THE BOOK OF THE PROPHET
ISAIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introduction.)

1.1. The Title.


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 Formulae of Prophetic Utterances, see Ap. 82.
For References to the Pentateuch in the Prophets, see Ap. 92.
For the Quotations and verbal allusions to Isaiah in the New Testament, see Ap. 80.
For the Evidences of one Authorship, see Ap. 79.

The Structure, above, declares the unity of the book, and effectually disposes of the alleged dual authorship and the hypothetical division of the book by modern critics into two parts: the "former" part being chs. 1-39, the "latter" part being 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 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. 78, 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 Uzziah died".

According to Ap. 50, p. 69 (cp. Ap. 77), Uzziah died in 649 B.C.
Historically, Isaiah disappears from view after delivering the great prophecy of the Babylonian Servitude (2 Kings 20.18-19 and Isa. 39.1-8). This was in the year 622 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 Babylonian Captivity.

Hezekiah lived for fifteen years after his illness, dying therefore in 688 B.C. Manasseh, his son, born in the third of the fifteen added years, succeeded in the same year (588 B.C.).

How soon after his accession the 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. 18-18, 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 years; and with Nahum in the year 603 B.C. = 1 year.
THE BOOK OF THE PROPHET ISAIAH.

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

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

G 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.

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

TITLE. Book = Scroll. For its place in the Heb. Canon, see Ap. 1. For its relation to the other prophets, see Ap. 78. Isaiah = the salvation of Jehovah. For the occurrences of his name in N.T., see Ap. 70 7. 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. châzî, to gaze on, as in 2: 1; 13: 1. Not the same word as in 6: 1, 6; 21: 6, 7; but Jehovah was the speaker. Isaiah's voice and pen, but Jehovah's words (v. 2) concerning Judah and Jerusalem. This is the subject of the book. It is not concerning the " Church," or the " world": nor to other nations, except as they come in contact with " Judah and Jerusalem." Its theme is the salvation of the nation by Jehovah through judgment and grace, as being " life from the dead." The political ruin of Judah. The sin of Judah (men). Judgment pronounced. The future; and may have a praeterist and a futurist interpretation, as well as a now present application to ourselves.

Note the fou exclamatory descriptions, and see note on "gone away", as well as to the whole book. See Ap. 930, and Ap. 931, for the unity of the book as a whole.


B 2. 1—5. Zion's future glory.


D 3. 1—15. The political ruin of Judah.


A 5. 1—30. The Song of Jehovah. "Judge ye!" Zion the vineyard.

1. 2—31 (A, above). THE WORD OF JEHOV AH. "H EAR YE!" ZION THE VINEYARD. (Division, and Repeated and Extended Alternation.) A E1 F1 2—. Call to hear. Indictment.

G1 —2. Israel's sin. Cause: rebellion.

H1 4—8. Expostulation.

E2 F1 10. Call to hear. Instruction.


H2 16, 17. Exhortation.


2 Hear, O heavens. Fig. A postrophe. Ap. 6. Reference to Pentateuch (Ap. 92). It commences like the Song of Moses (Deut. 32: 1). See notes, p. 259), 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.


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LORD, they have provoked, the Holy One of Israel unto anger, they are gone away back way.

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 as Gomorrah.

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

11 What to purpose is the multitude of your sacrifices unto Me? saith the LORD: I am full of the burnt offerings of rams, and of the fat 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 not away with; it is iniquity, even the solemn meeting.

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

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

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

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

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

G 3 though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

E3 F3

F2 F2 (p. 931)

10 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and should have been like unto Gomorrah.

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

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

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

G 3 though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.
19 If ye be willing and obedient, ye shall eat the good of the land:
20 But if ye refuse and rebel, ye shall be devoured with the sword: "for the mouth of the LORD hath spoken it."

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

22 Thy silver is become dross, thy wine mixed with water:
23 "Thy princes are rebellious, thy nobles devise mischief, and all the daughters of thy converts voured with the sword: o for the mouth of the mighty One of Israel, "Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies:"

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

25 And I will turn My hand upon thee, and purely purge away thy dross, and take away all thy taint:
26 And I will restore thy judges as at the first, and thy counsellors as at the beginning:

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

28 And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.
29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.
30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.
31 And "the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them."

2 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem:
2 And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
3 And many people shall go and say, "Come, ye, and let us go up to the mountain of the LORD, o 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: o 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 (40.6, and 58.14). Cp. 21.17; 22.25; 24.3; 25.8. See Ap. 79. 11.
21 is [is it that she].

23 Thy princes, &c. Fig. Herrnemeneia (Ap. 6). Interpreting the Figs. Hypostatastis (Ap. 6) in v. 22, princes are rebellious. Sērōn sōrmēn, not a "pun", but the Fig. Paronomasia (Ap. 6), for solemn emphasis. It may be Englished "thy rulers are unruly", gifts = rewards, or bribes.
25 turn My hand: i.e. repeat the judgment (v. 27), thee: i.e. the city (vv. 21, 26).
27 redeemed = delivered. Heb. ṭidādā. See notes on x. 6 and 13.
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. 16. Ezek. 6. 13). Note the alternation of oaks; gardens; oak; garden in vv. 28, 30.
30 be = become. leaf. Some codices (one in marg.), with four early printed editions, Sept., Syr., and Vulg., read "leaves" (pl.).

21 the strong. Heb. ḥason. Occurs only here, and Amos 2.9.
22 the maker of it = his work (whatever it be): i.e. the idols (doubtless the 'asherādāh). Ap. 42.
23 The word that = That which. Cp. Mic. 4. 1-3, written seventeen years later.
24 saw = saw in vision. See note on I, concerning Judah, &c. The repetition of I.1 shows that ch. 1 is to be regarded as a summary Introduction to the whole book.
25 in the last days: i.e. the days of Messiah, mountain of the LORD's house. Ps. 24. 3, 4. Ps. 68. 15. See note on Ezek. 38. 16.
26 the LORD's = Jehovah's. Ap. 4. II.
27 all nations. Fig. Symeodochoe (of Genus) = many from all nations.
28 flow = stream. Same word as in Jer. 31. 12. Mic. 4. 1, 3, people = peoples.
29 go up. Note the Fig. Zemōma (Ap. 6). The second verb must be supplied (metathetical) into the house = [and enter] into the house", &c. The
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6. Therefor Thou hast forsaken Thy people the house of Jacob, because they be replenished from the east, and the 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.

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

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

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.

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

18. And the Lord alone shall be exalted in that day.

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 made low.

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; 43; 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; 53, 1). See Ap. 18. 11.

2. e-22 (C, p. 391). THE SIN OF JUDAH (MEN). JUDGMENT PRONOUNCED.


O e [ ] 10. Threatening.

O e [ ] 11. Abasement of man.


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, 7-17; and below, 8, 9; 19, 5; 28, 9, where ob occurs. See note on Lev. 19, 31.

O e [ ] 7. Soothsayers. Refer to Pent. Lev. 19, 26 (observers of times). Deut. 18, 10, 14 (observers of times). Same word in all four cases. Heb. 'nasam. Occurs only here in the "former" portion, and only in 57, 9 (sorcerers in the latter) portion. See Ap. 70, II.


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


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. Hebrew gibah. Same word as "high" (v. 10), and "loftiness" (v. 17). Not the same word as "lofty" (v. 17). Man. Heb. 'adam. Ap. 14, I. Humbled = lowered. Note the Fig. Synonymia (Ap. 6), in v. 13 and 17. Hebrew shaphal. Same word as "brought low" (v. 12), "made low" (v. 17). Hebrew = shall be, &c., and Note the Fig. Polysynedeton (Ap. 6).


21. The day of the Lord. This is the first of twenty occurrences. In sixteen it is simply "yôm Jehovah" (18, 6, 8. Ezk. 18, 5. Joel 1, 15; 2, 11; 3, 14. (Heb. 4, 14). Amos 5, 18, 20. Obad. 15. Zeph. 1, 7, 14, 14. Mal. 4, 6). In four passages it is with Lamed ( = l) prefixed = for or to: viz. 2, 12. Ezek. 30, 3. Zech. 14, 1 and 17 = a day known to Jehovah. In other places it is combined with other words, such as "wrath", "vengeance". In the N.T. it occurs four times: viz. 1 Thess. 3, 3. 2 Thess. 2, 2 (see note). Peth. 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 "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. 3, 3. Proud = arrogant. Hebrew gîthû. Note the Fig. Synonymia (Ap. 6), in v. 17. Hebrew lofî = haughty. Hebrew rém. Same word as "haughtiness" (v. 17). Hebrew shaphal. Same word as "brought low" (v. 11). Note the Fig. Synonymia (Ap. 6). Hebrew rûm. Same word as "haughtiness" (v. 11, 17); "lofty" (v. 12); "high" (v. 14). Hebrew gibah. Same word as "lofty" (v. 11); "loftiness" (v. 17), "brought low" (v. 12). Ships of Tarshish. Occurs in the "former" portion only here and 28, 1, 14; and in the "latter" portion only in 80, 9. Tarshish. See note on 1 Kings 10, 22. Pleased = desirable. Hebrew sâhâl. Same word as "humbled" (v. 11). Note the Fig. Synonymia (Ap. 6). Hebrew rém. Same word as "haughtiness" (v. 11, 17); "lofty" (v. 12); "high" (v. 14). Hebrew shaphal. Same word as "brought low" (v. 11). Note the Fig. Polysynedeton (Ap. 6). Hebrew shaphal. Same word as "lofty" (v. 11). Highly terrify the earth. Note the Fig. Paronomasia (Ap. 6). Hebrew dârûs hârûz. Cp. v. 21.
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,"


And I will give "children to be" their princes, and "babes" shall rule over them.

And the people shall be oppressed every one of the people: and everyone by his neighbour: the "child" shall behave himself proudly against the ancient, and the base against the honourable.

And 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:"

"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."

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.

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."

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


22 Cease ye=Let go.

breath, &c. Heb. "n'sh'kî'mîm" (Ap. 16). Occurs twice in the "former" portion (2, 22; 30, 33) and twice in the "latter" portion (42, 5; 57, 14, "son"). Ap. 79. II. Ref. to Pent. (Gen. 2. 7). Ap. 92.

for wherein? ... Fig. "Pronosis" (Ap. 6), for emphasis. accounted of = reckoned on. Cp. Ps. 146. 4, Jer. 17. 6
17 Therefore says the LORD, I will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts."

