. e. Moab. Bajith. Not identified.

Dibon. Now *Dhibān*. Num. 21. 30; 52. 3, 34; 33. 45,  
 46. Josh. 18. 9, 17. Jer. 48. 18, 22.

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

Medeba. Same name to-day. Cp. Num. 21. 30. Josh.  
 18. 9, 16. 1 Chron. 19. 7.

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

weeping abundantly = coming down with weeping.

4 Heshbon. Now *Heshbān*. The capital of the Amor-  
 ites. Rebuilt by Reuben (Num. 32. 37).

cry = cry in pain.

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

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

armed soldiers = light-armed troopers.

cry out = shout for joy.

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

grievous unto him = vexed within him.

5 Zoar. Now (probably) *Tell esh Shaghūr*. Original  
 name was Bela (Gen. 13. 10; 14. 2, 8; 19. 22, 23, 30.

an heifer = [flee] like an heifer, &c. Cp. Jer. 48. 34. mounting up =  
 ascent. Luhith. Now *Tel'at el Heith*; one mile west of Mount Nebo. Cp. Jer. 48. 5. Horonaim.

Not identified; probably *Wady Ghūeir*. 6 Nimrim. Probably *Wady Nimrim*, near south end of  
 Dead Sea. desolate = desolations. 7 brook of the willows: or valley of the Arabians. Probably  
 the *Wady-el-Ahsy* separating Kerek from Djebel, or the brook Zered of Deut. 2. 13, 14. 8 Eglaim.

Not identified; probably the *En-eglaim* of Ezek. 47. 10. 9 Dimon. Probably *Umm Deineh*, east of the  
 Dead Sea. Dimon . . . blood. Note Fig. *Paronomasia* (Ap. 6). Heb. *Dimon* . . . *dām*. more =  
 more [howlings]. lions = a lion. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all wild beasts.

16. 1 lamb = tribute lamb. to the ruler = of the ruler: i. e. Judah, as Mesha king of Moab had done  
 (2 Kings 3. 4). Sela. Now *Petra* (so called by the Romans) in Mount Seir, near Mount Hor (2 Kings  
 14. 7). 2 cast out, &c. = a forsaken nest. be = become. 3 Take counsel = Bring  
 advice. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "Bring thou counsel".  
 execute judgment = perform an arbitrator's duty. Heb. *p'ūlah*. Occurs only here. Some codices, with  
 seven early printed editions, Aram., Sept., Syr. and Vulg., read "execute thou".



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4 ° Let Mine outcasts ° dwell with thee, Moab ; be thou a covert to them from the face of ° the spoiler :

u<sup>4</sup> (p. 951) for the ° extortioner is at an end, the spoiler ceaseth, the ° oppressors are consumed out of the land.

5 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.

G<sup>3</sup> t<sup>5</sup> 6 ° We have heard of the pride of Moab ; he is very proud : even of his haughtiness, and his pride, and his wrath : but ° his lies shall not be so.

u<sup>5</sup> 7 Therefore shall Moab howl for Moab, every one shall howl : for the foundations of ° Kir-hareseth shall ye mourn ; surely they are ° stricken.

8 For ° the fields of ° Heshbon ° languish, ° and ° the vine of ° Sibmah : the ° lords of the ° heathen have broken down the principal plants thereof, they are come even unto ° Jazer, they ° wandered through the wilderness : her branches are stretched out, they are gone over the sea.

u<sup>6</sup> 9 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.

10 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 treaders shall tread out no ° wine in their ° presses ; I have made their vintage shouting to cease.

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

t<sup>8</sup> 12 And it shall come to pass, when it is seen that Moab is weary ° on the high place, that he shall come to his sanctuary to pray ; but he shall not ° prevail.

F 13 This is the word that ° the LORD hath spoken concerning Moab since that time.

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

A<sup>2</sup> H a (p. 952)

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

b 2 The ° cities of ° Aroer are ° forsaken : they shall be for flocks, which shall lie down, and none shall make them afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria : they shall be as the glory of the ° children of Israel,” saith ° the LORD of hosts.

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

p. 930). Damascus. The capital of Syria. pileser, king of Assyria, and the slaughter of Rezin (632 B.C.). See 2 Kings 16. 9, and 7. 9, 16, above. city . . . heap. Note the Fig. Paronomasia (Ap. 6). Heb. mē'ir . . . mē'i. 2 cities of Aroer. Note the Fig. Paronomasia (Ap. 6). Heb. 'ārey 'āro'ēr. (Deut. 2. 36. Num. 32. 34. 1 Sam. 30. 28), and this one, which is not identified. forsaken. See note on 1. 4. 3 children = sons. the LORD of hosts. See note on 1. 9. 4 be = become.

4 Let Mine outcasts, &c. Some codices, with Aram., Sept., and Syr., read “ Let the outcasts”, &c. dwell = sojourn. Cp. 1 Sam. 22. 3, 4. the spoiler : i. e. Sennacherib.

extortioner. Heb. mūz. Occurs only here. oppressors = treaders down. Heb. rāmas. Occurs only here.

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

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

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

6 We. Cp. 6. 8. Gen. 1. 26. his lies shall not be so = his resources do not correspond.

7 Kir-hareseth. Some codices read “ Kir-harasheth”. Cp. 15. 1.

stricken = worn away. Heb. nākā'. Occurs only here.

8 the fields = [as to] the fields. Cp. Deut. 32. 32. 2 Kings 23. 4. Jer. 31. 40 (feminine).

Heshbon. Cp. 15. 4.

languish = he [Moab] hath enfeebled.

and = supply [as to] and omit the colon.

the vine of Sibmah = Sibmah's vine.

Sibmah. Probably Sūmia, on the east of Jordan, two and a half miles west of Heshbon (Josh. 13. 19. Jer. 48. 32).

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

heathen = nations.

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

wandered through : or, strayed into.

9 water thee = make thee drunk.

Elealeh. See note on 15. 4.

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

10 plentiful = fruitful.

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

presses = wine-vat. Heb. yekeb, not gath. See note on 5. 2.

11 sound = make a plaintive sound. Note the Fig. Paronomasia (Ap. 6). Heb. v'kirbi Kir.

Kir-hareseth. See note on 15. 1.

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

prevail = obtain anything.

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

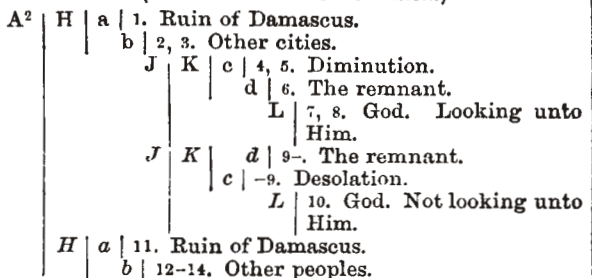
14 Within. Some codices, with two early printed editions, read “ about”.

three years. From the death of Ahaz.

contemned = brought low.

small = few. feeble = small.

17. 1-14 (A<sup>2</sup>, p. 948). BURDEN OF DAMASCUS. (Introversion and Alternation.)



1 burden. The second of the seven burdens (see D, is taken away = is swept away. This was by Tiglath-pileser, king of Assyria, and the slaughter of Rezin (632 B.C.). See 2 Kings 16. 9, and 7. 9, 16, above. city . . . heap. Note the Fig. Paronomasia (Ap. 6). Heb. mē'ir . . . mē'i. 2 cities of Aroer. Note the Fig. Paronomasia (Ap. 6). Heb. 'ārey 'āro'ēr. (Deut. 2. 36. Num. 32. 34. 1 Sam. 30. 28), and this one, which is not identified. forsaken. See note on 1. 4. 3 children = sons. the LORD of hosts. See note on 1. 9. 4 be = become.



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5 And ° it shall 4 be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and ° it shall be as he that gathereth ears in the valley of ° Rephaim.

d  
(p. 952)

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

L

7 At that day shall ° a man ° look to his Maker, and his eyes shall ° have respect to ° the Holy One of Israel.

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

J K d

9 In that day shall his strong cities 4 be as a 2 forsaken bough, and an uppermost branch, which they left because of the 3 children of Israel:

c

and there shall be ° desolation.

L

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

H a

11 ° In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.

b

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

13 The nations shall 12 rush like the 12 rushing of many waters: but ° God shall rebuke them, and they shall flee far off, and shall be chased as the ° chaff of the mountains before the ° wind, and like ° a rolling thing before the whirlwind.

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

A<sup>3</sup> M e  
(p. 953)

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

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

f

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

N

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

N

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with

5 it: i.e. Jacob's glory (v. 4).

it: i.e. Jacob's fatness (v. 4).

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

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

the LORD God of Israel. Ref. to Pent. (Ex. 32. 27. Cp. Josh. 9. 18, 19; 10. 40, 42, &c.). See note on 29. 23 and Ap. 92.

God. Heb. Elohim. Ap. 4. I. God of Israel. Ref. to Pent. (Ex. 24. 10. Num. 16. 9). Occurs in latter part of Isaiah (41. 17; 45. 3; 48. 2). See Ap. 79. II and 92.

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

look = have an eye unto.

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

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

8 the groves = the *Ashērahs*. See Ap. 42. Ref. to Pent. (Ex. 34. 13. Deut. 7. 5; 12. 3; 16. 21). Ap. 79. II. images = sun images. Ref. to Pent. (Lev. 26. 30); both mentioned again (27. 9). Ap. 92.

9 desolation. See note on 1. 7.

10 Rock. Ref. to Pent. (Deut. 32. 13). Ap. 92.

pleasant plants. Probably = plantings of Adonis. strange slips: or slips of a strange [God].

11 In the day = By day.

12 people = peoples. noise = booming, or roaring. rushing. Note the Fig. *Repetitio* (Ap. 6), for emphasis.

13 God = One. chaff = dried grass.

wind. Heb. *rūach*. Ap. 9.

a rolling thing = a *galgal*. See note on Ps. 88. 13.

14 trouble = consternation.

he is not: or, he is no more. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "and he is no more".

18. 1-7 (A<sup>3</sup>, p. 948). BURDEN OF ETHIOPIA.

(*Introversio and Alternatio*.)

A<sup>3</sup> M | e | 1, 2. Israel. Spoiling.

f | 3. Zion. Jehovah's ensign.

N | 4. Jehovah's withdrawal. Cause of recall.

N | 5, 6. Jehovah's act. Cause of spoiling.

M | e | 7-. Israel. Present to Jehovah.

f | -7. Zion. Mount of Jehovah's name.

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

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

shadowing with wings = of the rustling *zalzal* (from *zālal*, to tinkle, cp. Deut. 28. 42). Occurs only in Job 41. 7 (spears). 2 Sam. 6. 5 (cymbals). Ps. 150. 5 (cymbals). See note on 1 Chron. 13. 8.

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

bulrushes = reeds. Not the papyrus, but its companion reed, the *ambach*, which reaches a height of fifteen feet and has yellow flowers. Ref. to Pent. Only here, 35. 7; Ex. 2. 3; and Job 8. 11. Ap. 79. II.

scattered and peeled = "tall and smooth-faced", as Professor Sayce describes them.

terrible. They formed the armies of "So" or Shabaka, and are the backbone of the Anglo-Egyptian army (see *Records of the Past*, vol. vii, part iv).

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

3 He = Jehovah. See Structure, above.

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

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

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

fowls . . . beasts. Note the Alternation.

pruning hooks, and take away and cut down the branches.

6 They shall be ° left together unto the ° fowls



649-588 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.

*M e* (p. 953) 7 In that time shall the °present be brought unto °the LORD of hosts of a people °scattered and peeled, and from a people °terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled,

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

*A<sup>4</sup> O g* (p. 954) 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 moved at His presence, and the heart of Egypt shall melt in the midst of it.

*h* 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.

*g* 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 °charmners, and to them that have °familiar spirits, and to the wizards.

*h* 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.

*P i* 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.

*k* 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.

*i* 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.

*k* 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 l* 11 Surely the princes of °Zoan are °fools, the counsel of the wise counsellors of Pharaoh is become brutish:

*m* how say ye unto Pharaoh, '¶ 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.

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

14 °The LORD hath mingled a perverse °spirit

7 present. Heb. *shai*, because of being conveyed. Only here, and Ps. 68. 29; 76. 11. the LORD of hosts. See note on 1. 9. the name. See note on Ps. 20. 1.

19. 1-20. 6 (A<sup>4</sup>, p. 948). BURDEN OF EGYPT. (*Introversion.*)

*A<sup>4</sup>* O | 19. 1-4. Confusion. Assyria.  
P | 19. 5-10. Desolation.  
Q | 19. 11-17. The Lord of hosts. The cause.  
P | 19. 18-25. Healing.  
O | 20. 1-6. Captivity. Assyria.

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. 980). the LORD. Heb. *Jehovah*. Ap. 4. II. rideth. Fig. *Anthropopatheia*. Ap. 6.

2 set the Egyptians, &c. Referring to the anarchy consequent on the defeat of Egypt by Sargon (688 B.C.). every one. Heb. *'ish*. Ap. 14. II.

3 spirit. Heb. *rüach*. Ap. 9. idols. See note on 2. s.

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

4 cruel lord. Sing. adjective with pl. noun = the lord of the nations, as the kings of Assyria called themselves.

THE Lord = the 'Adön. Ap. 4. VIII (1). the LORD of hosts. See note on 1. 9.

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

P | i | 5, 6. Waters. } Things.  
k | 7. Vegetation. }  
i | 8. Waters. Fishers in them. } Persons.  
k | 9, 10. Vegetation. Workers therein. }

5 fail = be dried up. Heb. *nāshath*. Occurs only here in "former" portion, and only in 41. 17 in the "latter" portion. Elsewhere only in Jer. 51. 30. Ap. 79. II.

the river: i.e. the Nile.

6 they shall turn, &c. = the arms of the river shall stink.

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

7 paper reeds = meadows. Occurs only here.

wither = be dried up.

and be no more: or, and disappear.

8 mourn. See note on 3. 26.

9 weaves. Occurs in the "former" portion only here, and in 38. 12; and in the "latter" portion only in 59. 5. Ref. to Pent. (Ex. 28. 32; 35. 35; 39. 22). Ap. 92.

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

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

fish = souls. Heb. *nepshesh*. Ap. 13. A.V. marg., "living things".

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

Q | l | 11-. Princes . . . fools.  
m | -11, 12. Cause. The LORD of hosts.  
l | 13-15. Princes . . . fools.  
m | 16, 17. Cause. The LORD of hosts.

11 Zoan. See note on 30. 4.

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

14 staggereth = goeth astray, as in preceding clause.

in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man °staggereth in his vomit.

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

m  
(p. 954)

16 °In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of °the hand of °the LORD of hosts, which he shaketh over it.

17 And °the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of °the LORD of hosts, which he hath determined against it.

P n  
(p. 955)

18 16 In that day shall °five cities in the land of Egypt speak °the language of Canaan, and swear to °the LORD of hosts; one shall be called, The city of °destruction.

o 19 16 In that day shall there be °an altar to °the LORD in the midst of the land of Egypt, and °a pillar °at the border thereof to °the LORD.

20 And it shall be for a °sign and for a witness unto °the LORD of hosts in the land of Egypt: for they shall cry unto °the LORD because of the oppressors, and He shall send them a Saviour, and a great One, and He shall deliver them.

21 And °the LORD shall be known to Egypt, and the Egyptians shall know °the LORD 16 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.

n 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.

o 24 23 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 LORD of hosts shall bless, saying, 'Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.'

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

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

q 611-608 3 And 2 the LORD said, "Like as My servant Isaiah hath walked 2 naked and barefoot three years for a °sign and wonder upon Egypt and upon Ethiopia;

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

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

15 rush. See note on 9. 14.

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

the hand. Put for the judgments indicated by the act. 17 the land of Judah. The Assyrian armies came through Judah.

19. 18-25 (P, p. 954). HEALING.  
(Alternation.)

P n | 18. Cities.  
o | 19-22. Healing.  
n | 23. Highway.  
o | 24, 25. Blessing.

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

destruction. The primitive reading was doubtless *ha-zedek* = "righteousness", which the Sept. simply transliterates, *ασεδεκ*. From a desire not to compete with "Jerusalem", which bore this name (Isa. 1. 26), it was altered to *cherez*, which in Chaldee = "the sun", or in Greek = "Heliopolis", which is the reading in many MSS., two early printed editions, and the margins of the A.V. and R.V. But when the temple at Jerusalem was cleansed and restored, the temple at Heliopolis was deemed schismatic; and, by altering one letter (π = CH, for π = H), *cherez* (the sun) was altered to *heres* (destruction). Hence the present reading of the current Heb. text. See Ginsburg, *Introduction*, pp. 404-8, and Ap. 81.

19 an altar. See Ap. 81.

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

at = close to. 20 sign. See note on 7. 11.

21 do sacrifice. "The third Ptolemy, when he had occupied all Syria by force, did not sacrifice thank-offerings to the gods in Egypt, but came to Jerusalem and made votive offerings" (Josephus, c. *Apion*, 11. 5).

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

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

20. 1-6 (O, p. 954). CAPTIVITY. ASSYRIA.  
(Introversion.)

O p | 1. Assyria.  
q | 2. Isaiah. Symbol.  
q | 3. Isaiah. Signification.  
p | 4-6. Assyria.

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

Tartan. A title = commander-in-chief. Cp. 2 Kings 18. 17.

Sargon. Never once named by classic writers, and in Scripture only here. The monuments 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 = that.

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

by = by the hand of. Isaiah. See note on 13. 1. naked. Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for being scantily clad.

3 sign and wonder. Ref. to Pent. (see note on 7. 11 and 8. 18), and Ap. 92.

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

Egypt their glory. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the Egyptians, in whom they gloried.

6 isle = sea coast, or coast land. See note on 11. 11.

6 And the inhabitant of this °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?'"



A<sup>5</sup> r  
(p. 956)  
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**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 dealeth treacherously, and the spoiler spoileth.

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

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

**4** My heart panted, fearfulness affrighted me: the °night of my °pleasure hath he turned into °fear unto me.

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

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

**7** And he saw °a chariot with a couple of horsemen, °a chariot of asses, and °a chariot of camels; and he hearkened diligently with much heed:

**8** And he cried, "°A lion: My °LORD\*, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:

**9** And, behold, here cometh a °chariot of °men, with a couple of horsemen." And he answered and said, "°Babylon is fallen, is fallen; and all °the graven images of her gods he hath broken unto the ground."

**10** O my °threshing, and the °corn of my floor:

that which I have heard of °the LORD of hosts, the °God of Israel, have I declared unto you."

A<sup>6</sup>  
(p. 948)

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

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

A<sup>7</sup> u  
(p. 956)

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

**14** The inhabitants of the land of °Tema °brought water to him that was thirsty, they °prevented with their bread him that fled.

**15** For °they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

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

**13** burden. The seventh and last of the seven burdens (see **D**, p. 930). Arabia. in Arabia: or, in the evening, or, at sunset. The name is as significant as "Dumah" (v. 11). travelling companies = caravans. **Dedanim** = Dedanites. Descendants of Abraham by Keturah: Dedan, son of Midian (Gen. 25. 3. 1 Chron. 1. 32). **14** Tema. Descendants of Abraham through Hagar and Ishmael (Gen. 25. 15. 1 Chron. 1. 30): both mentioned in Jer. 25. 23. Job 6. 19. See note on p. 666. brought = bring ye. prevented = meet ye. **15** they fled. From the Assyrian invaders. **16** Within a year. Later afflictions were foretold in Jer. 49. 28. **Kedar**. Another descendant of Abraham by Hagar through Ishmael (Gen. 25. 13).

**21. 1-10** (A<sup>5</sup>, p. 948). BURDEN OF THE DESERT OF THE SEA. (BABYLON). (*Introversion*.)

A<sup>5</sup> r | 1, 2-. Vision. Seen and declared.  
s | -2-4. The besiegers (Media and Persia). Sent by God.  
t | 5. The feasting of Babylon. } The besieged.  
t | 6-9. The fall of Babylon.  
s | 10-. The besiegers. Sent by God.  
r | -10-12. Vision heard and declared.

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

of = relating to. Genitive of Relation. Ap. 17. 5. the desert of the sea. A similar term used by Herodotus, "pelagizein" (i. 184).

the sea. The waters of the Euphrates in flood were so called, as the Nile was (19. 5). Cp. Rev. 17. 3, 15. whirlwinds = storms. pass = sweep.

**2** dealer = one.

Go up, O Elam. Note the Fig. *Paronomasia* (Ap. 6). Heb. 'āli 'ēylām.

sighing. Caused by the oppression of Babylon. Occurs in the "former" portion only here, and in 35. 10, and in the "latter" portion only in 51. 11. See Ap. 79. II.

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

pleasure = joy. fear = trembling.

**5** Prepare, &c. Fig. *Irony*. Ap. 6.

**6** the LORD\*. One of the 134 instances where the *Sopherim* say they changed the primitive text (Jehovah) to *Adonai*. Ap. 32.

**7** a chariot = a troop.

a chariot with a couple of horsemen = a troop of horsemen in pairs.

**8** A lion: My LORD\*. Read: [as] a lion, "O LORD", &c. **9** men. Heb. 'ish. Ap. 14. II.

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

the graven images of her gods. Ref. to Pent. Phrase peculiar to Deut. 7. 25; 12. 3. Ap. 92.

**10** threshing. Put by Fig. *Metonymy* (of Cause) for the results of it. Here = my oppressed People. Cp. 41. 15. Mic. 4. 13. Jer. 51. 33.

corn of my floor. Lit. son of my threshing floor.

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

the God of Israel. See note on 29. 23.

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

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

Dumah = Edom. An abbreviated form of fuller name "Idumea" (34. 5. Ezek. 35. 15; 36. 5. Mark 3. 8). Dumah = silence, prophetic of its end.

Seir. The inheritance of Esau (or Edom).

what of the night? = how far is it in the night?

Note the Fig. *Epizeuxis* (Ap. 6). Repeated in an abbreviated form thus: Heb. shomēr mah-millay'lah? shomēr ma-millēyl? = how far gone is the night? how far gone the night? This is Edom's inquiry.

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

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

**21. 13-17** (A<sup>7</sup>, p. 948). THE BURDEN OF ARABIA. (*Alternation*.)

A<sup>7</sup> u | 13, 14. Arabia.

v | 15. The flight.

u | 16. Arabia.

v | 17. The diminishing.

<sup>2</sup> (p. 956)  
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17 And the residue of the number of archers, the °mighty men of the °children of Kedar, shall be diminished: for °the LORD °God of Israel hath spoken *it*."

<sup>Y<sup>3</sup> w</sup> (p. 957)  
**22** The °burden of the °valley of °vision. What aileth thee now, that thou art wholly °gone up to the housetops?

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

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

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

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

<sup>y</sup> 6 And °Elam bare the °quiver with °chariots of °men °and horsemen, and Kir uncovered the shield.

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

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

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

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

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

<sup>z</sup> 12 And in that day did °the Lord °GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

<sup>w</sup> 13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: °"let us eat and drink; for to-morrow we shall die."

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

<sup>Z<sup>3</sup> R</sup> 15 Thus saith °the Lord °GOD of hosts,

<sup>S</sup> "Go, get thee unto this treasurer, *even* unto °Shebna, which *is* over the house, °and say, 16 'What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, °as he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

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

18 He will °surely violently turn and toss

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

**22. 1-14** (Y<sup>3</sup>, p. 948). THE VALLEY OF VISION. PERSIAN INVASION. (*Introversion*.)

<sup>Y<sup>3</sup></sup> w | 1-3. The besieged. Impious joy.  
x | 4, 5. Day of trouble. Inflicted.  
y | 6-11. The invaders. Persians.  
z | 12. Day of mourning. Required.  
w | 13, 14. The besieged. Impious joy.

1 burden = oracle.

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

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

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

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

3 from far = afar, or far away.

5 the Lord. Heb. *Adonai*. Ap. 4. VIII (2).

GOD. Heb. Jehovah. Ap. 4. II. See 1. 9.

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

quiver. Heb. *'ashpâh*. Occurs only here in "former" portion, and only in 49. 2 in the "latter" portion. Ap. 79. II. chariots. See note on 21. 7.

men. Heb. *'adâm*. Ap. 14. I.

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

7 at = toward.

8 discovered = dismantled. covering = veil.

9 have seen = beheld.

the lower pool. The pool of Siloam. Cp. 7. 3; 2 Chron. 32. 30. The old pool. See notes on 2 Chron. 32. 3, 30, and Ap. 68. III, p. 101.

11 ditch = a gathering of waters.

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

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

iniquity. Heb. *'avâh*. Ap. 44. iv. iniquity shall not be purged. Ref. to Pent. (Ex. 30. 10. Lev. 4. 20, &c.). Cp. 6. 7; 27. 9; and Ap. 92.

**22. 15-25** (Z<sup>3</sup>, p. 948). ISRAEL: JUDGMENT AND MERCY. (*Introversion*.)

<sup>Z<sup>3</sup></sup> R | 15-. Jehovah's word.

S | 15-19. Shebna.

T | 20-24. Eliakim.

S | 25-. Shebna.

R | -25. Jehovah's word.

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

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

16 as he . . . rock = (as . . . rock). Fig. *Parenthesis*. Ap. 6.

17 Behold. Fig. *Asterismos*. Ap. 6.

the LORD. Heb. Jehovah. Ap. 4. II. will carry thee away with a mighty captivity,

&c. = will hurl thee with the hurling of [a mighty] man. 18 surely violently turn and toss thee. Note the Fig. *Paronomasia* (Ap. 6). Heb. *zânôph, yiznâphka, z'nêphâh*.

19 drive = thrust.

station = office, or administration.

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

19 And I will °drive thee from thy °station, and from thy state shall He pull thee down.'



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20 And it shall come to pass ° in that day, that I will call My servant ° Eliakim the son of Hilkiyah :

21 And I will clothe him with thy robe, and strengthen him with thy ° girdle, and I will commit thy ° government into his hand : and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay ° upon his shoulder ; ° 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.

U 24 And they shall hang upon him all the glory of his father's house, ° the offspring and the issue, all ° vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

S (p. 957) 25 ° In that day," saith <sup>14</sup> 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 <sup>17</sup> the LORD hath spoken it."

Y<sup>4</sup> W<sup>1</sup> X  
(p. 958)

**23** The ° burden of ° Tyre. Howl, ye ° ships of ° Tarshish ;

Y a<sup>1</sup> 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 the ° river, is her revenue ; and ° she is a ° mart of nations.

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

b<sup>1</sup> 5 ° As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

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

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

Y | a<sup>1</sup> | -1-4. Apostrophe to Tarshish and Zidon.  
b<sup>1</sup> | 5. Cause of sorrow. Report.  
a<sup>2</sup> | 6-8. Apostrophe to Tarshish.  
b<sup>2</sup> | 9. Cause. Jehovah.  
a<sup>3</sup> | 10-12. Apostrophe to Tarshish.  
b<sup>3</sup> | 13. Punishment. Chaldæans.

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

22. 20-24 (T, p. 957). ELIAKIM.

T | U | 20. Eliakim. Called.  
V | 21-23. "I will". Jehovah's work.  
U | 24. Eliakim. Established.

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

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

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

government = administration.

22 upon. Cp. 9. 6.

so = and.

open and . . . shut. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for power of administration. Cp. Rev. 3. 7, which shows that the fulfilment culminates in Messiah.

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

the offspring. Heb. *hazze'ezā'im*. Occurs only in Job and Isaiah (Job 5. 25 ; 21. 8 ; 27. 14 ; 31. 8, and Isa. 34. 1 ; 42. 5 ; 44. 3 ; 48. 19 ; 61. 9 ; 65. 23). See Ap. 79. II. vessels. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the kindred mentioned above.

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

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

removed . . . cut down . . . fall . . . cut off. Referring to *vv.* 17-19. Fig. *Synonymia* (Ap. 6), emphasising the completeness of Shebna's downfall. The interpretation belongs to the two men, but the application refers (1) to the two parties in Jerusalem, and (2) to the Messiah, in Whom the prophecy will be exhausted.

23. 1-18 (Y<sup>4</sup>, p. 948). BURDEN OF TYRE.  
(Division.)

Y<sup>4</sup> | W<sup>1</sup> | 1-14. The former time.  
W<sup>2</sup> | 15-18. The latter time.

1-14 (W<sup>1</sup>, above). THE FORMER TIME.  
(Alternation.)

W<sup>1</sup> | X | 1-. Howl.  
Y | -1-13. Reason. Devastation.  
X | 14-. Howl.  
Y | -14. Reason. Devastation.

1 burden = oracle.

Tyre. It had rejoiced in the misfortunes of Judah (Amos 1. 9) ; so it is punished by the same king of Babylon (*v.* 13). Ezek. 26. 2-21.

ships of Tarshish. See note on 2. 16 and 1 Kings 10. 22.

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6<sup>2</sup> Pass ye over to <sup>1</sup>Tarshish; howl, ye inhabitants of the <sup>2</sup>isle.

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

8 Who hath taken this counsel against <sup>1</sup>Tyre, the <sup>o</sup>crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

b<sup>2</sup> 9 <sup>o</sup>The LORD of hosts hath purposed it, to <sup>o</sup>stain the pride of all glory, and to bring into contempt all the honourable of the earth.

a<sup>3</sup> 10 <sup>2</sup>Pass through thy land as a <sup>3</sup>river, O daughter of <sup>1</sup>Tarshish: there is no more strength.

11 He stretched out his hand over the sea, He shook the kingdoms: <sup>o</sup>the LORD hath given a commandment against <sup>o</sup>the merchant city, to destroy the strong holds <sup>o</sup>thereof.

12 And He said, "Thou shalt no more rejoice, O thou <sup>o</sup>oppressed virgin, daughter of <sup>4</sup>Zidon: arise, <sup>2</sup>pass over to <sup>1</sup>Chittim; there also shalt thou have no rest."

b<sup>3</sup> 13 Behold the land of the Chaldeans; <sup>o</sup>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; <sup>o</sup>and <sup>o</sup>He brought it to ruin.

X 14 Howl, ye <sup>1</sup>ships of Tarshish:

Y for your strength is laid waste.

W<sup>2</sup> c  
(p. 959)

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

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

c 17 And it shall come to pass after the end of seventy years, that <sup>11</sup>the LORD will visit Tyre,

d and she shall turn to her hire, and shall commit fornication with all the kingdoms of the <sup>o</sup>world <sup>o</sup>upon the face of the <sup>o</sup>earth.

18 And her merchandise and her hire shall be <sup>o</sup>holiness to <sup>11</sup>the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before <sup>11</sup>the LORD, to eat <sup>o</sup>sufficiently, and for durable clothing.

Z<sup>4</sup> A<sup>1</sup> B e<sup>1</sup>

24 <sup>o</sup>Behold, <sup>o</sup>the LORD maketh the <sup>o</sup>earth <sup>o</sup>empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

f<sup>1</sup> 2 And it shall be, <sup>o</sup>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 <sup>o</sup>the lender, so with <sup>o</sup>the borrower; as with the taker of usury, so with the giver of usury to him.

e<sup>2</sup> 3 <sup>o</sup>The land shall be <sup>o</sup>utterly emptied, and <sup>o</sup>utterly spoiled: for <sup>1</sup>the LORD hath spoken this word.

4 <sup>1</sup>The earth <sup>o</sup>mourneth and fadeth away, <sup>o</sup>the world <sup>o</sup>languisheth and fadeth away,

f<sup>2</sup> the haughty people of <sup>o</sup>the earth do <sup>o</sup>languish.

7 antiquity = origin.

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

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

9 The LORD of hosts. See note on 1. 9. stain = pollute.

11 the LORD. Heb. Jehovah. Ap. 4. II. the merchant city = Tyre, or the Phœnician coast. Hos. 12. 7. thereof: or, which are upon it.

12 oppressed = humbled.

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

and: or, but. He. God. 23. 15-18 (W<sup>2</sup>, p. 958). THE LATTER TIME (Alternation). W<sup>2</sup> | c | 15. Time. Seventy years. d | 16. Rejoicing. Fig. *Irony*. c | 17-. Time. Seventy years. d | -17, 18. Restitution. Literal.

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

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

16 Take an harp, &c. Fig. *Apostrophe*. Ap. 6. Not a quotation.

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

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

18 holiness = hallowed. sufficiently = abundantly.

24. 1-27. 13 (Z<sup>4</sup>, p. 948). ISRAEL. JUDGMENT AND MERCY. (Division).

Z<sup>4</sup> | A<sup>1</sup> | 24. 1-23. Judgment. | A<sup>2</sup> | 25. 1-27. 13. Mercy.

24. 1-23 (A<sup>1</sup>, above). ISRAEL. JUDGMENT. (Alternations).

A<sup>1</sup> | B | e<sup>1</sup> | 1. Land. f<sup>1</sup> | 2. People. e<sup>2</sup> | 3, 4-. Land. f<sup>2</sup> | 4-12. People.

C | 13-16-. Jehovah glorified from the ends of the earth.

B | e<sup>3</sup> | -16. Land. f<sup>3</sup> | 17, 18. People.

e<sup>4</sup> | 19, 20. Land. f<sup>4</sup> | 21, 22. People.

C | 23. Jehovah glorified on Mount Zion.

1 Behold. Fig. *Asterismos* (Ap. 6). Note the Structure of Z<sup>4</sup> from p. 948, and that of Z<sup>4</sup> from D (p. 980). the LORD. Heb. Jehovah. Ap. 4. II.

earth. Heb. *hā-'arez*. Occurs sixteen times in this chapter. Rendered "land" in vv. 3, 11, 13. empty. Note the Fig. *Synonymia*, "empty", "waste", "upside down", "scattered abroad". See Ap. 6.

2 as . . . so. Fig. *Simile*. Ap. 6. the lender . . . the borrower. Ref. to Pent. (Ex. 22. 25, 27. Deut. 15. 2; 24. 10, 11). See Ap. 92

3 The land: Heb. *hā-'arez*, as in v. 1. utterly emptied. Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *hibbök tıbbök*. utterly spoiled. Heb. *hibböz tıbböz*.

4 mourneth. See note on 3. 26. mourneth and fadeth away. Note Fig. *Paronomasia* (Ap. 6). Heb. *'āblāh nāblāh*. the world = the habitable world. Heb. *tēbēl*.

the world languisheth and fadeth away . . . languish. Heb. *'uml'āh nāblāh tēbēl 'umlālā*. the earth, &c. Fig. *Prosopopœia* (Ap. 6). This is one of the three places where (in the Heb.) one verse ends with "the earth" and the next verse begins with "the earth", being the Fig. *Anadiplosis* (Ap. 6). The other two passages are Gen. 1. 1, 2, and Hos. 2. 23, 24 (A. V. vv. 21, 22).



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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.

C (p. 959) 13 When thus it shall be in the midst of ° the land among the people, *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done.

14 They 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."

B e° But ° I said, " ° My leanness, my leanness, woe unto me! the ° treacherous dealers have dealt treacherously; yea, the ° treacherous dealers have dealt very treacherously."

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

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

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

20 The ° earth shall ° reel to and fro like a drunkard, and shall be ° removed like a cottage; and the ° transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

f° 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.

C 23 Then the moon shall be ° confounded, and

5 The earth. See last note on p. 959. transgressed. Heb. 'ābar. Ap. 44. vii. the laws . . . the everlasting covenant. Ref. to Pent. See note on Gen. 9. 16; and Ap. 92. The Pentateuch was as well known to Isaiah as to the kings in whose reigns he prophesied.

6 Therefore hath the curse devoured the earth. Some codices, with four early printed editions (one in margin), and Syr., read "Because of a curse the earth mourneth". earth. Heb. 'erez.

desolate=laid waste. Heb. 'āsham. Cp. vv. 10, 12, 23. men. Heb. 'ēnōsh. Ap. 14. III.

7 new wine=must. Heb. tīrōsh. Ap. 27. II.

8 tabrets=drums. See note on drums, 1 Sam. 10. 5. Heb. toph.

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

strong drink. Heb. shēkar. Ap. 27. IV.

10 confusion=desolation. Heb. tohū. Same word as "without form". Ref. to Pent. (Gen. 1. 2). Occurs in "former" portion three times (here; 29. 21, "thing of naught;" 34. 11); and in the "latter" portion eight times (40. 17, 23; 41. 29; 44. 9, "vanity;" 45. 18, 19, "in vain;" 49. 4, "naught;" 59. 4, "vanity"). See Ap. 79. II. no man=no one.

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

14 sea. Note Fig. Ellipsis=sea [saying]. Ap. 6. See note on Ps. 109. 5. 15 fires. Or, valleys. God. Heb. Elōhim. Ap. 4. I.

God of Israel. Ref. to Pent. (Gen. 38. 20. Ex. 24. 10. Num. 16. 9). See note on 29. 23, and Ap. 92.

isles=maritime countries. See note on 11. 11.

16 the righteous=the righteous One (sing.): i.e. the One referred to in v. 18; or, the nation, as in 26. 2. Cp. Acts 3. 14; 7. 52; 22. 14.

I said=I had said: i.e. the land. Fig. Prosopopœia. Ap. 6.

My leanness, my leanness. Fig. Epizeuxis (Ap. 6), for emphasis. This figure is used thrice in the "former" portion (here, and 26. 3; 29. 1); and twice in the "latter" portion (41. 27, and 65. 1). See Ap. 79. II.

treacherous dealers, &c.=traitors have betrayed. Note Fig. Polyptōton (Ap. 6), for emphasis.

17 Fear, and the pit, and the snare. Fig. Synonymia (Ap. 6), and Fig. Paronomasia (Ap. 6), not a "play on words", but for great and solemn emphasis. Heb. pappāā, vāpāhath, happa vāppāph (tr. Eng., scare, lair, snare).