18 In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their caulds, and their round tires like the moon, and the bravery of their17 muffs, 19 the chains, and the bracelets, and the17 mullers, 20 the bonnets,17 and the ornaments of the legs, and the headbands, and the tablets, and the17 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 the17 glasses, and the fine linen, and the hoods, and the veils. 24 And it shall come to pass that instead of a sweet smell there shall be a stink; and instead of a well set hair baldness; and instead of a stammerer a girdling of sackcloth; and a burning instead of beauty. 25 Thy men shall fall by the sword, and thy mighty in the war. 26 And her gates shall lament and mourn; and the being desolate shall sit upon the ground.

17 the Lord. One of the 134 places where, in the primitive text, the Septuagint say they changed Jehovah to Adonai. See Ap. 32.

18. Note the Fig. Polyphemus (Ap. 6) in v. 17-4, as secret parts; or, nakedness. 19 bravery = finery. ornaments = metal crescent-shaped discs. caulds = caps. Old French "cole." their round tires like the moon = round crescent-shaped headbands. 20 bonnets = headdres. Heb. pem'er. Not therefore peculiar to the "latter" portion of Isaiah (61. 10) as alleged. See Ap. 79. II. ornaments = anklets. headbands = girdles. Cap. 49. 18. Jer. 2. 23. tablets = scent bottles. Heb. houses of the soul; and shekel, used in the sense of breath. See Ap. 18. 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 pins. 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. stammerer = saah or girdle, often worked in silk and gold. Still worn in Palestine. girding of sackcloth = girding with a rope. burning = branding.

25 men. Heb. mithim. See Ap. 14. V. mighty = some codices, with Aram., Sept., Syr., and Vulg., read "mighty ones." gates = entrances. lament and mourn. Fig. Prosopopoeia. Ap. 6. mourn. Occ. in "former" portion here, 18. (as adj.); 24. 4. 7.; 33. 8; and in the "latter" portion, 57. 18. (as noun); 60. 20. (as noun); 61. 2. (as adj.); 66. 10. Ap. 79. II. 26. And. The Fig. Polyphemus (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.


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. 23-26. Amos 9. 11-13, &c. 3 holy. See note on Ex. 34. 6. among the living = written down or destined for life. Cp. Ps. 68. 18; Ezech. 34. 18. 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 = congregation. Heb. mimra'. 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. shippah, the marriage canopy. Not translated "defence" elsewhere. Occurs only here, Ps. 19. 5, and Joel 2. 18. Cp. Isa. 62. 4. 6 tabernacle = pavilion.
5 1.

ISAIAH.


(A) [V] 1-7. The Parable of the Vineyard.

[V] 8-30. The Parable interpreted.

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


k 3. Requital by Vineyard.


X x. Jehovah's requital. Internals wasted.


k 7. Requital by Vineyard.

1 a song. Eight sentences describe the vineyard, of which seven give the characteristics, and one (v. 7) the result. This "song" sets forth the doom of the vineyard: the Parable (Luke 20. 8-16), the downfall of the husbandmen, with a "very fruitful = oil's son. Can it refer to David and his anointing? Cp. Ps. 1. 20; 16; Ps. 132. 7.


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

2. Vine. For Israel as this vine, see 27. 2-6. Jer. 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. 13-15. tower = a watchtower.


V wild grapes = bad grapes. Heb. bashash, from bashash, to stink. The Hebrew word occurs only in vv. 2, 4.


I will, &c. Ref. to Pent. (Deut. 28. 23, 14. Lev. 26. 29). 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 (48. 5; 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. mishpôt = mishpach, righteousness = a cry. Fig. Paronomasia (Ap. 6), Heb. ζῆδικά = πηθά. See note above. These two lines may be Englished by "He looked for equity, but beheld iniquity; for right, but behold might " (as used in oppression and producing a "cry").

8-30 (V, above). THE PARABLE INTERPRETED. (Repeated Alternation.)


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and opened her mouth without measure: and therein were her glory, and her multitude, and her pomp, and he that rejoiceth, shall descend into it.

And the mean man shall be brought down, and the mighty man shall be humbled: and the eyes of the lofty shall be h humbled:

But the LORD of hosts shall be exalted in judgment, and the God of Jacob in holy shall be sanctified in righteousness.

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

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart roper.

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!

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

Woe unto them that are mighty to drink wine, and men of strength to mingle wine with strong drink:

Woe unto them that are at ease in Zion, and trust in the multitude of the city, to sit upon horses in the high places, and set their eyes upon the的东西

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, and despised the word of the Holy One of Israel.

Therefore is the anger of the LORD kindled against his people, and he hath stretched out still. in judgment.

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:

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

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

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

And in that day shall they go forth against them like the roaring of the sea: and one that looketh upon the land, behold darkness and sorrow, and the light is darkened in the "heavens thereof."

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.

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


Him. See notes on 2. 11, 17.

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


holy. See note on Ex. 3. 5.

strangers = foreigners.


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

sin. Heb. 'chāpāl. Ap. 44. i.

cart rope. Implies sin by the cart-load.


the Holy One of Israel. See notes on 1. 4 and Ps. 71. 2.

call = are calling.


evil good. Note the Intversion in each of the three clauses of this verse.

sight. Put = give out.


the wicked = a lawless one. Heb. rāḏāh. Ap. 44. x.

reward = a bribe. the righteous = righteous ones.

the law. See note on 1. 10.

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

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, 15, 21, 24, 28.

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

hiss unto = hiss for (as men call bees). Fig. Anthropopathy. Ap. 6.

they shall come. Note the Fig. Hypotypopsis (Ap. 6) in vv. 26-30.

heavens = skies.

The Voice from the Temple.

The Vision. (General.)

The Prophet. (Cleansed.)

The Seraphs. (Interrogation.)

The Vision. (Particular.)

The Messenger. "Then said I," etc.

Answer and Promise.

The king of Uzziah. Contrast this leprous king with the glorious king of v. 6.

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

I saw. Heb. ra'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.

it: i.e. the throne.

seraphim = 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 nāḥāḏ was used of a make 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."

Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
6. 3.  **ISAIAH.**

3 Holy, holy, holy. Fig. Epizeuxis (Ap. 6) for intense and solemn emphasis. Cp. the threedfold blessing of Num. 6. 24-26 and Rev. 4. 8, a threefold unity, the Lord of hosts. See note on 15 and 1 Sam. 1. 3.

5 Woe. Fig. Echphonosis. 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.


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


7 infamy. Heb. 'aviv. Ap. 44. iv. purged = covered. Heb. kapar = to cover, and thus, here, alone. See note on Ex. 29. 33. Not the same word as in 1. 26; 4. 4.

8 voice. See the Structure (p. 930). 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".

20 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, 15, Luke 8. 10. 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. 24-27).

(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).

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


12 the Lord. Heb. Jehovah. Ap. 4. II. forsaking. See note on 1. 4. 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 fallen, so is in them:

Isaiah could do no more. A common Hebrew idiom.

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

"Hence the title. II. seen. Cp. Job 26. 28, see ye indeed. Heb. "a seeing see ye". Fig. Polyptoton (Ap. 6) for emphasis. See note on Gen. 26. 28, see ye indeed. Heb. "a seeing see ye". Fig. Polyptoton, as above.

"Go, and tell this People, and the land be utterly desolate."

"The substance = root-stock. is in them: or will be in them. A special reading called Stem (Ap. 34) reads "in it": i.e. in the land. cast their leaves are felled. The Euphrates, here, is wrongly supplied. holy. See note on Ex. 3. 5.


(Repeated Alternation).

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. 16. 7-15. 6. Resin. See 2 Kin. 16. 5-6.

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. 24), could not prevail against it. Cp. 2 Kin. 16. 5.

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D1 EG (p. 940)

10 Moreover 1 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."

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

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

14 Therefore 1 the LORD Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

10 Moreover. It seems as though Isaiah wanted to see what Ahaz would say to such a sign. 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, 15 in this book.

11 sign. Heb. 'ot, a present visible token or pledge, as in Gen. 17. 18; 19. 1; 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 messengers to Tiglath-Pileser (2 Kings 16. 7; 2 Chron. 28. 16). His self-hardening is marked by his apparently pious words to the LORD. Heb. Jehovah (with 'a) = Jehovah Himself.

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7. 15.  

ISAIAH.  

15*Butter and honey shall be eaten, that he may know to refuse the evil, and choose the good. 16 For before the child shall know to refuse the evil, and to choose the good, the land that thou hast forsaken shall be forsaken of both her kings.

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

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

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

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

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

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

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

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

25 And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

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 Jeherechiah.

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

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.

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written by it. man's =a common man's. Heb. man's = shearness. 
Maher-shalal-hash-baz = haste, spoil, speed, prey. 
2 Uriah = probably the father-in-law of Ahaz (2 Kings 12). 
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.
8. 5-8 (F, p. 940). THE ASSYRIAN INVASION.

F v | s, t. The Land. Its waters refined.

w | w, t. Waters of Assyria. Approach.

w | w, t. Waters of Assyria. Arrival.

v | w. The Land. Assyrian waters overflow.

5-8. See note on 7, 10.

w. 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 sacred 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 Land. One of the 184 places where the Sopherim changed "Jehovah", of the primitive text, to Adonai. See Ap. 82.

channels. Heb. 'aphilim. See note on 2 Sam. 22, 16.

6. 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.

19. 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 46, 5 and 50, 11. Ap. 79, II.

10 GOD is with us=Heb. Immanu-El. See v. e. Ap. 4, IV.

8. 11—9. 7 (D2, p. 289). DIVINE INTERPOSITION. IMMENUEL. (Extended Alternation.)

D2: J x | 8, 11, 12. False dependence. ConfederaCy.


K | 8, 14, 17. The Testimony and the Law.

L | 8, 18. Messiah and His children.

J x | 8, 19-. False dependence: spirits.

y | y, 8, 15. True dependence. God.


to all them to whom =witnesses, or whereof.

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

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


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


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 Introduction of these two words in K and K. See note on 1, 10.

8. 5. The LORD spake also unto me "again, saying.

4. Forasmuch as this People refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son.

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

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

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

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."

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

12. Say ye not, 'A confederacy,' to all them that work iniquity; neither fear ye their fear, nor be afraid.

13. Sanctify the LORD of hosts Himself: and let him be your fear, and let him be your dread.

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

15. And many nations shall fall, and be broken, and be snared, and be taken.

16. Bind up the testimony, seal the law among My disciples;" and I will look for Him.

17. And I will wait upon the LORD, That hideth His face from the house of Jacob, and I will look for Him.

18. Behold, 3 and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, Which dwelleth in mount Zion.

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

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

20. To the law and to the testimony: it 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, 9, and I will look, &c. See Heb. 2, 13.


Ref. to Pent. Ex. 7, 3. Dent. 4, 34; 6, 22; 7, 19; 13, 1; 28, s; 28, e; 29, y. 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. 'aphaph. 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 Babylonla, 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 Spiritualists.

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.
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 dwelt in the land of the shadow of death, upon them hath the light shined.

3 Nevertheless the zeal of the LORD of hosts shall drive them on. For who among all the gods of the nations haveeth such a thing as this, to sit upon the throne of David, and to rule over Israel for ever?

4 For thou hast multiplied the nation, and hast increased the joy: they joy before Thee according to the joy of thy people, according to the joy in the midst of thy inheritance; for the children's children shall come back unto the children of the first part.

5 For all the people that walked in this generation have been vexation, when he went out from his parents' house.

6 For unto us a Child is born, unto us a Son is given: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

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

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

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 misradh occurs only in these verses (6, 7). Like politeuma (Phil. 3, 20). name = He Himself. See note on Ps. 20, 1. Wonderful. Cp. Judg. 15. 18.

9. 8—10. 4 (M1, above). JEHOVAH'S COVENANT MADE WITH ISRAEL'S ENEMIES.

(Repealed and Extended Alteration.)

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. 4, 6, which had now been fulfilled. Cp. 5. 25. 2 Chron. 28. 8-9. Jacob. See note on 2. 6. lighted = fallen.
9. 9.

**ISAIAH.**

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

11 Therefore "the LORD shall set up the 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.

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

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

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

But His hand stretched out: the sycomores are cut down, but we will change them to err; and "they that are led of them are destroyed.

For all this His anger is not turned away, but His hand is stretched out still. 13 For the people "turneth not unto Him. That smiteth them, neither do they seek the LORD of hosts.

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

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.

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

18 For "wickedness burneth as the fire: it shall devour the briers and thorns, and shall mount up like the lifting up of smoke.

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

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

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

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

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

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

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.

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

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

I will send him against an "hypocritical nation, and against the People of My wrath will 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". 12 Ism: i.e. Ephraim (not Rezin). 13 As I. &c. weave together, unite as allies. 14 As II. see note on 5. 25. Note the Fig. Ammon (Ap. 6). 5. 25; here, v. 17. 21; 10. 4. stretched out: in judgment. See note on 6. 25.


17 rush. Heb. "agmôn. Occurs twice in "former" portion, here and 19. 16; and once in "latter" portion (68. 4, "bullrush"). Elsewhere only in Job 41. 2, 30. See Ap. 79. II.

18 head... tail. Ref. to Pent. Only here and Deut. 29. 13, 44. Ap. 92.

19 the leaders: or, flatterers. He or strays.


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

2 poor = Heb. 'anim. See note on Prov. 6. 11.

3 desolation = storm. leave = secure, or put in safe keeping. Heb. 'tsab, a Homonym with two meanings. See note on Ex. 23. 6.

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. p. 943). JEHOVAH’S COVENANT.

BROKEN FOR ISRAEL’S DELIVERANCE.

(Introduction and Alternation.)


5 O Assyrian. Not woe to the Assyrian. That woe comes later (cp. 17. 13, 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.


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

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

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

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

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

I will send him against an "hypocritical nation, and against the People of My wrath will 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. 11. 11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? 12 Wherfore 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 vandant man: and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or earth; and there was none that moved the one day; and of his fruitful field, both body and soul, and I have put down the inhabitants like a nest. 14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or earth; and there was none that moved the one day; and of his fruitful field, both body and soul, and I have put down the inhabitants like a nest.

15 See Ap. 601. 16 Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the wood should shake itself against them that lift it up, or as if the staff should lift itself, as if it were no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and upon his glory He shall kindle a burning like the burning of a fire. 17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; 18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.

19 And the rest of the trees of his forest shall be few, that a child may write them. 20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more 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 Therefore thus saith the Lord God of hosts, 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.

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, “Of 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 scorching fire 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, 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. This is a prophetic description of Sennacherib’s advance against Judah.

29 And it shall be: for him shall come a Saviour, and shall be glorified in Jacob.”

10. 28. 11 idols = effigies.

12 Wherfore — 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. 5). people = peoples.

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

15 peeped. — See note on 8. 19.

16 Shall . . . ? — Note Fig. Paronomasia (Ap. 6) for emph. boast itself. Heb. pa‘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. masor. Occurs only here.

17 kindling. — Brandish.

18 No. of Israel. — Ref. to Pent. See Ap. 55. 1. 19 flesh. — Put by Fig. Synecdochis (of Part), Ap. 6, for the whole body.

20 child = lad.

write = reckon.

21 that day. — Passing on to the final fulfilment in the day of the Lord.

22 house of Jacob. — See note on 2. 5. house of Jehovah. — Ap. 4. II.

23 the Holy One of Israel. — See note on 1. 4. in truth. — Heb. bélameth. Occurs three times in the “former” portion (here; 18. 8; 38. 9); and twice in the “latter” portion (48. 1; 61. 8). See Ap. 79. II.


25 though, &c. — Quoted in Rom. 9. 27, 28. as the sand, &c. — Fig. Paronomasia (Ap. 6). Ref. to Pent. (Gen. 22. 17; 32. 12, &c.). consumption = full end, or finish. — Heb. kûlapan. Ref. to Pent. Occurs only here, and Deut. 28. 55. Ap. 92. with-in.


27 the midst of. — Fig. Pleonasm. Ap. 6. All. Some codices, with five early printed editions, omit “all”.

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

Aith = Ai: now et Tel, or Khan Hôyân.
10. 28.

ISAIAH.

631-630 °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.

D Q
(p. 946)

33 Behold, °THE Lord, °THE Lord of hosts, shall leap over 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.

RS

11. °And there shall come forth °a rod out of °the stem of °Jesse, and °a °Branch shall grow out of his roots:
2 And °the spirit °of °the Lord shall °rest upon Him, °the °spirit °of °wisdom °and °understanding, °the °spirit °of °counsel °and °might, °the °spirit °of °knowledge °and °of °the °fear °of °the °Lord;
3 °And °He shall °judge °the °people °with °reproof °after °the °hearing °of °His °ears: °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.

Rev. 19 and 20, as in Isa. 10 and 11, sublime contrast with 10. 33, 34. °Shoot or Scion. Heb. resor. Nothing to do with "Nazareth". See note on Matt. 1. 23. Not the same word as in 4. 2; see note there.


3 °judgment. °understanding = discernment.


3. °Some codices, with two early printed editions, Aram., Sept., and Vulg., omit this "and ".

4. °poor = impoverished, reduced. Heb. dal. See note on "poverty" (Prov. 6. 11). °reprove = correct right, or, righten. °smite. °Some word as in v. 15.

5. °the earth. °Some codices read "he", "the oppressor", "for erg, "the earth". °This reading is confirmed by the Structure of the clause (which is an Introdution):

$ g °He °shall °smite °the °oppressor °h °with °the °rod °of °His °mouth °g °shall °He °slay °the °lawless °one °h °and °with °the °blast °of °His °lips

This reading ("oppressor", for "the earth") depends on whether the first letter is Aleph (n -) or Ayin (y -). If with N the word is "erg", earth; and if with y it is "ariz", oppression. These two letters are often interchanged. See notes on Psa. 28. 8 (their); 30. 15 (tremour). Mic. 1. 10 (at all). Hos. 7. 6 (baker sleepeth). The word ga`ad (to redeem) is spelt with Aleph ( ), but it has been mistaken for ga`ad (to pollute), and is actually so rendered in Ezra 2. 67. Neh. 1. 44. Isa. 58. 3; 63. 5. Lam. 4. 14. Dan. 1. 8. Zeph. 3. 1. Mal. 1. 7; while ga`ad is properly so rendered in Lev. 26. 11, 15, 30, 43, 44. 2 Sam. 1. 31 (vily = as pollute). Job 21. 10 (faileth), Jer. 14. 19 (loathed), Ezek. 18. 48. The word "power" is spelt `ad (with Aleph) in Ps. 78. 7, but `ez (with Ayin) in 90. 11. See further note on Hos. 7. 8 ("in their lying in wait"). The Masoreth contains several listings of words in which these letters are interchanged. See Ginsburg's Masoreth (Vol. I, p. 127, letter N, § 114 b, and Vol. II, p. 590, letter J, §§ 102-290, &c.), for breath. Heb. ruach = blast, as in Ex. 15. 8; 25. 4; 37. 7. 2 Kings 19. 7. the wicked = the lawless one. Heb. ra`ah`d. Ap. 44. x (sing. not pl.). Cp. 2 Thess. 2. 8.
11. 6.

ISAIAH.

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

T i | 6. Natural enemies, together.

k | 8. A child not hurt by them.

i | 7. Natural enemies, together.

R S

(p. 946)

10 And in that day there shall be a Root of Jesse, which shall stand for an ensign of the people; and it shall be 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 gather the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

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.

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.

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.

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

2 Behold, GOD is my salvation; I will 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.

4 And in that day shall ye say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted.

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E. W. Bullinger
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.

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

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.

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.


18. 15.

ISAIAH.

18 children = babes.
17 Medes. Here only "Medes". In 21. 3; "Persians and Medes." In 46. 1 Cyrus named. The order is chronological.
18 their. Some codices, with two early printed editions, Sept., Syr., and Vulg., read "and their".
19 as when God, &c. Ref. to Pent. See note on 1. 9.
20 never. See note on 25. 8.
21 doeful creatures. Probably hyenas.
22 the house of Jacob. See note on 2. 8.
23 the house of Israel. See note on 1. 29.
24 the house of Israel. See note on 1. 9.
25 the house of Israel. See note on 1. 9.
26 the house of Israel. See note on 1. 9.
27 prayer = triumph-song.
28 theopompya (Ap. 6). One of the names for the Antichrist. See note on Dan. 7. 8.
29 how... 1 Fig. Chleasmos. Ap. 6.
30 golden city = or exactress of gold. Some, by reading τ (E) for τ (-D) read "oppression".
31 wicked = lawless ones (pl.). Heb. rââhâ'. Ap. 44. x.
32 continual = unremitting.
33 in English.
34 rule... 6 Nebuchadnezzar's and Esar-haddon's cutting down, as recorded in their Inscriptions, p. 55 (published by Oppert, Paris, 1866). 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. 12). See Ap. 92.
35 fir trees. Cp. 37. 24; 41. 15; 52. 11; 60. 13.
36 rejouce. Fig. Procopopopia. Ap. 6.
37 the cedars of Lebanon, saying, &c. It refers to Nebuchadnezzar's and Esar-haddon's cutting down, as recorded in their Inscriptions, p. 55 (published by Oppert, Paris, 1866). 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. 12). See Ap. 92.
38 laid down = laid low.
40 speak... say. Fig. Procopopopia (Ap. 6), by which the dead are represented as speaking.
41 the grave. Heb. Sheol. Ap. 35. Same word as "hell", v. 9 and 15. worm. This shows the meaning to be given to Heb. "Sheol" in v. 9 and 15; as worms are material, not spiritual. Cp. 60. 24. Mark 9. 44, 44, 44. 
42 how art thou = are thy coverlet.
43 Lucifer = Morning-star. Worshipped by the Assyrians as male at sunrise, female at sunset. A name of Satan.