18 fear . . . pit . . . snare. Fig. Paronomasia (Ap. 6) again. Heb. happāhād . . . happāhath . . . happāhath bappāh. See Luke 21. 35, and cp. Jer. 48. 43, 44.

the windows from on high, &c. Ref. to Pent. (Gen. 7. 11). Ap. 92. are open=have opened.

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

19 utterly broken down. Note Fig. Polyptōton (Ap. 6). Heb. breaking, breaks up. Same Fig. below.

clean dissolved. Heb. bursting, bursts up.

moved exceedingly. Heb. tottering, tottereth.

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

removed. Heb. rocketh to and fro.

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

21 that are. Omit.

earth=the ground, or, soil. Heb. hā-ādāmāh. Cp. 6. 12.

22 pit. Not the same word as in vv. 17, 18. Here, Heb. bōr, a dug-out pit, or dungeon. Occurs in Isa. 14. 15, 19;

36. 13; 38. 18; and in "latter" portion, 51. 1. Ap. 79. II.

and=even.

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

23 confounded=blush (from shame).

ashamed=turn pale (from fear).

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

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

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

the sun ° ashamed, when ° the LORD of hosts

shall reign in mount Zion, and in Jerusalem,

and before His ° ancients ° gloriously.



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

H g 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 glorify Thee, the city of the terrible nations shall fear Thee.

4 For Thou hast been a °strength to the °poor, a °strength to the needy in his distress, a refuge from the storm, a shadow from the heat, °when the °blast of the terrible ones is as a storm against the wall.

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

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

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

8 He will °swallow up death °in victory; and °the Lord °GOD will wipe away tears from off all faces; and the °rebuke of His People shall He take away from off all the earth: for °the LORD hath spoken it.

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

H h 10 For in this mountain shall the hand of °the LORD rest,

g and °Moab shall be °trodden down under Him, even °as °straw is °trodden down °for the dunghill.

11 And He shall °spread forth His hands in the midst of them, °as he that swimmeth °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.

E i<sup>1</sup>  
(p. 962)

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

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

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

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

**25. 1-27. 13** (A<sup>2</sup>, p. 959). MERCY.  
(*Introversion.*)

A<sup>2</sup> D | 25. 1-12. Praise.  
E | 26. 1-21. Song in Judah.  
F | 27. 1. The old serpent punished.  
E | 27. 2-6. Song of Israel.  
D | 27. 7-13. Acknowledgment.

**25. 1-12** (D, above). PRAISE.  
(*Alternation and Introversion.*)

D | G | 1. Praise.  
H | g | 2-5. Destruction of enemies.  
h | 6-8. Place. This mountain.  
G | 9. Praise.  
H | h | 10-. Place. This mountain.  
g | -10-12. Destruction of enemies.

1 LORD. Heb. Jehovah. Ap. 4. II.

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

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

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

4 strength = stronghold.

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

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

blast. Heb. *rūaḥ* (Ap. 9), as in 37. 7. Ex. 15. 8. 2 Kings 19. 7.

5 branch = triumphal song.

be brought low = become low.

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

people = the peoples.

a feast. Note the Fig. *Paronomasia* (Ap. 6) in this verse: a feast (Heb. *mištēh*) of fat things (Heb. *sh'mānim*), a feast of (Heb. *mištēh*) wines on the lees (Heb. *sh'mārim*); of fat things (Heb. *sh'mānim*) full of marrow (Heb. *m'mūyīm*), of wines on the lees (Heb. *sh'mārim*). All these words are thus heaped together to impress us with the greatness of this feast.

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

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

this mountain: i. e. Zion (2. 1, 2; 24. 23).

cast = covered. people = the peoples.

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

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

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

the Lord = Adonai. Ap. 4. VIII (2).

GOD = Jehovah. Ap. 4. II.

rebuke = reproach. 9 we have waited. Ref. to Pent. (Gen. 49. 18. See Ap. 36). Ap. 92.

we have waited. Fig. *Anaphora*. Ap. 6.

10 Moab . . . as straw . . . for the dunghill. Note the Fig. *Homæopropheron* (Ap. 6). Moab . . . *Māthbēn b'e Mo Madmēnāh*.

straw. Instead of the usual word *teben*, the word used in the Fig. *Homæopropheron*. See above.

trodden down = beaten to pieces by treading.

for the dunghill = in Madmenah, as in 10. 31 and Jer. 48. 2

R.V. quite wrong, "in the water of the dunghill". Dung is never watered in the East, but dried, and used as fuel (Ezek. 4. 15), and is found only in the streets of towns and villages. In Ps. 83. 10 "earth" is 'ādāmāh

= ground. See note there. 11 spread forth His hands. In the East all swimmers swim "hand over hand", and beat the water with a loud noise. Parallel with the beating of straw in v. 10. Cp. Isa. 63. .

as = according as. spoils = devices, or artifices. 12 bring down, lay low, and bring to the ground. Note the Fig. *Synonymia* (Ap. 6), to emphasise the certainty and reality of what had been

expressed by the Fig. *Simile* in vv. 10, 11.



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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 <sup>3</sup>Trust ye in °the LORD for ever: for in °THE LORD °JEHOVAH *is* °everlasting strength:

k<sup>1</sup> q<sup>1</sup>  
(p. 962)

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

6 The foot shall tread it down, *even* the feet of the °poor, and the steps of the °needy.

i<sup>2</sup>

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.

k<sup>2</sup>

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 for their envy at the people; yea, °the fire of Thine enemies shall devour them.

i<sup>3</sup>

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.

k<sup>3</sup>

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.

i<sup>4</sup>

15 °Thou hast °increased °the nation, O °LORD, °Thou hast increased the nation: Thou art glorified: Thou °hadst removed *it* far unto all the ends of the earth.

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

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

18 We have been with child, we have been in pain, we have as it were brought forth °wind;

should not be translated. Where it is translated it is always rendered "giants" or "dead" (v. 19. Job 26. 5. Ps. 88. 10. Prov. 2. 18; 9. 18; 21. 16. Isa. 14. 9); why not so here? or transliterated, as it is in 17. 5. they shall not rise. These *Rephaim* will not rise. They were the progeny of the fallen angels: these latter are kept "in prison" (1 Pet. 3. 19), in "chains" (2 Pet. 2. 4. Jude 6), "reserved" unto judgment: but their progeny will "not rise" (v. 14, 19) or be judged, for they have been "visited", "destroyed", and "perished". See Ap. 23 and 25. 15 Thou hast increased. Fig. *Epizeuxis*. Ap. 6. increased = added to. the nation: i. e. Israel. The future nation of Matt. 21. 43. hadst removed, &c. = hast enlarged or extended all the boundaries of the land. Heb. *rachak*, as in Mic. 7. 11. 16 chastening = discipline. 17 Like as a woman, &c. Ref. to Pent. (Gen. 3. 16). Ap. 92. Cp. 13. 8; 37. 3; 42. 14; 66. 7, 9. These refer to the birth-pangs of the Great Tribulation, which issue in the new nation. 18 wind. Heb. *rüach*. Ap. 9.

## 26. 1-21 (E, p. 961). SONG IN JUDAH.

(Repeated Alternation.)

E | i<sup>1</sup> | 1-4. The righteous. Their salvation.  
k<sup>1</sup> | 5, 6. The wicked. Brought down.  
i<sup>2</sup> | 7-9. The righteous. Their way.  
k<sup>2</sup> | 10, 11. The wicked. Devoured.  
i<sup>3</sup> | 12, 13. The righteous. Their God.  
k<sup>3</sup> | 14. The wicked (Rephaim). No resurrection.  
i<sup>4</sup> | 15-19-. The righteous nation. Increased. Resurrection.  
k<sup>4</sup> | -19. The wicked (Rephaim). No resurrection.  
i<sup>5</sup> | 20. The righteous nation. Preserved.  
k<sup>5</sup> | 21. The wicked. Destroyed.

2 keepeth the truth = maintaineth fidelity. No Article. Cp. Deut. 32. 20. Occurs only here, in Isaiah.

3 perfect peace. Heb. peace, peace. Fig. *Epizeuxis* (Ap. 6), for emphasis, beautifully expressed in the A. V. The same expression occurs in 57. 19, indicating the unity of the book. See note on 24. 16, and Ap. 79. II. Cp. 27. 5. mind = thought.

trusteth = confideth. Heb. *batah*. See Ap. 69. I.

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

THE LORD. Heb. Jah. Ap. 4. III. In Isaiah, only here and 12. 2; 38. 11, 11.

JEHOVAH. One of the four passages where the A. V. transliterates the word instead of translating it. See note on 12. 2, and Ap. 48.

everlasting strength = a rock of ages. Ref. to Pent. (Deut. 32. 4, 18, 30, same word as here). See Ap. 92. Found only in Deuteronomy and as applied to God (see Ap. 79. II); and here, and 30. 29, in the "former" portion; and 44. 8 in the "latter" portion. Cp. Hab. 1. 12. 1 Sam. 2. 2. 2 Sam. 23. 3, and Psalms.

5 bringeth down, &c. See note on 25. 12.

ground = earth. Heb. *'erez*.

6 poor = wretched, afflicted. Here singular. Heb. *'anah*. See note on Prov. 6. 11.

needy = lowly ones.

7 way. See note on "path", 2. 3.

the just = a just one.

uprightness = a perfect or level way.

weigh = ponder.

8 we waited. See note on 25. 9.

soul. Heb. *nepesh*. Ap. 13.

remembrance. Ref. to Pent. Same as "memorial" in Ex. 3. 15. The words are quoted again in Pss. 102. 12; 135. 13 and Hos. 12. 5, and nowhere else. Ap. 92.

9 spirit. Heb. *rüach*. Ap. 9.

early = with the dawn.

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

10 the wicked = a lawless one. Heb. *rüshah'*. 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.

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

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

had dominion = domineered, or lorded it.

make mention = call upon.

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

14 They are dead: i. e. the "other lords" of v. 13. Heb. *methim*. Not dead men, as such, for "all" men shall rise again (Dan. 12. 2. John 5. 28, 29. Acts 23. 6, 8; 24. 15. 1 Cor. 15. 22. Rev. 20. 4-6, 13), but those referred to in v. 13.

deceased = the *Rephaim*. This is a proper name, and it is always rendered "giants" or "dead" (v. 19. Job 26. 5. Ps. 88. 10. Prov. 2. 18; 9. 18; 21. 16. Isa. 14. 9); why not so here? or transliterated, as it is in 17. 5. they shall not rise. These *Rephaim* will not rise. They were the progeny of the fallen angels: these latter are kept "in prison" (1 Pet. 3. 19), in "chains" (2 Pet. 2. 4. Jude 6), "reserved" unto judgment: but their progeny will "not rise" (v. 14, 19) or be judged, for they have been "visited", "destroyed", and "perished". See Ap. 23 and 25. 15 Thou hast increased. Fig. *Epizeuxis*. Ap. 6. increased = added to.

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17 Like as a woman, &c. Ref. to Pent. (Gen. 3. 16). Ap. 92. Cp. 13. 8; 37. 3; 42. 14; 66. 7, 9. These refer to the birth-pangs of the Great Tribulation, which issue in the new nation. 18 wind.

Heb. *rüach*. Ap. 9.

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

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

°and the earth shall °cast out °the dead.

k<sup>4</sup>  
(p. 962)  
i<sup>5</sup>

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

k<sup>5</sup>

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  
(p. 961)

27 °In that day °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<sup>1</sup> In that day °sing ye unto her, 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 would 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.

D 1  
(p. 963)

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

m

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

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

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

world = the inhabited world. Heb. *tēbēl*.

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

my dead body shall . . . arise = my corpse (a noun of multitude).

shall they arise (pl. verb): i.e. all the dead bodies of Jehovah's people. All these shall awake and sing (Ps. 17. 15).

dwell in dust = lie in the dust: i.e. buried in the dust of the earth.

as the dew of herbs = like the dew upon herbs: i.e. revivifying them. Cp. 66. 14.

and = but; introducing the important contrast already expressed in v. 14.

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

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

20 Come = Go.

a little moment. See note on Prov. 5. 14.

21 iniquity. 'āvāh. Ap. 44. iv.

disclose her blood. Ref. to Pent. (Gen. 4. 10, 11). Ap. 92.

27. 1 In that day: i.e. the period of judgment foretold in 26. 21.

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

His . . . strong sword. Fig. *Anthropopatheia*. Ap. 6. leviathan. Three great aquatic animals are here mentioned: probably referring to Israel's three great enemies: Assyria (with Nineveh, on the Tigris); Babylon (on the Euphrates); and Egypt (on the Nile); with Satan himself behind them all, as their great instigator.

piercing = fleeing, or fugitive (like the Tigris).

crooked = tortuous (like the winding Euphrates).

dragon = the crocodile of the Nile.

sea = the Nile, as in 19. 5. Nah. 3. 8.

2 sing: or, answer.

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

4 Fury. Heb. *chēmāh* = heat, wrath, displeasure.

not in Me: i.e. not now. There was in the other song (5. 5-7): but now, "in that day", all wrath will have gone.

briers and thorns: i.e. the *internal* enemies of the vineyard (as the wild beasts are the external enemies). These are now the objects of His wrath, not His vineyard.

5 Or: i.e. if such enemies wish to avert My wrath, then let them make peace with Me. My strength = Me, as a refuge or protection.

6 He shall cause, &c. This verse is not an "addendum", or "irrelevant", or "an illegible gap". It is necessary in order to give us the subject of the song, which is reserved till this verse. The symbol is to tell us that Israel is the vineyard (cp. v. 12). See the Structure on p. 961; and note that in E (26. 1-21) we have the Song of Judah, while in E (27. 2-6) the Song concerning Israel.

the world = the inhabited world. Heb. *tēbēl*.

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

D | 1 | 7. Enemies.  
m | 8, 9. Israel.  
l | 10, 11. Enemies.  
m | 12, 13. Israel.

7 as, &c. = according to the stroke of those, &c. 8 In measure = By measure. Referring to the smiting of Israel, as being in a limited measure. Heb. *šē'āh*. Ap. 51. III. 3. (11), (5). when it shooteth forth = when Thou didst send it forth (i.e. the stroke of v. 7). Thou wilt debate with it = Thou wilt curb it (i.e. the stroke of v. 7). Heb. *rīb* = plead, as in 1. 17; 3. 13; 51. 22. Jer. 2. 9, 29; 12. 1; 50. 34. Mic. 7. 9.

rough = harsh, or severe. wind. Heb. *rūach*. Ap. 9. east wind. A violent, hot, scorching wind; pernicious to the fruit of a vineyard. 9 By this = In this way. iniquity. Heb. 'āvāh. Ap. 44. iv.

purged = covered: i.e. atoned for. Heb. *kāphar*. See note on Ex. 29. 33. this is all the fruit = all this is the fruit or result. sin. Heb. *chātā'*. Ap. 44. i. the altar = [all] altars. as = no better than. in sunder = to pieces. the groves = the Asherahs. Ap. 42. images = images of

Ashtoreth. See note on 17. 8. not = no more.



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

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

12 And it shall come to pass °in that day, that °the LORD shall °beat off from the °channel of the °river unto the stream of Egypt, and ye 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.

D J' K' M n (p. 964)

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, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall °cast down to the earth with the hand.

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

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; which when he that looketh upon it °seeth, while it is yet in his hand he °eateth it up.

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

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

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

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

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

10 °For precept °must be upon precept, pre-

hasty fruit = early fig [becomes]. swalloweth it.

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

turn = turn, or drive, back. 7 they. Referring to Judah. Ap. 27. IV. judgment = pronouncing judgment.

8 tables. Used at sacrificial feasts (Tabernacles, Harvest, &c.). 1 Sam. 20. 34. Ezek. 40. 39-43. Mal. 1. 7, 12.

9 Whom = Whom [say they]. milk . . . breasts? (Two questions.) 10 For = For [say they] mimicking the prophet as though he were teaching little children in a school.

must be: or, [hath been]. The verse then reads: "For it is zav lāzāv, zav lāzāv kav lāzāv, kav lāzāv z'er shām, z'er shām."

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

10 Yet = For. forsaken. See note on 1. 4.

consume = devour. 11 the boughs, &c. = her harvest drieth up. they. Fem., i.e. the "stones" of v. 9.

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

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

channel = flood. river: i.e. the Euphrates. children = sons.

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

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

28. 1-35. 10 (D, p. 930). WOES. ALTERNATED WITH JEHOVAH'S GLORIES.

(Repeated Alternation.)

D	J <sup>1</sup>	K <sup>1</sup>		28. 1-22. Ephraim (Samaria and Israel).
				L <sup>1</sup>   28. 23-29. Jehovah the Instructor.
J <sup>2</sup>	K <sup>2</sup>		29. 1-21. Jerusalem and Lebanon.	
			L <sup>2</sup>   29. 22-24. Jehovah the Redeemer.	
J <sup>3</sup>	K <sup>3</sup>		30. 1-17. The Egyptian League.	
			L <sup>3</sup>   30. 18-33. Jehovah the gracious One.	
J <sup>4</sup>	K <sup>4</sup>		31. 1-9. Apostates.	
			L <sup>4</sup>   32. 1-20. Jehovah the righteous King.	
J <sup>5</sup>	K <sup>5</sup>		33. 1-12. The Assyrian spoiler.	
			L <sup>5</sup>   33. 13-24. Jehovah the King in His beauty.	
J <sup>6</sup>	K <sup>6</sup>		34. 1-17. Gentile nations.	
			L <sup>6</sup>   35. 1-10. Jehovah, the King in His glory.	

28. 1-22 (K<sup>1</sup>, above). EPHRAIM. (SAMARIA AND ISRAEL). (Introversions and Alternation.)

K <sup>1</sup>	M		n   1. Ephraim. Pride.
			o   2-6. Jehovah the Instructor.
N		p   9. Whom shall He teach.	
		q   10, 11. Teaching. Mocking.	
N		p   12. Refusal to hear.	
		q   13. Teaching. Threatening.	
M		r   14, 15. Judah. Scorners.	
		s   16, 17. Jehovah's foundation.	
r		18-22. Judah. Scorners.	

1 Woe = Ho! We now come (in D, see above) to a cycle of woes corresponding with the "burdens" (in D, p. 930). In these "woes" Jehovah's purpose is alternately thrown into sharp contrast (see the Structure of D, above).

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

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

a fading flower. Cp. 1. 30; 40. 7. fat = rich, or luxuriant.

wine. Heb. yayin. Ap. 27. I. 2 Behold. Fig. Asterismos (Ap. 6).

the LORD\* = Jehovah (Ap. 4. II). One of 134 places where "Jehovah" of the primitive text was changed to "Adonai"; so some codices, with two early printed editions. See Ap. 32.

hath a mighty and strong one = hath a mighty one, immensely strong: i.e. Assyria (2 Kings 17. 5, 6; 18. 10). cast down = cast [Ephraim] down.

4 be = become. and. Omit.

6 spirit. Heb. ruach. Ap. 9. strong drink. Heb. shekar.

9 Whom = Whom [say they]. milk . . . breasts? (Two questions.) 10 For = For [say they] mimicking the prophet as though he were teaching little children in a school.

must be: or, [hath been]. The verse then reads:

"For it is zav lāzāv, zav lāzāv kav lāzāv, kav lāzāv z'er shām, z'er shām."

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

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cept upon precept; line upon line, line upon line; here a little, *and* there a little:

**11** ° For with ° stammering lips and ° another tongue will ° He speak to this People.

p  
(p. 964)

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

q

**13** But the word of<sup>s</sup> the LORD ° was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they ° might go, and ° fall backward, and be broken, and snared, and ° taken.

M r

**14** Wherefore hear the word of<sup>s</sup> the LORD, ye scornful ° men, that rule this People which is in Jerusalem.

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

s

**16** Therefore thus saith ° the Lord GOD, ° "Behold, ° I lay ° in Zion for a foundation ° a stone, ° a tried stone, a precious corner stone, ° a sure foundation: he that believeth shall ° not make haste.

**17** Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

r

**18** And your<sup>15</sup> covenant with death shall be disannulled, and your agreement with<sup>16</sup> hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

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

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

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

**22** Now therefore be ye not mockers, lest your bands be made strong: for I have heard from<sup>16</sup> the Lord GOD of hosts a consumption, even determined, upon the whole ° earth.

L<sup>1</sup> t  
(p. 965)

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

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

**25** When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter

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

stammering = jabbering.

another = foreign. Referring to the Assyrian language they were (alas!) soon to hear (cp. 33. 19. Deut. 28. 49).

He speak: i.e. by the Assyrians.

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

**13** was = became. Giving back to the scoffers their own words (from v. 10) in the form of a threatening.

might = may.

fall backward, &c. Note the Fig. *Synonymia* (Ap. 6), by which the similar words are heaped together to impress on them the solemnity and certainty of the judgment.

taken = caught.

**14** men. Pl. of 'ēnōsh. Ap. 14. III.

**15** made = cut, or solemnised.

made a covenant. It is alleged that the use of the word "covenant" is confined to Jehovah by the "second Isaiah" (i.e. after ch. 40): but it is so used before that (see 24. 5; 33. 8). But why should not a covenant be made with, and by, other parties as it is here in 28. 15, 18? See Ap. 79. II.

hell. Heb. Sheōl. Ap. 35.

**16** the Lord GOD = Heb. Adonai Jehovah. See Ap. 4. VIII (2).

Behold. Fig. *Asterismos* (Ap. 6), emphasising the contrast between the false foundation of v. 15 with the true foundation. (This is quoted in Rom. 9. 33. 1 Pet. 2. 6.)

I lay = I have laid. So the Syr. and Sept. Laid, in the counsels of eternity: in Abraham's promise (Gen. 12); in David's covenant (2 Sam. 7).

in Zion. In Zion; not Zion itself.

a stone. This is a distinct reference to Gen. 49. 24. It is the Immanuel (of ch. 7), the promised Son (of ch. 9), the rod from Jesse's stem (of ch. 11).

a tried stone = a test stone: i.e. tested itself, and testing others. Cp. v. 17, and Zech. 3. 9.

a sure foundation. Fig. *Polyptōton* (Ap. 6), for emphasis. Heb. a foundation founded: i.e. a well-founded foundation, or a firm or sure foundation.

not make haste = be constant, steady, not fleeing away. See note on Prov. 8. 30. Note the Fig. *Metonymy* (of Subject), Ap. 6; by which the hastening, or flight, is put for the confusion and shame which is the cause of it. Sept. reads "ashamed". In Rom. 9. 33; 10. 11. 1 Pet. 2. 6, the Fig. is translated, and means therefore exactly the same thing: = shall have no need for hurried flight (cp. 49. 23).

**17** Judgment also will I lay to the line, &c. = I will make judgment the line, and righteousness the plumb-line.

**19** take you = take you away.

vexation = terror.

report = hearing. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is heard.

**20** the bed, &c. This allegory is to show that their false security as to the approach of Sennacherib would afford them no real rest, it would soon be disturbed.

**21** Perazim . . . Gibeon. This could not be known or understood without reference to 2 Sam. 5. 20, and Josh. 10. 10; and this reference must have been in writing: too long before (700 years) to be a matter of mere memory. See Ap. 92.

His strange work = strange His work [is]. Heb. zūr = foreign.

His strange act = unwonted [is] His act. Heb. nākar.

**22** earth = land, or soil.

### 28. 23-29 (L<sup>1</sup>, p. 964). JEHOVAH THE INSTRUCTOR. (*Alternation*.)

L <sup>1</sup>	t		23-25. Ploughing and sowing.
	u		26. Divine instruction.
	t		27, 28. Threshing.
	u		29. Divine instruction.

**24** plow all day: i.e. continually = ever keep ploughing? See the note on v. 28.

he open = he [for ever] open.



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

u  
(p. 965)

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

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

u

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

J<sup>2</sup> K<sup>2</sup> v  
(p. 966)

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 at an instant suddenly.

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

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

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

w

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."

25 the principal wheat = wheat in rows. Only here. place = due order. Connect "appointed" with "place", not with "barley".

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

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

28 Bread = Corn. Bread is put by Fig. Metonymy (of Effect), Ap. 6, for the corn of which it is made. Cp. Job 28. 5.

bruised = crushed: i. e. reduced to powder. Cp. Ex. 32. 20. 2 Kings 23. 6. Render, as a question: Is corn crushed?

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

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

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

### 29. 1-21 (K<sup>2</sup>, p. 964). JERUSALEM AND LEBANON. (Extended Alternation.)

K<sup>2</sup> | v | 1-8. Woe. Jerusalem.

w | 9-12. Stupefaction.

x | 13, 14. Reason.

v | 15-17. Woe. Lebanon.

w | 18, 19. Illumination.

x | 20, 21. Reason.

1 Woe. The second of the six woes, indicated in the Structure (D, p. 930).

to Ariel. Note the Fig. *Epizeuxis* (Ap. 6). See note on 24. 16.

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

the city. Put by Fig. *Polyonymia* (Ap. 6) for Jerusalem. "City" is in the construct state: = city of [the spot] where David camped.

dwelt = encamped.

year. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for festival.

let them kill, &c.: or, let the feasts go round. Fig. *Eironia*. Ap. 6.

2 as Ariel = as a veritable hearth of GOD.

4 ground = earth.

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

whisper = peep, chirp, or mutter.

5 strangers: i. e. adversaries.

like, &c. . . as, &c. Fig. *Hyperbole*. Ap. 6.

terrible ones = tyrants.

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

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

7 Ariel. Here it is plainly Jerusalem.

8 as = according as.

soul. Heb. *nephesh*. Ap. 13.

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

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

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

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

spirit. Heb. *rûach*. Ap. 9.

11 of all = of the whole, or altogether.

book = scroll, or document, in writing.

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

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

but = though.

13 Wherefore ° the LORD \* ° said, "Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, ° but have

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removed their heart far from Me, and their fear toward Me is °taught by the precept of °men:

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

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

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

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

18 And in that day shall the deaf hear the words of the °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.

L<sup>2</sup> y (p. 967)

22 Therefore thus 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,

2 they shall sanctify My °name, and sanctify °the Holy One of Jacob, and shall fear °the God of Israel.

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

K<sup>3</sup> O

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!

P

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

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

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

14 for. Quoted in 1 Cor. 1. 19.

wisdom. Heb. chākam. } See notes on understanding. Heb. bināh. } Prov. 1. 2.

16 say. Cp. 45. 9.

18 book = scroll.

19 meek = oppressed.

poor = oppressed. Heb. 'ebyōn. See note on Prov. 6. 11. men. Heb. 'ādām. Ap. 14. I.

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

20 the terrible one = the tyrant.

iniquity. Heb. 'āven. Ap. 44. iii.

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

reproveth = decideth: i.e. in judgment.

just = righteous.

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

29. 22-24 (L<sup>2</sup>, p. 964). JEHOVAH THE REDEEMER. (Introversion.)

L<sup>2</sup> y | 22. The word of Jehovah. Spoken.

z | 23-. The work of Jehovah. Seen.

y | -23. The work of Jehovah. Effect.

y | 24. The word of Jehovah. Understood.

22 Abraham. Ref. to Pent. as well known. Ap. 92. the house of Jacob. See note on 2. 5.

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

23 children = young children.

the God of Israel. This expression occurs seven times in Isaiah (here; 41. 17; 45. 3, 15; 48. 1, 2; 52. 12). Elsewhere twenty-nine times, without Jehovah preceding (Gen. 33. 20. Ex. 24. 10. Num. 16. 9. Josh. 22. 16. 1 Sam. 1. 17; 5. 7, 8, 8, 8, 10, 11; 6. 3, 5; 25. 32. 2 Sam. 23. 3. Ezra 3. 2; 8. 35; 9. 4. 1 Chron. 4. 10; 5. 26. 2 Chron. 29. 7. Ps. 69. 6. Ezek. 8. 4; 9. 3; 10. 19, 20; 11. 22; 43. 2).

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

30. 1-17 (K<sup>3</sup>, p. 964). THE EGYPTIAN LEAGUE. (Extended Alternation and Introversion.)

K<sup>3</sup> O | 1, 2. Rebellion against Jehovah.

P | 3-5. Egypt. Disappointment from.

Q | a | 6. Property. Removal.

b | 7. Reason. Egypt's help, vain.

O | 8-11. Rebellion against Jehovah.

P | 12-14. Egypt. Destruction of.

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

a | 16, 17. Persons. Flight.

1 Woe. The third of the six woes (see D, p. 930).

rebellious = stubborn, or backsliding.

children = sons.

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

take counsel = carry out a purpose.

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

My Spirit = Me. Heb. rūach. Ap. 9.

sin. Heb. chata. Ap. 44. i.

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

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

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

4 his: i.e. Pharaoh's.

Zoan. Now Zan. In the time of Moses it was the capital or court of Pharaoh, and the scene of his miracles (Ps. 78. 12, 43), and the seat of wisdom (19. 11, 13). Occurs elsewhere Num. 13. 22. Ezek. 30. 14. At Zoan



Q a  
(p. 967)  
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**6** The °burden of the beasts of °the south: into the land of trouble and anguish, from whence *come* the young and old lion, °the viper and fiery flying serpent, they will carry their °riches upon the shoulders of young asses, and their treasures upon the bunches of camels, °to a people *that* shall not profit *them*.

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

O **8** Now go, write it before them in °a table, and °note it in a book, that it may be for °the time to come for ever and ever:

**9** That <sup>his</sup> *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** Get you out of the way, turn aside out of the °path, cause °the Holy One of Israel to cease from before us.”

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

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

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

Q b **15** For thus saith °the Lord GOD, °the Holy One of Israel; “In returning and rest shall ye be saved; in quietness and in °confidence shall be your °strength: and ye would not.

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

**17** °One thousand °shall flee at the °rebuke of one; at the °rebuke of five shall °ye flee: till ye be left as °a beacon upon the top of a mountain, and as an °ensign on an hill.”

I<sup>3</sup> c<sup>1</sup>  
(p. 968)

**18** And therefore will °the LORD wait, that He may °be gracious unto you, and therefore will He be exalted, that He may °have mercy upon you: for °the LORD *is* a °God of judgment: °blessed *are* all they that °wait for Him.

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

**20** And °*though* the °LORD\* give you the bread of adversity, and the water of affliction,

wait=look for.

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

LORD\* = Jehovah (Ap. 4. II). One of the 134 places where the *Sopherim* changed Jehovah of the primitive text for Adonai (Ap. 32). Some codices, with three early printed editions, read “Jehovah” in the text.

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

the south = the *Negeb*, which must be passed through to get to Egypt. See notes on Gen. 13. 1, and Ps. 126. 4. the viper, &c. Ref. to Pent. (Deut. 8. 15). Occurs in Isaiah only here, and in 59. 5. Ap. 92.

riches. Heb. *hūyil* = strength. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the riches or treasures carried by it.

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

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

Their strength, &c. Heb. Egypt—sitting still (and thus not giving the help that was being sought). Rahab = pride, or strength, is put by Fig. *Metonymy* (of Adjunct), Ap. 6, for Egypt, the proud or strong one. Note the wrong but common use of this verse, through not heeding the context.

**8** a table = a tablet.

note = inscribe. Ref. to Pent. (Ex. 17. 14; 24. 4; 34. 27, 28. Num. 33. 2. Deut. 31. 9, 24). Ap. 92.

the time to come = the latter day.

**9** children = sons.

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

**11** path. See note on 2. 3.

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

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

**13** iniquity. Heb. *‘āwāh*. Ap. 44. iv.

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

fire from the hearth = that which is kindled.

pit = cistern.

**15** the Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII.

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

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

**16** flee . . . horses . . . shall ye flee. Note the Fig. *Paronomasia* (Ap. 6). Heb. *nānūs . . . sūs . . . t’-nūsūn*, for emphasis.

swift . . . shall they . . . be swift. Fig. *Paronomasia* (Ap. 6). Heb. *ḳal . . . yīḳḳallū*, for emphasis; not a mere “play on words”.

**17** One thousand shall flee. Ref. to Pent. (Lev. 26. 8. Deut. 28. 25; 32. 30). Ap. 92.

shall flee. The Fig. *Ellipsis* (Ap. 6) is correctly supplied from the next clause.

rebuke = threat.

ye flee = ye [all] flee.

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

**30. 18-33** (L<sup>3</sup>, p. 964). JEHOVAH THE GRACIOUS ONE. (*Repeated Alternation.*)

L<sup>3</sup> c<sup>1</sup> | 18-21. Blessing for Israel. Spiritual.

d<sup>1</sup> | 22. Judgment on idols.

c<sup>2</sup> | 23-26. Blessing for Israel. Temporal.

d<sup>2</sup> | 27, 28. Judgment on nations.

c<sup>3</sup> | 29. Blessing for Israel. Spiritual.

d<sup>3</sup> | 30-33. Judgment on Assyria.

**18** be gracious = show you favour, or grace.

have mercy upon you = show you compassion.

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

blessed = O the happinesses [of all, &c.]. The first of three in Isaiah (32. 20; 56. 2).



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tion, °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.

d<sup>1</sup>  
(p. 968)

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

c<sup>2</sup>

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 °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 °the LORD bindeth up the breach of His People, and healeth the stroke of their wound.

d<sup>2</sup>

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 °people, causing them to err.

c<sup>3</sup>

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

d<sup>3</sup>

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

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

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

33 For °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<sup>4</sup> e<sup>1</sup>  
(p. 969)

31 °Woe to them that go °down to Egypt for help; and stay on horses, and °trust in chariots, because they are many; and in horsemen, because they are very strong;

yet shall not thy teachers = and thy teachers shall not.

corner. Heb. occurs only here. teachers. Perhaps pl. of Majesty = thy great Teacher (i. e. Jehovah).

be removed into a corner = hide Himself. see = be clearly seeing.

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

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

23 thy seed. Another reading (Ben Naphtali) is "thy land".

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

25 streams. Heb. *yiblēi* (from *yābal* = to bring, or conduct along). Occurs only here in the "former" portion, and only in 44. 4, in the "latter" portion of Isaiah, where it is rendered "watercourses". Ap. 79. II.

27 Behold. Fig. *Asterismos*. Ap. 6.

the name. See note on Ps. 20. 1.

28 breath = blast. Heb. *rūach*. Ap. 9. See note on 25. 4. people = peoples.

29 when a holy solemnity is kept. Ref. to Pent. and the habitual keeping of the feasts there prescribed (Lev. 23. 2, &c.). See Ap. 92.

holy. See note on Ex. 3. 6.

the mountain of the LORD. See notes on 2. 3, and Ezek. 28. 16.

mighty One = Rock. Ref. to Pent. (Deut. 32. 4, 15, 18, 30, 31). Cp. Isa. 26. 4. Ap. 92.

32 every place where the grounded staff, &c. = every stroke of the staff of doom, which, &c.

tabrets = drums. See note on 1 Sam. 10. 5. Heb. *toph*, forming the Fig. *Paronomasia* with *Tophet* in next verse, for emphasis (Ap. 6).

shaking = tumult.

33 Tophet = the place of burning. In the valley of Hinnom, the place where continual fires consumed the refuse of Jerusalem. Cp. Rev. 19. 20; 20. 10.

the king = Moloch. See note on 1 Kings 11. 7. breath. Heb. *nēshamah* (Ap. 16). See note on 2. 22.

31. 1-9 (K<sup>4</sup>, p. 964). APOSTATES.  
(Repeated Alternation.)

K <sup>4</sup>	e <sup>1</sup>	1-. Trust in Egypt. Woe.
	f <sup>1</sup>	-1, 2. Jehovah. Rejection.
	e <sup>2</sup>	3-. Trust in Egypt. Vain.
	f <sup>2</sup>	-3-6. Jehovah. Protection.
	e <sup>3</sup>	7. Trust in Jehovah. Exhortation.
	f <sup>3</sup>	8, 9. Jehovah. Deliverance.

1 Woe. The fourth of the six woes. See the Structure (D), p. 930).

down. It is always "down" to Egypt, geographically and morally.

trust = confide. Heb. *bātah*. Ap. 69. i.

the Holy One of Israel. See note on 1. 4. Ps. 71. 22. neither seek the LORD. Cp. 30. 2. Ref. to Pent. (Deut. 17. 16). Ap. 92.

the LORD. Heb. Jehovah (with 'eth). Ap. 4. II.

2 evil... evildoers. Heb. *vā'ā'*. Ap. 44. viii. iniquity. Heb. *āven*. Ap. 44. iii.

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

2 Yet He 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.

f<sup>1</sup>



e<sup>2</sup>  
(p. 969)  
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3 Now the Egyptians are ° men, and not ° GOD; and their horses ° flesh, and not ° spirit.

When <sup>1</sup> the LORD shall stretch out His hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath <sup>1</sup> the LORD spoken unto me, "Like as the lion and the young lion roaring on his ° prey, when a ° multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall ° the LORD of hosts come down to fight ° for mount Zion, and ° for the hill thereof.

5 ° As birds flying, so will <sup>4</sup> the LORD of hosts ° defend Jerusalem; ° defending also He will deliver it; and ° passing over He will preserve it."

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

e<sup>3</sup> 7 "For in that day ° every man shall cast away his ° idols of silver, and his ° idols of gold, which your own hands have made unto you for a ° sin.

f<sup>2</sup> 8 Then shall the Assyrian fall with the sword, not of a ° mighty man; and the sword, not of a ° mean man, shall devour him: but he shall flee from the sword, and his young men shall be ° discomfited.

9 And he shall ° pass over to his strong hold for fear, and his princes shall be afraid of the ensign," saith <sup>1</sup> the LORD, Whose fire is in Zion, and His furnace in Jerusalem.