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ISAIAH.

14. 12.

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.

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 of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcasse trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and the pride of thy people: the seed of evildoers shall never be renowned.

21 Prepare slaughter for his children; for the iniquity of their fathers; that they do not rise, nor possess the land, nor shall never be renowned.

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.

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.

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 annul it? and His hand is stretched out, and who shall turn it back?"

In the year that king Ahaz died was this burden.

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

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

Philistia regarded Judah and Ahaz. cockatrice son Hezekiah in the immediate future (2 Kings 18. 8).

Heb. idiom. Heb. dâl, impoverished, reduced. See 11. 4. This looks forward to the fulfilment by Messiah (v. 34).
15. THE BURDEN OF MOAB.

15. 31. Howl, O gate; cry, O city; thou, whole of Palestine, art dissolved: for there shall come from the north a smoke, and none shall be alone—there shall be no stragglers, in = at.

32. What shall one answer what report shall the messengers or ambassadors of the nations take back? the nation—a nation.

That, &c. This is the report.

1. "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 answer...messengers...nations take back? the nation—a nation.

The poor—oppressed ones. Heb. 'amat. See note on Prov. 6. 11.


1. Send ye the daughters of Moab, Weary in their paths, to weep; for in the way of Horonaim they shall raise up a cry of destruction.

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

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

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.

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

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

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

Deut. 34. 3. Jer. 48. 34. an heifer= [flee] like an heifer, &c. Cp. Jer. 48. 34. mounting up = ascent. Luhith. Now Tel'al al Heith; one mile west of Mount Nebo. Cp. Jer. 48. 5. Horonaim. Not identified; probably Wady Ghaisir. 6 Nimrim. Probably Wady Nimrîm, near south end of Dead Sea. 7 Dimon. Probably the Wady-el-Asyûs separating Kerek from Dababal, or the brook Zered of Deut. 2. 13. 14. 8 Edlam. Not identified; probably the En-eqlam of Ezek. 47. 10. 9 Dimon. Probably Umûm Deînîk, east of the Dead Sea. Dimon...blood. Note Fig. Paronomasia (Ap. 6). Heb. Dimon...dam. more = more [howlings]. lions—a lion. Put by Fig. Synedrache (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, or Mount Hor (2 Kings 14. 7).

16. 4.  

ISAIAH.  

17. 4.

4. Let Mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler:

u

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 haste righteousness.

G

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

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

u

8. Therefore will I weep 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.

u

9. 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 treasurers shall tread out no wine in their presses; I have made their wine-presses to cease.

11. Therefore my bowels shall sound like an harp for Moab, and Mine inward parts for Kir-hareseth.

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 consumed, with all that great multitude; and the remnant shall be very small and feeble.

A² H a

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

3. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts.

K e

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, prospered under Tiglath-pileser, king of Assyria, and the slaughter of Rezin (932 B.C.). See 2 Kings 16. 9, and 7, 9, 16, above. City... heap. Note the Fig. Paronomasia (Ap. 6). Heb. wáf. ... màf. 2 cities of Aror. Note the Fig. Paronomasia (Ap. 6). Heb. 'ārōr. (Deut. 2. 36. Num. 32. 34. 1 Sam. 30. 28. and this on 1. 4.)

3 children = sons. the Lord of hosts. See note on 1. 9.

4. be= become.

1. Ruin of Damascus.

b

2. Other cities.

J K c | d. 5. Diminution.

d 6. The remnant.

L 7. s. God. Looking unto Him.


c 9. Desolation.


b | 12-14. Other peoples.

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 (932 B.C.). See 2 Kings 16. 9, and 7, 9, 16, above. City... heap. Note the Fig. Paronomasia (Ap. 6). Heb. wáf. ... màf. 2 cities of Aror. Note the Fig. Paronomasia (Ap. 6). Heb. 'ārōr. (Deut. 2. 36. Num. 32. 34. 1 Sam. 30. 28. and this on 1. 4.)

3 children = sons. the Lord of hosts. See note on 1. 9.

4. be= become.
ISAIAH.

17. 5

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

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

18. 1-7

(A, p. 948).

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!”

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.

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

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

6 They shall be left together unto the fowls...
19. 1–20. 6 (A\(^4\), p. 945). BURDEN OF EGYPT.

(Incursion.)


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


19. 1–4 (O, above). CONFINSE.

(Alternation.)

O | 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).


set the Egyptians, &c. Referring to the anarchy consequent on the defeat of Egypt by Sargon (888 A.C.).


idols. See note on 2. 3.


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 ‘Adon. 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.
| k | 7. Vegetation.
| j | 8. Waters. Fishers in them.

5 fail = be dried up. Heb. mishath. Occurs only here in “former” portion, and only in 41. 17 in the “latter” portion. Elsewhere only in Jer. 51. 36. Ap. 79. II.

the river: i.e. the Nile.

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

brooks = canals of Matpar: i.e. Egypt. See note on 7. 18.

emptying = shallow.

7 paper reeds = meadows. Occurs only here.

weave. 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. 31; 39. 22). Ap. 92.

purposes: or, foundations. Cp. Ps. 11. 2.

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


19. 11–17 (Q, above). THE CAUSE; THE LORD OF HOSTS. (Alternation.)

Q | i | 11. Princes . . . fools.
| m | 12. Cause. The Lord of hosts.
| m | 16. 17. Cause. The Lord of hosts.

11 Zoan. See note on 30. 4.

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.
**ISAIAH.**

19. 15.  

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
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<tbody>
<tr>
<td>15</td>
<td>Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.</td>
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<tr>
<td>16</td>
<td>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 by shaketh over it.</td>
</tr>
<tr>
<td>17</td>
<td>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 by hath determined against it.</td>
</tr>
</tbody>
</table>

18 | 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. |

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

20 | And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and He shall send them a Saviour, and a great One, and He shall deliver them. |

21 | And the LORD shall be known among the nations, and in Egypt shall the Assyrians know the LORD. |

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

23 | In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. |

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

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

20. 1-6 (O, p. 954). CAPTIVITY. ASSYRIA.  

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him), and fought against Ashdod, and took it;</td>
</tr>
<tr>
<td>2</td>
<td>At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoes from thy foot. And he did so, walking naked and barefoot.</td>
</tr>
<tr>
<td>3</td>
<td>And the LORD said, Like as My servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;</td>
</tr>
<tr>
<td>4</td>
<td>So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.</td>
</tr>
<tr>
<td>5</td>
<td>And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.</td>
</tr>
</tbody>
</table>

***HEALING.***


<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>18-25</td>
<td>The city of destruction. The primitive reading was doubtless  kadosh = &quot;righteousness&quot;, which the Sept. simply transliterates,  qadish. From a desire not to compete with &quot;Jerusalem&quot;, which bore this name (Isa. 1. 26), it was altered to cherēs, which in Chaldee = &quot;the sun&quot;, or in Greek = &quot;Helipolis&quot;, 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 Helipolis was deemed schismatic; and, by altering one letter (h=CH, for n=H), cherēs (the sun) was altered to hēres (destruction). Hence the present reading of the current Heb. text. See Ginsburg, <em>Introduction</em>, pp. 404-8, and Ap. 81.</td>
</tr>
</tbody>
</table>

**CAPTIVITY. ASSYRIA.**  

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>an altar. See Ap. 81.</td>
</tr>
<tr>
<td>21</td>
<td>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, <em>Apion</em>, 11. 6).</td>
</tr>
<tr>
<td>22</td>
<td>In that day: i.e. the glorious future, the day of the Lord. Not the same as v. 11.</td>
</tr>
</tbody>
</table>

20. 1-6 (O, p. 954). CAPTIVITY. ASSYRIA.  

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>in Assyria.</td>
</tr>
<tr>
<td>2</td>
<td>Isaiah. Symbol.</td>
</tr>
<tr>
<td>3</td>
<td>Isaiah. Signification.</td>
</tr>
</tbody>
</table>

**CAPTIVITY. ASSYRIA.**  

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>In the year. Probably the year of Samaria's fall (609 B.C.).</td>
</tr>
<tr>
<td>3</td>
<td>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.</td>
</tr>
<tr>
<td>4</td>
<td>sent him. This expedition is mentioned on the monuments found at Khorsabad. A usurper, called &quot;Javan&quot;, or &quot;the Greek&quot;, had been put on the throne of Ashdod by Hezekiah in the place of &quot;Akimit&quot;.</td>
</tr>
<tr>
<td>5</td>
<td>the same. That is, &quot;the LORD&quot;, Heb. Jehovah. Ap. 4. II.</td>
</tr>
<tr>
<td>6</td>
<td>by = by the hand of. Isaiah. See note on 13.1. naked. Put by Fig. <em>Synecdoche</em> (of the Whole), Ap. 6, for being scantily clad.</td>
</tr>
<tr>
<td>7</td>
<td>sign and wonder. Ref. to Pent. (see note on 7. 11 and 8. 18), and Ap. 92.</td>
</tr>
<tr>
<td>8</td>
<td>expectation. Put by Fig. <em>Metonymy</em> (of Adjunct), Ap. 6, for the help expected from Egypt.</td>
</tr>
<tr>
<td>9</td>
<td>Egypt their glory. Put by Fig. <em>Metonymy</em> (of Adjunct), Ap. 6, for the Egyptians, in whom they gloried.</td>
</tr>
<tr>
<td>10</td>
<td>sea coast, or coast land. See note on 11. 11.</td>
</tr>
<tr>
<td>11</td>
<td>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?&quot;</td>
</tr>
</tbody>
</table>
21. 1. **ISAIAH.**

21. 10 (A5, p. 94c).

**BURDEN OF THE DESERT OF THE SEA. (BABYLON.)**

_A5_ A5 p. 1, 2. Vision. Seen and declared.

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

-B 5. The feasting of Babylon. _s_ The besieged.

-B 10. The besiegers. Sent by God.


I burden. The fifth of the seven burdens (see D, p. 980).


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. 6). Cp. Rev. 17. 3, 15, 19. whirlwinds = storms. pass = sweep.

-E. W. Bullinger

21. 10. **Go up, O Elam.** Note the Fig. Paronomasia (Ap. 6). Heb. "âlî 'eglam." sighing. Caused by the oppression of Babylon. Occurs in the "former" portion only here, and in 36. 19, and in the "latter" portion only in 51. 11. See Ap. 72 B.

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

-e pleasure = joy.

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.


10 threshing. Put by Fig. Metonymy (of Cause) for the results of it. Here = my oppressed People. Cp. 41. 15. Mic. 4. 13. Jer. 51. 33.

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

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


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. shomer ma-millélyath shomer ma-millélyath = 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. Psa. 94. 17; 115. 17.) If ye will inquire, Issiah had no answer. He is silent, but intimates that they may inquire again.

21. 13-17 (A5, p. 948).

**THE BURDEN OF ARABIA.**

(Afternoon.)


v 15. The Flight.

-A7_ A7 p. 15. Arabia.

v 17. The diminishing.

13 burden. The seventh and last of the seven burdens (see D, p. 980) upon Arabia: bo'rot in Arabia. in Arabia: or, in the evening, or, at sunset. The name is as significant as "Dumah." Dedanim = Dedanites. Descendants of Abraham through Hagar and Ishmael (Gen. 25. 14. 1 Chron. 1. 33); both mentioned in Jer. 32. 23, Job 6. 12. See note on p. 666. brought = bring ye. prevented = meet ye.

15 they fled. From the Assyrian invaders. 16 Within a year. Later affections were foretold in Jer. 49. 28. Kedar, another descendant of Abraham by Hagar through Ishmael (Gen. 25. 15).
21. 17.  ISAIAH.  22. 19.


22 The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the house tops? 2 Thou that art full of stirs, a tumultuous city: thy slain men are not slain with the sword, nor dead in battle. 3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far. 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. 

Y3 w 649-588 (p. 957)

Y3 w 22 The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the house tops? 2 Thou that art full of stirs, a tumultuous city: thy slain men are not slain with the sword, nor dead in battle. 3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far.

x 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.

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

z 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.

a 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.

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

c 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.

d 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:

w 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.


Z3 w 22. 1-3. The besieged. Impious joy.

x 4-5. Day of trouble. Inflicted.

y 6-11. The invaders. Persians.


w 13. The besieged. Impious joy.

1 burden = oracle.

1 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. Mat. 24. 15. Luke 21. 21.

2 stirs = outeries. Referring to the time of this prophesy.

3 from far = afar, or far away.


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


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.


ditch = a gathering of waters.

11 let us, &c. Note Fig. Ellipsis (Ap. 6). Supply thus: "[saying], 'Let us eat', " &c. Cp. 1 Cor. 15. 52.

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


iniquity shall not be purged. Ref. to Pent. (Ex. 30. 10. Lev. 4. 20, &c.). Cp. 6. 7; 27. 5; and Ap. 92.


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 shouldest say unto him":

as he . . . rock = (as . . . rock). Fig. Parenthesis. Ap. 8.

17 Behold. Fig. Asteriostos. Ap. 6.


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

18 surely violently and toss thee. Note the Fig. Paronomasia (Ap. 6). Heb. ẓâmôph, yâmâphka, ẓâmâphâh.

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. 19 And I will drive thee from thy station, and from thy state shall He pull thee down."
22. 20-24 (T, p. 957). ELIAKIM.

And it shall come to pass "in that day, that I will call My servant Eliakim the son of Hilkiah:

And I will clothe him with thy girdle, and strengthen him with thy robe, 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.

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.

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.

And they shall be sorely pained at the report of the report: from the land of Egypt they are forthwith in terror at the report concerning Tyre.

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

And it shall be, that in that day, saith the LORD of hosts, that gate shall be his glory, and shall be called the gate of righteousness.
23. 6. ISAIAH. 24. 4.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this your joyful city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn. Who hath ta'en this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

7 The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. 10 Passeth through thy land as a river, O daughter of Tarshish: there is no more strength. He stretched out his hand over the sea, He shook the kingdoms: the strength of people was not, till fornication with all the kingdoms of the earth. Thus saith the Lord, the holy One of Israel, The earth is my spouse, and Israel is my heifer, my willing heifer. When she travaileth, I will perfect her days; and she shall return, and shall be there as in the days of her youth, when she went out from the land of Egypt. Tyre was burned up; they shall sing in mourning over her, Tyre, whose merchants were princes, whose traffickers were honourable.

8 And it shall come to pass in that day, that Tyre shall be forgotten 110 seventy years, according to the end of a single one. See note on :Oeut. 11 And her merchandise and her hire shall be for them, and for durable clothing. A single one. See note on :Oeut.

9 But what is the single one? Look to it, and wonder; return the answer of Tyre, which sent ships of Tarshish; she was a mariner; she carried her merchandise, and her hire upon the face of the earth.

10 And in the end of her days they shall look again upon Tyre, and shall take her up as one of the deep. And her merchantmen are fallen down: she is turned to the nations, and delivered unto the sword of them that dwell upon the earth, after the end of the end of Tyre. (A lternation.) See note on :A2 15 seventy years. See Jer. 25. 9-11; 27. 2-7. From the first year of Nebuchadnezzar (498 a. c.) to the conquest of Babylon by Cyrus (526 a. c.) was about seventy years. Assyria was their object-lesson and warning. See note on :Oeut. 16 Take an harp, &c. Fig. Apostrophe. Ap. 6. Not a quotation.

17 world = the earth. Heb. ha'-ārēq. upon = which are upon. earth = ground, or, soil. Heb. ha'-ādāmāh. holiness = hallowed. sufficiently = abundantly.


1 Behold, the Lord maketh the earth empty, and maketh his people waste, and turneth the upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

2 And it shall be, 4 that the land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The land of the Chaldeans shall be as Zephaniah's prophetic picture of the 26 future desolation of the world. See note on :Oeut. 3 The land shall be as in v. 3, 11, 13.

3 earth = the earth. 4 The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.
6 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws...and the everlasting covenant. Ref. to Gen. 9. 16; and 42. 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, 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 They shall not drink strong drink; nor be glad, their loins shall be as the vintage when the vintage is done.

9 All the merryhearted shall cease, and the joy of the harp shall be ceased.

10 They shall not drink of the wine of the vineyards, neither shall they drink of strong drink; and the juice of that which doth pass out of them shall be as the gleaning in the field.

11 Wherefore glorify ye the LORD, and be glad upon his holy name; for through him passeth a thing excellent.

12 For by one offering he hath perfected for ever them that are cleansed from the sins of the land.

13 And he said, I said, I will not give rest unto thee.

C

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 There 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, even the name of the LORD, that is the God of Israel.

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

B

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

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

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

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

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

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

C

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.
ISAIAH.

25. 1

25 O LORD, I will exalt Thee; I will praise Thy name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth.

2 For Thou hast made of a city an heap; of a defended city a ruin: a palace of strangers to be built; it shall never be built.

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

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

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

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

7 And He will destroy in this mountain the cover casting over all the earth: for the vail that is spread over all nations.

8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of His People shall He take away from off all the earth: for the Lord hath spoken it.

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

10 For in this mountain shall the hand of the Lord rest,

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 a shaft spreadeth forth its hands to swim; and He shall bring down their pride together with the spoils of their hands.

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

26. 1

1 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.

matthên, which occurs only here, is used to complete the Fig. Homeopropheron. See above. 

trodden down, is beaten to pieces by treading. 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 "adâmâh = ground. Note here. 

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. 

In ch. 28 we have the Song of Judah (v. 1); in ch. 27, the Song of Israel. Cp. ve. 12.
26. 2

ISAIAH.

649-588

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

7 The way of the just is uprightness: Thou, most upright, dost weigh the path of the just.
8 Yea, in the way of Thy judgments, O LORD, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee.
9 With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early: for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness.
10 Long suffering for 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.

12 LORD, Thou wilt ordain peace for us: for Thou also hast wrought all our works in us.
13 O LORD our God, other lords beside Thee have had dominion over us: but by Thee only will we make mention of Thy name.

14 They are dead, they shall not live; they are destroyed, they shall not rise: therefore hast Thou visited and destroyed them, and made all their memory to perish.
15 Thou hast increased the nation, O LORD, Thou hast increased the nation: Thou art glorified: Thou hast removed it far unto all the ends of the earth.
16 LORD, in trouble have they visited Thee, they poured out a prayer when Thy chastenings were 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 as it were beenrought forth wind;

26. 1-21 (E. p. 961). SONG IN JUDAH.


2 keepeth the truth = maintaineth fidelity. No Article. Cp. Deut. 32. 20. Occurs only here, in Isaiah.


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 rocks of ages. Ref. to Pent. (Deut. 32. 4, 19, 30, same word as here). See Ap. 92. Found only in Deuteronomy and as applied to God (see Ap. 79. 11); 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.


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.


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

11 the fire, &c. Or, fire shall devour Thine adversaries (R.V.).

12 ordain=arrange. in us=for us. Cp. Phil. 2. 13.


14 They are dead; i.e. the "other lords" of v. 13.

15 They are dead. Not dead men, as such, for "all men shall rise again (Dan. 12. 2. John 5. 28, 29. Acts 23. 6, 8. 24. 15. 1 Cor. 15. 22. Rev. 20. 4-6, 13), but those referred to in v. 13.

deceased=the Rephaim. This is a proper name, and should not be translated. Where it is translated it is always rendered "giant" or "dead" (v. 19. Job 28. 5. Ps. 88. 10. Prov. 2. 18; 9. 18; 21. 16. Isa. 14. 9); why not so here? or transliterated, as it is in 17. 5, they shall not rise. These Rephaim will not rise. They were the progeny of the fallen angels: these latter are kept "in prison" (1 Pet. 3. 19), in "chains" (2 Pet. 2. 4. Jude 6), "reserved unto judgment: but their progeny will not rise" (vv. 14, 19) or be judged, for they have been "visited", "destroyed", and "perished". See Ap. 23 and 25.