L<sup>4</sup> R  
(p. 970)

**32** ° Behold, ° a king shall reign ° in righteousness, and princes shall rule ° in judgment.

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

T 3 ° And the eyes of them that see shall not bedim, and the ears of them that hear shall hearken.

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

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

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

7 The ° instruments also of the ° churl are ° evil: he ° deviseth ° wicked ° devices to destroy the ° poor with lying words, even when the ° needy speaketh right.

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

U i  
(pp. 970,  
971)

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

7 instruments also of the churl. Note the Fig. *Paronomasia* (Ap. 6). Heb. *v'kelay kelayv*. Eng. chattels of the churl. evil. Heb. *rā'a'*. Ap. 44. viii. deviseth = counselleth. wicked. Heb. *rāshā'*. Ap. 44. x. devices = plans. poor = wretched. Heb. *anāh*. See note on Prov. 6. 11. needy = helpless, weak in will and wealth. Heb. *ebyōn*. See note on Prov. 6. 11. 8 liberal = noble: freehearted, freehanded.

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

9 ye women. Fig. *Synecdoche* (of Species), "women" being put for the whole nation, now reduced by sin to utter weakness; or, a special message, as in 3. 16-26. hear my voice. Ref. to Pent. (Deut. 4. 33, 36), Ap. 92. careless = confident. Heb. *bāṭāh*. Ap. 69. i. Used here of self-confidence, in irony.

3 men, and not GOD. Fig. *Pleonasm* (Ap. 6). The statement put two ways for great emphasis (positive and negative). men. Heb. *'ādām*. Ap. 14. I.

GOD. Heb. 'El = the mighty God. Ap. 4. IV. flesh, and not spirit. Fig. *Pleonasm* (Ap. 6). See above. spirit. Heb. *rūach*. Ap. 9.

4 prey = live prey. multitude = crowd. the LORD of hosts. See note on 1. 9 and 1 Sam. 1. 3. for: or, over.

5 As birds flying. As birds hovering [covering and protecting their nest with their wings], so will, &c. The Fig. *Ellipsis* is to be thus supplied. Ref. to Pent. (Deut. 32. 11). Ap. 92.

defend = shield. The verb is found only in Isaiah's utterances (2 Kings 19. 34, 20. 6. Isa. 31. 5; 37. 35; 38. 6; and Zech. 9. 15; 12. 8.

defending, &c. = shielding. Only used of God. Only here, 2 Kings 19. 34; 20. 6. Lit. "[then there will be] a shielding, and He will rescue; a passing over [as in Egypt at the Passover], and he will cause to escape."

passing over. Ref. to Pent. (Ex. 12. 13, 23, 27). Ap. 92. This word is nowhere else used in this sense.

6 Turn = Return. children = sons. 7 every man. Heb. *'ish*. Ap. 14. II. idols = nothings. sin. Heb. *chātā'*. Ap. 44. i.

8 mighty man. Heb. *'ish*. Ap. 14. II. mean man. Heb. *'ādām*. Ap. 14. I. discomfited = become tributaries.

9 pass over. Not the same word as in v. 5 (which is *pāshāh*). Here, Heb. *'ābar*, to cross over, or retreat.

**32. 1-20** (L<sup>4</sup>, p. 964). JEHOVAH'S RIGHTEOUS KING. (*Extended Alternation*)

L<sup>4</sup> R | 1. The king reigning in righteousness.  
S | 2. The Land.  
T | 3-8. The People. } Effect: Protection.  
U | 9-14. Desolation.  
R | 15-. The Spirit poured out.  
S | -15-17. The Land. } Effect: Security.  
T | 18, 19. The People.  
U | 20. Cultivation.

1 Behold. Fig. *Asterismos*. Ap. 6. a king. Ref. to Pent. (Deut. 17. 14, 15). Ap. 92. in = for, in the interest of.

2 And. Note the Fig. *Polysyndeton* (Ap. 6) in vv. 2-5, emphasising every detail. man. Heb. *'ish*. Ap. 14. II.

wind. Heb. *rūach*. Ap. 9. rivers of water. Heb. *palgēi-māyim*. Channels for irrigation in a garden. See notes on Prov. 21. 1. Ps. 1. 3. weary = thirsty.

4 The heart also = And the heart: preserving the Fig. *Polysyndeton* (v. 2). Ap. 6.

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

vile person = fool. Heb. *nābal*. See note on Prov. 1. 7 and on 1 Sam. 25. 3. liberal = noble. churl = miser, or covetous. Note the *Altrnation* in vv. 5-7:—

g | 5-. vile.  
h | -5. churl.  
g | 6. vile.  
h | 7. churl.

6 vile . . . villany. Note the Fig. *Paronomasia* (Ap. 6). Heb. *nābāl n'ḅālāh*.

iniquity. Heb. *'āven*. Ap. 44. iii. the LORD. Heb. Jehovah. Ap. 4. II. soul. Heb. *nephesh*. Ap. 13.

k  
(p. 971)  
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10 Many days and years shall ye be troubled, ye °careless women:

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

i 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.

k 12 They shall lament for the teats, for the °pleasant fields, for the fruitful vine.

13 Upon the land of My people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:

l 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;

R (p. 970) 15 Until the °spirit be °poured upon us from on high,

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

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

17 And the °work of righteousness shall be peace; and the effect of righteousness quietness and °assurance for ever.

T 18 And My People shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When it shall °hail, coming down on the forest; and the city shall be low in a low place.

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

K<sup>5</sup> m<sup>1</sup>  
(p. 971)

33 °Woe to thee °that spoilest, and thou wast not spoiled; and °dealest 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.

n<sup>1</sup> 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.

m<sup>2</sup> 3 At the noise of the tumult °the people fled; at the lifting up of Thyself °the nations were scattered.

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

n<sup>2</sup> 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.

m<sup>3</sup> 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.

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

U i | 9. Women at ease. Call to hear.

k | 10-. Trouble.

l | -10. Reason.

i | 11. Women at ease. Call to tremble.

k | 12, 13. Trouble.

l | 14. Reason.

12 pleasant fields = fields of desire. Fig. Enallage. Ap. 6. 14 forsaken = neglected.

left. See note on "forsake", 1. 4. for ever. Fig. Symecdoche (of the Whole), Ap. 6. Put for a prolonged period. Note the limitation by the word "until" in the next verse.

15 spirit. Heb. rūach. Ap. 9. Cp. Joel 2. 28. Ezek. 36. 25-27.

poured. Heb. 'arāh. Occurs in Isa. 3. 17; 22. 6, and here in the "former" portion; and in 53. 12, the "latter" portion. 17 work = tillage.

assurance = confidence. Heb. bāṭah (Ap. 69. i). Same word as careless (v. 9), but not in irony.

19 hail, coming down. Note the Fig. Paronomasia (Ap. 6), for emphasis. Heb. ūbārād beredeth; Eng. hail hailing.

20 Blessed = O the happinesses of you, &c. The second of the three occurring in Isaiah. See note on 30. 18. Cp. 56. 2.

33. 1-12 (K<sup>5</sup>, p. 964). THE ASSYRIAN SPOILER.  
(Repeated Alternation.)

K<sup>5</sup> m<sup>1</sup> | 1. The spoiler.  
n<sup>1</sup> | 2. Jehovah. Prayer to.  
m<sup>2</sup> | 3, 4. The spoiler.  
n<sup>2</sup> | 5, 6. Jehovah. Praise to.  
m<sup>3</sup> | 7-9. The spoiler.  
n<sup>3</sup> | 10-12. Jehovah. Answer of.

1 Woe. The fifth of the six Woes. See the Structure (D, p. 930). The Structure of K<sup>5</sup>, above, will make this section quite clear, and show that the verses are not "out of place", or "disarranged".

that spoilest = thou plunderer. dealest treacherously = thou traitor.

2 LORD. Heb. Jehovah. Ap. 4. II. arm. Put by Fig. Metonymy (of Cause) for the strength and defence put forth by it. Ap. 6. every morning: i. e. continually.

3 the people = peoples. the nations = nations.

4 caterpillar = locusts. 6 is = that [is].

7 Behold. Fig. Asterismos. Ap. 6. the ambassadors. Note the Fig. Asyndeton (Ap. 6), in vv. 7-12. 8 highways. See note on 7. 3.

lie waste = are desolate. See note on 1. 7. wayfaring man = he that walketh along the path. See note on "path", 2. 3.

man = mortal. Heb. 'enōsh. Ap. 14. III.

9 mourneth. See note on 3. 26.

hewn down = withered. Sharon. Occurs in the "former" portion, only here and 35. 2; and in the "latter" portion, only in 65. 10. Ap. 79. II.

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

10 saith the LORD = may Jehovah say. See note on 1. 11.

11 breath, as fire = breath as a fire. Heb. rūach. Ap. 9.

9 The earth °mourneth and languisheth: Lebanon is ashamed and °hewn down: °Sharon is like a wilderness; and Bashan and Carmel °shake off their fruits.

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

11 Ye shall conceive chaff, ye shall bring forth stubble: your °breath, as fire, shall devour you.



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12 And °the people shall be as the °burnings of lime: as °thorns cut up shall they be burned in the fire."

L<sup>5</sup> o<sup>1</sup>  
(p. 972)

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 °He 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.

p<sup>1</sup>

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.

o<sup>2</sup>

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;

p<sup>2</sup>

wherein shall go no galley with oars, neither shall °gallant ship pass thereby.

o<sup>3</sup>

22 For °the LORD is our Judge, °the LORD is our Lawgiver, °the LORD is our King; °He will save us.

p<sup>3</sup>

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

o<sup>4</sup>

24 And the inhabitant shall not say, "I am sick:" the People that dwell therein shall be °forgiven their °iniquity.

K<sup>6</sup> 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 carcasses, and the °mountains shall be melted with their blood.

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

r

5 For My sword shall be bathed in heaven:

12 the people = peoples.  
burnings of lime: i.e. fuel for limekilns.  
thorns cut up. These are the common fuel used in limekilns in Palestine.

**33. 13-24** (L<sup>5</sup>, p. 964). JEHOVAH. THE KING IN HIS BEAUTY. (Repeated Alternation.)

- L<sup>5</sup> o<sup>1</sup> | 13-17. The king. Seen in the Land.
- p<sup>1</sup> | 18, 19. Enemy not seen.
- o<sup>2</sup> | 20, 21-. The glorious Jehovah. Seen in Zion.
- p<sup>2</sup> | -21. Enemy not seen.
- o<sup>3</sup> | 22. Jehovah. Present to save.
- p<sup>3</sup> | 23. Enemy. Destroyed.
- o<sup>4</sup> | 24. Jehovah. His People forgiven.

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

14 fearfulness = trembling. Heb. *rē'adah*. Only here in Isaiah; and elsewhere, only in Job 4. 14. Pss. 2. 11; 48. 6.

Who . . . ? who . . . ? Fig. *Erotēsis* (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. 16, "He . . . shall dwell on high". Hence it is emphatic. Ref. to Pent. (Deut. 10. 17; 16. 19; 27. 25). Ap. 92. hearing of = listening to.

blood = murderers. Fig. *Metalepsis* (of Subject), Ap. 6; by which "blood" is first put for bloodshedding, and, secondly, bloodshedding put for those who shed it. evil. Heb. *rā'a'*. Ap. 44. x.

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

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

19 fierce, &c. Ref. to Pent. (Deut. 28. 49, 50). Ap. 92. stammering = jabbering.

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

20 Look = Gaze.

the city. Fig. *Polyonymia*. Ap. 6.  
solemnities = festal-days. Ref. to Pent., where the word frequently occurs (cp. Lev. 23. Num. 15, &c.). Ap. 79. II.

tabernacle = tent. Heb. *'ohel*. Ap. 40. 3.

21 gallant = mighty, or noble.

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

24 forgiven their iniquity. Ref. to Pent. (Ex. 23. 21; 32. 32. Num. 14. 19).

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

**34. 1-17** (K<sup>6</sup>, p. 964). GENTILE NATIONS. (Extended Alternations.)

- K<sup>6</sup> V | 1-8. Nations and armies.
- W | 9, 10. The land.
- X | 11-. Wild creatures.
- Y | -11. The line of confusion.
- V | 12. Nobles and Princes.
- W | 13-. The land.
- X | -13-16. Wild creatures.
- Y | 17. The line of confusion.

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

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

1 people = peoples.

world = the inhabited world. Heb. *tšbēl*. all things, &c. = and all that is therein.

2 the LORD. Heb. Jehovah. Ap. 4. II. utterly destroyed = devoted to destruction, or, placed under a Divine ban.

3 mountains shall be melted with their blood. Fig. *Hyperbole* (Ap. 6). So vv. 4 and 5.

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behold, it shall come down upon Idumea, and upon the people ° of My curse, to judgment.

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

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

(p. 972) 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.

q 8 For it is the day ° of ° the LORD'S vengeance, and the year of recompences for the controversy ° of Zion.

W 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.

X 11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it:

Y and He shall stretch out upon it the line of ° confusion, and the ° stones of ° emptiness.

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

W 13 And thorns shall ° come up in her palaces, nettles and brambles in the fortresses thereof:

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

14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the ° screech owl also shall rest there, and find for herself ° a place of rest.

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

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

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

L<sup>6</sup> s<sup>1</sup>  
(p. 973)

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.

t<sup>1</sup> 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

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

7 unicorns: or, rhinoceros. Heb. *rē'ēmīn*.

soaked = drunken. Fig. *Hyperbole*. Ap. 6.

8 of = for. 11 confusion. See note on 24. 10.

confusion . . . emptiness. Heb. *tohū . . . bohū*. Ref. to Pent. (Gen. 1. 2), "without form and void" = waste and desolate. Only there, here, and Jer. 4. 23 beside. Ap. 92.

stones of emptiness. Fig. *Metonymy* (of Cause), Ap. 6, "stones" being put for what causes the land to lie empty or untilled. 13 come up in = climb.

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

a place, &c. = a roost. 16 Seek = Search.

the book of the LORD. This proves there was a book in existence, which could be searched. See Ap. 47.

fail = be missing. Heb. *'ādar*. Not the same word as in 19. 5 (see note there). Occurs here in "former" portion, and 40. 26 in "latter" portion. See Ap. 79. II.

Spirit. Heb. *rūach*. Ap. 9.

35. 1-10 (L<sup>6</sup>, p. 964). JEHOVAH: THE KING IN HIS GLORY. (*Alternation*).

L<sup>6</sup> s<sup>1</sup> | 1, 2. The Land.

t<sup>1</sup> | 3-6-. The People.

s<sup>2</sup> | -6-8-. The Land.

t<sup>2</sup> | -8. The People.

s<sup>3</sup> | 9-. The Land.

t<sup>3</sup> | -9, 10. The People.

Ch. 35 is the sequel to this long series of Burdens (D) and Woes (D); it sets forth the future return of Israel.

1 The wilderness, &c.: i.e. the land of Edom referred to in 34. 9-16. While Edom becomes a waste, the Land becomes a paradise; and the way of the return thither a peaceful highway.

shall be glad for them = shall rejoice over them, as in the first occ. Deut. 28. 63; 30. 9, and Jer. 32. 41.

them: i.e. the noisome creatures of 34. 14-16, which were the evidences of the vengeance of 34. 8 and the glorious results as seen in 35. 4. The former portrays one aspect of it, and the latter the other. The wilderness is glad for the removal of the Edomites, of which removal the presence of the wild creatures (34. 13-17) was the token. See Ap. 82.

and = but; giving the contrast.

the desert shall rejoice, and blossom, &c. The description in this chapter leaves little to be interpreted. It requires only to be believed. No amount of spiritual blessing through the preaching of the Gospel can produce these physical miracles.

2 Sharon. See note on 33. 9.

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

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

3 Strengthen, &c. Quoted in Heb. 12. 11, 12.

5 Then the eyes, &c. When Messiah came, these miracles (not miracles *qua* miracles) were the evidence that He had indeed come to save His People (Matt. 11. 1-6), but they rejected Him. Hence, this with other similar prophecies are in abeyance. John had based his own claims on 40. 3, while the Lord based His claims on 35. 5, 6.

with vengeance, even ° God with a recompence; He will come and save you."

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

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

for in the wilderness shall waters break out, and streams in the desert. s<sup>2</sup>

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.



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8 And an ° highway shall be there, and a way, and it shall be called ° The way of holiness ;

t<sup>2</sup>  
(p. 973)

the unclean shall not pass over it ; ° but it shall be for those : the wayfaring men, though fools, shall not ° err therein.

s<sup>3</sup>

9 ° No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there ;

t<sup>3</sup>

but the redeemed shall walk there :

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

A<sup>1</sup> D u<sup>1</sup>  
(p. 974)  
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**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.

2 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.

v<sup>1</sup>

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

u<sup>2</sup>

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

5 ° I say, 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 ?

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

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

8 Now therefore give pledges, I pray thee, to my ° 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.

8 highway. See note on 7. 3. Occurs only here.

The way, &c. = the holy road.

but, &c. : i. e. yet for those very persons it will exist. err therein = go astray.

9 No lion shall be there, &c. Ref. to Pent. (Lev. 26. 6). Ap. 92.

10 their heads. Put by Fig. *Synecdoche* (of Part), Ap. 6, for themselves. sighing. See note on 21. 2.

Ch. 40 takes up this theme, after the historical episode of chs. 36-39, which is necessary for the understanding of the references to the Assyrian invasion.

### 36. 1-39. 8 (C, p. 930). HISTORIC EVENTS AND PROPHECIES. (HEZEKIAH.) (Extended and Repeated Alternation.)

C	Z <sup>1</sup>	A <sup>1</sup>	36. 1-37. 13. The King of Assyria. His summons to surrender Jerusalem.
		B <sup>1</sup>	37. 14-20. Hezekiah's fear and prayer.
		C <sup>1</sup>	37. 21-38. Isaiah. Answer to prayer, and promise of deliverance from Sennacherib.
	Z <sup>2</sup>	A <sup>2</sup>	38. 1. "The King of Terrors". His solemn summons to Hezekiah to surrender his life.
		B <sup>2</sup>	38. 2, 3. Hezekiah's fear and prayer.
		C <sup>2</sup>	38. 4-22. Isaiah. Answer to prayer and promise of deliverance from death.
	Z <sup>3</sup>	A <sup>3</sup>	39. 1. The King of Babylon. His letters and present.
		B <sup>3</sup>	39. 2. Hezekiah. Fearless and prayerless.
		C <sup>3</sup>	39. 3-8. Isaiah. His message of deliverance to Babylon.

### 36. 1-37. 13 (A<sup>1</sup>, above). THE KING OF ASSYRIA. (Introversion.)

A <sup>1</sup>	D	36. 1-21. Rabshakeh. First embassy.
	E	36. 22-37. 7. Hezekiah. Reception of message.
	D	37. 8-13. Rabshakeh. Second embassy.

### 36. 1-21 (D, above). RABSHAKEH. (FIRST EMBASSY.) (Repeated Alternation.)

D	u <sup>1</sup>	1, 2. Rabshakeh. Mission.
	v <sup>1</sup>	3. Eliakim. Comes forth.
	u <sup>2</sup>	4-10. Rabshakeh. Message to Hezekiah.
	v <sup>2</sup>	11. Eliakim. Answer.
	u <sup>3</sup>	12-20. Rabshakeh. Message to the People.
	v <sup>3</sup>	21. Eliakim. Answer him not.

For the general notes on this chapter see notes on 2 Kings 18. 13-20. 19.

1 it came to pass. Note the insertion of these historical events in the midst of prophecy, corresponding with those concerning the reign of Ahaz (C, p. 930). Cp. 2 Kings 18. 13-20. 19, on which Isaiah is not dependent, and 2 Chron. 32. 1-33, which is not dependent on either (see Ap. 56). This history is a proof of Isaiah's prophetic mission and gifts. History and

prophecy are thus combined : for the latter is history foretold, and the former is (in this and many cases) prophecy fulfilled : the two accounts being perfectly independent. in the fourteenth year : i. e. 628 B. C.

See Ap. 50. V, pp. 59, 60. After Hezekiah's reformation (2 Chron. 29. 1-32. 1). Samaria had been taken by Shalmaneser in Hezekiah's sixth year (2 Kings 18. 10). The date (fourteenth year) no "error". defenced cities = fortified cities. and took them. See the list and number of them (forty-six) on Sennacherib's

hexagonal cylinder in the British Museum. See Ap. 67 (xi), p. 98. 2 Rabshakeh : or, "political officer". Probably a renegade Jew. Lachish. Now Tell el Hesiy, or Umm Lâkis. 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. 15-25. he stood. In the same spot where Isaiah stood with Ahaz twenty-eight years before. See 7. 3. highway. See note on 7. 3. 3 Eliakim.

See and cp. 22. 20-25. The promise of 22. 20, 21 was already fulfilled. house. Put by Fig. *Metonymy* (of Subject), Ap. 6, for household. Eliakim fulfils Shebna's office, as foretold in 22. 15-25. Shebna. See 22. 15.

scribe : or, secretary. Title used of a state officer, first in 2 Sam. 8. 17. Connected with finance (2 Kings 22. 3). Jer. 52. 25. 4 the great king. Contrast Ps. 47. 2. trustest = hast

confided. Heb. *bātah*. Ap. 69. i. See Hezekiah's "Songs of the Degrees" (Pss. 121. 3 ; 125. 1, 2 ; 127. 1 ; 130. 5-8 ; and Ap. 67 (xi)). 5 I say, sayest thou. Some codices read "Thou sayest", as in 2 Kings 18. 20. vain words = lip-talk. Heb. word of lips. 6 man. Heb. *'ish*. Ap. 14. II.

7 thou. Some codices read "ye", as in 2 Kings 18. 22. the LORD. Heb. *Jehovah*. Ap. 4. II. God. Heb. *Elohim*. Ap. 4. I. is it not He . . . ? Manifesting Rabshakeh's ignorance.

8 master. Heb. *'Adonai*. Ap. 4. VIII (2).



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

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

v<sup>2</sup>  
(p. 974)

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

u<sup>3</sup>

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

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

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

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

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

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

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

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

20 Who are they among all the gods of these lands, that have delivered their land out of my hand, that 'the LORD should deliver Jerusalem out of my hand?'"

v<sup>3</sup>

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

E w  
(p. 975)

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

x

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

w

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

3 And they said unto him, "Thus °saith Hezekiah, 'This day is a day of trouble, and of rebuke, and of °blasphemy: for the °children

9 Egypt. Hezekiah at first looked for help there (see 20. 3-6; 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, &c. This led only to grosser insults. Jews'. The name by which the People were known of old, to foreigners. See note on v. 2. No proof of a later authorship. "Hebrew" is the later word for the language (cp. 19. 18).

12 speak these words. See Ap. 67 (i). men. Heb. pl. of 'enōsh. Ap. 14. III.

sit upon the wall=maintain their posts: i.e. till reduced to these extremities.

15 this city. Some codices, with two early printed editions, Sept., and Syr., read "and this city": i.e. "therefore this city".

16 every one = man, as in v. 6.

17 take you away. As he did Israel (2 Kings 18. 11). wine=new wine. Heb. *tirōsh*. Ap. 27. II.

bread. Put by Fig. *Synecdoche* (of Part), Ap. 6, for all kinds of food.

18 Hath, &c.?=[Reflect]: Hath, &c.?

19 Where: or, Why, where. Some codices, with two early printed editions, read "Where then".

Hamath. Now *Hama*, north of Damascus (Amos 6. 14).

Arphad. Now *Tell Erfād*, 13 miles north of Aleppo.

Sepharvaim. Now *Sippara* on the Euphrates, above Babylon.

**36. 22-37. 7** (E, p. 974). HEZEKIAH. RECEPTION OF MESSAGE. (*Alternation.*)

E | w | 36. 22. Hezekiah. Message received from Rabshakeh.

x | 37. 1. Jehovah. Answer sought from.

w | 37. 2-5. Hezekiah. Message sent to Isaiah.

x | 37. 6, 7. Jehovah. Answer sent from.

**37. 1** went into the house of the LORD. See Hezekiah's reference to his love for, and use of, the Temple in his "Songs of the Degrees" (Pss. 122. 1, 9; 134. 1, 2; and Ap. 67 (xiii)).

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

2 Eliakim . . . Shebna. See note on 36. 3.

elders of the priests. These now added to the embassy. Joah absent.

3 saith=hath said.

blasphemy=reproach. Note the reference to this in Hezekiah's "Songs of the Degrees" in Pss. 120. 2, 3; 123. 3, 4; and Ap. 67 (i). children=sons.

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

words. See note on "blasphemy" (v. 3).

Rabshakeh = the Rabshakeh. See note on 36. 2.

reproach=revile.

lift up thy prayer. Note the reference to Hezekiah's "Songs of the Degrees" in Pss. 120. 1; 123. 1-3; 130. 1, 2; and Ap. 67 (iv). Trust (36. 4, 7, 15) leads to prayer.

6 Isaiah said. The message in vv. 6, 7 is shorter and calmer than the second.

7 a blast. Heb. *rūaḥ*. Ap. 9. See 2 Kings 19. 35.

are come to the birth, and *there is not strength to bring forth.*

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

5 So the servants of king Hezekiah came to Isaiah.

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

7 Behold, I will send °a blast upon him, and



603 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  
(p. 974) 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 Rezep, and the ° children of Eden which were in Telassar?

13 Where is the king of ° Hamath, and the king of ° Arphad, and the king of the city of ° Sepharvaim, ° Hena, and ° Ivah?’ ”

B<sup>1</sup> 14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah ° went up unto the house of ° the LORD, and ° spread it before ° the LORD.

15 And Hezekiah prayed unto ° the LORD, saying,

16 “O ° LORD of Hosts, ° God of Israel, That ° 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, 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<sup>1</sup> y  
(p. 976) 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:

z 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 vv. 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. 17; 19. 8.

9 he heard. The “rumour” of v. 7.

Tirhakah. The Taracus of the inscriptions. The third and last of Manetho’s twenty-sixth dynasty. This reference to the Ethiopian dynasty in Isaiah’s time is an “undesigned coincidence”.

Ethiopia. Judah’s hope in Ethiopia was vain (see 20. 1-6).

10 trustest = confidest. Heb. *bāṭaḥ*. Ap. 69. i. See note on 36. 4.

11 Behold. Fig. *Asterismos*. Ap. 6.

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

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

children = sons.

13 Hamath . . . Arphad . . . Sepharvaim. See notes on 36. 19.

Hena. Now (prob.) *Anah*, on the Euphrates.

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

14 spread it, &c. See note on “lift up”, &c. (v. 4).

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

dwellest: or, sittest enthroned.

the. Heb. *ḥe*, the [God]. Cp. 1 Kings 18. 39.

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

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

17 ear . . . eyes. Fig. *Anthropopatheia*. 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. *hā-ārāzōth* . . . *’arzām*: as in v. 11. The latter word 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”.

19 men’s. Heb. *’ādām*. Ap. 14. I.

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

### 37. 21-38 (C<sup>1</sup>, p. 974). ISAIAH. ANSWER TO PRAYER. (*Alternation*.)

C<sup>1</sup> | y | 21. Hezekiah. Prayer regarded.

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

y | 30-32. Hezekiah. Sign given to.

z | 33-38. King of Assyria. Destruction of.

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

22 despised . . . laughed . . . shaken, &c. Fig. *Prosopopœia*. 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 *Sopherim* changed “Jehovah” of the primitive text to “Adonai”. See Ap. 32.

am I come up = have I scaled. Cp. 36. 10. These boasts probably refer to the future as well as the past.

Lebanon, &c. Cp. 2 Kings 19. 23. Fulfilling 14. 8 (see note there). As Hannibal later scaled the Alps.

25 rivers = arms, or canals. Cp. 19. 6, and Mic. 7. 12. besieged places. Heb. *matzōr*. Put for Egypt.

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.’



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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* ruinous heaps.

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

28 But I know thy °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 by which thou camest.'

(p. 976)

30 And this *shall be* a °sign unto thee, °Ye shall eat *this year* such as °groweth 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 <sup>31</sup>shall go forth a remnant, and they that escape out of mount Zion: the °zeal of <sup>16</sup>the LORD of hosts <sup>31</sup>shall do this."

33 Therefore thus saith <sup>1</sup>the LORD concerning the king of Assyria, "He <sup>31</sup>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 <sup>31</sup>shall he return, and shall not come into this city," saith <sup>1</sup>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 <sup>1</sup>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 <sup>37</sup>And it came to pass, as <sup>he</sup> was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer °his sons smote him with the sword; and they escaped into the land of Armenia: and °Esar-haddon his son reigned in his stead.

Z<sup>3</sup> A<sup>2</sup>  
(p. 974)  
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38 °In those days was Hezekiah °sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, "Thus saith °the LORD, °Set thine house in order: for thou shalt °die, and not live."

B<sup>2</sup>

2 Then Hezekiah turned his face toward the wall, and °prayed unto <sup>1</sup>the LORD,

3 And said, "Remember now, O <sup>1</sup>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.

C<sup>2</sup> F  
(p. 977)

4 Then °came the word of <sup>1</sup>the LORD to Isaiah, saying,

5 "Go, and say to Hezekiah, 'Thus saith <sup>1</sup>the LORD, °the °God of David thy father, 'I

26 formed = purposed. Cp. 10. 5, 15; 30. 32.

27 as the grass. Note Hezekiah's reference to this in his "Songs of the Degrees" (Ps. 129. 5-7). See Ap. 67. 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" (Pss. 126. 5, 6; 128. 2). See Ap. 67. ix.

groweth of itself. Ref. to Pent. (Lev. 25. 5, 11). Only here, 2 Kings 19. 29, and Job 14. 19.

springeth of the same = shooteth up of itself, or from the roots. Heb. *shahith*, occurs only here.

sow ye. See note above.

31 shall. Hezekiah refers to Jehovah's repeated promises on which he relies (cp. 2 Kings 19. 30-34). See Pss. 121. 2-8; 124. 1-3, 6; 125. 2; 126. 2, 3; 127. 1. See Ap. 67. vii.

32 zeal = jealousy. Ref. to Pent. Cp. 9. 7. See Ap. 92.

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

My servant. Three are so called in this book: David (here); Israel or Jacob (the nation) (41. 8; 42. 19; 43. 10; 44. 1; 45. 4; 48. 20; 49. 3 and whole chapter); and Messiah (42. 1; 65. 8).

David's sake. Note how Hezekiah refers to these words in his "Songs of the Degrees" (Ps. 132. 1, 10). See Ap. 67. viii.

36 Then, &c. Cp. 2 Kings 19. 35-37.

they: i.e. the Israelites.

37 and. Note the Fig. *Polysyndeton* (Ap. 6) in this verse, to emphasise his departure and return, which leads up to what he returned for; also, that he did this without taking the city. Nebuchadnezzar makes no reference to this in his inscription.

38 his sons . . . Esar-haddon. See note on 2 Kings 19. 37.

38. 1 In those days: i.e. Hezekiah's fourteenth year: for fifteen years (603-588 B.C.) are added to his life (v. 5), and he reigned twenty-nine years (2 Kings 18. 2); 14 + 15 = 29.

sick. This sickness was therefore during the siege.

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

Set thine house in order = Give charge concerning thy house.

die, and not live = thou wilt certainly die. Fig. *Pleonasm* (Ap. 6): by which a thing is put both ways (positive and negative) for emphasis.

2 prayed. As in 37. 4 ("lift up") and vv. 14, 15. Contrast 39. 2, where, when the king of Babylon sent letters and he neglected prayer. 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 (C<sup>2</sup>, p. 974). ISAIAH. ANSWER TO PRAYER. (*Alternation*.)

C<sup>2</sup> | F | 4-6. Jehovah's Message to Hezekiah.

G | 7, 8. The Sign given.

F | 9-20. Hezekiah's Prayer to Jehovah.

G | 21, 22. The Sign asked for.

4 came. The only occurrence of this in the case of Isaiah. Cp. Gen. 15. 1.

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

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



603-588

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.

G (p. 977) 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.

F a (p. 978) 9 ° The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

b 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 weaver my life: He will cut me off with pining sickness: 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 can ° not ° celebrate Thee: ° they that go down into the pit cannot hope for Thy truth.

19 ° The living, the living, he shall praise Thee, as I do this day: ° the father to the ° children shall make known Thy truth.

20 ° The LORD ° was ready to save me:

a ° therefore ° we will sing my songs to the stringed instruments all the days of our life in ° the house of ° the LORD.

revive (Ps. 104. 29, 30), and the reviving of my spirit [is] altogether in them.

17 Behold. Fig. *Asterismos*. Ap. 6. pit of corruption = pit or corruption.

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. 32. 1.

Ap. 35. Put here by Fig. *Metonymy* (of Subject), Ap. 6, for those who are in it.

16. 17. Hos. 7. 2). Cp. Mic. 7. 19. Hence the "happinesses" of Ps. 32. 1.

Ap. 35. Put here by Fig. *Metonymy* (of Subject), Ap. 6, for those who are in it.

16. 17. Hos. 7. 2). Cp. Mic. 7. 19. Hence the "happinesses" of Ps. 32. 1.

16. 17. Hos. 7. 2). Cp. Mic. 7. 19. Hence the "happinesses" of Ps. 32. 1.

16. 17. Hos. 7. 2). Cp. Mic. 7. 19. Hence the "happinesses" of Ps. 32. 1.

16. 17. Hos. 7. 2). Cp. Mic. 7. 19. Hence the "happinesses" of Ps. 32. 1.

16. 17. Hos. 7. 2). Cp. Mic. 7. 19. Hence the "happinesses" of Ps. 32. 1.

16. 17. Hos. 7. 2). Cp. Mic. 7. 19. Hence the "happinesses" of Ps. 32. 1.

16. 17. Hos. 7. 2). Cp. Mic. 7. 19. Hence the "happinesses" of Ps. 32. 1.

16. 17. Hos. 7. 2). Cp. Mic. 7. 19. Hence the "happinesses" of Ps. 32. 1.

16. 17. Hos. 7. 2). Cp. Mic. 7. 19. Hence the "happinesses" of Ps. 32. 1.

16. 17. Hos. 7. 2). Cp. Mic. 7. 19. Hence the "happinesses" of Ps. 32. 1.

16. 17. Hos. 7. 2). Cp. Mic. 7. 19. Hence the "happinesses" of Ps. 32. 1.

16. 17. Hos. 7. 2). Cp. Mic. 7. 19. Hence the "happinesses" of Ps. 32. 1.

fifteen years. Hence the number of the "Songs of the Degrees". See Ap. 67.

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

I will. Hezekiah trusted this promise. See Ap. 67. vii. defend = shield. See note on 31. 5.

7 a sign = the sign. Hezekiah had asked for this sign (see v. 22). This shows that v. 22 is not "displaced" as alleged. See the Structure on p. 977; and cp. note on 7. 11.

8 Behold. Note Fig. *Asterismos* (Ap. 6) for emphasis. the shadow of the degrees. It is to these "degrees", or steps of the sundial of Ahaz his father, that Hezekiah refers in the title for "The Songs of the Degrees". See Ap. 67.

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

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

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

F | a | 9. The Superscription.

b | 10-20. The Prayer.

a | -20. The Subscription.

9 The writing, &c. Heb. *michtab*. Another spelling of *michtam*. See Ap. 65. xii. This verse is the superscription common to most Psalms, corresponding with the subscription (v. -20). See Ap. 65.

10 the grave. Heb. *Sheöl*. Ap. 35. See note on Matt. 16. 18.

11 see THE LORD = appear before Jah. Ref. to Pent. See note on 1. 12; and on "appear" (Ex. 23. 15; 34. 20).

THE LORD. Heb. Jah. Ap. 4. III. Note the emphasis given here by the Fig. *Epizeuxis* (Ap. 6).

in the land of the living. This expression occurs three times with the Art. ("the living") in the Hebrew (viz. here; Job 28. 13; and Ps. 142. 5). Without the Art. it occurs eight times. See note on Ezek. 26. 20.

the living: i. e. alive on the earth. Not *Sheöl*, which is the place of the dead.

man. Heb. *ādām*. Ap. 14. I.

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

12 age. Heb. *dōr* = generation, or succession.

like a weaver. Supply Ellipsis thus: "like a weaver [his thread]." See note on "weave" (19. 9).

13 I reckoned = I waited expectantly.

as a lion = as a lion [awaits his prey].

so will He break. See note on Ps. 22. 16.

14 Like a crane or a swallow: or, like a twittering swallow.

mourn. See note on Ps. 55. 17. Cp. Ezek. 7. 16.

LORD\*. This is *Adonai* in the Heb. text, but it is one of the 134 places where it was altered to *Adonai*, as *Jehovah* is read in the famous Hillel Codex (A. D. 600), quoted in the *Massōrah*, and followed by A. V. and R. V. undertake = be a surety. Cp. Job 17. 3 ("put me in surety").

15 softly = slowly. Heb. *dādah*. Only here and in Ps. 42. 4 ("went"). soul. Heb. *nepesh*. Ap. 13.

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 [Thy doings (v. 15) men] spirit. Heb. *rūach*. Ap. 9.

sins. Heb. *chātā*.

18 the grave. Heb. *Sheöl*.

not. Note the Ellipsis

they.

19 The living, the living. Fig. *Epizeuxis* (Ap. 6), for emphasis,

the father to the children. Note the reference to

children = sons.

20 was ready. Supply "was gracious".

therefore, &c. Note the subscription (a) above.

we will sing my songs: i. e. the "Songs of the

Degrees" (Ap. 67). Where are "my songs", and what were they if not the fifteen songs named after the

ten degrees by which the shadow of the sun went back on the sundial of Ahaz (v. 7, 8)?

the house

of the LORD. Note Hezekiah's love for this in these songs (Pss. 122. 1, 9; 134. 1, 2). See Ap. 67. xiii.



G  
(p. 977)  
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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?"

Z<sup>3</sup> A<sup>3</sup>  
(p. 974)  
39 °At that time Merodach-baladan, the son of Baladan, °king of Babylon, sent °letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

B<sup>3</sup>  
2 And Hezekiah was °glad of them, °and shewed them the house of °his °precious things, °the silver, °and the gold, and the spices, °and the precious ointment, °and all the house of °his armour, °and all that was found in °his °treasures: there was °nothing in °his house, nor in all °his dominion, that Hezekiah shewed them not.

C<sup>3</sup> c<sup>1</sup>  
(p. 979)  
3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, "What said these °men? and from whence came they unto thee?"

d<sup>1</sup>  
And Hezekiah said, "They are come from a far country unto me, even from Babylon."

c<sup>2</sup>  
4 Then said °he, "What have they seen in thine house?"

d<sup>2</sup>  
And Hezekiah answered, "All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them."

c<sup>3</sup>  
5 Then said Isaiah to Hezekiah, "Hear the word of °the LORD of Hosts:

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

7 °And of °thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be °eunuchs in the palace of the king of Babylon."

d<sup>3</sup>  
8 Then said Hezekiah to Isaiah, "Good is the word of °the LORD which thou hast spoken." He said moreover, "For there shall be peace and truth in my days."

B H  
603-588  
40 °"Comfort ye, °comfort ye My People," °saith your °God.

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

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

39. 1 At that time: i.e. shortly after the two miracles of the shadow and Hezekiah's recovery from his sickness. Cp. 2 Chron. 32. 31.

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. 18. 1-3. Cp. with 2 Chron. 17. 1-3.

2 glad of them. This is further Divine information, given by Him Who knew Hezekiah's heart. 2 Kings 20. 13 records what Hezekiah did: viz. "hearkened unto them". Man could see the ear, but only Jehovah could know the heart. Hezekiah forgot to pray, as in 37. 4, 14, 15; and 38. 2. Hence his failure.

and. Note the Fig. *Polysyndeton* (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. 35).

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

treasures=treasuries.

nothing. Emphasising the completeness of his act.

39. 3-8 (C<sup>3</sup>, p. 974). ISAIAH. HIS MESSAGE. (*Alternation*.)

C <sup>3</sup>	c <sup>1</sup>	3-. Isaiah. Question.
	d <sup>1</sup>	-3. Hezekiah. Information.
	c <sup>2</sup>	4-. Isaiah. Question.
	d <sup>2</sup>	-4. Hezekiah. Ostentation.
	c <sup>3</sup>	5-7. Isaiah. Denunciation.
	d <sup>3</sup>	8. Hezekiah. Submission.

3 men. Heb. pl. of 'ēnōsh. Ap. 14. III.

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 sons. Hezekiah had none as yet, and Jehovah's promise to David (2 Sam. 7. 16) seemed in danger of failing. Manasseh was not born till the third of the fifteen added years. Hence his reference to this position in the "Songs of the Degrees". See Pss. 127. 3-5; 128 (quoting in vv. 5, 6 the words in Isa. 39. 8). Hezekiah did not marry till after this, and there may be a reference to his marriage to Hephzi-bah in 62. 4, which serves as the basis of the comparison in his prophecy concerning the future blessing of Israel.

eunuchs. See Dan. 1. 3, 4.

8 Good. Hezekiah's submission was like Eli's. Cp. 1 Sam. 3. 18. 2 Kings 20. 19. Job 1. 21; 2. 10. James 5. 10, 11.

For=Nevertheless. The Heb. distinctive accent *mēyrka* thus marks it.

40. 1-11 (B, p. 930). THE VOICE FROM THE WILDERNESS. THE GATHERING. (*Introversion*.)

B	H	1, 2. Comfort for Jerusalem. Iniquity gone.
	J	3-5. The voice. Jehovah's work. Glorious.
	J	6-8. The voice. Jehovah's word. Eternal.
	H	9-11. Comfort for Zion. Adonai Jehovah come.

This chapter commences a new Prophecy (see Ap. 82), and follows that in 34. 1-35. 10, after the historic episode of chs. 36-38. It will be seen that it forms an integral part of the prophet Isaiah's book, as this member 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. 82. saith. See note on 1. 11. God. Heb. Elohim. Ap. 4. I.

2 comfortably to=to the heart of: i.e. affectionately. Cp. Gen. 34. 3; 50. 21. Judg. 19. 3. Hos. 2. 14. cry=proclaim. Note the same word, and truth, in v. 3. warfare=hard service or forced service.

iniquity. Heb. 'āvāh. Ap. 44. iv.



603-588

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

J  
(p. 979)

3 ° 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."

4 ° Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

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

J

6 ° 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:

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

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

H

9 ° 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!"

10 ° Behold, ° the Lord GOD will come with ° strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him.

11 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.

A K<sup>1</sup> P<sup>1</sup>  
(p. 980)

12 ° Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in ° a measure, and weighed the mountains in scales, and the hills in a balance?

the LORD'S, Heb. Jehovah. Ap. 4. II.

double—in full. Put by Fig. *Metonymy* (of Subject), Ap. 6, for that which is complete, thorough, ample. See 61. 7. Gen. 43. 22. Job 11. 6; 41. 13. Jer. 16. 18; 17. 18. Zech. 9. 12. 1 Tim. 5. 17. Cp. Job 42. 10. Gal. 6. 7-9. sins. Heb. *chātā'*. Ap. 44. i.

3 The voice, &c. Quoted in Matt. 3. 3. Mark 1. 3. Luke 3. 4-6. John 1. 23. 1 Pet. 1. 24. Cp. the voice from the temple in ch. 6, concerning the scattering, and this voice outside the land concerning the gathering. The voice was not Isaiah's, but heard by him in vision. John Baptist claims it; but this People would not hear; and He Whom he heralded was crucified and His kingdom was rejected (John 1. 11). The King and the kingdom are therefore alike in abeyance, and the prophecy yet awaits its further fulfilment. Cp. Heb. 2. 8. Rev. 3. 21, 22, &c.

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

highway. See note on 7. 3.

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

5 flesh. Fig. *Synecdoche* (of Genus), Ap. 6, put for all people.

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

is grass. Fig. *Metaphor* (Ap. 6), by which the assertion is boldly made that one thing is another (i.e. *represents* it). It differs from the Fig. *Simile* in the next clause, which asserts that one thing only *resembles* another.

goodness = grace, or loveliness.

is as. Fig. *Simile*. Ap. 6.

7 spirit. Heb. *rūach*. Ap. 9.

8 stand for ever. Cp. 46. 10, 11; 55. 10, 11. Ps. 119. 89-91. Zech. 1. 5. Matt. 5. 18; 24. 35. Mark 13. 31. John 10. 35; 12. 34. 1 Pet. 1. 25.

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

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

good = joyful.

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

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

11 feed His flock. As in the wilderness. See 63. 11. Pss. 77. 20; 78. 52, 53; 80. 1.

gather = take up.

Behold your God. See note on the Structure of the four Gospels, which shows this sentence as being applicable to the Gospel by John.

10 Behold. Fig. *Asterismos*. Ap. 6. the Lord GOD. Heb. Adonai Jehovah (Ap. 4). This title is used because of His connection here with the earth. strong = mighty strength (to hold fast). Heb. *hazak*. Not the same word as in vv. 9, 26, 29, 31.

#### 40. 12-66. 24 (A, p. 930). EXHORTATIONS: PROMISSORY AND PROPHETIC.

(*Alternation and Introversion.*)

A	K		40. 12-31. God's Controversy with the Nations. Vanity of Idols.		
				L	
K		45. 16-47. 15. God's Controversy with the Nations. Vanity of Idols.	N		42. 17-45. 15. Jehovah's Controversy with Israel.
L		49. 1-66. 24. Messiah's Mission and Triumph.	M		49. 1-66. 24. Messiah's Mission and Triumph.

#### 40. 12-31 (K, above). GOD'S CONTROVERSY WITH THE NATIONS. VANITY OF IDOLS.

(*Extended and Repeated Alternation.*)

K		O <sup>1</sup>		P <sup>1</sup>		12. Challenge by Jehovah. Omnipotence.				
							Q <sup>1</sup>		13, 14. Question as to knowledge.	
							R <sup>1</sup>		15-17. Nations insignificant.	
O <sup>2</sup>		P <sup>2</sup>		18-20. Challenge by Jehovah. Comparison.	Q <sup>2</sup>		21. Question as to knowledge.			
								R <sup>2</sup>		22-24. Peoples of the earth insignificant.
								O <sup>3</sup>		P <sup>3</sup>
R <sup>3</sup>		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 A, above. They look beyond the Captivity. 12-14 Who... Who... With whom...? in vv. 12-14 are introductory: while the Fig. *Erotēsis* emphasises the importance of Him Who speaks. a measure = a [*Shālīsh*] measure. See Ap. 51. III. 3 (11).

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Q<sup>1</sup>  
(p. 980)

13 <sup>12</sup> Who hath directed the <sup>7</sup> Spirit of <sup>2</sup> the LORD, or being <sup>o</sup> His counsellor hath <sup>o</sup> taught Him?

14 With whom took He counsel, and who <sup>o</sup> instructed Him, and <sup>13</sup> taught Him in the <sup>o</sup> path of judgment, and <sup>13</sup> taught Him knowledge, and shewed to Him the way of understanding?

R<sup>1</sup> 15 <sup>10</sup> Behold, the nations are as a drop <sup>o</sup> of a bucket, and are counted as the small dust of the balance: <sup>10</sup> behold, He taketh up the <sup>o</sup> isles as a very little thing.

16 And Lebanon is <sup>o</sup> not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All <sup>o</sup> nations before Him are as <sup>o</sup> nothing; and they are counted to Him less than nothing, and <sup>o</sup> vanity.

O<sup>2</sup> P<sup>2</sup> 18 To whom then will ye liken <sup>o</sup> GOD? or what likeness will ye compare unto Him?

19 The workman <sup>o</sup> melteth a <sup>o</sup> 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 <sup>o</sup> chooseth a tree that will not rot; he seeketh unto him a cunning workman to <sup>o</sup> prepare a <sup>o</sup> graven image, that shall not be moved.

Q<sup>2</sup> 21 <sup>o</sup> Have ye not known: <sup>o</sup> have ye not heard? hath it not been told you from the beginning? <sup>o</sup> have ye not understood from the foundations of the earth?

R<sup>2</sup> 22 It is He That <sup>o</sup> sitteth <sup>o</sup> upon the <sup>o</sup> 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 <sup>17</sup> 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 <sup>o</sup> stubble.

O<sup>3</sup> P<sup>3</sup> 25 "To whom then will ye liken Me, or shall I be equal?" <sup>1</sup> saith the <sup>o</sup> Holy One.

26 "Lift up your eyes on high, and behold Who hath created these things, That bringeth out their host by number: He <sup>o</sup> calleth them all <sup>o</sup> by names by the greatness of His might, for that He is <sup>o</sup> strong in power; not one <sup>o</sup> faileth.

27 <sup>o</sup> Why sayest thou, O Jacob, and speakest, O Israel, <sup>o</sup> My way is hid from <sup>2</sup> the LORD, and my judgment is passed over from my <sup>1</sup> God?"

Q<sup>3</sup> 28 <sup>o</sup> Hast thou not known? <sup>o</sup> hast thou not heard, that the everlasting <sup>1</sup> God, <sup>2</sup> the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? <sup>o</sup> there is no searching of His understanding.

R<sup>3</sup> 29 He giveth power to the faint; and to them that have no might He increaseth <sup>o</sup> strength.

30 Even the youths shall faint and be weary, and the young men shall <sup>o</sup> utterly fall:

31 But they that wait upon <sup>2</sup> the LORD shall <sup>o</sup> renew their <sup>o</sup> strength; they shall <sup>o</sup> mount up with wings as eagles; they shall <sup>o</sup> run, and not be weary; and they shall <sup>o</sup> walk, and not faint."

13 His counsellor = the man (Heb. 'ish. Ap. 14. II) of His counsel. Note the Fig. Ellipsis (Ap. 6) = "[who being] His counsellor hath", &c.?

taught Him = made Him know. Heb. yada'.

14 instructed Him = made Him understand. path. See note on 2. 3.

taught = trained. Heb. lamad.

15 of = on: i. e. hanging from.

isles = maritime countries. See note on 11. 11.

16 not sufficient: i. e. for the wood-offering. Cp. Neh. 10. 39. 17 nations = the nations.

nothing. See note on 5. 8. Not the same word as in following clause.

vanity = a desolation. Heb. tohu. Same as "without form" (Gen. 1. 2). See note on 24. 10. Cp. v. 23.

18 GOD. Heb. El. Ap. 4. IV.

19 melteth = casteth.

graven. Heb. pesel. Here made by casting.

20 chooseth. See note on 1. 29.

prepare = construct. See note on "the smith", &c., 44. 12.

graven = carved. Same word, but made by cutting.

21 Have ye not . . . ? Fig. Erotesis (Ap. 6), for emphasis.

22 sitteth. Fig. Anthropopatheia. Ap. 6.

upon = above.

circle = circuit, or vault: i. e. as far as one can see, around or above. See Job 22. 14. Prov. 8. 27.

24 stubble = straw. Heb. kash.

25 Holy. See note on Ex. 3. 5.

26 calleth = calleth for, summoneth.

by names. See Ps. 147. 4; and Ap. 12.

strong = strong (for activity in working). Not the same word as in vv. 9, 29, 31 (Heb. 'amaz).

faileth = is missing (when called). Cp. 1 Sam. 30. 19. 2 Sam. 17. 22. See note on 34. 16.

27 Why . . . ? Note the Fig. Erotesis (Ap. 6), to emphasise the conclusion drawn from v. 26.

28 Hast . . . ? Fig. Erotesis (Ap. 6), for emphasis.

there is. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "and [so] there is".

29 strength = strength (for defence). Not the same word as in vv. 9, 10, 26, 31 (Heb. 'azam).

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

31 renew = change. Heb. halaph, to change for the better. See note on Lev. 27. 10.

strength = strength (to endure). Same word as in v. 9. Not the same as in vv. 26, 29.

mount up . . . run . . . walk. Note the Fig. Catabasis (Ap. 6), to call attention (by Application) to the progress of experience in grace. At first we fly (cp. Paul, 2 Cor. 11. 5; 12. 11); then we run (cp. Paul, Eph. 3. 8); then we walk (cp. Paul, 1 Tim. 1. 15).

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

M | S<sup>1</sup> | 41. 1-29. Types.

| S<sup>2</sup> | 42. 1-17. Antitype.

41. 1-29 (S<sup>1</sup>, above). TYPES. (Division.)

S<sup>1</sup> | T<sup>1</sup> | 41. 1-20. Abraham. From the East (v. 2). Past.

| T<sup>2</sup> | 41. 21-29. Cyrus. From the North (v. 25). Future.

41. 1-20 (T<sup>1</sup>, above). ABRAHAM AND ISRAEL. (Extended Alternation.)

T<sup>1</sup> | U | 1. Islands. Jehovah's call.

V | 2, 3. Type. Abraham.

W | 4. Jehovah the Doer.

U | 5-7. Islands. Answer to Jehovah's call.

V | 8-19. Type. Israel.

W | 20. Jehovah the Doer.

1 islands = coast-lands. See note on 11. 11.

renew. Same word as in 40. 31.

strength = strength (to endure); not the same word as in 40. 9, 26, 29, 31. Heb. koah.

come near = draw nigh.

S<sup>1</sup> T<sup>1</sup> U  
(p. 981)

41 Keep silence before me, O <sup>o</sup> islands; and let the people <sup>o</sup> renew their <sup>o</sup> strength: let them <sup>o</sup> come near; then let them speak: let us <sup>o</sup> come near together to judgment.



V  
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2 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 ° He pursued them, and passed safely; even by the ° way that he had not gone with his feet.

W

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

U

5 The ° isles ° saw *it*, and ° feared; the ends of the earth were ° afraid, ° drew near, and came.

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

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

V e

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

9 Thou whom I have taken from the ends of the earth, and called thee from ° the chief men thereof, and said unto thee, "Thou art ° My servant; ° I have ° chosen thee, and not cast thee away.

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

f

11 ° 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.

12 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.

e

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

14 ° Fear not, ° thou worm Jacob, and ye ° men of Israel; ¶ will help thee," saith ° the LORD, and ° thy Redeemer, ° the Holy One of Israel.

f

15 ° 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.

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

17 When the ° poor and needy seek water, and there is none, and their tongue ° faileth for thirst, ¶ ° the LORD will ° hear them, I ° the ° God of Israel will not ° forsake them.

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

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

2 the righteous man from the east: i.e. Abraham. Cp. Cyrus raised up from the north, v. 25.

kings: i.e. those mentioned in Gen. 14. 1, 8, 9. stubble = straw. Heb. *kash*, as in 40. 24.

3 He pursued them: i.e. Abraham pursued them unto Dan. Ref. to Pent. (Gen. 14. 14, 15). Ap. 92. way. See note on "path." Ch. 2. 3.

4 the LORD. Heb. Jehovah. Ap. 4. II. the first, and . . . last. Occurs here and 44. 6; 48. 12. Thus, three times in Isaiah, and three times in the Apocalypse (Rev. 1. 17; 2. 8; 22. 13).

with the last: i.e. He who called Abraham, the first, will be with the last (Messiah), Who is the subject of this prophecy.

¶ *I am* ¶: or, I AM.

5 saw . . . feared . . . afraid . . . drew near. Note the Fig. *Paronomasia* (Ap. 6). Heb. *rā'ā . . . v'iyra'ā . . . yehērādū . . . kārbū*.

6 one = man. Heb. 'ish.

#### 41. 8-19 (V, p. 981). TYPE. ISRAEL. (Alternation.)

V | e | 8-10. Encouragement. "Fear not".

f | 11, 12. Ascendancy.

e | 13, 14. Encouragement. "Fear not".

f | 15-19. Victory.

8 My servant. See note on 37. 35 for the three "servants" in Isaiah. This was Israel, as the seed of Abraham, not Cyrus (yet). Cp. vv. 21-29. chosen. See note on 1. 29.

My friend. See note on 2 Chron. 20. 7.

9 the chief men = the remote parts.

I have chosen thee. Gen. 12. 1. Josh. 24. 2-4. Neh. 9. 7. Acts 7. 2-7. Ref. to Pent. (Deut. 7. 6; 10. 15; 14. 2). Ap. 92.

10 Fear thou not. Ref. to Pent. (Deut. 31. 6, 8).

be not dismayed = look not around. Some codices, with Syr., read "and be not", &c. It is this that dismays (see notes on Pss. 73 and 77).

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

strengthen = strength (inherent, for activity). Heb. 'amaṣ. Not the same word as in vv. 1 and 21.

11 Behold. Fig. *Asterismos*. Ap. 6.

Behold, all they, &c. Ref. to Pent. (Ex. 23. 22). Ap. 92.

they that strive = the men (Heb. 'ish, Ap. 14. II) of thy strife: i.e. thine accusers.

12 them that contended = the men (Heb. 'ish) of thy contention.

nothing. See note on 5. 8.

14 thou worm. To emphasise the weakness of Israel; marked also by the Fig. *Asterismos* (Ap. 6), "Behold".

men. Heb. *methim*. Ap. 14. V.

thy Redeemer. Ref. to Pent. (Gen. 48. 16. Ex. 6. 6; 15. 13). Ap. 92.

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

15 make thee = set thee for.

threshing instrument. See note on 28. 27.

16 wind. Heb. *rūach*. Ap. 9.

glory. See note on 13. 10.

17 poor = wretched. Heb. 'anāh. See note on Prov. 6. 11. faileth. See note on 19. 5.

hear = answer.

the God of Israel. See note on 29. 23.

forsake. See note on 1. 4.

18 open rivers, &c. Note that all these physical marvels must be accomplished by the miraculous power of God, not by the spirituality of His People. See note on 35. 1.

20 and. Note the Fig. *Polysyndeton* (Ap. 6) for emphasis.

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

W

T<sup>2</sup> X g  
(p. 983)  
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21 Produce your cause," °saith 'the LORD; "bring forth your °strong reasons," saith °the King of Jacob.

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

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

h 24 <sup>11</sup> Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* °chooseth you.

Y 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:

Y and he shall come upon °princes as *upon* mortar, and as the potter treadeth clay.

X g 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, <sup>11</sup> 'Behold, °behold them:' and I will give to Jerusalem one that bringeth good tidings.

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

h 29 <sup>11</sup> Behold, they *are* all vanity; their works *are* <sup>12</sup> nothing: their °molten images *are* °wind and °confusion.

S<sup>2</sup> Z B i

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.

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

3 A bruised reed shall He not break, and °the smoking °flax shall He °not quench: He shall bring forth judgment °unto truth.

4 He shall not °fail nor °be discouraged, till He have set judgment °in the earth: and the °isles shall °wait for His °law."

k 5 Thus saith °GOD °the LORD, He That created the heavens, °and stretched them out; He That spread forth the earth, and that which cometh out of it; He That giveth °breath unto the people upon it, and <sup>1</sup>spirit to them that walk therein:

6 "3<sup>5</sup> the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the People, for °a light of the Gentiles;

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

isles = maritime countries. The Divine interpretation = "Gentiles" (Matt. 12. 18-21). See note on 11. 11. wait. Ref. to Pent. (Gen. 8. 12 "stayed"). Ap. 92. law. See note on 1. 10. 5 GOD. Heb. El. Ap. 4. IV. the LORD. Heb. Jehovah. Ap. 4. II. and stretched them out = they that stretched them out. Cp. "us", "our" (Gen. 1. 26). Cp. "image" (singular). breath. Heb. *nešāmāh* (Ap. 16). See note on 2. 22. 6 a light of the Gentiles. Quoted in Luke 2. 32. Cp. 49. 6. 7 To open the blind eyes. Renewing the prophecy of 35. 5. prisoners. See 49. 9; 61. 1. sit. Put by Fig. *Synecdoche* (of Species) Ap. 6, for being in a permanent condition.

41. 21-29 (T<sup>2</sup>, p. 981). TYPE. CYRUS. (Introversion and Alternation.)

T<sup>2</sup> X | g | 21-23. Challenge as to Prediction.  
h | 24. Nothingness.  
Y | 25-. Cyrus. Raised up. The act.  
Y | -25. Cyrus. Raised up. The purpose.  
X | g | 26-28. Challenge as to Prediction.  
h | 29. Nothingness.

21 saith the LORD. See note on 1. 11. strong = strong (for weight or importance). Heb. *azam*. Not same word as in *vv.* 1, 10. Heb. *'āmaz*. the King of Jacob. This title occurs only here. Heathen kings were the gods of their people. So Jehovah, the King of Jacob, was the God of Israel.

23 evil. Heb. *rā'a'*. See Ap. 44. viii.

25 raised up one from the north: i.e. Cyrus. See Ap. 57. Cp. Abraham (the other type was "from the east", *v.* 2). This prophecy was made 137 years before its fulfilment. Cp. 44. 28; 45. 1.

come = speed. shall he call upon My name. This is the counterpart of 45. 3, 4. Cp. Ezra 1. 2 and 2 Chron. 36. 22, 23. My name = Me (emph.). See note on Ps. 20. 1.

princes. The title of Babylonian governors and prefects of provinces. Heb. *šaganim*. Used once in Ezra (9. 2, "rulers"); nine times in Nehemiah (2. 16, 16; 4. 14, 19; 5. 7, 17; 7. 5; 12. 40; 13. 11); three times in Jeremiah (51. 23, 28, 57); three times in Ezekiel (23. 6, 12, 23). Always rendered "rulers" except here, which is the only occurrence in Isaiah. Cyrus (the Medo-Persian) did fulfil this on the Babylonian "princes".

27 The first shall say = From the first [I have said]. Behold, behold. Fig. *Epizeuxis* (Ap. 6), for emphasis. See note on 24. 16.

28 man. Heb. *'ish*. Ap. 14. II.

29 molten images. See note on 30. 22. wind = vanity. Heb. *rūach* (Ap. 9). See note on 57. 6. confusion. See note on 24. 10.

42. 1-17 (S<sup>2</sup>, p. 981). ANTITYPE. MESSIAH. (Introversion and Alternation.)

S<sup>2</sup> Z | B | i | 1-4. Messiah. Presented.  
k | 5-7. Messiah. Addressed.  
C | 8. Images.  
A | 9. Predictions.  
A | 10-12. Praise.  
Z | B | i | 13. Messiah. Presented.  
k | 14-16. Messiah. Addressing.  
C | 17. Images.

1 Behold. Fig. *Asterismos* (Ap. 6). Quoted in Matt. 12. 17-21.

My Servant: i.e. Messiah. See note on 37. 35.

My soul = I Myself. Heb. *nephesh*. Ap. 13.

delighteth = is well-pleased. put = bestowed.

My spirit. Heb. *rūach* (Ap. 9). Here is the doctrine of the Trinity: (1) The Father, the speaker; (2) My "Servant", the Messiah, the Son; and (3) My Spirit. See note on "stretched out" in *v.* 5.

2 cry. See the Divine interpretation "strive" (Matt. 12. 19).

3 the smoking flax: i.e. the wick (made of flax) that is burning dim.

flax. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the wick made of it.

not quench: i.e. not put it out, but trim it and make it burn brightly. This was the servant's work.

unto = in accordance with.

4 fail = go out (as a lamp).

be discouraged = break, or break down. in = upon.



C (p. 983) 603-588 8 <sup>3</sup> am <sup>5</sup> the LORD: that is My name: and My glory <sup>o</sup> will I not give to <sup>o</sup> another, neither My <sup>o</sup> praise to graven images.

A 9 <sup>1</sup> Behold, <sup>o</sup> the former things are come to pass, and <sup>o</sup> new things do <sup>3</sup> declare: before they spring forth I tell you of them.

A 10 <sup>o</sup> Sing unto <sup>5</sup> the LORD a new song, and His praise from the end of the earth, ye that go down to the sea, and all that is therein; the <sup>4</sup> isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto <sup>5</sup> the LORD, and declare His praise in the <sup>4</sup> islands.

Z B i (p. 984) 13 <sup>5</sup> The LORD shall <sup>o</sup> go forth as a <sup>o</sup> mighty man, He shall <sup>o</sup> stir up <sup>o</sup> jealousy like a <sup>o</sup> man of war: He shall <sup>o</sup> cry, yea, <sup>o</sup> roar; He shall prevail against His enemies.

k 14 I have long time holden My peace; I have been still, and refrained Myself: now will I <sup>13</sup> cry like a travailing woman; I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers <sup>4</sup> islands, and I will dry up the pools.

16 And I will bring the blind by a way that they knew not; <sup>o</sup> I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. <sup>o</sup> These things <sup>o</sup> will I do unto them, <sup>o</sup> and not forsake them.

C 17 They shall be turned back, they shall be greatly ashamed, that <sup>o</sup> trust in graven images, <sup>o</sup> that say to the molten images, 'Ye are our gods.'

N D n (p. 984) 18 <sup>o</sup> Hear, ye deaf; and look, ye blind, that ye may see.

o 19 Who is blind, but <sup>o</sup> My servant? or deaf, as My messenger that I sent? who is blind as he that is <sup>o</sup> perfect, and blind as <sup>5</sup> the LORD'S servant?

20 <sup>o</sup> Seeing many things, but thou observest not; <sup>o</sup> opening the ears, but <sup>o</sup> he heareth not."

p 21 <sup>5</sup> The LORD is well pleased for His righteousness' sake; <sup>o</sup> He will magnify the <sup>4</sup> law, and make it honourable.

q 22 But <sup>o</sup> 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."

r 23 <sup>o</sup> Who among you will give ear to this? who will hearken and hear for the time to come?

o 24 Who gave <sup>o</sup> Jacob for a spoil, and <sup>o</sup> Israel to the robbers? did not <sup>5</sup> the LORD, He against Whom we have <sup>o</sup> sinned? for they would not walk in His ways,

p neither were they obedient unto His <sup>4</sup> law.

q 25 Therefore He hath poured upon him the fury of His anger, and the <sup>o</sup> strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

8 <sup>3</sup> am. Ref. to Pent. (Ex. 3. 15). Ap. 92. will I not give. Ref. to Pent. (Ex. 20. 5). Ap. 92. another: i. e. a strange god.

praise. Heb. *hālal*. Not confined to the "former" part of Isaiah, as alleged. See 13. 10; 38. 18. See Ap. 79. II. 9 the former things, &c. Referring to his prophecies, among others, concerning Sennacherib, chs. 10 and 37. new things, &c. Thus uniting the predictions of the earlier chapters with the so-called "second" part. See Ap. 79. II. 10 Sing. Fig. *Pœanimos*. Ap. 6.

13 go forth. This is an enlargement of 41. 15, 16. Still more so in Rev. 6. 2; 19. 11.

mighty man. Heb. *gibbōr*. Ap. 14. iv. stir up = awaken, incite. See note on Song 2. 7. jealousy. Ref. to Pent. (Ex. 20. 5). Ap. 92.

man. Heb. *ish*. Ap. 14. II. cry . . . roar. Fig. *Anthropopatheia*. Ap. 6.

16 I will lead = I have led. I will lead them, &c. Some codices, with Sept., Syr., and Vulg. commence this sentence with "And".

These things, &c. Ref. to Pent. (Deut. 31. 6). Ap. 92. will I do = have I done. and not = and have not.

17 trust = confide. Heb. *batah*. Ap. 69. i. that say, &c. Ref. to Pent. (Ex. 32. 4). Ap. 92.

42. 18-45. 15 (N, p. 980). JEHOVAH'S CONTROVERSY WITH ISRAEL.

(Extended Alternation and Introversion.)

N D | 42. 18-25. Remonstrance. Morals. } Is-  
E | 43. 1-7. Encouragement. "Fear not." } rael.  
F | 43. 8-13. Witnesses.

G | 1 | 43. 14-17. Babylon. Destruction.  
m | 43. 18-21. Remembrance. Negative.

D | 43. 22-28. Remonstrance. Ceremonials. } Is-  
E | 44. 1-5. Encouragement. "Fear not." } rael.  
F | 44. 6-20. Witnesses.

G | m | 44. 21-23. Remembrance. Positive.  
l | 44. 24-45. 15. Jerusalem. Restoration.

42. 18-25 (D, above). REMONSTRANCE. MORALS. (Extended Alternation.)

D n | 18. Call to hear.  
o | 19, 20. Israel. "Blind and deaf".  
p | 21. The Law magnified by Jehovah.  
q | 22. Judgments.  
n | 23. Call to hear.  
o | 24-. Jacob. "Spoiled and robbed".  
p | -24. The Law disregarded by Israel.  
q | 25. Judgments.

18 Hear. Note the call to hear in the Structure ("n"), corresponding with the call in "n" v. 23.

19 My servant. This is Israel. See the Structures of N, p. 980, and D, above; and see note on 37. 35. Not the same "servant" as in v. 1.

perfect = an intimate friend or trusted one. Heb. *mēshullām* (plural of *shālam*), to be at peace with. Cp. 2 Sam. 20. 19. Job 22. 21. Ps. 7. 4. It is from this word we have *Mussulman* and *Moslem*. Israel, in the presence of the foe, was, in Jehovah's sight, thus perfect. See Num. 23. 21.

20 Seeing . . . opening the ears. As Israel had done. Ref. to Pent. (Deut. 29. 1, 2). Ap. 92. But Israel was blind and deaf (v. 19). Cp. Jer. 5. 21; 6. 10. Ezek. 12. 2. Matt. 13. 14. John 12. 40.

he. Some codices, with Syr., read "thou" (as in the preceding clause); others read "ye". The pronoun refers to Israel. See v. 19.

21 He will magnify the law. Note the correspondence with v. 24 ("p" and "p" above).

22 this is a People. Showing most clearly that Israel is the subject of this member (D, above).

23 Who . . . ? The other "call to hear" emphasised by the Fig. *Erōtēsis* (Ap. 6).

24 Jacob . . . Israel. See notes on Gen. 32. 28; 43. 6; 45. 26, 28. sinned. Heb. *chāṭāʾ*. Ap. 44. i.

25 strength = strength (for prevailing). Not the same word as in 41. 1, 10. Heb. *ʾazaz*: i. e. battle that prevailed against Israel.

E H  
(p. 985)  
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**43** But now thus saith °the LORD That created thee, O °Jacob, and °He That formed thee, O °Israel,

J r °“Fear not: for I have °redeemed thee, I have called *thee* by thy name; thou *art* Mine.

s 2 °When thou passest through °the waters, *℣* 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.

K t 3 For °*℣* am <sup>1</sup>the LORD thy °God, °the Holy One of Israel, °thy Saviour:

u I gave °Egypt for thy °ransom, °Ethiopia and °Seba for thee.

K t 4 °Since thou wast precious in My sight, thou hast been honourable, and *℣* have loved thee:

u therefore will I give °men for thee, and °people for thy °life.

J r 5 Fear not: for *℣* am with thee:

s I will bring thy seed from the °east, and gather thee from the °west;

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

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

8 Bring forth °the blind People that have eyes, and the deaf that have ears.

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

F v 10 *Ye are* My witnesses,” °saith <sup>1</sup>the LORD, “and °My Servant Whom I have °chosen:

w that ye may know and believe Me, and understand that °*℣* am He: before Me there was no °GOD formed, neither shall there be after Me.

11 *℣*, even *℣*, am <sup>1</sup>the LORD; and beside Me there is no saviour.

12 *℣* have declared, and have saved, and I have shewed, when there was °no strange god among you:

v therefore *ye are* My witnesses,” <sup>10</sup>saith <sup>1</sup>the LORD,

w “that *℣* am <sup>10</sup>GOD.

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

G l  
(p. 984)

14 Thus saith <sup>1</sup>the LORD, your °Redeemer, °the Holy One of Israel; “For your sake I have sent to °Babylon, and have brought down all °their nobles, and the Chaldeans, °whose cry is in the ships.

See Ap. 92. 13 let it=avert it. See Amos 1. 3, 6, 9, 11, 13; 2. 1, 4, 6. Redeemer. Heb. *Go'el*. See note on Ex. 6. 6. Isaiah. their nobles=all of them in fight. with loud outcries (cp. Lam. 2. 19. Num. 24. 24).

**43. 1-7** (E, p. 984). ENCOURAGEMENT.  
(Introversion and Alternation.)

E | H | 1-. Israel created and called.  
J | r | -1. “Fear not”.  
s | 2. Preservation.  
K | t | 3-. Jehovah. Israel’s Saviour.  
u | -3. Ransom.  
K | t | 4-. Jehovah. Israel’s Lover.  
u | -4. Ransom.  
J | r | 5-. “Fear not”.  
s | -5-7-. Restoration.  
H | -7. Israel called and created.

1 the LORD. Heb. Jehovah. Ap. 4. II. the LORD That created thee. This is another Jehovah title (cp. Ap. 4. II.)=Jehovah *Boraäka*=Jehovah thy Creator.

Jacob . . . Israel. See notes on Gen. 32. 28; 43. 6; 45. 26, 28. See 42. 24, above.

He That formed thee = thy Former.

Fear not. Cp. v. 5.

redeemed. Heb. *g'val*. See note on Ex. 6. 6.

2 When thou passest = shouldst thou pass: the habitual sense of *ki* with the Future. Ref. to Pent. (Deut. 31. 6, 8).

the waters . . . the rivers . . . the fire . . . the flame = waters . . . rivers . . . fire . . . flame. A general promise of future deliverance put by Fig. *Metonymy* (of Subject), Ap. 6, for troubles of any and all kinds. This promise refers to Israel’s future, and not to the Saxon race, or the Church.

kindle upon thee = pass over thee.

3 I am the LORD thy God = I Jehovah am thy God (Heb. Elohim. Ap. 4. I). Note the three titles. He was Israel’s God by covenant (note the others in the next clause) :—

the Holy One of Israel, in contrast with all false gods. See note on 1. 4, and Ps. 71. 22.

thy Saviour. This is the third title.

Egypt . . . Ethiopia and Seba = Egypt . . . Nubia (Cush), and Ethiopia. These were given to Persia as ransom-money (as it were) for the release of Israel by Persia through the successors of Cyrus (see Xenophon, *Cyr.* viii. 6, 20; and Herod. i. 153; iii. 25). In the time of Isaiah these three were united under one dynasty.

ransom = atonement price. Heb. *kopher*. See note on Ex. 29. 33.

4 Since thou wast = Ever since thou becamest.

men = a man. Can this refer to Christ? Heb. *'adäm*. Ap. 14. I. people = peoples.

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

5-6 east . . . west . . . north . . . south. This contemplates a wider and greater deliverance than that from Babylon, even from “the ends of the earth”.

**43. 8-13** (F, p. 984). WITNESSES.  
(Alternation.)

vv. 8, 9. The Challenge.

F | v | 10-. Jehovah’s witnesses.  
w | -10-12-. The only God.  
v | -12-. Jehovah’s witnesses.  
w | -12, 13-. The only God.

8 the blind People = a blind People: i.e. Israel (see 6. 10; 42. 19, 20. Jer. 5. 21. Ezek. 12. 2. Matt. 13. 14. Acts 28. 26, 27).

9 them. Some codices, with one early printed edition, Syr., and Vulg., read “you”.

10 saith the LORD = is Jehovah’s oracle.

My Servant: i.e. Israel. See note on 37. 35.

chosen. See note on 1. 29.