15 Thou hast increased. Fig. Epizeuxis. Ap. 6. increased=added. to. the nation; i.e. Israel. The future nation of Matt. 21. 43. had not removed, &c. = had enlarged or extended all the boundaries of the land. Heb. ra\chah, as in Mic. 7. 11. 16 chastening = discipline. 17 Like a woman, &c. Ref. to Pent. (Gen. 3. 16). Ap. 92. Cp. 13. 5; 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. ra\chah. Ap. 9.
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. נָפַל, to fall, is used of birth, as Heb.־נָפַל occurs only in Job 3:16. Ps. 58:8. Ecc. 6:3.

world = the inhabited world. Heb. tôbel.

19 Thy dead men = Thy dead ones. Heb. מְדִיתִם, 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.

that 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.


27 1 In that day = i.e. the period of judgment foretold in 26. 21.

the LORD = Jehovah. Ap. 4. II.

His ... strong sword. Fig. ἀνθρωποπαθεία. 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. i. Nah. 3. 8.

2 sing: or, answer.


3 Fury. Heb. דָּמִית = 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. tôbel.

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


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. שׁד. Ap. 51. III. 3. (11), (5).

when it shooteth forth = when Thou didst send it forth: i.e. the stroke of God. Heb. רוּחַ = 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. רוח. Ap. 9. east wind. A violent, hot, scorching wind; pernicious to the fruit of a vineyard.

9 By this = In this way. iniquity. Heb. 'אָדוֹן. Ap. 44. iv. purged = covered: i.e. atoned for. Heb. ניבָּה. See note on Ex. 29. 33. this is all the fruit = all this is the fruit or result. sin. Heb. כָּל. Ap. 44. i. sin the altar = [all] altars. as = no better than.

in sunder = to pieces. the groves = the Asherahs. Ap. 42. images = images of Ashtoreth. See note on 17. 8. not = no more.
27. 10.

ISAIAH.

28. 10.

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 break 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.

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!

1 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.

2 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 an inheritance of beauty, unto all 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 figs 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? they that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept; hasty fruit early fig becomes seethe. The A.V. of 1811 had "seeth it", and Omit. The Figs. Epicsopias and Paronomaseis (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 these people.
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.
13 But the word of 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.
14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.
15 Because ye have said, "We have made a covenant with death, and with hell are we at agreement: when the overflowing scourge shall pass through, then ye shall die even every one of you." Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a sure foundation, and the sure foundation standeth ; for the Lord hath ordained it. Judgment also will I lay to the line, and righteousness the plumb-line. Shall we take you any more on board? will ye not be a vexation to us: for we have made lies our refuge, and under falsehood have we hid ourselves;"
16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a sure foundation, and the sure foundation standeth ; for the Lord hath ordained it. Judgment also will I lay to the line, and righteousness the plumb-line. Shall we take you any more on board? will ye not be a vexation to us: for we have made lies our refuge, and under falsehood have we hid ourselves;
17 And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall die even every one of you. 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.
18 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.
19 For = Yea, verily. Taking the words out of their own taunting lips, and turning them against themselves. Quoted in 1 Cor. 14. 21.
20 For = Yea, verily. Taking the words out of their own taunting lips, and turning them against themselves. Quoted in 1 Cor. 14. 21.
21 For = Yea, verily. Taking the words out of their own taunting lips, and turning them against themselves. Quoted in 1 Cor. 14. 21.
22 For = Yea, verily. Taking the words out of their own taunting lips, and turning them against themselves. Quoted in 1 Cor. 14. 21.
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
26 earth, land, or soil.
27 earth, land, or soil.
28...
ISAIAH.

28. 25.

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

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

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


25 the principal wheat—wheat in rows. Only here. place—due order. Connect "appointed" with "place"; not with "barley".

24 Bread—corn. Bread is put by Fig. Metonymy (of Effect), Ap. 6, for the corn of which it is made. Cp. Job 28. 5.

23 bruised—crushed; i.e. reduced to powder. Cp. Ex. 32. 20. 2 Kings 23. 6. Render, as a question: Is corn crushed?

22 This: i.e. this same design in His treatment of His people. His purpose is the same as that of the husbandman. Cp. Anos 9. 9.

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

20, 21. K2 v. (p. 966.) JERUSALEM AND LEBANON. (Extended Alternation.)

20 Woe to Ariel, to Ariel, the city where David dwelt I add ye 'year to year;' let them kill sacrifices.

19 Woe to Ariel, to Ariel, the city where David dwelt I add ye 'year to year;' let them kill sacrifices.

18 Ye will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto Me "as Ariel.

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

16 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 one that hath a familiar spirit, out with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of hosts, &c. Fig. Epizeuxis (of Effect), Ap. 6, for the corn of which it is made. Cp. Job 28. 5.

15 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: yes, it shall be at an instant suddenly.

14 Thou shalt be visited of "the LORD of hosts, Which is wonderful in counsel, and excellent in "working.

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

12 And the book is delivered to him that is not learned, saying, "Read this, I pray thee:" and he saith, "I am not learned."
removed their heart far from Me, and their fear toward Me is taught by the precept of men: 14 Therefore, behold, I will proceed to do a marvellous work among this People, even a marvellous work and a wonder: 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 Holy One of Israel, and the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and understanding and they that mur­sel shall perish, and those that think a snare for him that travaileth. 21 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.

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, 24 they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. 25 They also that err in spirit shall come to understanding, and they that mur­mured shall learn doctrine.

30 1 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 no asker 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, nor be an help nor profit, but a shame, and also a reproach.

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


20 the terrible one = the tyrant.


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

reproveth = decideth: i.e. in judgment.

just = righteous.

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

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

I' y | 22. The word of Jehovah. Spoken.

3 23. The work of Jehovah. Seen.


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

23 children = young children.

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

Elsewhere twenty-nine times, without Jehovah preceding (Gen. 33. 20, Ex. 34. 10. Num. 16. 8. Josh. 22. 15. 1 Sam. 1. 17; 5. 7, 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) p. 964. THE EGYPTIAN LEAGUE. (Extended Alternation and Introversion.)

K' O | 1, 2. Rebellion against Jehovah.

P | 3-5. Egypt. Disappointment from.


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 backbidding.

children = sons.


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


sin. Heb. čafta. 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. Cw. 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 = flies for refuge to. Heb. ἑθάθη. Ap. 69. II.

Same word as in v. 3, but not the same as in v. 12.

b: his = Pharaoh's.

Zoan. Now Záh. In the time of Moses it was the capital or court of Pharaoh, and the scene of his miracles (Ps. 78. 12, 13), and the seat of wisdom (19. 11, 13). Occurs elsewhere Num. 13. 21. Ezek. 30. 14. At Zoan

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 Hircleopolis Magna. The name occurs only here in Scripture.
6 The burden of the beasts of the south: into the land of trouble and anguish, from the land of Zidon even to Egypt, shall they walk, and into the land of trouble and anguish, from the land of Zidon even to Egypt, shall they walk, and they shall be distressed one with another, and they shall waste away and perish.

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

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

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

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

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

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

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

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

15 For thus saith the Lord GOD, "The Holy One of Israel: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye shall not be

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 fall 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.

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 walk with 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. 90 though. Omit "though", and read it as a direct promise: "Jehovah will give you affliction [as] bread and adversity [as] water". 34 Lord = Jehovah (Ap. 4. 11). One of the 34 places where the Septuagint changed Jehovah of the primitive text for Adonai (Ap. 32). Some codices, with three early printed editions, read "Jehovah" in the text.
22 Ye shall defile also the covering of thy graven images, and the ornament of thy molten images of gold: thou shalt cast them away as a menestricous cloth: thou shalt say unto it, “Get thee hence.”

23 Then shall He give the rain of thy seed, and bread of the increase of the earth, and it shall be fat and plentiful: 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.

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 shake the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

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 meet the holy One of Israel.

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

31 For through the voice of 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, it shall be with a terriblet and harvests, and his bards shall be consoling him in the heavens, and his paronomasia shall be as the light of seven days.

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.

Woeful are 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. 

1 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.


32 every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with a terriblet and harvests, and his bards shall be consoling him in the heavens, and his paronomasia shall be as the light of seven days.

33 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.

Woeful are 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. 

1 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.


32 every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with a terriblet and harvests, and his bards shall be consoling him in the heavens, and his paronomasia shall be as the light of seven days.

33 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.
31. 3

ISAIAH.

32. 9

3 Now the Egyptians are "men, and not" GOD; and their horses "flesh, and not" spirit.

When 't the LORD shall stretch out His hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together.

4 For thus hath 't the LORD spoken unto me, "Like as the lion and the young lion roaring on his "pry, 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 't the LORD of hosts come down to fight "for mount Zion, and "for the hill thereof.

5 "As birds flying, so will 't the LORD of hosts "defend Jerusalem; "defending also He will deliver it; and "passing over He will preserve it."

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

7 "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/or a o sin.

8 Then shall the Assyrian fall with the sword, not of a "mighty man; and the sword, not of a "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 't the LORD, Whose fire is in Zion, and His furnace in Jerusalem.

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

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

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

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

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

6 For the "vile person will speak villany, and his heart will work "iniquity, to practise hypocrisy, and to utter error against 't 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 "weedy speaketh right.

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

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


4 prey = live prey; the LORD of hosts. Note on 1. 9 and 1 Sam. 1. 5, 970. for: or, over.

5 As birds flying. As birds hovering (covering and protecting their nest with their wings), so will, &c. The Ellipsis is to be thus supplied. Ref. to Pent. (Deut. 32. 11). Ap. 92.

6 Turn = Return. children = sons.


8 man = fool. Note the Fig. Ap. 6.

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

32. 1-20 (L', p. 964). JEHOVAH'S RIGHTEOUS KING. (Extended Alternation.)

1 Behold. Fig. Asterismos. Ap. 6.


3 = for, in the interest of.

4 And. Note the Fig. Polysemydon (Ap. 6) in vv. 2-5, emphasizing every detail.

5 The king reigning in righteousness. See notes on Prov. 1. 7 and on 1 Sam. 25. 3.


9 The heart also = And the heart: preserving the Fig. Polysemydon (v. 2). Ap. 6.

10 The vile person = fool. Heb. nâbal. See note on Prov. 1. 7 and on 1 Sam. 25. 3.

11 liberal = noble.

12 churl = miser, or covetous. Note the Fig. Ap. 6.


14 Note the Fig. Paronomasia (Ap. 6).


16 devices = plans; purposes = wretched, weak in will and wealth. Heb. 'ebyôn. See note on Prov. 6. 13.

17 lbilâr = noble : freehearted, free-handed.


19 instruments also of the churl. Note the Fig. of the churl. evil. Heb. 'a'dâ'. Ap. 44. vii.