I am He: or, “I [am] He [Who is]”. Note the Structure, above (“w”, and “w”).

GOD. Heb. El. Ap. 4. IV.

12 no strange god. Ref. to Pent. (Deut. 32. 12, 16).

14 Redeemer = Kinsman-Babylon. This is the first occurrence of the name in whose cry is in the ships = the ships which resound



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15  $\text{I am}^1$  the LORD, your Holy One, the Creator of Israel, your King."

16 Thus saith  $^1$  the LORD, Which  $^\circ$  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  $^\circ$  together, they shall not rise: they are extinct, they are quenched as  $^\circ$  tow.

m  
(p. 984) 18  $^\circ$  Remember ye not the former things, neither consider the things of old.

19 Behold, I will do  $^\circ$  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  $^\circ$  I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen.

21  $^\circ$  This People have I formed for Myself; they shall shew forth My praise.

D 22 But thou hast not  $^\circ$  called upon Me, O Jacob; but thou hast  $^\circ$  been weary of Me, O Israel.

23  $^\circ$  Thou hast not brought Me the small cattle of thy burnt offerings; neither hast thou honoured Me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices:  $^\circ$  but thou hast  $^\circ$  made Me to serve with thy  $^\circ$  sins, thou hast wearied Me with thine  $^\circ$  iniquities.

25  $\text{I, even I, am}^2$  That blotteth out thy  $^\circ$  transgressions  $^\circ$  for Mine own sake, and  $^\circ$  will not  $^\circ$  remember thy  $^{24}$  sins.

26 Put Me in remembrance: let us plead together:  $^\circ$  declare thou, that thou mayest be justified.

27  $^\circ$  Thy first father hath  $^{24}$  sinned, and thy teachers have  $^{25}$  transgressed against Me.

28 Therefore I have profaned the  $^\circ$  princes of the sanctuary, and have given  $^\circ$  Jacob to the curse, and  $^\circ$  Israel to reproaches.

E 44 Yet now hear, O Jacob  $^\circ$  My servant; and Israel, whom I have  $^\circ$  chosen:"

2  $^\circ$  Thus saith  $^\circ$  the LORD That made thee, and  $^\circ$  formed thee from the womb, Which will help thee; "Fear not, O Jacob,  $^1$  My servant; and thou,  $^\circ$  Jesurun, whom I have  $^1$  chosen.

3 For  $^\circ$  I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My  $^\circ$  spirit upon thy seed, and My blessing upon thine offspring:

4 And they shall spring up as among the grass,  $^\circ$  as willows by the  $^\circ$  water courses.

5  $^\circ$  One shall say, ' $\text{I am}^2$  the LORD'S;' and  $^\circ$  another shall call *himself* by the name of Jacob; and  $^\circ$  another shall subscribe *with his hand* unto  $^2$  the LORD, and surname *himself* by the name of Israel."

F L  
(p. 987) 6 Thus saith  $^2$  the LORD  $^\circ$  the King of Israel, and  $^\circ$  his Redeemer  $^\circ$  the LORD of hosts; " $\text{I}$

16 maketh a way in the sea. Ref. to Pent. (Ex. 14. 16, 21, 22. Ps. 77. 19). See Ap. 92.

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" (v. 18, and 44. 21).

19 a new thing. The future deliverance of Israel will be with greater marvels than at the Exodus.

20 I give waters, &c. Ref. to Pent. (Ex. 17. 6. Num. 20. 11).

21 This People, &c. For Israel (as 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. 23, 24.

been weary of Me. Note the emphasis is on "Me" in these verses (cp. Mic. 6. 3. Mal. 1. 13).

23 Thou hast not brought Me, &c. These verses are quite opposed to the alleged indifference of the prophets to the Divine ritual.

24 but. Note the solemn antithesis.  
made Me to serve. Put by Fig. *Metonymy* (of Effect, of the verb), Ap. 6, for the judicial consequences of their sins.

sins. Heb. *chātā'*. Ap. 44. i.

iniquities. Heb. *āvāh*. Ap. 44. iv.

25 transgressions=rebellions. Heb. *pāsha'*. Ap. 44. ix.

for Mine own sake. He does not go out of Himself for the reason which flows from grace.

will not remember. He remembers our infirmities (which man forgets. Ps. 103. 14), but will forget our sins (which man remembers).

remember. Fig. *Anthropopatheia*. Ap. 6.

26 declare=recount [thy works, or sins].

27 Thy first father: i. e. Jacob, as stated in the next verse (cp. Deut. 26. 5. Ezek. 16. 3, 45).

28 princes=priests, whose great duty it was to "teach" the people the Law and Word of God (see notes on Deut. 17. 11; 33. 10).

Jacob . . . Israel. Including the whole Nation: the subject of this prophecy concerning Jehovah's "servant".

44. 1 My servant. The subject of these members "E" and "E" (p. 984). See note on 37. 35.

chosen. See note on 1. 29.

2 Thus saith, &c. Jehovah's first controversy with Israel closes with this member "N" (p. 980); and the second closes with "N" (p. 984).

the LORD. Heb. Jehovah. Ap. 4. II. Note the Jehovah title, as in 43. 1, in the members "E" and "E" (p. 984).

formed=fashioned.

Jesurun. This is a direct reference to the Pentateuch (Deut. 32. 15; 33. 5, 26), the only three places where this name occurs. See notes there and Ap. 92.

3 I will pour, &c. These promises all refer to the day of Israel's future restoration.

spirit. Heb. *rūach*. Ap. 9. For this promise, see Ezek. 36. 25-30; 39. 29. Cp. Isa. 32. 15; 59. 21. Joel 2. 28. Zech. 12. 10. It began at Pentecost (Acts 2. 16); but the kingdom was then rejected (Acts 28. 25, 26), and the promise is now in abeyance. Cp. Joel 2. 28, "afterward".

4 as willows, &c. Ref. to Pent. (Num. 24. 6). Ap. 92. water courses. See note on "streams", 30. 25.

5 One . . . another . . . another. Heb. *zeh*=this one, that one, &c.

44. 6-20 [For Structure see next page].

6 the King of Israel. Note this title (1) in connection with the O.T. manifestation of the kingdom; (2) the Gospels, the proclamation of the kingdom by the

Son (Matt. 27. 42. Mark 15. 32. John 1. 49; 12. 13). All were rejected, and the kingdom therefore is now in abeyance. his Redeemer: i. e. his Kinsman-Redeemer. Ref. to Pent. (see note on 41. 14). the LORD of hosts. See note on 1 Sam. 1. 3.



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*am* ° the first, and § *am* the last; and ° beside Me there is no ° God.

M  
(p. 987)

7 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.

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

M N

9 They that ° make a graven image are all of them ° vanity; and ° their ° delectable things shall not profit; and they are their own witnesses; ° they see not, nor know; that they may be ° ashamed.

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

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

O x

12 ° The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms:

y

yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

x

13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a ° man, according to the beauty of a ° man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.

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

y

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

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

N

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

19 And ° none considereth in his heart, neither is there knowledge nor ° understanding to say, 'I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to ° the stock of a tree?'

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

44. 6-20 (F, p. 984). WITNESSES.  
(Alternation.)

F | L | 6. Jehovah. His Own Witness.  
M | 7. Idolaters. Their own witnesses. Ignorance.  
L | 8. Jehovah. His Own Witness.  
M | 9-20. Idolaters. Their own witnesses. Impotence.

the first, &c. See note on 41. 4. Quoted in Rev. 1. 17, &c. beside Me. Ref. to Pent. (Deut. 4. 35; 32. 39). Ap. 92. God. Heb. Elohim. Ap. 4. I.

7 appointed = set, or established.

the ancient People = the everlasting Nation. The nation of Israel is everlasting, like the Covenant. The nations which oppressed Israel (Egypt, Assyria, Babylon, Rome) have passed away; but Israel remains, and, when restored, will remain for ever. Note and cp. the nine everlasting things in Isaiah: (1) covenant (55. 3; 61. 8; cp. note on Gen. 9. 16); (2) kindness (54. 8); (3) salvation (45. 17); (4) excellency (60. 16); (5) joy (51. 11); (6) name (56. 5); (7) light (60. 19, 20); (8) sign (55. 13); and (9) as the pledge of all, "the everlasting God" (40. 28; 63. 12).

and shall come = and [which] shall come.

8 My witnesses. Note the Structures ("L" and "L", above).

a *GD*. Heb. an Eloah. Ap. 4. V.

no God = no Rock. Ref. to Pent. (Deut. 32. 4. Cp. Isa. 26. 4). Ap. 92.

9-20 (M, above). IDOLATERS THEIR OWN WITNESSES. IGNORANCE. (Inversion.)

M | N | 9-11. Idolaters. Their stupidity.

O | 12-17. The smith and the carpenter.

N | 18-20. Idolaters. Their stupidity.

9 make = fashion, or, form.

vanity = emptiness. Heb. *tohū* (without form), as in Gen. 1. 2. See note on 24. 10.

their = the fashioners'.

delectable things. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the things they have desired.

they: i.e. the makers and worshippers. See the Structure, above.

ashamed: as the Babylonians were when their city was taken by the Medo-Persians.

11 men. Heb. *'ādām*. Ap. 14. I.

12-17 (O, above). THE SMITH AND THE CARPENTER. (Alternation.)

O | x | 12-. The smith and his god.

y | -12. His own infirmity.

x | 13-15. The carpenter and his god.

y | 16, 17. His own infirmity.

12 The smith with the tongs, &c. "The smith was more or less a sacred person, and the iron foundry was an annex of heathen temples." Mounds of *scoriae* and iron slag are found near many heathen temples. So writes Prof. Sayce in *The Proceedings of the Society of Biblical Archaeology* (1911). Note the contrast exhibited (apparently on purpose) in 1 Kings 6. 7.

13 man. Heb. *'ish*. Ap. 14. II.

15 take thereof = take [of the wood] thereof.

16 with. Some codices in marg., with one early printed edition, Sept., Syr., and Vulg., read "and with".

17 maketh a = maketh into a.

18 not known = not taken note.

shut = smeared.

19 none considereth = none reflecteth; none bringeth back to his heart.

understanding = discernment.

the stock of a tree = a log of wood.

20 on. The A.V. of 1611 had "of".

soul. Heb. *nepshesh*. Ap. 13.

a lie: i.e. the maker's vain fancy.

21 Remember these, O Jacob and Israel; for thou art ° My servant: I have formed thee; thou

G m



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*art* <sup>1</sup>My servant: °O Israel, thou shalt °not be forgotten of Me.

<sup>22</sup> °I have blotted out, as a thick cloud, thy °transgressions, and, as a cloud, thy °sins: return unto Me; for I have °redeemed thee.

<sup>23</sup> °Sing, O ye heavens; for <sup>2</sup>the LORD hath done *it*: °shout, ye lower parts of the earth: °break forth into singing, ye mountains, O forest, and every tree therein: for <sup>1</sup>the LORD hath °redeemed Jacob, and glorified Himself in Israel."

l P  
(p. 988)

<sup>24</sup> Thus saith <sup>2</sup>the LORD, thy <sup>6</sup>Redeemer, and He That <sup>2</sup>formed thee from the womb, "°*am* <sup>2</sup>the LORD That maketh all *things*; That stretcheth forth the heavens alone; That spreadeth abroad the earth by Myself;

<sup>25</sup> That frustrateth the °tokens of the °liars, and maketh °diviners mad; That turneth °wise *men* backward, and maketh their knowledge foolish;

<sup>26</sup> That confirmeth the word of °His Servant, and performeth the counsel of His messengers;

Q S

That saith to °Jerusalem, 'Thou shalt be inhabited'; and to the °cities of Judah, 'Ye shall be °built, and I will raise up the decayed places thereof:'

<sup>27</sup> That saith to °the deep, 'Be dry, and °I will dry up thy °rivers:'

T

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

**45** Thus saith °the LORD to His anointed, to °Cyrus, whose right hand I have holden, to subdue nations before him, and I will °loose the loins of kings; to °open before him the two leaved gates; and the gates shall °not be shut;

<sup>2</sup> "°*am* 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:

<sup>3</sup> And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that °*am*, <sup>1</sup>the LORD, Which °call thee by thy name, °*am* °the °God of Israel.

<sup>4</sup> For Jacob °My servant's sake, and Israel Mine elect, I have even °called thee by thy name: I have °surnamed thee, °though thou hast not known Me.

<sup>5</sup> °*am* <sup>1</sup>the LORD, and *there is* none else, *there is* no °God beside Me: I °girded thee, °though thou hast not known Me:

R

<sup>6</sup> That they may know from the rising of the sun, and from the west, that *there is* °none beside Me. °*am* <sup>1</sup>the LORD, and *there is* none else.

<sup>7</sup> I form the light, and create darkness: I

Divine prophecy before birth: Isaac (Gen. 17. 19); Cyrus, 137 years before his birth. See Ap. 50, p. 67. **the God of Israel.** See note on 29. 23. God. Heb. Elohim. Ap. 4. I. **4 My servant's.** See note on 37. 35. **surnamed.** 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. **5 girded thee.** Contrast "loose" (v. 1), and see note on 8. 9. **6 none.** See note on 5. 8.

**21 O Israel.** Some codices, with one early printed edition (Rabbinic, 1517), read "And Israel". The reference is to Gen. 32. 26;

**not be forgotten.** Because of being the "everlasting Nation" (v. 7).

**22 I have blotted out.** See 43. 25.

transgressions=rebellions. Heb. *pāsha'*. Ap. 44. ix. sins. Heb. *chātā'*. Ap. 44. i.

redeemed. Heb. *gā'al*. See note on Ex. 6. 6.

**23 Sing . . . shout.** Fig. *Pæanismos* (Ap. 6). break forth into singing. See note on 14. 7.

#### 44. 24-45. 15 (l, p. 984). JERUSALEM RESTORED.

(Extended Alternation and Introversion.)

l	P		44. 24-26.	-	Jehovah's attributes.
l	P		44. 28-45. 5.	-	CYRUS.
l	P		45. 11, 12.	-	Jehovah's attributes.
l	P		45. -13, 14.	-	Jerusalem. Rebuilding.

**25 tokens**=signs. See note on 7. 11.

liars: i. e. the false prophets of the heathen.

diviners: i. e. the astrologers, &c., of Assyria. See note on 47. 13.

wise. Fig. *Antiphrasis* (Ap. 6)=accounted wise.

**26 His Servant:** i. e. His prophet (Isaiah).

Jerusalem . . . cities, &c. These named first because first built. See v. 28. built=rebuilt.

**27 the deep:** i. e. the Euphrates, on which Babylon was built.

I will dry up. Literally fulfilled, at the taking of Babylon, by Cyrus through his general, Gobryas. Cp. Jer. 50. 38; 51. 31, 32, 36.

rivers. Pl. of Majesty for the great river Euphrates.

**28 Cyrus.** See note on 45. 1.

even saying=and saying: i. e. Jehovah, the Speaker from v. 24, and in the preceding clause. It does not mean that Cyrus spoke of rebuilding Jerusalem (for he did not), but it records what Jehovah would say of Cyrus, and what He would say also to Jerusalem. Nehemiah must have obtained a copy of Isaiah on his visit to Jerusalem, or he could not have instructed Cyrus.

Jerusalem. Named before the temple, because the city and its walls were first built, before the temple foundations were laid. See notes on Neh. 7. 4, and on pp. 616-618; also Ap. 57 and 58.

temple. Named after Jerusalem, because the city walls were first built. See note above, and cp. Neh. 7. 4 with Hag. 1. 1-4.

**45. 1 the LORD.** Heb. Jehovah. Ap. 4. II.

Cyrus. See Ap. 57.

loose the loins. Idiom for weakening. Cp. Job 12. 21. The opposite of "girding" (v. 5).

open before him the two leaved gates: i. e. of Babylon, as described by Herodotus. See *Records of the Past*, Part V, p. 162; and cp. Jer. 51. 30, 31.

not be shut. They were found open, and Gobryas and the soldiers of Cyrus entered Babylon without fighting.

**2 straight**=level.

break in pieces=shiver.

gates of brass. Herodotus (i. 180) tells us that the gates leading to the river were of brass.

cut in sunder=smash.

**3 call thee by thy name.** Only four named by the God of Israel. See note on 29. 23.

**4 My servant's.** See note on 37. 35. **surnamed.** Cyrus was the additional name divinely given. His Persian name is said to have been Agradates (Strabo, xv. 3, 6).

**5 girded thee.** Contrast "loose" (v. 1), and see

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make peace, and ° create ° evil: § 1 the LORD do all these things.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: ° let the earth open, and let them bring forth salvation, and let righteousness spring up together; § 1 the LORD have created it.

9 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the ° earth. Shall the clay say to him that fashioneth it, 'What makest thou?' or thy work, 'He hath no hands?'

10 Woe unto him that saith unto his father, 'What begetteth thou?' or to the woman, 'What hast thou brought forth?'

P (p. 988)

11 Thus saith 1 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 ° § have made the earth, and created ° man upon it: §, even My hands, have stretched out the heavens, and all their host have I commanded.

Q T

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

S

° he shall build My city, and he shall let go My ° captives, not for price nor reward," saith ° the LORD of hosts.

14 Thus saith 1 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 supplication unto thee, saying, 'Surely ° GOD is in thee; and there is none else, there is ° no ° God.'"

R

15 Verily Thou art a 14 GOD That hidest Thyself, O ° God of Israel, the Saviour.

U1 V a (p. 989)

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

b

17 But Israel shall be saved in 1 the LORD with an ° everlasting salvation: ye shall not be ashamed nor confounded ° world without end.

c

18 For thus saith 1 the LORD ° That created the heavens; God Himself ° That formed the earth and ° made it; § hath established it, ° He created it not ° in vain, He formed it to be inhabited: "§ am 1 the LORD;

d

and there is none else.

e

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

f

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

7 create. Heb. the Poel Participle of the verb bārā' (create) which, with "evil", requires the rendering "bring about". Not the same form as in vv. 8, 12, or v. 18, in connection with the earth. In Jer. 18. 11 the verb is yāzar, to frame, or mould. In Amos 3. 6 it is 'āshah, to bring about. A word of wide meaning; its sense has to be determined by its context. Here, disturbance in contrast with "peace."

evil: never rendered "sin". God brings calamity about as the inevitable consequence of sin. It is rendered "calamity" in Ps. 141. 5; "adversity" in 1 Sam. 10. 19. Ps. 94. 13. Ecc. 7. 14; "grief" in Neh. 2. 10. Prov. 15. 10. Ecc. 2. 17. Jonah 4. 6; "affliction" in Num. 11. 11; "misery" in Ecc. 8. 6; "trouble" in Ps. 41. 1; "sore" in Deut. 6. 22; "noisome" in Ezek. 14. 15, 21; "hurt" in Gen. 26. 29; "wretchedness" in Num. 11. 15; also "harm", "ill", and "mischief". Cp. Jer. 18. 11, and Amos 3. 6. See note on "create", above.

8 let the earth open, &c. When the earth opened before it brought forth destruction (Num. 16. 32; 26. 10 and Ps. 106. 17).

9 earth=ground: i. e. here, clay.

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

Maker=Former, or Fashioner.

12 have made, &c. Ref. to Pent. (Gen. 1. 1). Ap. 92. man. Heb. 'ādām. Ap. 14. I.

13 raised him up: i. e. raised Cyrus up.

he shall build My city. Nehemiah rebuilt only the walls. See Neh. 7. 4. The city was not rebuilt until after the return under Zerubbabel, and the emancipation by Cyrus. See notes on pp. 616-18, and Ap. 68.

captives. Heb. captivity. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the captives in it.

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

14 labour. Put by Fig. Metonymy (of Cause), Ap. 6, for that which is produced by it.

men. Heb. pl. of 'ēnōsh. Ap. 14. III.

shall come over. Some codices, with five early printed editions (one Rabbinic, in margin, 1517), Sept., Syr., and Vulg., read "and they shall", &c.

GOD. Heb. El. Ap. 4. IV.

45. 16-47. 15 (K, p. 980). GOD'S CONTROVERSY WITH THE NATIONS. VANITY OF IDOLS. (Division.)

- K | U1 | 45. 16-25. The nations.
- U2 | 46. 1-13. Babylon's idols.
- U3 | 47. 1-16. Babylon. Doom.

45. 16-25 (U1, above). THE NATIONS. (Introversion, and Extended Alternation.)

- U1 | V | a | 16. Idolaters. Their shame and confusion.
- |   | b | 17. Israel. Saved.
- |   | c | 18-. Earth. Its formation.
- |   | d | -18. None beside Jehovah.
- |   | e | 19-. The oracles of God. Plain.
- |   | f | -19. Call to the seed of Jacob.
- |   | W | 20-. The escaped Nation. Called.
- V | a | -20. Idolaters. Their ignorance.
- | b | 21. Israel's Saviour.
- | c | 22-. Earth. Call to.
- | d | -22. "None beside Elohim".
- | e | 23. The oath of God. Sure.
- | f | 24, 25. Call to the seed of Israel.

16 idols=images. Heb. zīrim. Occurs in this sense only here.

17 everlasting salvation. See note on "ancient" only here.

18 That created=the Creator of.

That formed=The Former of. Heb. yāzar=to fashion. made=the Maker of. He created. It did not come in vain=tohu. The same word as in Gen. 1. 2 ("without form"). Therefore it must have become tohu: which is exactly what Gen. 1. 2 declares (see note there). In Gen. 1. 1 we have "the world that then was" (cp. 2 Pet. 3. 6); and in v. 2 we have the ruin into which it fell. We are not told how, when, or why, or how long it lasted. When geologists have settled how many years they require, they may place them between vv. 1 and 2 of Gen. 1. In Gen. 1. 2-2. 4, we have "the heavens and the earth which are now" of 2 Pet. 3. 7. Both are set in contrast with the "new heavens and the new earth" of 2 Pet. 3. 13.

people (44. 7).

world without end=the ages of futurity.

Note how these expressions are heaped together to impress us with the fact that the One Who created all ought to be able to tell us, better than ignorant man, how He created it.

That formed=The Former of. Heb. yāzar=to fashion. made=the Maker of. He created. It did not come in vain=tohu. The same word as in Gen. 1. 2 ("without form"). Therefore it must have become tohu: which is exactly what Gen. 1. 2 declares (see note there). In Gen. 1. 1 we have "the world that then was" (cp. 2 Pet. 3. 6); and in v. 2 we have the ruin into which it fell. We are not told how, when, or why, or how long it lasted. When geologists have settled how many years they require, they may place them between vv. 1 and 2 of Gen. 1. In Gen. 1. 2-2. 4, we have "the heavens and the earth which are now" of 2 Pet. 3. 7. Both are set in contrast with the "new heavens and the new earth" of 2 Pet. 3. 13.



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° in vain: ' § 1 the LORD speak righteousness, I declare things that are right.

W  
(p. 989)

20 Assemble yourselves and come; draw near together, ye *that are* escaped of the nations:

a

they have no knowledge that set up the wood of their graven image, and pray unto a god *that cannot save.*

b

21 Tell ye, and bring ° *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not § 1 the LORD? and ° *there is* no ° God else 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 § *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 swear.

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.

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

U<sup>2</sup> X  
(p. 990)

46 ° Bel boweth down, ° Nebo stoopeth, their idols were upon the beasts, and upon the cattle: ° your carriages ° *were* heavy loaden; ° *they are* a burden to the weary *beast*.

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

Y g

3 ° Harken unto Me, O ° house of Jacob, and all the remnant of the ° house of Israel, ° which are borne *by Me* from the belly, ° which are carried from the womb:

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

Y h

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

9 Remember the former things of old: for § *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. *tohū*. Repeated from v. 18. Jehovah did not command His People to seek Him in a pathless and trackless waste, where there are no indications of how He is to be found; but in His Word, where He has revealed Himself clearly and distinctly: not "in secret" or "in darkness" (same words as in v. 18). Ref. to Pent. (Deut. 30. 11). Ap. 92. See note on 24. 10.

21 them: i.e. the "image" and "god" of v. 20. there is no God. Note the Fig. *Pleonasm* (Ap. 6), by which the same assertion is made in two ways (pos. and neg.) for emphasis. Cp. the Structure "d" and "d", p. 989.

23 I have sworn, &c. Quoted in Rom. 14. 11; and Phil. 2. 10. Ref. to Pent. (Gen. 22. 16). Ap. 92.

unto Me. Ascribed to Christ in the quotation above.

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

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

46. 1-13 (U<sup>2</sup>, p. 989). BABYLON'S IDOLS.

(Alternation and Introversion.)

U<sup>2</sup>

X | 1, 2. Impotence of idols.

Y | g | 3, 4. Call to hear.

h | 5. Challenge as to comparison.

X | 6, 7. Impotence of idols.

Y | h | 8-11. Challenge as to comparison.

g | 12, 13. Call to hear.

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

Nebo. Answers to the Egyptian Anubis, Greek Hermes, and Roman Mercurius (cp. Acts 14. 12). These gods were indeed brought down. In the *Inscription of Nebuchadonosor*, pp. 15, 21 (Oppert, Rheims, 1866), found at Hillel in 1867 by Sir Hartford 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 620 lines.

your carriages = the things ye carried about: i.e. in procession (Amos 5. 26).

were heavy loaden = are become a burden.

they are a burden = [are even now] loaded on beasts [for exile].

2 they. Aram. and Syr., with five early printed editions, read "and they". But some codices, with two early printed editions, omit "and".

themselves = their soul. Heb. *nephesh*. Ap. 13.

3 Harken. 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.

which = who are borne. Ref. to Pent. (Ex. 19. 4. Deut. 1. 31; 32. 11). Ap. 92.

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

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

6 god. Heb. El. Ap. 4. IV.

8 Remember. Ref. to Pent. (Deut. 32. 7). Ap. 92.

men. Heb. *'ish*. Ap. 14. II.

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

transgressors = rebels. Heb. *pāsha'*. Ap. 44. ix.

9 GOD. Heb. El. Ap. 4. IV.

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

none. See note on 5. 8.

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

I will also bring it to pass. Ref. to Pent. (Num. 23. 19).

13 shall not tarry = will not be too late.

12 Harken unto Me, ye stouthearted, that are far 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.



U<sup>3</sup> Z  
(p. 991)  
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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, '§ 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, '§ 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 °thy merchants, from thy youth: °they shall wander every °one to his quarter; none shall save thee.

**47. 1-15** (U<sup>3</sup>, p. 989). BABYLON. DOOM.  
(Introversion and Alternation.)

U<sup>3</sup> Z | 1-5. Call to Babylon. Darkness and silence.  
A | i | 6, 7. Crimination. Cruelty and self-exaltation.  
k | 8, 9. Retribution. Widowhood.  
A | i | 10. Crimination. Evil and self-deification.  
k | 11. Retribution. Evil and desolation.  
Z | 12-15. Call to Babylon. Impotence.

**1** daughter of Babylon. Cp. Tyre (23. 12), and see 37. 22. Ps. 137. 28.

ground = earth. Heb. 'ārez.

there is no throne = throneless.

**2** grind meal: the work of slaves (Ex. 11. 5. Matt. 24. 41).

meal. Put by Fig. Metonymy (of Effect), Ap. 6, for the corn from which meal is ground.

uncover thy locks = remove thy veil.

make bare the leg = lift up thy skirts or train.

**3** not meet thee as a man = not accept or regard any man. man. Heb. 'ādām. Ap. 14. I.

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

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

is His name. Ref. to Pent. (Ex. 3. 15; 15. 3). Ap. 92. the Holy One of Israel. See note on 1. 4.

**5** lady of kingdoms = mistress of the kingdoms. The king of Babylon called himself "the King Vicar" (Oppert, *Inscription of Nebuchadonosor*, p. 15). Cp. Ezek. 26. 7. Dan. 2. 37. So the popes name themselves, and are so addressed when crowned. Cp. Rev. 18. 7.

**6** no mercy. Cp. 2 Kings 25. 5, 6, 26. Jer. 50. 17; 51. 34. ancient = elder. Cp. Lam. 4. 16.

thy. In edition of A.V. 1611, "the".

yoke. Cp. Zech. 1. 15.

**7** the latter end of it = the issue thereof: but some codices, with one early printed edition (Rabbinic, margin 1517), and Vulg., read "thy latter end". Ref. to Pent. (Deut. 32. 29). Ap. 92.

**8** carelessly = confidently.

none else beside me. Babylon and Rome claim the Divine attributes, as used in these chapters. Cp. 45. 6, 14; 46. 9.

none. See note on 5. 8.

children = sons.

**9** perfection = full measure.

**10** trusted = confided. Heb. *batah*. Ap. 69. i.

wickedness. Heb. *rā'a'*. Ap. 44. viii.

**11** evil = calamity. Heb. *rā'a'*. Ap. 44. viii. Cp. 45. 7. mischief = ruin; especially as prepared for others. Not the same word as in 59. 4. Only here and Ezek. 7. 26.

put it off = expiate it, or charm it away.

**12** Stand now with = Persist in.

prevail = strike terror.

**13** astrologers. The scientists of Babylon were divided into three classes: writers of (1) charms to be placed on afflicted persons or houses; (2) formulae of incantations; (3) records of observations which mixed up astronomy with astrology, and resulted, in the case of any two successive or concurrent events, in the conclusion that one was the cause of the other; and, the further conclusion was reached by reasoning from the "particular" to the "general".

the monthly prognosticators = they who make known the future by observing new moons. See the fifth "creation tablet" (British Museum).

**14** themselves = their souls. Heb. *nepshesh*. Ap. 13.

**15** thy merchants. Cp. Rev. 18. 11-19.

they shall wander = stagger onward.

one. Heb. 'ish. Ap. 14. II.

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

**1** house of Jacob. See note on 2. 5.

called by the name of Israel. Ref. to Pent. (Gen. 32. 28; 35. 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

N<sup>11</sup>  
(p. 992)



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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 <sup>1</sup>the God of Israel; °The LORD of hosts *is* His name.

m<sup>1</sup> (p. 992) 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.

l<sup>2</sup> 4 Because I knew that thou *art* obstinate, and °thy neck *is* an iron sinew, and thy brow brass;

m<sup>2</sup> 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.'

l<sup>3</sup> 6 Thou hast heard, °see all this; and will not *ye* declare *it*?

m<sup>3</sup> 7 I have shewed thee new things from this time, even hidden things, and thou didst not know them.

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

l<sup>4</sup> 8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a °transgressor from the womb.

m<sup>4</sup> 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.

l<sup>5</sup> 12 Hearken unto Me, O °Jacob and Israel, My called;

m<sup>5</sup> 13 Mine hand also hath laid the foundation of the earth, and My right hand hath °spanned the heavens: *when* 3 call unto them, they °stand up together.

l<sup>6</sup> 14 All ye, assemble yourselves, and hear; which among °them hath declared these *things*?

m<sup>6</sup> 1 The LORD hath loved °him: He will do His pleasure on Babylon, and His °arm *shall be* on the Chaldeans.

15 °3, *even* °3, have spoken; yea, I have called <sup>14</sup>him: I have brought <sup>14</sup>him, and he shall make his way prosperous.

l<sup>7</sup> 16 Come ye near unto Me, hear ye this;

m<sup>7</sup> 17 I have °not spoken in secret from the beginning; from the time that it was, there *am* 3: and now °the Lord °GOD, °and His °Spirit, hath sent Me."

17 Thus saith <sup>1</sup>the LORD, thy Redeemer, °the

#### 48. 1-22 (N, p. 980). GOD'S CONTROVERSY WITH ISRAEL. (Repeated Alternation.)

- N | <sup>1</sup> | 1, 2. Israel. Call to hear.  
 m<sup>1</sup> | <sup>3</sup> | 3. Jehovah. Foreknowledge.  
 l<sup>2</sup> | <sup>4</sup> | 4. Israel. Obstinacy.  
 m<sup>2</sup> | <sup>5</sup> | 5. Jehovah. Foreknowledge.  
 l<sup>3</sup> | <sup>6-</sup> | 6-. Israel. Unheedful.  
 m<sup>3</sup> | <sup>-6, 7.</sup> | -6, 7. Jehovah. Foreknowledge.  
 l<sup>4</sup> | <sup>8.</sup> | 8. Israel. Treachery.  
 m<sup>4</sup> | <sup>9-11.</sup> | 9-11. Jehovah. Forbearance.  
 l<sup>5</sup> | <sup>12-</sup> | 12-. Israel. Call to hear.  
 m<sup>5</sup> | <sup>-12, 13.</sup> | -12, 13. Jehovah. The only God.  
 l<sup>6</sup> | <sup>14-</sup> | 14-. Israel. Call to assemble and hear.  
 m<sup>6</sup> | <sup>-14, 15.</sup> | -14, 15. Jehovah. Fore-love.  
 l<sup>7</sup> | <sup>16-</sup> | 16-. Israel. Call to hear.  
 m<sup>7</sup> | <sup>-16, 17.</sup> | -16, 17. Jehovah. The only God.  
 l<sup>8</sup> | <sup>18, 19.</sup> | 18, 19. Israel. Apostrophe.  
 m<sup>8</sup> | <sup>20, 21.</sup> | 20, 21. Jehovah. Redeemer and Supplier.  
 l<sup>9</sup> | <sup>22.</sup> | 22. Israel. Sentence.

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

swear by the name, &c. Ref. to Pent. (Deut. 6. 13). Ap. 92. the LORD. Heb. Jehovah. Ap. 4. II.

the God of Israel. See note on 29. 23. God. Heb. Elohim. Ap. 4. I.

in truth. See note on 10. 20.

2 The LORD of hosts. See note on 1 Sam. 1. 3.

3 the former things, &c. Such as the birth of Isaac, the Exodus, &c.

4 thy neck, &c. Ref. to Pent. (Ex. 32. 9). Ap. 92.

6 see = look close into.

8 transgressor = rebel. Heb. *pāsha*'. Ap. 44. ix.

9 My name's. See note on Ps. 20. 1.

10 affliction = humiliation, or oppression.

11 For Mine own sake. Note the Fig. *Epizeuxis* (Ap. 6), for great emphasis.

I will not give, &c. Ref. to Pent. (Ex. 20. 5). Cp. 42. 8. Ap. 92.

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 Syr., read "you".

him: i. e. Cyrus: 45. 1; 46. 10, 11.

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

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

16 not spoken in secret. Ref. to Pent. (Deut. 30. 11). Cp. 45. 19. Ap. 92.

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 spake the Holy Ghost by Isaiah", &c. Note the great doctrine of the Trinity.

Spirit. Heb. *ruach*. Ap. 9.

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

18 O that thou hadst, &c. Ref. to Pent. (Deut. 5. 29). Cp. Ps. 81. 13. Note Fig. *Œmismos*. 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* <sup>1</sup>the LORD thy <sup>1</sup>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

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the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before Me.

m<sup>s</sup>  
(p. 992)

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.'

p<sup>o</sup>

22 *There is* ° no <sup>18</sup> peace," saith ° the LORD, "unto ° the wicked.

M B n<sup>1</sup>  
(p. 993)

49 Listen, O ° isles, unto Me; and hearken, ye ° people, from far; ° The LORD ° hath called ° Me from the womb; from the bowels of My mother hath He made mention of My name.

2 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;

o<sup>1</sup>

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

p<sup>1</sup>

4 Then ° I said, 'I have laboured in vain, I have spent My ° strength ° for nought, and in vain: yet surely My ° judgment is with ° the LORD, and My ° work with My ° God.'

n<sup>2</sup>

5 And now," ° saith ° the LORD That formed Me from the womb

o<sup>2</sup>

to be His Servant, to bring Jacob again to Him, "Though Israel be ° not gathered, yet shall I be glorious in the eyes of ° the LORD, and My ° God shall be My ° strength."

6 And He said, "It is a ° light thing that Thou shouldest be ° My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: ° I will also give Thee for a light to the ° Gentiles, that ° Thou mayest be My ° Salvation unto the end of the earth."

p<sup>2</sup>

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."

n<sup>3</sup>

8 Thus saith ° the LORD, "In ° an acceptable

20 His servant. See note on 37. 35.

21 He led them, &c. Ref. to Pent. (Deut. 8. 2). caused. Ref. to Pent. (Ex. 17. 6. Num. 20. 11). Ap. 92.

22 no peace, &c. Cp. 57. 20. the wicked=lawless ones: i.e. the wicked in Israel. Heb. *rasha'*. Ap. 44. x.

49. 1-66. 24 (M, p. 980). MESSIAH'S MISSION AND TRIUMPH. (*Introversion and Alternation*.)

M | B | 49. 1-12. The Messiah in Person. His call, qualifications, and mission.

C | 49. 13-26. Zion. Her reconciliation, restoration, and enlargement.

D | 50. 1-11. Sin: the cause of the Separation.

E | G | 51. 1-8. The call to "Hearken".

H | 51. 9-52. 12. The call to Israel ("Awake").

F | 52. 13-53. 12. Messiah's prophitatory work.

E | G | 54. 1-56. 8. The call to "Sing" and "Come".

H | 56. 9-58. 14. The call to Israel's enemies ("Devour").

D | 59. 1-21. Sin: the cause of the Separation.

C | 60. 1-22. Zion. Her reconciliation, restoration, and enlargement.

B | 61. 1-66. 24. The Messiah in Person. His anointing, and final victory.

49. 1-12 (B, above). MESSIAH IN PERSON. CALL, QUALIFICATIONS, AND MISSION. (*Repeated and Extended Alternation*.)

B | n<sup>1</sup> | 1, 2. Messiah. Called.

o<sup>1</sup> | 3. Object. Jehovah's glory.

p<sup>1</sup> | 4. Reception.

n<sup>2</sup> | 5-. Messiah. Formed.

o<sup>2</sup> | -5, 6. Object. Jehovah's glory.

p<sup>2</sup> | 7. Reception.

n<sup>3</sup> | 8. Messiah. Given.

o<sup>3</sup> | 9-11. Object. Israel's blessing.

p<sup>3</sup> | 12. Reception.

1 isles=maritime countries. See note on 11. 11. people=peoples.

The LORD. Heb. Jehovah. Ap. 4. II. hath called. Fulfilled in Matt. 1. 18. Luke 1. 28. Me. The Messiah prophesied of in 7. 14. Neither Isaiah, nor Israel, nor the Church.

2 mouth... the shadow... hand. Fig. *Anthropopathia*. Ap. 6.

3 sword. Cp. Rev. 1. 16; 2. 12, 16; 19. 15. polished: or, pointed. shaft=arrow.

hid Me. Thirty years at Nazareth. 3 My Servant. See note on 37. 35.

Israel=Prince of GOD. Messiah making this use of, and applying the name to Himself. Israel could not "raise up" Israel (v. 6). Christ is called "Israel" in the same way that He is called "David"; and Ps. 24. 6, "Jacob".

4 I said, or thought: i.e. said to Myself. strength=strength (to endure). Heb. *koah*. Not the same word as in v. 5.

judgment=vindication. work=recompense. God. Heb. Elohim. Ap. 4. I.

5 saith. Some codices, with Sept. and Syr., read "thus saith". not. Heb. text=*lo*=not; but marked in margin to be read *lo*=to Him, which is confirmed by the list of such readings in the Massorah. If (in "be not gathered"), the negative be read, then the "though" and the "yet" must be retained; but if the preposition with suffix be read, then the rendering of the clause will be "to bring Jacob again to Him, and that Israel unto Him might be gathered, and I be glorious", &c. Probably both readings may be correct, for Israel was not gathered at His first coming (John 1. 11), but will be at His second coming. strength=strength (for victory). Not the same word as in v. 4. Heb. *azaz*. 6 light=small. I will also give, &c. Quoted in Luke 2. 32. Acts 13. 47.

Gentiles=nations. Heb. *goyim*. Cp. 42. 6. Therefore not the secret (or Mystery) of the Epistle to the Ephesians. Cp. Gen. 12. 3. Luke 2. 29-32. Thou. This cannot be Israel, for it is expressly fulfilled in Christ. Salvation. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the Saviour Who wrought salvation.

7 Redeemer=Kinsman Redeemer. Heb. *go'el*. See note on 41. 14 and Ex. 6. 6. Whom man despiseth =Whom their (i.e. Israel's) soul (Heb. *nepesh*). Ap. 13) despiseth. Cp. 53. 3. Ps. 42. 5, 6. Matt. 26. 67. 1 Cor. 2. 14. nation. Heb. *goi*: i.e. a heathen nation. So called here for its unbelief and rejection of the Messiah.

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

for nought. Heb. *tohü*. See note on 24. 10, "confusion". judgment=vindication. work=recompense. God. Heb. Elohim. Ap. 4. I. 5 saith. Some codices, with Sept. and Syr., read "thus saith". not. Heb. text=*lo*=not; but marked in margin to be read *lo*=to Him, which is confirmed by the list of such readings in the Massorah. If (in "be not gathered"), the negative be read, then the "though" and the "yet" must be retained; but if the preposition with suffix be read, then the rendering of the clause will be "to bring Jacob again to Him, and that Israel unto Him might be gathered, and I be glorious", &c. Probably both readings may be correct, for Israel was not gathered at His first coming (John 1. 11), but will be at His second coming. strength=strength (for victory). Not the same word as in v. 4. Heb. *azaz*. 6 light=small. I will also give, &c. Quoted in Luke 2. 32. Acts 13. 47. Gentiles=nations. Heb. *goyim*. Cp. 42. 6. Therefore not the secret (or Mystery) of the Epistle to the Ephesians. Cp. Gen. 12. 3. Luke 2. 29-32. Thou. This cannot be Israel, for it is expressly fulfilled in Christ. Salvation. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the Saviour Who wrought salvation. 7 Redeemer=Kinsman Redeemer. Heb. *go'el*. See note on 41. 14 and Ex. 6. 6. Whom man despiseth =Whom their (i.e. Israel's) soul (Heb. *nepesh*). Ap. 13) despiseth. Cp. 53. 3. Ps. 42. 5, 6. Matt. 26. 67. 1 Cor. 2. 14. nation. Heb. *goi*: i.e. a heathen nation. So called here for its unbelief and rejection of the Messiah. a servant of rulers. Cp. Ps. 2. 2. Matt. 27. 41. the Holy One of Israel. See note on 1. 4. 8 an acceptable time=a time of acceptance. Quoted in 2 Cor. 6. 2.



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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;

o<sup>s</sup>  
(p. 993)

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.

p<sup>s</sup>

12 °Behold, these shall come from far: and, °lo, these from the north and from the west; and these from the land of °Sinim.”

C  
(p. 994)

13 °Sing, O °heavens; and be joyful, O earth; and °break forth into singing, O mountains: for °<sup>1</sup>the LORD hath °comforted His People, and will have mercy upon His afflicted.

J

14 But °Zion said, “<sup>1</sup>The LORD \* hath °forsaken me, and °my LORD \* hath forgotten me.”

K q

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 <sup>12</sup>Behold, I have °graven thee upon °the palms of My hands; thy walls *are* continually before Me.

r

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* I live,” saith <sup>1</sup>the LORD, “thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a °bride *doeth*.”

q

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.

r

20 The <sup>17</sup>children °which thou shalt have, after thou hast lost the other, shall say again in thine ears, ‘The place *is* too strait for me: give place to me that I may dwell.’

21 °Then shalt thou say in thine heart, °‘Who hath begotten me these, seeing I have lost my <sup>17</sup>children, and am desolate, a captive, and removing to and fro? and who hath brought up these? °Behold, I 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. *'ām*, not *goi* as in v. 7. establish the earth = raise up the Land.

desolate. See note on 1. 7.

9 That Thou mayest say. This cannot be the nation, but the Messiah.

Go forth. Cp. 42. 7; 61. 1.

to. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read “and to”.

10 They shall not hunger, &c. Quoted in Rev. 7. 16.

shall He guide them = shall He cause them to rest.

11 highways. See note on 7. 3.

12 Behold . . . lo. 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.*)

C

13. INTRODUCTION. The Call to Rejoice.

J | 14. Zion's despondency.

K | 15-23-. Answer. Promise.

L | -23. Jehovah the only God.

J | 24. Zion's despondency.

K | 25, 26-. Answer. Prophecy.

L | -26. Jehovah the only God.

13 Sing = Shout in triumph. Figs. *Pæanismos* and *Prosopopæia*. Ap. 6.

heavens. A.V. edition, 1611, had “heaven”.

break forth into singing. See note on 14. 7.

the LORD. A.V. edition, 1611, had “God”.

comforted His People. Cp. 40. 1; 51. 3.

14 Zion said. Fig. *Prolepsis* (Ap. 6). This sets at rest the conflicting interpretations.

forsaken. See note on 1. 4.

my LORD\*. One of the 134 places where the Sopherim changed *ehovah* of the primitive text to Adonai. Ap. 32.

#### 15-23- (K, above). ANSWER. PROMISE. (*Alternation.*)

K | q | 15, 16. Zion. Not forgotten.

r | 17, 18. Her sons. Returned.

q | 19. Zion. Enlarged.

r | 20-23-. Her sons. Replenished.

15 Can a woman, &c. Figs. *Erotēsis* and *Pathopæia*. Ap. 6.

will I not forget. Fig. *Anthropopatheia*. Ap. 6.

16 graven. Denoting permanence.

the palms, &c. Fig. *Anthropopatheia*. Ap. 6.

17 children = sons.

18 bride. First occurrence in this connection.

20 which thou shalt have . . . other = of thy childlessness, or, of whom thou wast bereaved.

21 Then = And.

Who . . . where? Fig. *Erotēsis*. Ap. 6.

Behold. Fig. *Asterismos*. Ap. 6.

these. Some codices, with Sept. and Vulg., read “and these”, or “these therefore”.

had they been = were they?

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

lift up Mine hand. Idiom for “call”. Fig. *Anthropopatheia*. Ap. 6.

Gentiles = nations.

people = peoples.

arms = bosom: the folds of the garment forming a large natural pocket; but children were, and still are, usually carried astride the shoulder as soon as they can sit.

daughters shall be carried. Showing the care they shall receive, for girls are usually left to shift for themselves. See note on 60. 4.

23 queens = princesses.

lick up, &c. Denoting subjection and submission, as in Gen. 3. 14. Cp. Ps. 72. 9 and Mic. 7. 17.

L and °thou shalt know that  $\int$  am<sup>1</sup> the LORD: (p. 994) for they shall not be ashamed that °wait for 603-588 Me."

J 24 Shall °the prey be taken from the °mighty, or the lawful captive delivered?

K 25 But thus saith<sup>1</sup> the LORD, "Even the °captives of the<sup>24</sup> mighty shall be taken away, and the prey of the °terrible shall be delivered: for  $\int$  will contend with him that contendeth with thee, and  $\int$  will save thy<sup>17</sup> 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  $\int$ <sup>1</sup> the LORD °am thy Saviour and thy<sup>7</sup> Redeemer, °the mighty One of Jacob."

D M<sup>1</sup> s 50 °Thus saith °the LORD, °"Where is (p. 995) °the bill of your mother's °divorcement, °whom I have °put away?

t or which of My creditors is it to whom I have °sold you? °Behold, for your °iniquities have ye sold yourselves, and for your °transgressions is your mother °put away.

t 2 °Wherefore, °when I came, was there °no °man? when I called, was there none to answer?

s °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 stinketh, because there is no water, and dieth for thirst. 3 I clothe the heavens with blackness, and I make sackcloth their covering."

M<sup>2</sup> u 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 °wakeneth morning by morning, he °wakeneth Mine ear °to hear as the °learned.

5 °The Lord GOD hath opened Mine ear, and  $\int$  was °not rebellious, neither turned away back.

v 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.

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

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

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

v 10 °Who is among you that feareth<sup>1</sup> the LORD, that obeyeth the voice of His Servant, that

6 I gave, &c. Fulfilled in Matt. 26. 67; 27. 26.

His death was not an event which happened. He "accomplished" it Himself (Luke 9. 31), and, after saying this, "He steadfastly set His face", as above, "like a flint". He laid down His life Himself: but not till His hour (the right hour) had come (John 10. 15-18).

8 who is Mine adversary? = who can convict Me? Lit. who owneth My sentence? 9 condemn Me = prove Me lawless. 10 Who, &c. These are the words of the prophet in view of Messiah's reception.

thou shalt know. Ref. to Pent. (Ex. 6. 7). Ap. 92. wait for me. Ref. to Pent. (same word as in Gen. 49. 18). Ap. 92.

24 the prey. Ref. to Pent. (Num. 31. 11, 12, 26, 27, 32. Occurs elsewhere only in the next verse and Ps. 22. 15. mighty = a mighty one (sing.). Heb. *gibbôr*. Ap. 14. IV. 25 captives = captivity. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for "captives".

terrible = tyrant or ruthless one. 26 sweet wine. Heb. *'āsîg* = new wine, the product of the same year. Ap. 27. V.

all flesh shall know. Cp. 40. 5; 52. 10. am thy Saviour: or, am saving thee. the mighty One of Jacob. Ref. to Pent. (Gen. 49. 24): only here and 60. 16. Nowhere else except Ps. 132. 2, 5. See Ap. 92.

50. 1-11 (D, p. 993). SIN: THE CAUSE OF THE SEPARATION. (*Division*.)

D | M<sup>1</sup> | 1-3. The Breach: caused by Israel's sin.  
| M<sup>2</sup> | 4-11. The Breach: healed by Messiah.

1-3 (M<sup>1</sup>, above). THE BREACH: THE CAUSE. (*Introversion*.)

M<sup>1</sup> | s | 1-. Jehovah. Question. Words.  
| t | -1. Not sold by God.  
| t | 2-. No help from man.  
| s | -2, 3. Jehovah. Question. Power.

1 Thus. Some codices, with two early printed editions, read "For thus".

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

Where...? Fig. *Erotësis*. Ap. 6.

the bill = this bill.

divorcement. Found only here, and in Jer. 3. 8 outside the Pentateuch. See Deut. 24. 1, 3. See Ap. 92.

whom: or, wherewith.

put away... sold. Note the *Introversion* of these words in this verse.

Behold. Fig. *Asterismos*. Ap. 6.

sold... put away. Note the *Introversion*.

iniquities. Heb. *'āvāh*. Ap. 44. iv. Cp. 59. 2.

transgressions. Heb. *pāshā'*. Ap. 44. ix.

2 Wherefore...? Fig. *Erotësis*. Ap. 6.

when I came. Messiah speaks.

no man. See John 1. 11. Cp. Jer. 5. 1. Acts 13. 46; 18. 6; 28. 28.

man. Heb. *'ish*. Ap. 14. II.

Is My hand shortened...? Ref. to Pent. (Num. 11. 23). Cp. 59. 1. See Ap. 92.

redeem. Heb. *pādāh*. See note on Ex. 13. 13.

I dry up the sea. Ref. to Pent. (Ex. 14. 21). Ap. 92.

rivers. Plural of majesty: i. e. the great river, the Jordan. Ref. to Pent. (Josh. 4. 7, 18). Ap. 92. Cp.

Ps. 107. 33.

their fish stinketh. Ref. to Pent. (Ex. 7. 18, 21).

4-11 (M<sup>2</sup>, above). THE BREACH: HEALED BY MESSIAH. (*Alternation*.)

M<sup>2</sup> | u | 4, 5. Messiah. Qualified.

| v | 6. His reception.

| u | 7-9. Messiah. Helped.

| v | 10, 11. His reception.

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

that I should know, &c. He spake none other words than those given Him by the Father. Cp. the seven times this was asserted by Messiah (John 7. 16; 8. 28, 46, 47; 12. 49; 14. 10, 24; 17. 8).

wakeneth = [continually] wakeneth.

to hear as the learned = to hearken as do the instructed. learned = taught.

5 not rebellious = not perverse or refractory.

7 I set My face like a flint. Note the fulfilment.

8 who...? Fig. *Erotësis*. Ap. 6.

9 condemn Me = prove Me lawless.

10 Who, &c. These are the words of the prophet in view of Messiah's reception.



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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<sup>1</sup> w<sup>1</sup>  
(p. 996)

51 ° Harken to Me, ye that follow after righteousness, ye that seek ° the LORD:

x<sup>1</sup> look unto the rock whence ye ° are hewn, and to the ° hole of the pit whence ye ° are digged.

2 ° Look unto ° Abraham your father, and unto ° Sarah that bare you: for I called him ° alone, and blessed him, and increased him.

y<sup>1</sup> 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.

N<sup>2</sup> w<sup>2</sup>

4 ° Harken unto Me, My People; and give ear unto Me, O My nation: for a ° law shall proceed from Me, and I will ° make My judgment ° to rest for a light of ° the people.

5 My righteousness is near; My salvation is gone forth, and Mine arms shall judge ° the people; the ° isles shall ° wait upon Me, and on Mine arm shall they ° trust.

x<sup>2</sup> 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:

y<sup>2</sup> but My salvation shall be for ever, and My righteousness shall not be abolished.

N<sup>3</sup> w<sup>3</sup>

7 ° Harken 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.

x<sup>3</sup> 8 For the moth shall eat them up like a garment, and the worm shall eat them like wool:

y<sup>3</sup> but My righteousness shall be for ever, and My salvation from generation to generation.

G H O<sup>1</sup>

9 ° Awake, awake, put on strength, O ° arm of ° the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut ° Rahab, and wounded the ° dragon?

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

I<sup>1</sup> 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 ¶, even ¶, am ¶e That comforteth you: who art thou, that thou shouldest be afraid of a ° man that shall die, and of the son of ° man which shall be made as grass;

13 And forgettest ° the LORD thy Maker, That

10 trust in = confide in. Heb. *bāṭaḥ*. Ap. 69. i. God. Heb. Elohim. Ap. 4. I.

11 that kindle a fire = that are incendiaries; not the ordinary word for lighting a fire. Only in Deut. 32. 2 (the first occurrence). Jer. 15. 14; 17. 4. Isa. 64. 2. compass = gird. See note on 8. 9. sparks = fiery darts.

walk. This is Divine irony (Ap. 6). your = your own.

51. 1-8 (G, p. 993). THE CALL TO "HEARKEN". (Repeated and Extended Alternation.)

G	N <sup>1</sup>	w <sup>1</sup>	1-. Harken unto Me. Righteous.
		x <sup>1</sup>	-1, 2. Illustration. Abraham and Sarah.
		y <sup>1</sup>	3. Jehovah. Comfort and Joy.
	N <sup>2</sup>	w <sup>2</sup>	4, 5. Harken unto Me. People.
		x <sup>2</sup>	6-. Illustration. Heavens and earth.
		y <sup>2</sup>	-6. Jehovah. Salvation and Righteousness.
	N <sup>3</sup>	w <sup>3</sup>	7. Harken unto Me. Righteous.
		x <sup>3</sup>	8-. Illustration. Moth and worm.
		y <sup>3</sup>	-8. Jehovah. Righteousness and Salvation.

1 Harken. Note the call to hear. See Structure, above.

the LORD. Heb. Jehovah. Ap. 4. II. are = were.

hole of the pit = the hollow of the quarry.

2 Look = Look well: as in v. 1. Fig. *Hermeneia* (Ap. 6), by which v. 2 interprets v. 1.

Abraham . . . Sarah. Ref. to Pent. (Gen. 12, &c.; 24. 36). Ap. 92.

alone. Cp. Ezek. 33. 24. Mal. 2. 15.

3 waste places. Cp. 40. 1; 49. 13.

like Eden. Ref. to Pent. (Gen. 2 and 3). Ap. 92. Elsewhere, only here; Joel 2. 3; and six times in Ezekiel.

like the garden of the LORD. This is a quotation from Gen. 13. 10. Ap. 92.

melody = music or Psalmody.

4 law: i.e. the law of Moses, which was Jehovah's revealed instruction. Cp. Mal. 4. 4.

make . . . to rest = establish.

the people = peoples.

5 isles = maritime countries. See note on 11. 11.

wait. Cp. 42. 4; 60. 9.

trust = hope. Heb. *yaḥal*. Ap. 69. vi. Not the same word as in 50. 10.

6 shall = will have.

in like manner = so. There is no ancient authority for "as a gnat", as some render it.

7 know = take note of.

men = mortal men. Heb. *'ēnōsh*. Ap. 14. III.

51. 9-52. 12 (H, p. 993). THE CALL TO ISRAEL ("AWAKE"). (Repeated Alternation.)

H	O <sup>1</sup>	51. 9, 10. "Awake, awake". Call to Jehovah.
	P <sup>1</sup>	51. 11-16. Comfort.
	O <sup>2</sup>	51. 17-20. "Awake, awake". Call to Jerusalem.
	P <sup>2</sup>	51. 21-23. Comfort.
	O <sup>3</sup>	52. 1, 2. "Awake, awake". Call to Zion.
	P <sup>3</sup>	52. 3-12. Comfort.

9 Awake. Same word as in 52. 1. Not the same as in v. 17. Note the Fig. *Epizeuxis* (for emphasis), Ap. 6.

arm. Fig. *Anthropopatheia*. Ap. 6.

Rahab = Egypt. Cp. Pss. 87. 4; 89. 10.

dragon = crocodile.

10 dried the sea. Ref. to Pent. (Ex. 14. 29).

ransomed = redeemed (by price, or blood). Heb. *ga'al*. Cp. Ex. 6. 6.

11 redeemed = redeemed (by power). Heb. *pādāh*. See note on Ex. 13. 13.

come with singing. Cp. 35. 10.

mourning = sighing. See notes on 21. 2.

12 man. Heb. *'ādām*. Ap. 14. I.

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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  $\int$  am <sup>1</sup> 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, “*Thou art My People.*”

O<sup>2</sup>  
(p. 996)

17 ° Awake, ° awake, stand up, O Jerusalem, which hast drunk at the hand of <sup>1</sup> the LORD the cup of His fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 *There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.*

19 These two *things* are come unto thee; ° who shall be sorry for thee? desolation, ° and destruction, ° and the famine, ° and the sword: by whom shall I comfort thee?

20 ° 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 <sup>1</sup> the LORD, the rebuke of thy <sup>15</sup> God.

P<sup>2</sup>

21 Therefore hear now this, thou afflicted, and drunken, but not with ° wine:

22 Thus saith ° thy LORD <sup>1</sup> the LORD, and thy <sup>15</sup> God *That* pleadeth the cause of His People, ° “Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of My fury; thou shalt ° no more drink it again:

23 But I will put it into the hand of them that afflict thee; which have said to ° 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.”

O<sup>3</sup>

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.

P<sup>3</sup>

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 ° GOD, ° “My People went down aforesaid into Egypt to sojourn there; and ° the Assyrian ° oppressed them ° without cause.

5 Now therefore, ° what have I here,” saith <sup>3</sup> the LORD, “that My People ° is taken away for nought? they that rule over them make them to howl,” saith <sup>3</sup> the LORD; “and ° My name continually every day is blasphemed.

6 Therefore My people shall know My name: therefore *they shall know* in that day that  $\int$  am  $\int$ : That doth speak: behold, it is I.”

13 stretched forth the heavens. Ref. to Pent. (Gen. 1 and 2). See Ap. 92.

as if he were. A special reading called *Sevir* (Ap. 34), with some codices, two early printed editions, and Syr., read “who was”: referring doubtless to the Antichrist's effort in “the great tribulation”.

15 God. Heb. Elohim. Ap. 4. I. divided the sea. Ref. to Pent. (Ex. 14. 21). Ap. 92. The LORD of hosts. See note on 1 Sam. 1. 3.

16 put My words in thy mouth. See note on 50. 4 (“that I should know”). Ref. to Pent. (Deut. 18. 18). Ap. 92. that: i. e. in order that.

17 Awake = Rouse thee. Not the same form as in v. 9 and 52. 1.

19 who...? Fig. *Erotēsis*. Ap. 6.

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. I.

22 thy LORD the LORD = 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 = thee. Heb. *nephesh*. Ap. 13.

52. 1 Awake. Same form as in 51. 9; not the same as in 51. 17. Fig. *Epizeuxis*. Ap. 6.

the holy city. Heb. “the city of the Sanctuary”. See note on Ex. 3. 5.

2 Shake. See note on 33. 9.

sit: i. e. sit as queen. Cp. Rev. 18. 7, for usage.

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

redeemed. Heb. *gā'al*. 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 aforesaid. Ref. to Pent. (Gen. 46. 6). See Ap. 92.

the Assyrian. This was “another king” (Acts 7. 18), the first of a new dynasty, the “new king” of Ex. 1. 8, who (of course) “knew not Joseph”. See notes on the above passages.

oppressed them. This refers to Ex. 1, and has nothing to do with the later Assyrian carrying away.

without cause = for nothing, groundlessly. This is a Divine comment. See John 15. 25. Heb. *epheq*. See note on 5. 8.

5 what have I here...? = what do I here? What He did in the circumstances of v. 4 we know. What He will do in these new circumstances we are about to be told. is = hath been.

My name, &c. Quoted in Rom. 2. 24.

7 How beautiful, &c. Quoted in Rom. 10. 15.

the feet. Put by Fig. *Synecdoche* (of Part), Ap. 6, for the whole person of the messenger, that we may not think of him, but of his coming as sent by Jehovah (cp. Nah. 1. 15). Fulfilled partially in John and Christ, both of whom were rejected and slain. There will be other messengers of the future coming, even Elijah and others (Mal. 4. 5). God. Heb. Elohim. Ap. 4. I.

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.

7 ° How beautiful upon the mountains are ° the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, “Thy ° God reigneth!”

8 Thy watchmen shall lift up the voice; with the voice together shall they ° sing: for they shall ° see eye to eye, when <sup>3</sup> the LORD shall bring again Zion.



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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 the nations; and all the ends of the earth shall see the salvation of our God.

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

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

F Q T<sup>1</sup> u (p. 998)

13 Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high.

v

14 As many were astonished at Thee; (His visage was so marred more than any man, and His form more than the sons of men):

w

15 So shall He sprinkle many nations; the kings shall shut their mouths at Him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

R T<sup>2</sup> u

53 Who hath believed our report? and to whom is the arm of the LORD revealed?

2 For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.

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

S v

4 Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

9 comforted. Cp. 40. 1.

10 holy. See note on Ex. 3. 5. arm. Put by Fig. Metonymy (of Cause), Ap. 6, for the wonders wrought by it. Also Fig. Anthropopatheia. Ap. 6. eyes, &c. = sight, or view. Cp. 40. 5; 49. 26.

11 Depart ye. Note the Fig. Epizeuasis (Ap. 6). Cp. Rev. 18. 4. Quoted (in application for us to-day) in 2 Cor. 6. 14-18.

12 ye shall not go out with haste. Ref. to Pent., where it was otherwise (only here, Ex. 12. 33, 39, and Deut. 16. 3). See Ap. 92.

the God of Israel. See note on 29. 23. rereward = rear-guard. Cp. 58. 8. Ref. to Pent. (Ex. 14. 19). See Ap. 92.

52. 13-53. 12 (F, p. 998). MESSIAH'S PROPITIATORY WORK. (Introversion.)

As coming to fulfil the LAW which was in His heart (Ps. 40. 6-8).

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

R | 53. 1-3. EXODUS. Messiah taking His place with the nation.

S | 53. 4-6. LEVITICUS. Messiah's relation to Jehovah. His personal work of atonement, the basis of the whole. Jehovah's dealings with Him in the Sanctuary.

R | 53. 7-10-. NUMBERS. Messiah's relation to the earth: finding a grave in it.

Q | 53. -10-12. DEUTERONOMY. The outcome, fulfilling the Divine counsels according to the Word.

The first member (GENESIS), Q, is shown to be a summary or epitome of the whole by the following arrangement:—

F	T <sup>1</sup>	u	52. 13. Messiah's presentation.	} 52. 13-15.
		v	52. 14. His sufferings.	
		w	52. 15. His reward.	
	T <sup>2</sup>	u	53. 1-3. Messiah's reception.	} 53. 1-12.
		v	53. 4-10-. His sufferings.	
		w	53. -10-12. His reward.	

13 Behold. Fig. Asterismos (Ap. 6), to emphasise what is to follow.

My Servant. The Messiah. See note on 37. 35. deal prudently = prosper. Cp. 1 Sam. 18. 14. exalted . . . extolled . . . be very high. Fig. Anabasis (Ap. 6), for great emphasis = riseth . . . is lifted up . . . becometh very high (cp. Phil. 2. 9-11).

14 As = According as. This corresponds with the astonished: corresponding with the word rendered "sprinkle" in v. 15. From Old French estonner. Nine times so spelt, from Wycliff and Geneva Bible. Chaucer spells it "astoned"; Spenser, "astownd". so marred: pointing to the depth of the humiliation, as set forth in detail in 53. 4-10-. Cp. Matt. 26. 67, 68; 27. 27-30. any man. Heb. 'ish. Cp. Ps. 22. 6, "I am a worm, and no man". men. Heb. 'adam. Ap. 14. I. 15 So.

Corresponding with the "As" of v. 14. sprinkle = cause to leap or spring up for joy. Heb. nazah. When used of liquids it means to spurt out, as in 63. 3, the only other occurrence in Isaiah, and that in judgment (cp. 2 Kings 9. 33). The usual word for ceremonial sprinkling is zarak, not nazah. The astonishment and the joy of many nations is set in contrast with the astonishment of the many people of v. 14. The Sept. reads "shall admire". Moreover, the verb is in the Hiphil conjugation, and we can say "cause to leap up for joy", but not "cause to sprinkle". With this, Gesenius, Fuerst, Lowth, Parkhurst, and others agree. shut their mouths: i. e. be dumb with the astonishment. that which had, &c. = they to whom it had been told shall see. that which they, &c. = they which had not heard shall consider. Quoted in Rom. 15. 21.

53. 1 Who . . . ? Fig. Erotesis (Ap. 6). The questions are asked by the prophet, and the answer is "no one" or few. Quoted in John 12. 38 and Rom. 10. 16. hath believed = put faith in. Heb. 'aman. Ap. 69. III. The tenses are Past (the prophetic Perfect). report = hearing. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the subject-matter, which was heard. arm. Put by Fig. Metonymy (of Cause), Ap. 6, for what was wrought by it. Cp. 51. 9; 52. 10. the LORD. Heb. Jehovah. Ap. 4. II. revealed = made bare: i. e. revealed. 2 Him: i. e. Jehovah. tender plant = a sapling. a root = a root-sprout. dry ground. The "root" (David) of which He was the offspring was well nigh extinct. we: i. e. the people who saw Him. The interpretation is for the Jews of our Lord's day. The application is for us. The nation will yet say it in their confession and weeping. 3 despised and rejected. Fulfilled in John 1. 10, 11; 8. 48; 10. 20. men. Heb. pl. of 'ish. Ap. 14. II = the chief men. Cp. John 7. 48, 49. man. Heb. 'ish. Ap. 14. II. we hid. Cp. 50. 6. Ps. 22. 6, 7; and John 8. 48. Mark 3. 21, 30. John 18. 40. 4 He [and no one else]. Emphatic. Quoted in Matt. 8. 17. borne . . . carried = borne the punishment for. See note on Ezek. 4. 4. Matt. 8. 17. Cp. vv. 11, 12. griefs . . . sorrows. Put by Fig. Metonymy (of Cause), Ap. 6, for the judgment which was brought about by their sins. of = by. Gen. of Agent. Ap. 17. God. Heb. Elohim. Ap. 4. I. afflicted = humbled.

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5 But  $\text{He}$  was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all.

R  
(p. 998)

7 He was oppressed, and  $\text{He}$  was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.

8 He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken.

9 And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth.

10 Yet it pleased the LORD to bruise Him; He hath put Him to grief:

Q w

when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand.

11 He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for  $\text{He}$  shall bear their iniquities.

12 Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and  $\text{He}$  bare the sin of many, and made intercession for the transgressors.

E G U  
(p. 999)

**54** Sing, O barren, thou that didst not bear; break forth into singing, and

this is a peculiarly Levitical word (Lev. 14. 12, 21), and cannot be understood apart from it. In Ps. 40 it is the aspect of the whole burnt offering. He shall see His seed: "see" corresponding with "see" in 52. 15: i. e. the result, issue, and reward of His sufferings. Cp. Ps. 22. 30; 24. 6; 25. 13. The Chaldee Targum reads, "they (His seed) shall see the kingdom of their Messiah". pleasure=purpose. 11 satisfied. Not disappointed. We have not an impotent Father, or a disappointed Christ, or a defeated Holy Ghost, as is so commonly preached; but an omnipotent Father, an all-victorious Christ, and an almighty Holy Spirit, able to break the hardest heart and subdue the stoutest will. by His knowledge, &c. Punctuate: "Satisfied by His knowledge, My righteous Servant shall justify many, for He shall bear", &c. 12 divide =apportion, or assign. with=among. poured out. Only here (in the "latter" portion); and 32. 15 (the "former" portion). Ap. 79. II. and He was numbered. Quoted in Mark 15. 28. Luke 22. 37. Ap. 79. II. bare the sin. Ref. to Pent. (Lev. 10. 17. Num. 9. 13; 18. 32). Cp. vv. 4, 11. See Ap. 92. sin. Not the same word as in v. 10. Heb. *chātā'*. made intercession =interposed.

**54. 1-56. 8** (G, p. 993). THE CALL TO "SING", "COME", &c.  
(Repeated Alternation.)

G	U <sup>1</sup>	54. 1, 2. Exhortation. "Sing"
	V <sup>1</sup>	54. 3. Reason. Fruitfulness.
	U <sup>2</sup>	54. 4. Exhortation. "Fear not."
	V <sup>2</sup>	54. 5-10. Reason. Jehovah's faithfulness.
	U <sup>3</sup>	54. 11-. Exhortation. Be comforted.
	V <sup>3</sup>	54. -11-17. Reason. Jehovah's goodness.
	U <sup>4</sup>	55. 1-3. Exhortation. "Come."
	V <sup>4</sup>	55. 4, 5. Reason. Messiah given.
	U <sup>5</sup>	55. 6, 7. Exhortation. "Seek."
	V <sup>5</sup>	55. 8-13. Reason. Jehovah's gifts.
	U <sup>6</sup>	56. 1-. Exhortation. "Keep justice."
	V <sup>6</sup>	56. -1, 2. Reason. Jehovah's blessing.
	U <sup>7</sup>	56. 3. Exhortation. Encouragement.
	V <sup>7</sup>	56. 4-8. Reason. Jehovah's gathering.

1 Sing=Shout in triumph (52. 8, 9. Zeph. 3. 14). Quoted in Gal. 4. 27.  
break forth into singing. See note on 14. 7.

barren. Refers to Sarah.



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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: spare not, lengthen thy cords, and strengthen thy °stakes;

V<sup>1</sup>  
(p. 999)

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the °Gentiles, and make the °desolate cities to be inhabited.

U<sup>2</sup>

4 Fear not; for thou shalt not be °ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget °the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

V<sup>2</sup> W  
(p. 1000)

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 He be called.

6 For °the LORD hath called thee as a woman °forsaken and grieved in °spirit, and a wife of youth, when thou wast refused," saith thy °God.

7 "For a small moment have I forsaken thee; but with great mercies will I °gather thee.

X x

8 In °a little wrath °I hid My face from thee for a moment;

y

but with °everlasting kindness will I have mercy on thee," saith °the LORD °thy Redeemer.

Y

9 "For this *is as* °the waters of Noah unto Me:

Y

for *as* °I have sworn that °the waters of Noah should no more go over the earth;

X x

so have I sworn that I would not be wroth with °thee, nor rebuke °thee.

y

10 For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee,

W

neither shall the covenant of My peace be removed," saith °the LORD That hath mercy on thee.

U<sup>3</sup>  
(p. 999)

11 "O thou afflicted, tossed with tempest, and not comforted,

V<sup>3</sup>

behold, °I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy °windows of agates, and thy gates of carbuncles, and all thy °borders of pleasant stones.

13 And °all thy °children shall be taught °of °the LORD; and great shall be the peace of thy °children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt °not fear: and from terror; for it shall not come near thee.

15 Behold, °they shall surely gather together, but °not by Me: whosoever shall gather together against thee °shall fall for thy sake.

16 Behold, °I have created the smith that bloweth the coals in the fire, and that bringeth forth an °instrument for his work; and °I have created the waster to destroy.

children = sons. desolate. See note on 1. 7.

married wife = the husbanded one.

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

2 stakes = tent-pegs. 3 Gentiles = nations.

4 Fear not . . . ashamed. Ref. to Pent. (Lev. 26. 6). Cp. 44. 16, 17.

the shame of thy youth. Ref. to Israel's days of idolatry. Cp. Jer. 3. 24, 25.

54. 5-10 (V<sup>2</sup>, p. 999). REASON. JEHOVAH'S FAITHFULNESS. (*Introversion and Alternation*.)

V<sup>2</sup> W | 5-7. The Covenant [Marriage] Breach.

X | x | 8-. Wrath overflowing.

y | -8. Everlasting kindness.

Y | 9-. The waters of Noah. Comparison.

Y | -9-. The waters of Noah. Reason.

X | x | -9. Wrath restrained.

y | 10-. Everlasting kindness.

W | -10. The Covenant. Breach removed.

5 Maker. Heb. pl. Reference to the triune Jehovah. the LORD of hosts. See note on 1 Sam. 1. 3.

thy Redeemer = thy kinsman-Redeemer. Ref. to Pent. (Gen. 43. 16. Ex. 6. 6; 15. 13). Ap. 92.

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

The God of the whole earth. This is the title connecting Jehovah with universal dominion. Cp. "The Lord of the whole earth" in Josh. 3. 11, 13. Zech. 6. 5.

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

6 forsaken. See note on 1. 4.

spirit. Heb. *rûach*. Ap. 9.

7 gather thee = gather thee out.

8 a little wrath = in an overflow of wrath.

I hid My face. Ref. to Pent. (Deut. 31. 17, 18). Cp. Isa. 8. 17; 53. 3; 64. 7. See Ap. 92.

everlasting kindness. See note on "ancient", 44. 7.

9 the waters of Noah. Ref. to Pent. (Gen. 6-9).

Ap. 92. Some codices, reading one word instead of two, with Aram., Syr., and Vulg., read "the days of Noah . . . when [I swear, &c.]"

I have sworn = when I swear. Ref. to Pent. (Gen. 6-9). Noah is nowhere else mentioned in the O.T. except in 1 Chron. 1. 4. Ezek. 14. 14, 20. See Ap. 92.

thee. Supply *Ellipsis* (Ap. 6), "thee [for ever]".

12 windows = battlements.

borders = boundaries.

13 all thy children, &c. Quoted in John 6. 45.

of = by. Gen. (of Origin). Ap. 17. 2.

14 not. See note on "no" (5. 8).

15 they: i.e. the enemies of Israel (Ps. 56. 7; 59. 4).

shall fall = shall be overthrown (cp. 8. 14).

16 I have created. Cp. 45. 7, 8.

instrument = weapon.

17 weapon. Same word as instrument (v. 16).

55. 1 Ho, &c. This cry heard in Jerusalem to-day. All water has to be bought. Cp. John 4. 14; 7. 37-39. every one that thirsteth. The invitation is only to these.

come. Fig. *Repetitio* (Ap. 6), for emphasis.

waters: of life (Rev. 22. 17).

wine: of gladness (Ps. 104. 15).

milk: of nourishment (1 Pet. 2. 2).