20 Ap. 44. x.; devices = plans; purposes = wretched, weak in will and wealth. Heb. 'ebyôn. See note on Prov. 6. 13.


22 devices = plans; purposes = wretched, weak in will and wealth. Heb. 'ebyôn. See note on Prov. 6. 13.

23 lbilâr = noble : freehearted, free-handed.

24 [For Structure see next page].

9 ye women. Fig. Synedrach (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.


7 instruments also of the churl. Note the Fig. of the churl. evil. Heb. 'a'dâ'. Ap. 44. vii.

8 Ap. 44. x.; devices = plans; purposes = wretched, weak in will and wealth. Heb. 'ebyôn. See note on Prov. 6. 13.
32. 10.  

ISAIAH.

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

10 Many days and years shall ye be troubled, ye careless women:  
for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

13 Upon the land of My people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asss, a pasture of flocks;

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

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

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

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And My People shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

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

33. 1-12 (K5, p. 984). THE ASSYRIAN SPOIL.  
(Repeated Alternation.)

33 Woe to thee that spoilest, and thou was not spoiled; and dearest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

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.

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.

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

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

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall flee wopperly.

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

9 The earth mourneth and languisheth: Lebanon is ashamed and 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 lift up Myself.

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

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

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

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

16 That they may see the fall of thine enemies, the destruction of thine adversaries.

17 Thine enemies shall be destroyed; and all they that hate thee shall be rooted out.

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 groaning city; the inhabitants thereof shall be consumed in fire; they shall not gather together stones; there shall be none among them to help them.

20 Look upon Zion, and see her comforters, all her cities that she hath. Sure shall be the remembrance of Zion for evermore.

21 But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall go into it a gallant ship.

22 For the LORD is our Judge, the Lord is our Lawgiver; he will give us statutes and judgments.

23 Thy tackslings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great sea cruise made bare.

24 And the inhabitant shall not say, I am sick; the People that dwell therein shall not be for ever inwardly burnt with fire, neither shall they suffer calamity in divers.
The sword of the Lord is filled with blood, and it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams:

for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unclouds shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

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

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the earth shall become a fern of screech owls, and a place, &c. = a roost.

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

11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it:

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

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

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

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

14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

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

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

17 And they shall possess it for ever, from generation to generation it shall dwell therein.

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

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, &c. shall see the glory of the Lord, and the excellency of our God.

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

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

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

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.

And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.
36. 8

ISAIAH.

8 And an highway shall be there, and a way, and it shall be called The way of holiness;

the unclean shall not pass over it; but i shall be for those: the wayfaring men, though fools, shall not err therein.

8 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there;

but the redeemed shall walk there;

and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

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

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

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

4 And Rabshakeh said unto them, Say ye now unto 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; wherein if a woman lean, it will go astray.

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 me, I pray thee, thy master the king of Assyria, and I will give thee three thousand horses, if thou be able on thy part to set riders upon them.

36. 1—37. 18 (A'. above). THE KING OF ASSYRIA. (Introversion.)

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. 66). This history is a proof of Isaiah's prophetical 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. 722 B.C. See Ap. 50. V, p. 81. 69. After Hezekiah's reformation (2 Chron. 29. 31—32), Samaria had been taken by Shalmaneser in Hezekiah's sixth year (2 Kings 18. 10). The date (fourteenth year) no " error ", defended 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 Hesy, or Umm Lakis. See the work on the excavations there, published by the " Palestine Exploration Fund ". Cp. note on 2 Kings 18. 17; and 19. 9. 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 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. 32. 25. 4 the great king. Contrast Ps. 47. 2. trustest = hast confided. Heb. hitah. 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. 22. 7 thou. Some codices read " ye " , as in 2 Kings 18. 22. 8 master. Heb. Adonai. Ap. 4. VIII (2).
9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and horsemen? 
10 And am I now come up without the Lord against this land to destroy it? the Lord said unto me, Go up against this land, and destroy it.

11 Thus saith Eliakim . . . and Shebna. Speak, I pray thee, unto thy servants, which speak to us in the Jews' language, for the words of the great king, the king of Assyria, are not these words? but in the language of every people.

12 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver himself or this city.

13 Therefore this city shall not be delivered into the hand of the king of Assyria.

14 Hearken not to Hezekiah; for thus saith the Lord, Let not Hezekiah make you trust in the king of Assyria, saying, The gods of the nations deliver his land out of my hand.

15 Nevertheless the Lord hath given me all this land, because it was good in his eyes, and because of his covenant with Abraham, with Isaac, and with Jacob, that he would shew mercy unto the children of Jacob.

16 Where are the gods of Hamath and of Arpad? or where are the gods of Sepharvaim, of Henna, and of Ivrn?

17 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.

18 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.

19 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children of this city have blasphemed the Lord God of their fathers.

20 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.
8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

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, Gozan, Haran, Rezeph, and the children of Eden which were in Telassar?

13 Where is the king of Hamath, and the king of Sepharvaim, O Hena, and O Ivah?''

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

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of Hosts, God of Israel, That dwellest between the cherubims, Art the God, even Thou alone, of all the kingdoms of the earth: O 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, O 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.'

21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, "Thou hast said well 1 the Lord thy God, even Thou alone, of all the kingdoms of the earth may know that Thou art the Lord, even Thou only."

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 I am 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.

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. Fig. Asterisms. Ap. 6.

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

13 Hamath. Arphad. Sepharvaim. These places are all in Mesopotamia. The Terraces connecting this with the next clause.


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

37. 21—38 (C.), p. 974. ISAIAH. ANSWER TO PRAYER. (Alternation.)


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

22 despised. . . laughed. . . shaken, &c. Fig. Prosopopoeia. Ap. 6.

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

24 Lord*. One of the 134 places where the Sphérîm changed "Jehovah" of the primitive text to "Adônal". See Ap. 32.

25 come up—have I scaled. Cp. 38. 10. These boasts probably refer to the future as well as the past.


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

ISAIAH.

38. 5.

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.

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

33 Therefore saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

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

35 For I will defend this city to save it for My servant's sake, and for My servant's sake.

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

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

38 And it came to pass, as it was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

38 In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.'

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

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

4 Then the word of the Lord to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, 'I
The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said, "in the cutting off of my days, I shall go to the gates of the grave: I am deprieved of the residue of my years." 11 He said, I shall not see THE LORD, even THE LORD, in the land of the living: I shall behold no man 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 as a shepherd's tent: He will bring again the shadow of my years backward. "

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 pining sickness: from day even to night wilt Thou make an end of me.

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

16 O LORD, by these things men live, and in all these things is the life of my spirit: so wilt Thou recover me, and make me to live.

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

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

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

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

15 years. Hence the number of the "Songs of the Degrees". See Ap. 67.
2 I will deliver thee and this city. The city was thus still besieged.
3 I will. Hezekiah trusted this promise. See Ap. 67. vii.
4 defend = shield. See note on 31. 5.
5 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.
6 Behold. Note Fig. Asterisms (Ap. 6) for emphasis.
7 a degree = steps. Note the emphasis placed on these by the fivefold repetition of the word. 

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

diel = (making the fifth repetition of the word).
38. 21. ISAIAH.

21 For Isaiah had said, "Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover."

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

23 At that time Merodach-baladan, the son of Baladan, "king of Babylon, sent "letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered."

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

3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, "What said these "men? and from whence came they unto thee?"

And Hezekiah said, "They are come from a far country unto me, even from Babylon."

4 Then said he, "What have they seen in thine house?"

And Hezekiah answered, "All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them."

5 Then said Isaiah to Hezekiah, "Hear the word of "the LORD of Hosts: 6 "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left," saith "the LORD."

7 And of "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."

8 Then said Hezekiah to Isaiah, "O good is the word of "the LORD which thou hast spoken."

He said moreover, "For there shall be peace and truth in my days."

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

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

40. 1-11 (B, p. 930). THE VOICE FROM THE WILDERNESS.

B | H | 1. 2. Comfort for Jerusalem. Iniquity gone.

This chapter commences a new Prophecy (see Ap. 82), and follows that in 34. 1-35. 19, 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. 78 and 80.

1 Comfort ye. Note the Fig. Ephesiaus (Ap. 6), for emphasis and see Ap. 82. saith. See note on 1. 11. God. Heb. Elohim. Ap. 4. 1. 2 comfortably to=unto the heart of: i.e. affectionately. Cp. Gen. 34. 3; 50. 21. 13, 14. service or forced service. cry = proclaim. Note the same word, and truth, in v. 3. warfare = hard iniquity. Heb. 'avith. Ap. 44. iv.
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. kochâ. Not the same word as in v. 9, 26, 28, 31. 11 feed His flock. As in the wilderness. See 63. 11. Ps. 77. 20; 78. 52, 53; 80. 1. gather = take up.


40. 12—31 (K, above). GOD’S CONTROVERSY WITH THE NATIONS. VANITY OF IDOLS. (Extended and Repeated Alteration.)

40. 12—66. 24 form a group corresponding with chs. 1—6; and, like them, consist of exhortations and prophecies, while they are set in contrast with them, being promises instead of reprehensions. 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 v. 12—14 are introductory: while the Fig. Erotesias emphasises the importance of Him Who speaks. a measure = a [Shalish] measure. See Ap. 51. III. 8(11),
13 12 Who had directed the 7 Spirit of 3 the Lord, or being 5 His counsellor hath 4 taught Him? 14 With whom took He counsel, and who 9 instructed Him, and 13 taught Him in the 1 path of judgment, and 13 taught Him knowledge, and shewed to Him the way of understanding? 15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. 16 And Lebanon is 2 not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. 17 All 9 nations before Him are 2 nothing; and they are counted to Him less than nothing, and 2 vanity.

18 To whom then will ye liken 7 GOD? or what likeness will ye compare unto Him? 19 The workman melteth a 3 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 9 chooseth a tree 3 to prepare a 7 graven image, that shall not be moved.

21 Have ye not known? 7 have ye not understood from the foundations of the earth? 22 It is He That 7 sitteth upon the 7 circle of the earth, and the inhabitants thereof are 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 judgments of the earth as 3 vanity. 24 Yea, they shall not be planted: 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 9 stubble.

25 7 To whom then will ye liken Me, or shall I be equal? 7 saith the 7 Holy One. 7 Lift up your eyes on high, and behold who hath created these things, That bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is 7 strong in power; not one 2 faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, 7 My way is hid from 2 the LORD, and my judgment is passed over from my 1 God? 28 Hast thou not known? 7 hast thou not heard, 7 that the everlasting 1 God, 7 the LORD, the Creator of the ends of the earth, faileth not, neither is weary? 7 there is 7 no searching of His understanding.