17 No °weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of °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.

U<sup>4</sup>

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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.*

V<sup>3</sup> (p. 999) 4 <sup>1</sup>Behold, I have given °Him *for a Witness* to the °people, a Leader and Commander to the °people.

5 <sup>1</sup>Behold, °thou shalt call a nation *that thou knowest not*, and nations *that knew not °thee* shall run unto thee because of °the LORD thy °God, and for °the Holy One of Israel; for He hath glorified thee.

U<sup>5</sup> 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.

V<sup>3</sup> 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 °heaven, 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 myrtle tree: and it shall be to °the LORD for a name, for an °everlasting sign *that shall not be cut off."*

U<sup>6</sup> 56 Thus saith °the LORD, "Keep ye judgment, and do °justice:

V<sup>6</sup> for My salvation *is near to come*, and My righteousness to be revealed.

2 Blessed *is the °man that doeth °this*, and the son °of man *that layeth hold on °it*; that °keepeth the sabbath from polluting it, and keepeth his hand from doing any °evil.

U<sup>7</sup> 3 Neither let the son of the °stranger, that hath joined himself to °the LORD, °speak, saying, °The LORD hath utterly separated me from His People: °neither let the eunuch say, °Behold, I *am a dry tree.*

V<sup>7</sup> 4 For" thus saith °the LORD "unto the eunuchs that °keep My sabbaths, and °choose *the things* that please Me, and °take hold of My covenant;

5 Even unto them will I give in Mine house

2 Wherefore . . . ? Fig. *Erotēsis* (Ap. 6), to emphasise the universal corruption and practice of the natural man. Cp. John 6. 27.

hearken diligently. Fig. *Epizeuxis* (Ap. 6), for emphasis. Heb. "Hearken a hearkening": i.e. continue to hearken. soul. Heb. *nephesh*. Ap. 18.

3 everlasting. See note on "ancient", 44. 7.

the sure mercies of David: i.e. the lovingkindnesses well assured to David, the "everlasting covenant" made with David in 2 Sam. 7. 8-16. Quoted in Acts 13. 34. Assured by oath to David (Ps. 132. 11).

4 Him = Messiah: not David, but David's Son and David's Lord.

people = peoples.

5 thou . . . thee: i.e. Israel, who is addressed here. See Structure, G, p. 996.

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

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

the Holy One of Israel. See note on Ps. 71. 22.

6 may be: i.e. letteth Himself be.

7 wicked = lawless man (sing.). Heb. *rāshā'*. Ap. 44. x.

forsake. See note on 1. 4.  
way . . . thoughts. Note the *Introversion* of lines in vv. 7 and 8:

a | 7-. way.

b | -7. thoughts.

b | 8-. thoughts.

a | -8. ways.

unrighteous. Heb. *'āven*. Ap. 44. iii.

man. Heb. *'ish*. Ap. 14. II.

abundantly pardon. Heb. multiply to pardon.

8 My thoughts . . . your thoughts. Note the *Introversion* of the pronouns:

c | My.

d | your.

d | your.

c | My.

The contrast thus emphasised is not merely holiness, but vastness.

10 as = according as. heaven = the heavens.

but = except it: i.e. until it. Note that the four succeeding tenses are *pasts*, and in the *singular* number. The waters *do* return, as stated in other scriptures (Ps. 135. 7. Jer. 10. 13; 51. 16).

11 My word be that goeth. Ref. to Pent. (Deut. 8. 3; 32. 2).

mouth. Fig. *Anthropopatheia*. Ap. 6.

shall = shall assuredly.

12 go out = go forth: i.e. from the lands of your wandering. peace = prosperity.

break forth . . . singing. Fig. *Prosopopœia*. Ap. 6.

See note on 14. 7.

the field: i.e. the open country beyond the limits of cultivation.

13 brier: or, nettle.

everlasting. See note on "ancient", 44. 7.

56. 1 the LORD. Heb. Jehovah. Ap. 4. II.

justice = righteousness.

2 man = (mortal) man. Heb. *'ēnōsh*. Ap. 14. III.

this . . . it. This righteousness . . . this salvation.

Both Fem.

of man = of Adam. Heb. *'ādām*. Ap. 14. I.

keepeth the sabbath. Ref. to Pent. (Ex. 20. 8-11).

Ap. 92. evil. Heb. *rā'a'*. Ap. 44. viii.

3 stranger = foreigner. Heb. *nākar*. See Prov. 5. 3.

speak = think. Behold. Fig. *Asterismos*. Ap. 6.

4 choose. See note on 1. 29.

5 place: or, trophy. Heb. hand.

and within My walls a °place and a name better than of sons and of daughters: I will give them an °everlasting name, that shall not be cut off.

6 Also the sons of the °stranger, that join themselves to °the LORD, to serve Him, and to



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love the name of <sup>1</sup> the LORD, to be His servants, every one that <sup>2</sup> keepeth the sabbath from polluting it, and taketh hold of My covenant;

7 Even them will I bring <sup>o</sup> to My <sup>o</sup> holy mountain, and make them joyful in My <sup>o</sup> house of prayer: their burnt offerings and their sacrifices <sup>o</sup> shall be accepted upon Mine altar; for <sup>o</sup> Mine house shall be called an house of prayer for all <sup>o</sup> people."

8 <sup>o</sup> The Lord GOD Which gathereth the outcasts of Israel saith, "Yet will I gather *others* to him, beside those that are gathered unto him."

H A  
(p. 1002)

<sup>o</sup> All ye beasts of <sup>o</sup> the field, come to devour, yea, all ye beasts in the forest.

B C

10 His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; <sup>o</sup> sleeping, lying down, loving to slumber.

11 Yea, they *are* <sup>o</sup> greedy dogs which can never have enough, and they *are* shepherds that cannot understand: they all look to their own way, <sup>o</sup> every one for his gain, from his quarter.

12 "Come ye," say they, "I will fetch <sup>o</sup> wine, and we will fill ourselves with <sup>o</sup> strong drink; and to morrow shall be as this day, and much more abundant."

D

**57** The righteous perisheth, and no <sup>o</sup> man layeth it to heart: and <sup>o</sup> merciful <sup>o</sup> men are taken away, none considering that the righteous is taken away <sup>o</sup> from the <sup>o</sup> evil to come.

E

2 <sup>o</sup> He shall enter into peace: <sup>o</sup> they shall rest <sup>o</sup> in their <sup>o</sup> beds, each one walking in <sup>o</sup> his uprightness.

C e

3 But draw near hither, ye sons of the <sup>o</sup> sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? *are* ye not <sup>o</sup> children of <sup>o</sup> transgression, a <sup>o</sup> seed of falsehood,

f

5 Enflaming yourselves <sup>o</sup> with idols under every green tree, <sup>o</sup> slaying the <sup>o</sup> children in the valleys under the clifts of the rocks?

6 Among <sup>o</sup> the smooth stones of the stream is <sup>o</sup> thy portion; they, they *are* thy lot: even to them hast thou poured a <sup>o</sup> drink offering, thou hast offered a <sup>o</sup> meat offering. Should <sup>o</sup> 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 <sup>o</sup> remembrance: for thou hast discovered *thyself* to another than Me, and art gone up; thou hast enlarged thy bed, and made <sup>o</sup> thee a covenant with them; thou lovedst their <sup>o</sup> bed <sup>o</sup> where thou sawest it.

9 And thou wentest to <sup>o</sup> the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself* even unto <sup>o</sup> hell.

10 Thou art wearied in the greatness of thy way; yet saidst thou not, "There is no hope:" thou hast <sup>o</sup> found the life of thine <sup>o</sup> hand; therefore thou wast not grieved.

7 to = into. Some codices read "upon".

holy. See note on Ex. 3. 5.

house of prayer. See quotation below.

shall be accepted = for acceptance.

Mine house, &c. Quoted in Matt. 21. 13. Mark 11. 17.

Luke 19. 46. Contrast "your house" (Matt. 23. 38).

people = peoples.

8 The Lord GOD. Heb. Adonai Jehovah. See Ap. 4. VIII (2), and II.

**56. 9-58. 14** (H, p. 993). THE CALL TO ISRAEL'S ENEMIES. (*Alternation.*)

H | A | 56. 9. Call to devour.

B | 56. 10-57. 21. Contrasted characters.

A | 58. 1. Call to cry aloud.

B | 58. 2-14. 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. 3-13-. The wicked.

D | 57. -13-18. The righteous.

E | 57. 19-21. Peace.

10 sleeping = dozing, or dreaming.

11 greedy = strong of soul. Heb. *nepshesh* (Ap. 13) =

strong of appetite: i. e., as well rendered, "greedy".

every one. Heb. *'ish*. Ap. 14. II.

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

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

57. 1 man. Heb. *'ish*. Ap. 14. II.

merciful = kind.

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

from the evil to come = from the presence of the calamity.

evil = calamity. Heb. *rā'a'*. Ap. 44. viii: i. e. the

calamity referred to in Jer. 22. 10. See 2 Kings 22. 16-20.

2 He: i. e. the righteous man.

they: i. e. the men of grace. in = upon.

beds = couches.

his uprightness = his str. <sup>o</sup>ght path.

**57. 3-13-** (C, above). THE WICKED. (*Alternation.*)

C | e | 3, 4. Inquiry.

f | 5-10. Crimination.

e | 11. Inquiry.

f | 12, 13-. Threatening.

3 sorceress. See note on 2. 6 ("soothsayer").

4 children = offspring.

transgression: i. e. inborn transgression. Heb. *pāsha'*.

Ap. 44. ix.

seed of falsehood = false seed. Fig. *Enallagē*. Ap. 6.

5 with idols = with the sacred trees: i. e. the *Ashērahs*.

See Ap. 42.

slaying the children. Ref. to Pent. (Lev. 18. 21);

to Molech (1 Kings 11. 7. 2 Kings 17. 16, 17); or to Baal

(Jer. 19. 5. Ezek. 16. 20; 23. 39. Hos. 13. 1).

6 the smooth stones, &c. = the open places. Judah

still in the land. None of the things mentioned in

vv. 5-7 found in Babylonia.

thy. This and all the Pronouns in vv. 6-8 are Fem.

drink offering . . . meat offering. Ref. to Pent.

(Ex. 29. 40, 41, &c. Num. 15. 1-10). Cp. 1 Kings 12. 32, 33.

I receive comfort. Fig. *Anthropopatheia*. Ap. 6.

8 remembrance = symbols.

thee. Ed. of A.V. 1611 omits this word "thee".

bed = couch.

where thou sawest it = a hand thou hast seen: as

beckoning.

9 the king. Or, the idoi, as in 30. 33. 1 Kings 11. 7.

hell. Heb. *Sheōl*. Ap. 35.

10 found . . . hand = found [by the length of thy journeys] a hand to mouth life.

(p. 1002)  
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11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered Me, nor laid it to thy heart? have not I held My peace even of old, and thou fearest Me not?

J 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:

D 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 °holy place, with him also that is of a contrite and humble °spirit, to revive the °spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the °spirit should fail before Me, and the °souls which I have made.

17 For the iniquity of his covetousness was I wroth, and smote him: °I hid Me, and was wroth, and he went on frowardly in the way of his heart.

18 I have seen his ways, and will heal him: I will °lead him also, and restore comforts unto him and to his °mourners.

E 19 I create the fruit of the lips; °Peace, peace to him that is far off, and to him that is near,” °saith the LORD; °“and I will heal him.

20 But the °wicked are like °the troubled sea, °when it cannot rest, whose waters cast up mire and dirt.

21 There is °no peace,” saith °my God, “to the °wicked.”

A 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.

B g<sup>1</sup>  
(p. 1003)

2 Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and °forsook not the ordinance of their °God: they ask of Me the ordinances of °justice; they take delight in approaching to °God.

3 °“Wherefore have we fasted,” say they, “and Thou seest not? wherefore have we °afflicted our °soul, and Thou takest no knowledge?” °Behold, in the day of your fast ye find pleasure, and exact all your labours.

4 °Behold, °ye fast for strife and debate, and to smite with the fist of °wickedness: °ye shall not fast as ye do this day, °to make your voice to be heard on high.

5 Is it such a fast that I have °chosen? a day for °a man to °afflict his °soul? is it to bow down his head as a °bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to °the LORD?

6 Is not this the fast that I have °chosen? to

editions, read “and ye shall not”  
a man. Heb. *ādām*. Ap. 14. I.  
the LORD. Heb. Jehovah. Ap. 4. II.

to make = if ye would make.  
soul. Heb. *nephesh*. Ap. 13.

5 chosen. See note on 1. 29.  
bulrush. See note on 9. 14.

12 for. Some codices, with two early printed editions, omit “for”, and read “and thy works, they will not profit thee”.

13 criest. In distress.

thy companies. The paramours of v. 3.

wind. Heb. *rūach*. Ap. 9.

vanity. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for vain men. Cp. Ps. 144. 4. Jas. 4. 14.

putteth his trust = fleeth for refuge to. Heb. *hāṣāh*. See Ap. 69. ii.

holy. See note on Ex. 3. 5.

14 Cast ye up = Make a highway. Fig. *Epizeuxis*. Ap. 6. See note on 7. 3.

15 lofty = lifted up. Same word as 6. 1 (“exalted One”).

That inhabiteth = inhabiting.

spirit. Heb. *rūach*. Ap. 9.

16 souls = breathing things. Heb. *neshāmāh*. Ap. 16. See note on 2. 22 (“breath”).

17 I hid Me. Cp. 45. 15; 59. 2; 64. 7.

18 lead = (gently) lead.

mourners. See note on “mourn” (3. 26).

19 Peace, peace. Fig. *Epizeuxis* (Ap. 6), for great emphasis = perfect peace (as in 26. 3), or great prosperity.

saith the LORD. Heb. = saith Jehovah. Ap. 4. II. The famous Codex *Mugah*, quoted in the *Massorah*, reads “saith Jehovah my God”.

20 wicked = lawless. Heb. *rāshā'*. Ap. 44. x.

the troubled sea = the sea when tossed.

when = for.

21 no peace. Cp. 48. 22.

my God. Heb. *Elohim*. Ap. 4. I. Some codices read “Jehovah” (Ap. 4. II). Cp. 48. 22. Other codices read “my God”, or “Jehovah God” (with Sept. and Vulg.).

58. 1 Cry aloud = Heb. “call with the throat”: i. e. deep down as in the oriental throat. It denotes not a wild cry, but solemnity with restraint.

transgression = rebellion. Heb. *pāshā'*. Ap. 44. ix.

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

sins. Heb. *chātā'*. Ap. 44. i.

### 58. 2-14 (B, p. 1002). CONTRASTED CONDUCT. (Repeated Alternation.)

B | g<sup>1</sup> | 2-7. Condition. Legal observances.

h<sup>1</sup> | 8, 9-. Recompense. Illumination.

g<sup>2</sup> | -9, 10-. Condition. Charity.

h<sup>2</sup> | -10-12. Recompense. Illumination.

g<sup>3</sup> | 13. Condition. Legal observance—Sabbath.

h<sup>3</sup> | 14. Recompense. Ascendancy.

2 forsook. See note on 1. 4.

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

justice = righteousness. Cp. Ex. 21-23.

3 Wherefore . . . ? Fig. *Erotēsis*. Ap. 6.

afflicted our soul. Ref. to Pent. This is a strictly

literal technical expression (Lev. 16. 29, 31; 23. 27, 32. Num. 29. 7). This shows that the People were

not in exile as alleged, but in the Land. See also the references to other observances below (v. 13). Note

that in chs. 58 and 59 we have the reference to the Day of Atonement; in chs. 60 and 61, to the Sab-

batistical and Jubilee years. Ch. 60 refers to the feast of Tabernacles with its “ingathering” (vv. 3-5, 13), which

followed the Day of Atonement (Lev. 23. 27, 34).

soul. Heb. *nephesh*. Ap. 13. Some codices, with one early printed edition, Aram., Sept., and Vulg., read

“souls” (pl.).

Behold. Fig. *Asterismos*. Ap. 6.

4 ye fast. Referring to Day of Atonement, which was still observed; and in the Land, not in exile, as

alleged.

wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x.  
ye shall not. Some codices, with two early printed



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loose the °bands of 4 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?

h<sup>1</sup>  
(p. 1003)

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 °rereward.

9 Then shalt thou call, and °the LORD shall answer; thou shalt °cry, and He shall say, "Here I am."

g<sup>2</sup>

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;

h<sup>2</sup>

then shall thy light rise in obscurity, and thy darkness °be 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.

g<sup>3</sup>

13 If thou turn away °thy foot °from the sabbath, from doing thy °pleasure on My °holy day; and call the sabbath a delight, the °holy of °the LORD, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own °pleasure, nor speaking °thine own words:

h<sup>3</sup>

14 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.

D F  
(p. 1004)

59 °Behold, °the LORD'S °hand is °not shortened, that it cannot save; neither His ear heavy, that it cannot hear:

G

2 But your °iniquities have separated between you and your °God, and your °sins °have hid His face from you, that He will not hear.

3 For your hands are °defiled with blood, and your fingers with °iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None °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' °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.

6 bands = pangs. See note on Ps. 73. 4.

7 to deal = to break. The technical term for giving or partaking of food, as in Luke 24. 30, 35. Acts 2. 42, 46; 20. 7, 11; 27. 35. 1 Cor. 10. 16; 11. 24. Cp. Job 42. 11. Lam. 4. 4. Ezek. 18. 7; 24. 17. Hos. 9. 4.

bread. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds of food.

poor. Heb. *'anāh*. See note on Prov. 6. 11.

hide not. Some codices, with two early printed editions, read "do not thou hide".

thine own flesh. Ref. to Pent. (Gen. 29. 14). Cp. Neh. 5. 1-11. Ap. 92.

8 thine health. Heb. thy healing. Referring to the healing of wounds. be = bring up.

rereward = rearguard. Ref. to Pent. (Ex. 14. 19, 20). Cp. 52. 12. 9 cry. In distress.

10 draw out thy soul. Some codices, with Syr., read "give out thy bread".

be. Supply Ellipsis (of verb "become"). Or we have the Fig. *Oxymoron* (Ap. 6).

11 guide = (gently) guide.

drought. Heb. droughts (pl. of majesty) = great drought. make fat = invigorate.

12 build = rebuild. This is still future.

to dwell in: or, leading home.

13 thy foot. Some codices, with one early printed edition, read "thy feet" (pl.).

from the sabbath. Ref. to Pent., as in 56. 2.

pleasure. Some codices, with three early printed editions, read "pleasures" (pl.).

holy. See note on Ex. 3. 5.

thine own words = vain words: or, keep making talk.

14 delight thyself = revel.

cause thee to ride, &c. Ref. to Pent. (Deut. 32. 13; 33. 29).

### 59. 1-21 (D, p. 993). SIN THE CAUSE OF THE BREACH. (*Introversion*.)

D | F | 1. Salvation. Jehovah's power.

G | 2-8. Israel. Crimination.

G | 9-15. Israel. Confession.

F | 16-21. Salvation. Jehovah's work.

1 Behold. Fig. *Asterismos*, Ap. 6.

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

hand. Fig. *Anthropopatheia*. Ap. 6.

not shortened. Ref. to Pent. (Num. 11. 23). Cp. 50. 2. The phrase occurs nowhere else in the O.T.

2 iniquities. Heb. *'avāh*. Ap. 44. iv. Same word as in vv. 3, 12. Not the same as in vv. 6, 7.

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

sins. Heb. *chātā'*. Ap. 44. i.

have hid His face. Cp. 45. 15; 54. 8; 57. 17.

3 defiled. Heb. *gā'al*, to *redeem*, put for *gā'al*, to *pollute*, here, and Ezra 2. 62. Neh. 7. 64. Lam. 4. 14. Dan. 1. 8, 8. Zeph. 3. 1. Mal. 1. 7, 12.

4 calleth for justice = sueth in righteousness. for truth = in truth.

trust = confide. Heb. *bātah*. Ap. 69. i.

vanity = confusion. Heb. *tohū*, as in Gen. 1. 2 ("without form"). See note on 24. 10. lies = vanity.

iniquity. Heb. *'āven*. Ap. 44. iii. Same word as in vv. 6, 7. Not the same as in vv. 2, 3, 12.

5 cockatrice' = adders', or vipers'. See note on 11. 8. eggs . . . web. Note the *Alternation* in vv. 5, 6.

weave. See note on 19. 9.

viper. Occurs in Isaiah only here, and in the "former" portion (30. 6). See Ap. 79. II.

7 Their feet = They. Feet being put by Fig. *Synecdoche* (of Part), Ap. 6, for the whole person. Quoted in Rom. 3. 15, 16. evil. Heb. *rā'a'*. Ap. 44. viii.

innocent blood. Ref. to Pent. Only here in Isaiah; five times in Deuteronomy (19. 10, 13; 21. 8, 9).

paths = highways. See note on 7. 3.

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.



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8 °The way of peace they know not ; and there is no °judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

G i<sup>1</sup>  
(p. 1005)

9 Therefore is °judgment far from us, neither doth °justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

k<sup>1</sup>

10 °We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the °night; we are in desolate places as dead men.

11 We roar all like bears, and mourn sore like doves:

i<sup>2</sup>

we look for °judgment, but there is none; for salvation, but it is far off from us.

k<sup>2</sup>

12 For our °transgressions are multiplied before Thee, and our °sins testify against us: for our °transgressions are with us; and as for our °iniquities, we know them;

13 In °transgressing and lying against °the LORD, and departing away from our °God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

i<sup>3</sup>

14 And °judgment is turned away backward, and °justice standeth afar off:

k<sup>3</sup>

for truth is fallen in the street, and equity cannot enter.

15 Yea, °truth faileth; and he that departeth from °evil °maketh himself a prey:

F 1

and °the LORD saw it, and it displeased Him that there was no °judgment.

16 And He saw that there was no °man, and wondered that there was no intercessor:

m

therefore His °arm brought salvation unto Him; and His righteousness, it sustained Him.

17 For °He put on righteousness as a °breastplate, and an helmet of salvation upon His head; and He put on the garments °of vengeance for clothing, and was clad with °zeal as a cloke.

18 According to their deeds, accordingly He will repay, fury to His adversaries, recompence to His enemies; to the °islands He will repay recompence.

n

19 So shall they fear the name of °the LORD from the west, and His glory from the rising of the sun.

l

When the °enemy shall come in °like a flood, the °Spirit of °the LORD shall °lift up a °standard against him.

m

20 And °the Redeemer shall come °to Zion, and unto them that turn from °transgression in Jacob, saith °the LORD.

n

21 "As for Me, this is My covenant with them," saith °the LORD; "My °spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed," saith °the LORD, "from henceforth and °for ever."

H o p<sup>1</sup> q  
(p. 1006)  
r  
s

60 °Arise, °shine; for °thy light is come, and °the glory of °the LORD is risen upon thee.

8 The way, &c. See Rom. 3. 17. judgment = righteousness.

59. 9-15 (G, p. 1004). CONFESSION. (Repeated Alternation.)

G

- i<sup>1</sup> | 9. Justice. Departed.
- k<sup>1</sup> | 10, 11-. Condition. Comparisons.
- i<sup>2</sup> | -11. Justice. Looked for in vain.
- k<sup>2</sup> | 12, 13. Reason.
- i<sup>3</sup> | 14-. Justice. Turned away backward.
- k<sup>3</sup> | -14, 15-. Reason.

9 justice = righteousness. Same as "judgment", v. 8. 10 We grope, &c. Ref. to Pent. (Deut. 28. 29). Idea the same, but word different. The word in Deuteronomy is the same as in Gen. 27. 12, 22; 31. 34, 37. Ex. 10. 21. Job 5. 14; 12. 25. The word in Isaiah occurs nowhere else. Ap. 92.

night. Heb. *nesheph*. A Homonym, with two meanings: (1) *darkness*, as here; Job 24. 15. Prov. 7. 9. 2 Kings 7. 5, 7. Isa. 5. 11; 21. 4. Jer. 13. 16; (2) *daylight*, 1 Sam. 30. 17. Job 7. 4. Ps. 119. 147.

12 transgressions. Heb. *pāsha'*. Ap. 44. ix. sins. Heb. *chātā'*. Ap. 44. i. Note that these three words occur together in Lev. 16. 21.

15 truth faileth = the truth is found missing. evil. Heb. *rā'a'*. Ap. 44. viii. 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.)

F

- l | -15, 16-. Evil seen by Jehovah.
- m | -16-18. Evil removed by Jehovah.
- n | 19-. The blessed result.
- l | -19-. Evil inflicted by the enemy.
- m | -19, 20. Evil removed by Jehovah.
- n | 21. The blessed result.

16 man. Heb. *'ish*. Ap. 14. II. arm. Fig. *Anthropopatheia* (Ap. 6). Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power put forth by it.

17 He put on. Fig. *Anthropopatheia* (Ap. 6). Note that all the armour is for defence. breastplate = a coat of mail.

of vengeance for clothing = of avenging for clothing. Cp. 61. 2; 63. 4. The Oxf. Gesenius explains it as "of Jehovah as champion of Israel" (p. 528 b).

zeal = jealousy. 18 islands = maritime countries. See note on 11. 11.

19 enemy. Heb. *tzar*, as in v. 18.

like a flood = like the flood: the Nile in its overflow. Spirit. Heb. *rūach*. Ap. 9.

lift up. Fig. *Anthropopatheia*. Ap. 6.

standard: or, banner. Ref. to Pent. (Ex. 17. 15). Heb. *nāḡas*. Ap. 92.

20 the Redeemer = a Redeemer: i. e. the Messiah. Quoted in Rom. 11. 26, 27, showing that the fullness of the Gentiles must be the fullness of the Gentile times.

to = for: i. e. on behalf of. See note on Rom. 11. 26.

21 for ever. This coming deliverance for Israel will be final, and cannot therefore as yet have taken place.

60. 1-22 [For Structure see next page].

1 Arise. Cp. 51. 9, 17, "awake"; 52. 2, "awake"; 60. 1, "arise"; and contrast the cry to Babylon (47. 1), "come down, sit in the dust". See Ap. 82. This refers to the future. shine. Cp. 2 Sam. 23. 4.

thy light: i. e. Israel's glory. the glory of the LORD. Heb. *kābōd*. See 4. 2, 5; 6. 3; 35. 2; 40. 5; 58. 8; and v. 2 here. Cp. Ps. 106. 20. Jer. 2. 11. Hag. 2. 3, 7, 9.

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

2 behold. Fig. *Asterismos* (Ap. 6), to call attention to the condition of the nations just before Israel's future glory shines forth.

2 For, °behold, the darkness shall cover the earth,



and gross darkness the ° people :

(p. 1006) but <sup>1</sup> the LORD shall arise upon thee, and His glory shall be seen upon thee.

3 And ° the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see: ° all they gather themselves together, they come to thee: thy ° sons shall come from far, and thy ° daughters shall be ° nursed at *thyside*.

5 Then thou shalt see, and ° flow together, and thine heart shall ° fear, and ° be enlarged; because the abundance ° of the sea shall be ° converted unto thee, the ° forces of ° the Gentiles shall come unto thee.

6 ° The multitude of camels shall cover thee, the dromedaries of Midian and ° Ephah; all they from ° Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of <sup>1</sup> the LORD.

7 All the flocks of ° Kedar shall be gathered ° together unto thee, ° the rams of ° Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar, and I will ° glorify the ° house of My glory.

8 ° Who are these *that fly* as a cloud, and as the doves to their windows?

9 Surely the ° isles ° shall wait for Me, and the ° ships of Tarshish ° first, to bring thy sons ° from far, their silver and their gold with them, unto the name of <sup>1</sup> the LORD thy ° God, and to ° the Holy One of Israel, because He hath glorified thee.

10 And ° the sons of ° strangers shall build up thy walls, and their kings shall minister unto thee: for ° in My wrath I smote thee, but in My favour have I had mercy on thee.

11 Therefore ° thy gates shall be open continually; they shall ° not be shut day nor night; that *men* may bring unto thee the ° forces of the ° Gentiles, and *that* their kings *may be brought*.

12 For ° the nation and kingdom that will not serve thee ° shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, ° the pine tree, and the box together, to beautify the place of My sanctuary; and I will make ° the place of My ° feet glorious.

14 The sons also of them that ° afflicted thee ° shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of <sup>1</sup> the LORD, The Zion of ° the Holy One of Israel.

60. 1-22 (C, p. 998). ZION: RECONCILIATION, RESTORATION, AND ENLARGEMENT. (*Alternation*.)

C | H | 1-16-. Israel's ascendancy.  
J | -16. Jehovah the worker.  
H | 17-22-. Israel's glory.  
J | -22. Jehovah the worker.

60. 1-16- (H, above). ISRAEL'S ASCENDANCY. (*Alternation*.)

H | o | 1-7. Gentiles. Accession.  
p | 8-11. Their ministry.  
o | 12, 13. Gentiles. Subjection.  
p | 14-16-. Their homage.

60. 1-7 (o, above). GENTILES. ACCESSION. (*Division*.)

o | p<sup>1</sup> | 1-3. Israel's rising come.  
p<sup>2</sup> | 4-7. Gentiles' attraction to it.

60. 1-3 (p<sup>1</sup>, above). ISRAEL'S RISING COME. (*Introversion*.)

p<sup>1</sup> | q | 1-. The rising of Israel.  
r | -1-. The light shining.  
s | -1. The glory of Jehovah.  
t | 2-. Darkness covering the earth.  
t | -2-. Darkness covering the peoples.  
s | -2. The glory of Jehovah.  
r | 3-. The light reflected.  
q | -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 therefore, but true Israelites (Jer. 31. 10). Cp. Ezek. 34. 11-15. nursed, &c. Carried on the shoulders. So Chald. and Sept. See note on 49. 22.

5 flow together: or, according to the Targum and Syr., "shall be lightened", as in Ps. 34. 5. So in R.V. fear = praise. Heb. *pāhad*. A *Homonym*, with two meanings: (1) *to fear*, as in Deut. 28. 66. Job 23. 15; but (2) *to rejoice*, here and Hos. 3. 5 = praise. See note there.

be enlarged = opened as with joy.

of the sea = of the rich seafaring peoples, for which "sea" is put by Fig. *Metonymy* (of Adjunct), 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).

Sheba. Cp. Ps. 72. 10. Both descended from Abraham and Keturah.

7 Kedar. See 21. 16, 17; 42. 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. 13). glorify = beautify.

house of My glory = My beautiful house.

8 Who are these . . . ? Referring probably to the ships whose sails are compared to wings, developed in next verse.

9 isles = maritime lands. See note on 11. 11.

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). These were expressly excluded. strangers = foreigners. in My wrath. Cp. 54. 8. Zech. 1. 15.

11 thy gates shall be open. Heb. they shall keep thy gates open. The word "they" is impersonal: i.e. they who are continually bringing the exiles with their riches. Cp. the same idiom in Luke 12. 20, "they demand thy soul". not be shut. These coming times are already being foreshadowed, for this has already been the case for the past few years. This looks beyond the Ezra-Nehemiah period, for see Neh. 13. 19.

12 the nation . . . shall perish. This is still future. 13 the. Some codices, with one early printed edition, Sept., and Vulg., read "and the". the place of My feet:

i.e. the Temple. Cp. 35. 2. Ps. 99. 5; 132. 7. Fig. *Periphrasis*. Ap. 6. feet. Fig. *Anthropopatheia*. Ap. 6.

14 afflicted = oppressed. See 1. 7, 8; 6. 12; 7. 16.

shall come, &c. Not fulfilled yet. Matt.

8. 11 refers to this. Cp. Mal. 1. 11.



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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 :

J  
(p. 1006)

and ° thou shalt know that ° the LORD am thy Saviour and thy ° Redeemer, ° the mighty One of Jacob.

H u  
(p. 1007)

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.

v

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.

u

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.

v

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:

J

° the LORD will hasten it in ° his time.

B K P

**61** ° The ° Spirit of ° the Lord GOD is upon Me; because ° the LORD hath ° anointed Me to preach good tidings unto the ° meek; He hath sent Me to ° bind up the brokenhearted, to proclaim liberty to the captives, and ° the opening of the prison to them that are bound;

2 To proclaim ° the acceptable year of ° the LORD, ° and the day of vengeance of our ° God; to comfort all that ° mourn;

3 ° To appoint unto them that ° mourn in Zion, to give unto them ° beauty for ° ashes, the oil of joy for mourning, the garment of praise for the ° spirit of heaviness; that they might be called ° trees of righteousness, the planting of ° the LORD, that ° He might be glorified.

15 forsaken. The type of the forsaken wife is changed to that of the forsaken Land. See note on 1. 4. eternal. This cannot refer to the prosperity of any past period of Israel's history.

of many generations = of generation after generation. 16 thou shalt know, &c. Ref. to Pent. See notes on 1. 24; 41. 14, &c. Ap. 92.

the LORD am thy Saviour. This constitutes another Jehovah title. Heb. = *Jehovah mōshī'ēk*.

Redeemer. Cp. 41. 14; 43. 14; 44. 6, 24; 47. 4; 48. 17; 49. 7, 26; 54. 5, 8; 59. 20; 60. 15 (ten times in all, in Isaiah. Cp. Prov. 23. 11.

the mighty One of Jacob. Ref. to Pent. (Gen. 49. 24). Cp. 49. 26. Ps. 182. 2-5. Including the whole natural seed, as well as the spiritual seed of Israel. See notes on Gen. 32. 28; 43. 6; 45. 26, 30. Ap. 92.

**60. 17-22** (H, p. 1006). ISRAEL'S GLORY. (Alternation.)

H | u | 17. Materials.

v | 18. Evil removed.

u | 19, 20. Luminaries.

v | 21, 22-. Good bestowed.

17 For brass. Note the correspondence (by contrast) of this verse with 3. 24 (in A and A, p. 930). Cp. also 1. 23-25. thine exactors = thy tax-gatherers. See Luke 3. 13. righteousness = righteous. The very opposite to what they have been. Put by Fig. *Metonymy* (of Subject), Ap. 6, for righteous.

18 Violence shall, &c. Cp. Gen. 6. 11, 13. Some codices, with three early printed editions, Sept., and Syr., read "So shall violence", &c. walls. Cp. 26. 1.

Salvation: or, Victory.

20 Thy sun . . . go down. } These prophecies mourning. See note on 3. 26. } yet await

21 Thy People . . . all righteous. } fulfilment. for ever. This settles the whole question as to any fulfilment in the past.

My planting. Heb. text has "His planting", but "My plantings" in the margin, with some codices, four early printed editions, Aram., Syr., and Vulg. glorified = get Myself glory.

22 A little one = The little one: i. e. he who has no sons, or few. his = its.

**61. 1-66. 24** (B, p. 993). MESSIAH IN PERSON. (Alternations.)

B | K | 61. 1-9. Messiah in Person. Grace.

L | 61. 10, 11. Joy for present blessings.

M | N | 62. 1-7. Prayer incited.

O | 62. 8-12. Answer promised.

K | 63. 1-6. Messiah in Person. Judgment.

L | 63. 7-14. Praise for past blessings.

M | N | 63. 15-64. 12. Prayer offered.

O | 65. 1-66. 24. Answer given.

1-9 (K, above). MESSIAH IN PERSON. (Division.)

K | P<sup>1</sup> | 1-3. Messiah. Himself.

P<sup>2</sup> | 4-9. Messiah. His People.

1 The Spirit, &c. Quoted in Luke 4. 18, 19. The speaker is therefore the Messiah. Spirit. Heb. *rūach*. Ap. 9. the Lord GOD. Heb. Adonai Jehovah. See Ap. 4. VIII (2) and II. Some codices, with two early printed editions, Sept., and Vulg., omit "Adonai".

4. II. anointed. Matt. 3. 17, with the Divine formula of consecration, "This is My Son", for the office of Prophet; Matt. 17. 5 for the office of Priest; Ps. 2. 7 and Heb. 1. 5, for the office of King. meek = oppressed, or lowly ones. bind up. Fig. *Anthropopatheia*. Ap. 6. the opening of the prison = an opening of the understanding or heart, instead of prison doors. Occurs only here. Heb. *p'kah-kōah*, referring to the opening of the vision.

2 the acceptable year = the year of acceptance, or jubilee year (Lev. 25. 9, 10). We may render:— A year of good-pleasure for Jehovah, [But] A day of vengeance for our God.

and the day of vengeance. Cp. 59. 17; 63. 4. This is a notable example of how to rightly divide "the Word of truth", when we observe that the Messiah, in quoting this prophecy concerning Himself in Luke 4. 18, 19, "closed the book", and did not go on to quote further in v. 20, because the former part of the prophecy referred to the then present time, and not to the future Dispensation of judgment. The Heb. accent separates these two clauses, indicated by "[But]", above. Note that the vengeance is assigned to a "day", in contrast with "year".

God. Heb. Elohim. Ap. 4. I. mourn. See note on 3. 26, and cp. Matt. 5. 4. 3 To appoint = to set (as a permanent, irrevocable thing). beauty . . . ashes. Note the emphasis put on this by the Fig. *Paronomasia*, Ap. 6, *p'ēr . . . 'ēpher*.

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. *rūach*. Ap. 9. trees of righteousness. Ref. to 60. 21. He. All is for Jehovah's glory.



P<sup>2</sup> w a  
(p. 1008)

4 And they shall ° build the old ° wastes,  
they shall raise up the former ° desolations,  
and they shall repair the ° waste cities,  
the ° desolations of many generations.

x 5 And ° strangers shall stand and feed your  
flocks, and the sons of ° the alien *shall be* your  
plowmen and your vinedressers.

y 6 But ° ye shall be named the Priests of <sup>1</sup> the  
LORD: *men* shall call you ° the Ministers of our  
<sup>2</sup> God: ye shall eat the riches of ° the Gentiles,  
and in their glory shall ye boast yourselves.

w c d 7 For your ° shame *ye shall have* ° double;  
and for ° confusion they shall rejoice in their  
portion:  
c therefore in their land they shall possess the  
double:

d ° everlasting joy shall be unto them.

x 8 For <sup>3</sup> <sup>1</sup> the LORD love ° judgment, ° I hate  
robbery for burnt offering; and I will ° direct  
their work ° in truth, and I will make an  
° everlasting covenant with them.

y 9 And their seed shall be known among the  
<sup>6</sup> Gentiles, and their offspring among the ° peo-  
ple: all that see them shall acknowledge them,  
that *they are* the seed *which* <sup>1</sup> the LORD hath  
blessed.

L  
(p. 1007)

10 I will greatly rejoice in <sup>1</sup> the LORD, my  
° soul shall be joyful in my <sup>2</sup> God; for He hath  
clothed me with the garments of salvation,  
He hath covered me ° with the robe of right-  
eousness, as ° a bridegroom ° decketh *himself*  
with ornaments, and as ° a bride adorneth *her-*  
*self* with her jewels.

11 For as the earth bringeth forth her bud,  
and as the garden causeth the things that are  
sown in it to spring forth; so ° the LORD\* GOD  
will cause righteousness and praise to spring  
forth before all the nations.

M N

62 ° For Zion's sake will ° I not hold My  
peace, and for Jerusalem's sake I will  
not ° rest, until the righteousness thereof go  
forth as brightness, and the salvation thereof  
as a lamp *that* burneth.

2 And ° the Gentiles shall see thy righteous-  
ness, and all kings thy glory: and thou shalt  
be ° called by a new name, which the mouth  
of ° the LORD shall ° name.

3 Thou shalt also be a ° crown of ° glory in the  
hand of <sup>2</sup> the LORD, and a royal diadem in the  
hand of thy ° God.

4 Thou shalt no more be termed ° Forsaken;  
neither shall thy land any more be termed  
° Desolate: but thou shalt be called ° Hephzi-  
bah, and thy land ° Beulah: for <sup>2</sup> the LORD  
delighteth in thee, and thy land shall be  
married.

5 For as a young man marrieth a virgin, so

2 Sam. 12. 30. Song 3. 11. glory = beauty.  
Heb. *ʿAzubah*. From *ʿazab*. See note on 1. 4.  
Hephzi-bah. Heb. *Ḥephzi-bāh*. Probably a reference to the important marriage of King Hezekiah with  
Hephzi-bah, which synchronised with this prophecy. See note on 2 Kings 21. 1. Beulah. Heb.  
*Be'ulah* = married. See note above. Note the Alternation in this verse.

61. 4-9 (P<sup>2</sup>, p. 1007). MESSIAH. HIS PEOPLE.  
(*Extended Alternation.*)

P<sup>2</sup> w | 4. Israel. Restoration.  
x | 5. Gentiles. Gifts.  
y | 6. Israel Jehovah's glory.  
w | 7. Israel. Restoration.  
x | 8. Gentiles. Assistance.  
y | 9. Israel Jehovah's glory.

61. 4 (w, above). ISRAEL. RESTORATION.  
(*Alternation.*)

w | a | 4-. Wastes. Rebuilt.  
b | 4-. Desolations. Raised up.  
a | 4-. Wastes. Rebuilt.  
b | 4-. Desolations. Raised up.

4 build = rebuild. Cp. Amos 9. 11, 12. Acts 15. 16.  
wastes = deserted (cities).

desolations = places of silence. See note on 1. 7.

8 strangers = foreigners.

the alien = an unknown people.

6 ye shall be named, &c. Ref. to Pent. (Ex. 19. 6).  
the Ministers of our God. Ref. to the technical  
phrase, common in the Law. See Ex. 28. 35. Num.  
16. 9. Deut. 10. 8; 17. 12, &c.

the Gentiles = nations.

7 shame . . . double. Note the Alternation:

61. 7 (w, above). ISRAEL. RESTORATION.  
(*Alternation.*)

w | c | 7-. Complete compensation.  
d | 7-. Rejoicing.  
c | 7-. Complete compensation.  
d | 7-. Rejoicing.

double = "double [honour]". Not as in 40. 2. See  
note there.

confusion = reproach, or disgrace.

everlasting joy. See note on 44. 7.

8 judgment = justice.

I hate robbery, &c. Showing that the sacrificial  
system was in operation at the time when this prophecy  
was given.

direct their work = make their recompense.

in truth. See note on 10. 20.

everlasting covenant. See note on "ancient", 44. 7.

9 people = peoples.

10 soul. Heb. *nephesh* Ap. 13.

with the robe. A special various reading called  
*Sevir* (Ap. 84), with some codices, one early printed  
edition, Sept., Syr., and Vulg., read "and with a robe".

This necessitates conformity with the Heb. text:—

"With the garments of salvation will He, &c.,

And with a robe of righteousness will He", &c.

a = the.

decketh himself, &c. = adorneth himself (with a tur-  
ban such as worn by priests).

11 the LORD\* GOD = Adonai Jehovah. This is one of  
the 184 places where the *Sopherim* changed "Jehovah"  
of the primitive text to "Adonai"; but both words  
have been retained instead of the one: viz. Jehovah.

62. 1 For Zion's sake, &c. Not fulfilled, therefore,  
in the Gospel dispensation: for Zion is still trodden  
down of the Gentiles (Luke 21. 24).

I. Here we have Messiah's intercession for Israel.  
See "B", p. 1007.

rest. Cp. vv. 6, 7.

2 the Gentiles = nations.

called by a new name. As Abraham was (Gen. 17. 5),  
and Jacob (Gen. 32. 28).

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

name = expressly name, or specify.

3 crown = bridal crown. Heb. *ʿatārāh*, as in 28. 5.

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

4 Forsaken.

Desolate. Heb. *Shemāmāh*. See note on 1. 7.

Beulah. Heb.

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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.

O  
(p. 1007)

8 ° The LORD hath ° sworn by His ° right hand, and by the ° arm of His strength, "Surely ° I will no more give thy corn to be meat for thine enemies; and the sons of the ° stranger shall not drink thy ° wine, for the which thou hast laboured:

9 But they that have ° gathered it shall eat it, and ° praise ° the LORD; and they that have ° brought it together shall drink it in ° the courts of My holiness."

10 Go through, go through the gates; prepare ye the way of ° the People; ° cast up, cast up the highway; gather out the stones; lift up a standard for ° the People.

11 ° Behold, ° the LORD hath proclaimed unto the end of the ° world, "Say ye to the daughter of Zion, 'Behold, thy salvation cometh; behold, His reward is with Him, and His ° work before Him.'"

12 And they shall call them, The ° holy People, The redeemed of ° the LORD: and thou shalt be called, ° Sought out, A city ° not ° forsaken.

K e  
(p. 1009)

63 ° Who is ° This That cometh from ° Bozrah?

f This That is glorious in His apparel, ° travelling in the greatness of His ° strength? ° That speak in righteousness, ° mighty to save.

e 2 Wherefore art Thou ° red in Thine apparel, and Thy garments like him that treadeth in the ° winefat?

f 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.

L  
(p. 1007)

7 I will mention the lovingkindnesses of ° the LORD, and the praises of ° the LORD, according to all that ° the LORD hath bestowed on us, and the great goodness toward the ° house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses.

8 For He said, "Surely they are My People, ° children that will not ° lie:" so He was their Saviour.

9 ° In all their affliction He was afflicted, and ° the Angel of His presence saved them: in

5 thy sons marry thee. Note the Fig. *Catachrēsis* (Ap. 6). See note on marry, below.

marry = own, or possess. Heb. *bā'al* = to become an owner, or husband of a wife. See v. 4.

6 day nor night. Heb. all the day and all the night.

ye that make mention of = ye that remind.

7 rest = silence, as in v. 6.

8 sworn. Fig. *Deſis*. Ap. 6.

right hand . . . arm. Fig. *Anthropopatheia*. Ap. 6.

I will no more give, &c. Ref. to Pent. (Deut. 28. 30, 31, &c.). Ap. 92.

stranger = foreigner.

wine. Heb. *tirōsh*. Ap. 27. II.

9 gathered it = gathered it in. Ref. to Pent. (Deut. 20. 6; 28. 30). Cp. Jer 31. 5. Ap. 92.

praise the LORD. Ref. to Pent. (Deut. 14. 23, 26; 16. 11, 14). See note on "shall not" (13. 10).

brought it together = gathered it out. Ref. to Pent. (Deut. 12. 12). Ap. 92.

the courts of My holiness = My holy courts.

10 the People. In 40. 3 the way is to be "prepared" for Messiah: here, for His People.

cast up, cast up the highway. Cp. Figs. *Epizeuxis* and *Polyptoton*. Ap. 6. See note on "highway" (7. 3).

11 Behold. Fig. *Asterismos*. Ap. 6.

world. Heb. earth. Heb. *'eret*.

work = recompense.

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

Sought out. Heb. *Derūshah*.

not forsaken. Heb. *L'o-Ne'ezābāh*.

### 63. 1-6 (K, p. 1007). MESSIAH. IN PERSON. JUDGMENT. (*Alternation*.)

K | e | 1-. Question.

f | -1. Answer. Character.

e | 2. Question.

f | 3-6. Answer. Work.

1 Who . . . ? Fig. *Erotēsis*. Ap. 6. The prophet's question.

This: i.e. Messiah in the execution of His vengeance in judgment.

Edom = red. } Cp. 34. 5.

Bozrah = vintage. }

travelling = bending forward, as in marching.

strength . . . mighty = strength (for endurance). Heb. *koah*. Not referring to His death, which was in weakness.

2 red = 'ādom. Hence "Edom" (v. 1).

winefat = winepress. Heb. *gath*. Not *yeqeb*, a wine-vat.

3 winepress = trough. Heb. *pūrah*.

the people = peoples.

none = not a man. Heb. *'ish*. Ap. 14. II.

blood. Lit. grape-juice, put by Fig. *Metonymy* (of Subject), Ap. 6, for life-blood. All this is in judgment, not redemption. Cp. Rev. 14. 20; 19. 11-21.

shall be sprinkled = will spurt.

4 day . . . year. Cp. 61. 2.

the year of My redeemed. Ref. to Pent. (Deut. 32. 35). Cp. 61. 2.

redeemed = redeemed as by a kinsman (Ex. 6. 6).

5 Mine own arm. Cp. 59. 16.

salvation = victory.

fury = indignation. Some codices, with four early printed editions, read "righteousness". Cp. 59. 18.

6 make them drunk in. Some codices, with one early printed edition, and Aram., read "brake them in pieces with".

strength = life-blood, as in v. 3.

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

house of Israel. See note on 5. 7.

8 children = sons.

lie = deal falsely.

9 In all their affliction He was afflicted. Heb. text reads, "In all their adversity [He was] no adversary". But some codices, with two early printed editions, read as text of A. V.

the Angel of His presence. Ref. to Pent. (Ex. 14. 19; 23. 20, 21; 33. 14). Ap. 92.



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His love and in His pity  $\text{He}^{\circ}$  redeemed them; and He  $\text{bare}^{\circ}$  them, and carried them all the days of old.

10 But they rebelled, and vexed His  $\text{holy}^{\circ}$  Spirit: therefore He was turned to be their enemy,  $\text{and}^{\circ}$   $\text{He}^{\circ}$  fought against them.

11 Then He remembered the days of old, Moses, and His People, saying, "Where is He That brought them up out of the sea with the  $\text{shepherd}^{\circ}$  of His flock? where is He That  $\text{put}^{\circ}$  His  $\text{holy}^{\circ}$  Spirit within him?"

12 That led them by the right hand of Moses with His glorious  $\text{arm}^{\circ}$ ,  $\text{dividing}^{\circ}$  the water before them, to make Himself an  $\text{everlasting}^{\circ}$  name?

13 That led them through the deep, as an horse in the wilderness, that they should not stumble?"

14 As a beast goeth down into the valley, the  $\text{Spirit}^{\circ}$  of  $\text{the}^{\circ}$  LORD caused him to rest: so didst Thou lead Thy People, to make Thyself a glorious name.

M N g  
(p. 1010)

15 Look down from heaven, and behold from the  $\text{habitation}^{\circ}$  of  $\text{Thy}^{\circ}$  holiness and of Thy glory: where is Thy zeal and Thy  $\text{strength}^{\circ}$ , the  $\text{sounding}^{\circ}$  of Thy bowels and of Thy mercies toward me? are they restrained?

16 Doubtless  $\text{Thou}^{\circ}$  art our  $\text{Father}^{\circ}$ , though Abraham be ignorant of us, and Israel acknowledge us not:  $\text{Thou}^{\circ}$ , O  $\text{LORD}^{\circ}$ , art our Father, our  $\text{Redeemer}^{\circ}$ ; Thy name is from everlasting.

17 O  $\text{LORD}^{\circ}$ , why hast Thou  $\text{made}^{\circ}$  us to err from Thy ways,  $\text{and}^{\circ}$   $\text{hardened}^{\circ}$  our heart from Thy fear?  $\text{Return}^{\circ}$  for Thy servants' sake, the tribes of Thine inheritance.

18 The People of  $\text{Thy}^{\circ}$  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 Oh that Thou wouldest  $\text{rend}^{\circ}$  the heavens, that Thou wouldest come down, that the mountains might  $\text{flow}^{\circ}$  down at Thy presence,

2 As when the  $\text{melting}^{\circ}$  fire burneth, the fire causeth the waters to boil, to make  $\text{Thy}^{\circ}$  name known to Thine adversaries, that the nations may tremble at Thy presence!

3 When Thou didst terrible things which we looked not for, Thou camest down, the mountains  $\text{flowed}^{\circ}$  down at Thy presence.

4 For  $\text{since}^{\circ}$  the beginning of the world  $\text{men}^{\circ}$  have not heard,  $\text{nor}^{\circ}$  perceived by the ear, neither hath the eye seen, O  $\text{God}^{\circ}$ , beside Thee, what He  $\text{hath}^{\circ}$  prepared for  $\text{him}^{\circ}$  that waiteth for Him.

5 Thou meetest him  $\text{that}^{\circ}$  rejoiceth and worketh righteousness, those that remember Thee in Thy ways: behold,  $\text{Thou}^{\circ}$  art wroth; for we have  $\text{sinned}^{\circ}$ : in  $\text{those}^{\circ}$  is continuance, and we shall be saved.

31. 19. nor. So, some codices, with two early printed editions, Syr., and Vulg. But others read "have not perceived". God. Heb. Elohim. Ap. 4. I. hath prepared = could work, or will do. him that waiteth = the man who waited. 5 Thou meetest him = Thou didst meet him. Ref. to Pent. (Gen. 32. 1). Ap. 92. that rejoiceth = who was rejoicing, &c. art wroth = wert, or wast wroth. sinned. Heb. *chātā'*. Ap. 44. i. those is continuance = those [ways of Thine] is continuance. Same word as "since the beginning" in v. 4. Cp. 63. 9, 11, 16, 19.

redeemed them. Ref. to Pent. (Ex. 15. 13). Ap. 92. bare them. Ref. to Pent. (Ex. 19. 4. Deut. 1. 31; 32. 18). Cp. 46. 3, 4. Acts 13. 18. Ap. 92.

10 But they rebelled. Ref. to Pent. (Ex. 15. 24. Num. 14. 11, 34). Ap. 92.

holy. See note on Ex. 3. 5.

Spirit. Heb. *rūach*. Ap. 9.

and He fought = and He Himself fought. Some codices, with three early printed editions, read this "and" in the text.

11 shepherd. Many codices, with five early printed editions (one Rabbinic, 1517), and Vulg., read "shepherds". Referring either to Moses, Aaron, and Joshua; or, the pl. of Majesty, referring to Jehovah their Shepherd. Some codices, with four early printed editions, read "shepherd" (sing.).

put His holy Spirit, &c. Ref. to Pent. (Num. 11. 17). Cp. Ex. 14. 31; 32. 11, 12. Num. 14. 13, 14. Ap. 92.

12 arm. Ref. to Pent. (Ex. 15. 16). Ap. 92.

dividing the water. Ref. to Pent. (Ex. 14. 21, the same word). Ap. 92.

everlasting name. See note on 44. 7.

14 As a beast goeth down = as the cattle go down. Referring to the settlement of Israel in Canaan.

63. 15-64. 12 (N, p. 1007). PRAYER OFFERED. (Extended Alternation.)

N | g | 63. 15. To look down.

h | 63. 16. "Our Father".

i | 63. 17. Sin.

k | 63. 18, 19. Desolation.

g | 64. 1-7. To come down.

h | 64. 8. "Our Father".

i | 64. 9. Sin.

k | 64. 10-12. Desolation.

15 habitation . . . Thy, &c. See note on "courts" (62. 9).

strength = mighty deeds.

sounding = yearning. Fig. *Anthropopatheia*. Ap. 6.

16 Thou art our Father. Ref. to Pent. (Deut. 32. 6).

Father. A rare word in this connection. Cp. 64. 8.

Redeemer. See note on 60. 16.

17 made us = suffered us.

hardened = let us harden.

Return. Ref. to Pent. (Num. 10. 36). Ap. 92.

18 The People of Thy holiness = Thy holy People. Fig. *Enallage* (Ap. 6). See note on Ex. 3. 5. Ref. to Pent. (Deut. 7. 8; 26. 19).

19 We are [Thine]. There is no word for "Thine" in Heb. text. The Heb. accent (disjunctive) leaves a solemn hiatus between the two clauses; as though, what Israel had become could not be expressed by words: "We are come to this—Thou never barest rule over them"; implying an *Ellipsis* (Ap. 6), to be supplied thus: "We are become [as they]".

they were not called by Thy name = Thy name was not called upon them.

64. 1 Oh, &c. Fig. *Euchē*. Ap. 6. Ch. 64 is joined to ch. 63 by the Massoretic 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. *Epistrophē* (Ap. 6), used here for great emphasis.

2 melting. The Heb. word occurs only here, and is plural.

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

3 When Thou didst terrible things. Ref. to Pent. (Ex. 34. 10, same word).

4 since the beginning of the world = from of old. men have not heard. Quoted in 1 Cor. 2. 9. Cp. Ps.

hath prepared = could work, or will do.

5 Thou meetest him = Thou didst meet him. Ref. to Pent. (Gen. 32. 1). Ap. 92.

that rejoiceth = who was rejoicing, &c. art wroth = wert, or wast wroth. sinned. Heb. *chātā'*. Ap. 44. i. those is continuance = those [ways of Thine] is continuance. Same word as "since the beginning" in v. 4. Cp. 63. 9, 11, 16, 19.



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6 But we are all as an unclean *thing*, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee: for Thou hast hid Thy face from us, and hast consumed us, because of our iniquities.

h (p. 1010) 8 But now, O LORD, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hand.

i 9 Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech Thee, we are all Thy People.

k 10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire: and all our pleasant things are laid waste.

12 Wilt Thou refrain Thyself for these things, O LORD? wilt Thou hold Thy peace, and afflict us very sore?

O Q (p. 1011)

65 I am sought of them that asked not for Me; I am found of them that sought Me not: I said, "Behold Me, behold Me," unto a nation that was not called by My name.

2 I have spread out My hands all the day unto a rebellious People, which walketh in a way that was not good, after their own thoughts;

3 A People that provoketh Me to anger continually to My face; that sacrificeth in gardens, and burneth incense upon altars of brick;

4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;

5 Which say, "Stand by thyself, come not near to me; for I am holier than thou." These are a smoke in My nose, a fire that burneth all the day.

6 Behold, it is written before Me: I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together," saith the LORD, "which have burned incense upon the mountains, and blasphemed Me upon the hills: therefore will I measure their former work into their bosom."

R 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

The first is 42. 5.

As = According as.

further reference to the new Israel. See notes on v. 1, with one early printed edition, and Sept., read "servant's" (sing.): i.e. Messiah (see note on 37. 35) = "for the sake of My servant".

66. 7, 8. Matt. 21. 43.

10 Sharon. See note on 33. 9.

6 iniquities. Heb. 'avah. Ap. 44. iv.

wind. Heb. ruach. Ap. 9.

7 hast hid = hadst hidden. Cp. 45. 15; 53. 3; 54. 8; 57. 17; 59. 2. Ref. to Pent. (Deut. 31. 17, 18, 20). Ap. 92.

8 now. A special various reading, called *Sevir* (Ap. 34), with some codices, two early printed editions, and Aram., read "Thou".

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

Thou art our Father. See note on 63. 16.

hand. Some codices, with Sept., Syr., and Vulg., read "hands" (pl.).

9 Be not, &c. Continue not to be, &c.

remember = continue not to remember.

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

desolation. Referring to the time of Matt. 23. 38; 24. 2.

11 praised. See note on "shall not", &c. (13. 10).

is burned up with fire. This prayer is proleptic; and is said now by anticipation of the then (and now still future) day of Israel's repentance and return to Jehovah.

pleasant things = goodly places, or vessels. Same word as in 2 Chron. 36. 19.

12 refrain Thyself: i.e. refuse to give way in compassion, &c. Cp. Gen. 43. 1; 45. 1. Isa. 42. 14; 63. 15.

65. 1-66. 24 (O, p. 1007). ANSWER. GIVEN. (Extended Alternation.)

O | Q | 65. 1-7. Contrasted characters.

R | 65. 8-10. Seed promised.

S | 65. 11-16. Threatening.

T | 65. 17-25. New heavens and new earth.

Q | 66. 1-6. Contrasted characters.

R | 66. 7-14. Seed brought forth.

S | 66. 15-18-. Threatening.

T | 66. -18-24. New heavens and new earth.

1 I am found, &c. Quoted in Rom. 10. 20, 21.

Behold Me. Fig. *Epizeuxis*. Ap. 6. See note on 24. 16, a nation that was not called by My name. Ref. to Pent. (Deut. 32. 21), and to the Dispensation of the Acts. See the Structure of "the Song of Moses", p. 283.

2 spread out, &c. Fig. *Anthropopatheia*. Ap. 6.

good = right. Cp. Ps. 36. 4.

3 provoketh Me to anger. Ref. to Pent. (Deut. 32. 21, the same word, though not the same form). Ap. 92.

that sacrificeth in gardens. Ref. to Pent. (Lev. 17. 5). Cp. 1. 29; 57. 5. Jer. 2. 20. Ap. 92.

burneth. Heb. *katar*. See Ap. 43. I. vii.

upon altars of brick = upon the bricks: i.e. not on the golden altar of incense.

4 graves = tombs. Heb. *keber*. Ap. 35.

monuments = secret places. Probably in heathen temples.

eat swine's flesh. Ref. to Pent., where this was forbidden (Lev. 11. 7. Deut. 14. 8). Ap. 92. Bones of swine were found at Gezer. See note on 1 Kings 9. 15.

broth. The reference is to a sacrificial feast of unclean food.

abominable things. Ref. to Pent. (Lev. 7. 18; 19. 7). The Heb. word (*piggul*) is found only in Ezek. 4. 14, beside these passages. Ap. 92.

5 nose. Fig. *Anthropopatheia*. Ap. 6.

6 Behold. Fig. *Asterismos*. Ap. 6.

it is written. Ref. to Pent. (Ex. 32. 35. Lev. 26. Deut. 32). Ap. 92.

will recompense, &c. Ref. to Pent. (Deut. 32. 35, the same word, and is unique in its occurrence). Ap. 92.

7 iniquities. Heb. 'avah. Ap. 44. iv.

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

8 Thus saith the LORD. Note the frequent occurrence of this expression in predicting these new things.

new wine. Heb. *tirosh*. Ap. 27. ii. Here is

My servants' sakes. Some codices,

9 a seed. A further reference to the new Israel of 26. 2;



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(p. 1011)

the °valley of Achor a place for the herds to lie down in, for My People that have sought Me.

11 But ye are they that °forsake °the LORD, that forget My °holy mountain, that prepare a table for °that troop, and that °furnish the drink offering unto °that number.

12 Therefore will I °number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did °evil before Mine eyes, and did °choose that wherein I delighted not."

13 Therefore thus saith °the Lord GOD, °Behold, °My servants 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 °God of °truth; and he that sweareth in the earth °shall swear by the °God of °truth; because the former troubles are forgotten, 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: and the voice of weeping shall be °no more heard in her, nor the voice of crying.

20 °There shall be °no more thence an infant °of days, nor an old man that hath not filled his days: for the °child shall die an hundred years old; but the sinner being an hundred years old shall be °accursed.

l 21 And °they shall build houses, and inhabit them;

m and they shall plant vineyards, and eat the fruit of them.

l m 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My People, and Mine °elect shall long enjoy the work of their hands.

23 °They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of °the LORD, and their offspring with them.

24 And it shall come to pass, that °before they call, I will answer; and while they are yet speaking, I will hear.

25 The °wolf and the lamb shall feed °together, and the lion shall eat straw like the bullock: and °dust shall be °the serpent's meat. They shall not hurt nor destroy °in all My °holy mountain," saith °the LORD.

Cp. Prov. 20. 17.

the serpent's, &c. = as for the serpent, dust shall be his food: i.e. the Old Serpent (Rev. 20. 2), who brought in all the sin and misery to the world and to Israel, will then be bound (Rev. 20. 1-3), and he will lick the dust, the symbol of his humiliation, disappointment, and defeat. Referring to the Figs. used in Gen. 3. 14. See Ap. 19.

in all My holy mountain. See note on 11. 9.

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. *mimşak*. Ap. 27. vii. Cp. Jer. 7. 18; 44. 17.

number. Heb. *m'ni*. Same as the god *Manu* (= Destiny) of the Assyrian inscriptions.

12 number = destroy. Heb. *mānithi*. Fig. *Paronomasia* (Ap. 6), with the name of the god, *M'ni*.

evil. Heb. *rā'a'*. Ap. 44. viii.

choose. See note on 1: 29.

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

Behold, &c. Fig. *Asterismos* (Ap. 6), for emphasis. Fig. *Symplokē*. Ap. 6. Luke 6. 25 refers to the period prophesied here.

My servants. Refers to the new Israel of 26. 2; 66. 7, 8. Matt. 21. 43.

14 vexation = breaking.

spirit. Heb. *rūach*. Ap. 9.

15 by another name: i.e. Hephzi-bah. See 62. 4.

16 That = So that.

he who blesseth, &c. Ref. to Pent. (Gen. 22. 18; 26. 4). Ap. 92.

God. Heb. Elohim. Ap. 4. I. truth = faithfulness. Cp. 2 Cor. 1. 20.

shall swear, &c. Ref. to Pent. (Deut. 6. 13). Ap. 92.

17 new heavens, &c.: i.e. new, in respect to the old.

Note the "new" of 2 Pet. 3. 13, or Rev. 21. 1. Note the contrast of this with Rev. 21 :-

Isa. 65.	Rev. 21.
Name, Jerusalem (Hephzi-bah, v. 18).	New Jerusalem (v. 2); "great", "holy" (v. 10).
Position, on mountain (v. 25).	out of heaven (v. 2).
Privileges, vv. 18-20.	v. 4.
Character, sinners there (v. 20).	no sinners (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 = viz. those which were, and are now.

18 for ever. Chald. Targum renders it "in the world of worlds": i.e. the most glorious world.

19 no more heard. Therefore not the restoration of Ezra-Nehemiah, or the Church of God now.

20 There. Some codices read "And there".

of days: i.e. of a few days.

child shall die = youth may die: i.e. neither early death, nor premature decay.

accursed = cut off. Cp. Ps. 101. 8.

21 they shall build, &c. Ref. to Pent. (Lev. 26. 16. Deut. 28. 41). Note the *Alternation* in vv. 21, 22 :-

21	l   21-. Houses. Build.	} Positive.
22	m   -21. Vineyards. Plant.	
	l   22-. Houses. Not build.	} Negative.
	m   -22-. Vineyard. Not plant.	

22 elect = chosen.

23 They shall not labour in vain. Ref. to Pent. (Deut. 28. 41, reversed). Cp. Lev. 26. 16. Ap. 92.

24 before they call, &c. A reference to 30. 19. The blessing of Messiah (Ps. 21. 3) now extended to the new Israel.

25 wolf, &c. As in 11. 6, 7, 9, which is Millennial, not eternal.

together = as one. Heb. *'echad*. Same word as "one" in Deut. 6. 4: i.e. one of others. Occurs in former part of Isaiah (4. 1; 5. 10; 6. 2, 6; 9. 14; 10. 17; 19. 18; 23. 18; 27. 12; 30. 17, 17; 34. 16; 36. 9); and, in the latter part (47. 9; 51. 2; 65. 25; 66. 8, 8, 17). See Ap. 79. II.

dust. Never was the serpent's food. It is used as a powerful Fig. of Speech, or Idiom, as in Ps. 72. 9.

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**66** ° 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 ° spirit, and ° trembleth at My word.

**3** He that killeth an ox is as if he slew a ° man; he that sacrificeth a lamb, as if he ° cut off a dog's neck; he that offereth an ° oblation, as if he offered ° swine's blood; he that ° burneth incense, as if he blessed an idol. Yea, they have ° chosen their own ways,

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and ° their soul delighteth in their abominations.

**4** ¶ also will ° choose their delusions, and will bring their fears upon them;

because when I called, none did answer;

when I spake, they did not hear: but they ° 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 ° rendereth recompence to His enemies.

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**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 ¶ bring to the birth, and not cause to bring forth?” saith ° the LORD: “shall ¶ cause to bring forth, and shut the womb?” ° saith thy ° God.

**10** ° “Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that ° mourn for her:

**11** That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

**12** For 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 ¶ 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.

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**15** For, ° behold, ° the LORD will come with fire, and with His chariots like a whirlwind,

**66. 1** Thus saith the LORD. See Ap. 82. the LORD. Heb. Jehovah. Ap. 4. II. The heaven, &c. Quoted in Acts 7. 49. Cp. 1 Kings 8. 27. 2 Chron. 6. 18. the = this. Heb. *zeh*.

ye: i.e. the future builders of the house. the place of My rest: i.e. rest in satisfaction. The Temple was for sacrifice and atonement (2 Chron. 2. 6), not for dwelling. Cp. Acts 7. 48.

**2** saith the LORD = [is] Jehovah's oracle. poor = wretched, or lowly. Heb. *'ānī*. See note on “poverty”, Prov. 6. 11.

spirit. Heb. *rūach*. Ap. 9. trembleth at = careth anxiously for. Cp. v. 5.

**3** man. Heb. *'īsh*. Ap. 14. II.

cut off = breaketh.

oblation = gift, or meal offering. Heb. *minḥah*. Ap. 43. II. iii.

swine's blood. Ref. to Pent. (Deut. 14. 8. Lev. 11. 7). See Ap. 92. Cp. 65. 4.

burneth incense = maketh a memorial of frankincense. Ref. to Pent. (Lev. 2. 2). Ap. 92.

chosen. See note on 1. 29.

their soul = they. Heb. *nephesh*. Ap. 13.

Note the *Introversion* beginning with the last clause of v. 3, and including v. 4:—

<b>3, 4</b>	n   -3. They delight, &c.	} The sin.
	o   4-. I also will choose, &c.	
	p   -4-. When I called, &c.	} The reason for
	p   -4-. When I spake, &c.	
	o   -4-. They chose, &c.	} the judgment.
	n   -4-. I delighted not.	

**4** did = have done.

evil = the evil. Heb. *rā'ā'*. Ap. 44. viii.

**6** A voice, &c. Cp. Zech. 12. 3-6; 14. 3. Cp. 42. 14. rendereth recompence. Cp. 65. 6.

**7** she brought forth. This is the birth of the new nation. These are the “birth pangs” (or “sorrows”) of Matt. 24. 8. In Rev. 12. 1, 2 we have one part of the type in the person of Messiah. Here is the other part of the type.

a man child = a male, as in Rev. 12. 5.

**8** who. Some codices, with four early printed editions, Sept., and Vulg., read “and who”.

a nation: i.e. the righteous nation of 26. 2. Referred to in v. 7. Matt. 21. 43.

at once = at a stroke. children = sons.

**9** saith thy God. See note on 1. 11.

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

**10** Rejoice ye with Jerusalem. The promises, of 1. 27; 2. 1-5, are now at length to be fulfilled.

mourn. As for one lost, or dead. See note on 3. 26.

**12** Behold. Fig. *Asterismos* (Ap. 6), to introduce the Fig. *Synecrisis* (Ap. 6), to increase the emphasis.

peace = prosperity.

Gentiles = nations.

then shall ye suck. The promises of 49. 22 and 60. 4 are again renewed.

**13** one = a man. Heb. *'īsh*. Ap. 14. II.

in Jerusalem. Not in the Church. Cp. 1. 1.

**14** when ye see this = as soon as ye see this.

**16** all flesh. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for all mankind.

**17** gardens. Cp. 1. 29; 40. 5, and 65. 3.

one tree: i.e. the *Asherah*. See Ap. 42.

and. The *Mugh* Codex (quoted in the *Massōrah*) and other codices, omit this “and”.

to render His anger with fury, and His rebuke with flames of fire.

**16** For by fire and by His sword will ° the LORD plead with ° all flesh: and the slain of ° the LORD shall be many.

**17** They that sanctify themselves, and purify themselves in the ° gardens behind ° one tree in the midst, eating ° swine's flesh, ° and the



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°abomination, and the °mouse, shall °be consumed together, °saith °the LORD.

18 For I know their works and their °thoughts: it shall come,

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that °I will gather all nations and tongues; and they shall come, and see My glory.

19 And I will set a °sign among them, and I will °send °those that escape of them unto the nations, to °Tarshish, °Pul, and °Lud, that draw the bow, to °Tubal, and °Javan, to the °isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the °Gentiles.

20 And they °shall bring all your brethren for °an offering unto °the LORD out of all nations

q upon horses,

r and in chariots, and in litters,

q and upon mules,

r and upon °swift beasts, to My °holy mountain Jerusalem," saith °the LORD, "as the °children of Israel °bring °an offering in a clean vessel into the house of °the LORD.

21 And I will also take of °them for °priests °and for Levites," saith °the LORD.

22 "For as the °new heavens and the new earth, which I will make, shall remain before Me, °saith °the LORD, so shall your seed and your name remain.

23 And it shall come to pass, that from one °new moon to another, and from one °sabbath to another, shall °all flesh come to worship °before Me, °saith °the LORD.

24 And they shall go forth, and look upon the 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. *shākaʿ*. Ref. to Pent. (Deut. 7. 26). Occurs in Isaiah only here; Leviticus thirteen times (7. 21; 11. 10, 11, 11, 12, 13, 13, 20, 23, 41, 42, 43; 20. 25); and Ezek. 8. 10. Not the same word as in 65. 4. Ap. 92. mouse. Ref. to Pent., where it is forbidden (Lev. 11. 29). Ap. 92. Elsewhere, only in 1 Sam. 6. 4, 5, 11, 18, be consumed = come to an end.

18 thoughts = devices.

I will gather. Cp. Joel 3. 2. Zeph. 3. 8.

19 sign. See note on 7. 11.

send: as missionaries.

those that escape: i. e. the remnant of saved Israel.

Tarshish. Put for the far west.

Pul . . . Lud = Phut . . . Lud, put for African peoples. They are mentioned together, as serving in the Egyptian armies (Ezek. 30. 5).

Tubal = the Scythian tribes.

Javan. Put for the Greeks settled in Asia Minor.

isles = maritime countries. See note on 11. 11.

20 shall bring. Not into the Church, but back to the Holy Land.

an offering = a gift offering. Heb. *minchah*. Ap. 43. II. iii.

swift beasts: carriages, as required by the Structure of v. 20:—

20 | q | upon horses.

| r | in chariots and litters.

| q | upon mules.

| r | in earriages.

"Swift beasts" is Heb. *kirkāroth*, from *kārar*, to move in a circle; hence, may mean (like English *car*) any vehicle on wheels. It is never used of animals. There is nothing to suggest "swaying furnaces", as suggested by some, to mean "locomotives".

holy. See note on Ex. 3. 5.

as = according as.

children = sons.

bring an offering, &c. Ref. to Pent. (Lev. 2, &c.). Ap. 92.

21 them, i. e. Israel.

priests and for Levites. Ref. to Pent. (Deut. 17. 9).

See notes on Ezek. 43. 19; 44. 10, 13, 15. Ap. 92.

priests. Thus completing the fulfilment of Ex. 19. 6.

and. Some codices, with Aram., Sept., Syr., and Vulg., read this "and" in the text.

22 new heavens, &c. See note on 65. 17.

23 new moon . . . sabbath. Ref. to Pent. and the law concerning them (Num. 10. 10; 28. 11-15). Ap. 92. Cp. Ps. 81. 3, 4. before Me. Ref. to Pent., implying centralised worship, as in Ex. 20. 3, 5. Deut.

26. 3, 5. Ap. 92. Cp. 1. 12.

24 men. Heb. pl. of *'enōsh*.

Ap. 14. III.

transgressed. Heb. *pāsha'*.

Ap. 44. ix.

their worm. Quoted in Mark 9. 44.

Referred by our Lord to Gehenna, of which the fires in the valley of Hinnom were an illustration.

Heb. *tōlā'*, the maggot bred from putrid substances. See Ex. 16. 20. Deut. 28. 39. Job 25. 6 (second word). Ps. 22. 6. Isa. 14. 11 (second word); 41. 14; 66. 24; and Jonah 4. 7, which are all the occurrences of *tōlā'* 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.