29 He giveth power to the faint; and to them that have no might He increaseth strength. 30 Even the youths shall faint and be weary, and the young men shall 9 utterly fall:

31 But they that wait upon 7 the LORD shall renew their 7 strength; they shall 9 mount up with wings as eagles; they shall 9 run, and not be weary; and they shall 9 walk, and not faint.
8 But thou, Israel, art 9 My servant, Jacob whom I have 10 chosen, the seed of Abraham 11 My friend.

9 Thou whom I have taken from the ends of the earth, and called thee from 6 the chief of men thereof, and said unto thee, "Thou art 4 My servant; I have 10 chosen thee, and not cast thee away.

10 Fear thou not; for 3 am with thee; 10 be not dismayed; for 3 am thy God: I will 10 strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they that diduropean contrary to thee shall be as nothing; and 9 thee shall be ashamed and confounded: they 9 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.

13 For 3 the LORD thy 10 God will hold thy right hand, saying unto thee, 10 Fear not; 3 will help thee.

14 Fear not, 0 thou worm Jacob, and ye 9 men of Israel; 3 will help thee, saith 3 the LORD, and 3 thy Redeemer, 3 the Holy One of Israel.

15 Behold, I will 10 make thee a new sharp 9 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 9 wind shall carry them away, and the whirlwind shall scatter them: and 3 shall rejoice in 3 the LORD, and shalt 9 glory in 3 the Holy One of Israel.

17 When the 9 poor and needy seek water, and there is none, and their tongue 9 faileth for thirst, 3 the LORD will 10 hear them, I 9 the 10 God of Israel will not 9 forsake them.

I will 10 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.

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

20 That they may see, 0 and know, 0 and consider, 0 and understand together, that the hand of the LORD hath done this, and 14 the Holy One of Israel hath created it.
21 Produce your cause," saith the LORD; "bring forth your strong reasons," saith the King of Jacob.

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

23 Shew the things that are to come hereafter, that We may know them, and understand the things that now be, that we may know the latter end of them; or declare Us things for to come.

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

25 I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name:

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

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

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

29 Behold, they are all vanity; their works are vanity: their molten images are wind and confusion.

42 Behold My Servant, Whom I uphold; Mine elect, in Whom My soul delighteth; I have put My spirit upon Him: He shall bring forth judgment to the Gentiles.

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, and for His judgment:

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

6 "I, the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the People, for the 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.
Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Sing unto the Lord a new song, and His praise from the end of the earth, ye that dwell in the isles, and the inhabitants thereof.

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.

Let them give glory unto the Lord in the isles.

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

I have long time held My peace; I have been still, and refrained Myself: now will I cry as a travelling woman; I will destroy and devour at once.

I will make darkness of war: He shall light before them, and crooked things straight.

They have not known: I will make darkness of the isles, and the inhabitants thereof.

The rivers shall dry up, and I will dry up the pools.

I will declare His praise from the end of the earth, ye that go down to the sea, and all that is therein; let them give glory unto His name.

This is an enlargement of 41. 16, 17.

Still more so in Rev. 6. 2. 

They shall be turned back, they shall be greatly ashamed, that trust in graven images, 'they are our gods.'

Who is blind, but My servant? or deaf, as My messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?

Seeing many things, but thou observest not; 'opening the ears, but 'he heareth not.'

The LORD is well pleased for His righteousness' sake; He will magnify the law, and make it honourable.

But this is a People robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, "Restore.'

Who among you will give ear to this? who will hearken and hear for the time to come?

Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, He against Whom we have 'sinned' for they would not walk in His ways,

Neither were they obedient unto His law.

Therefore He hath poured upon him the fury of His anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.
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43. 1-7 (E, p. 984). ENCOURAGEMENT.

43. 14.

E H (p. 985)

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But now thus saith the LORD That created thee, O Jacob, and He That formed thee, O Israel,

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

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

3 For I am the LORD thy God, the Holy One of Israel, thy Saviour:

I gave Egypt for thy ransom, Ethiopia and Seba for thee.

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

5 Fear not: for I am with thee:

I will bring thy seed from the east, and gather thee from the west,

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

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

8 Bring forth 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.’

10 Ye are My witnesses,” saith the LORD, “and My Servant Whom I have chosen:

that ye may know and believe Me, and understand that I am He: before Me there was no GOD formed, neither shall there be after Me.

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

12 I have declared, and have saved, and have shewed, when there was no strange god among you:

therefore ye are My witnesses,” saith the LORD,

“that I am GOD.

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

14 Thus saith the LORD, your Redeemer, O 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 be avert it. See Amos 1, 3, 6, 8, 11, 12; 2, 1, 4.


15 Their nobles — all of them in flight with loud outcries (cp. Lam. 2, 18. Num. 24, 24).

43. 1-7 (E, p. 984).

ENCOURAGEMENT.

(Introduction and Alteration.)

E H | 1-7. Israel created and called.

J r | 1. “Fear not”.

K t | 1. Preservation.

K t | 2. Jehovah. Israel's Saviour.

K t | 4. Jehovah. Israel's Lover.

J r | 5-7. Fear not.

J r | 7-7. 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 Borah = Jehovah thy Creator.

Jacob = Israel. See notes on Gen. 32, 28; 43, 6; 45, 20, 28. See 42, 24, above.

He that formed thee = thy Former.


2 When thou passest — shouldst thou pass: the habitual sense of at the Future. Ref. to Pent. (Deut. 31, 8).

the waters . . . the fire . . . the flame = waters . . . rivers . . . fire . . . flame. A general promise of future deliverance put by Fig. Melonymy (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, 1). 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 i, 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, Cyrr. vii, 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.


5 . . . 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.

(Alteration.)

F w | 10-. Jehovah's witnesses.

w | 10-12-. The only God.

v | 12-. Jehovah's witnesses.

w | 12-13-. The only God.


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, 12.

I am He: or, “I [am] He [Who is],” Note the structure, above ("w", and "w").


12 no strange god. Ref. to Pent. (Deut. 9, 22, 12).

13 Redeemer = Kinsman.

Babylon. This is the first occurrence of the name in whose cry is in the ships — the ships which resound
15. 3 am 1 the LORD, your Holy One, the Creator of Israel, your King.

16. Thus saith the LORD, Which maketh a way in the sea, and a path in the mighty waters;
17. Which bringeth forth the chariot and horse, the army and the power: they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18. Remember ye not the former things, neither consider the things of old.
19. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.
20. The beasts of the field shall honour Me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen.

21. This People have I formed for Myself; they shall shew forth My praise.
22. But thou hast not called upon Me, O Jacob; but thou hast been weary of Me, O Israel.
23. Thou hast not brought Me the small cattle of thy burnt offerings; neither hast thou filled Me with the cattle of thy sacrifices; neither hast thou filled Me with the money, neither hast thou filled Me with the incense.
24. But thou hast wearied Me with thine incense. What thou hast called upon Me, I will not hear: and whatsoever thou doest with Mine arms, I will not regard.
25. Even every one that makest a covenant with mine idol, And the beast of the field shall honour Me, and the fowl of the air shall know My name, And shall be assured of Me in the earth, and My Hand shall not be withdrawn from them.
26. But thou hast not called upon Me, O Jacob; but thou hast been weary of Me, O Israel.
27. Thy first father hath sinned, and thy teachers have transgressed against Me.
28. Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

44. Yet now hear, O Jacob, My servant; and Israel, whom I have chosen:
2. Thus saith the LORD That made thee, and formed thee from the womb, Which will help thee; fear not, O Jacob, My servant; and thou, O Jesurun, whom I have chosen.
3. For I will pour upon thee the spirit of Myfulness, and My blessing upon thine offspring:
4. And they shall spring up as among the grass, as willows by the water courses.
5. One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.
6. Thus saith the LORD o the King of Israel, and o his Redeemer o the LORD of hosts; 3

Son (Matt. 27. 42. Mark 15. 32. John 1. 49; 12. 38). 

his Redeemer: i.e. his Kinsman-Redeemer. Ref. to Pent. (see note on 41. 14).
am the first, and am the last; and beside Me there is no God.

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.

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

They make a graven image are all of them vanity; and their delectable things shall not profit; and they are own witnesses: they see not, nor know; that they may be ashamed.

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

Behold, all his fellows shall be ashamed and the workmen, together.

The carpenter stretcheth out his rule; he maketh it fast with a line; he fitteth it with planes, and maketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an aspen, and the rain doth nourish it.

Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he maketh a god, and worshippeth it: he maketh it a graven image, and fallooth down thereto.

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

And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

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

Remember these, O Jacob and Israel; for thou art my servant; I have formed thee; thou

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44. 21.

ISAIAH.

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. pdshâ'. Ap. 44. ix.

redeemed. Heb. gnîâ. See note on Ex. 6. 6.

23 Sing . . . shout. Fig. Pianismus (Ap. 6). break forth into singing. See note on 14. 7.

44. 24-45. 15 (l. p. 984). JERUSALEM RESTORED.

(Extended Alternation and Introversion.)

Thus saith the LORD, thy Redeemer, and He That formed thee from the womb, "am the LORD That maketh all things; That spreadeth abroad the earth by Myself; That frustrateth the tokens of the liars, and maketh wise men backward, and maketh their knowledge foolish;

27 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:'

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

Thus saith the LORD to His anointed, to Cyrus, whose right hand I have helden, to subdue nations before him, and I will break in pieces the gates of brass, and cut in sunder the bars of iron;

And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that am the God of Israel.

For Jacob My servant's sake, and Israel Mine elect, I have even called thee by thy name: I have named thee, 'though thou hast not known Me;

3 I am the LORD, and there is none else, there is no God beside Me: I girded thee, 'though thou hast not known Me:

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

I form the light, and create darkness: I am the Lord. See note on 14. 7.

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17 That saith of Cyrus, whose right hand I have helden, to subdue nations before him, and I will break in pieces the gates of brass, and cut in sunder the bars of iron;

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

Thus saith the LORD to His anointed, to Cyrus, whose right hand I have helden, to subdue nations before him, and I will break in pieces the gates of brass, and cut in sunder the bars of iron;

And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that am the God of Israel.

For Jacob My servant's sake, and Israel Mine elect, I have even called thee by thy name: I have named thee, 'though thou hast not known Me;

3 I am the LORD, and there is none else, there is no God beside Me: I girded thee, 'though thou hast not known Me:

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

I form the light, and create darkness: I am the Lord. See note on 14. 7.


4 My servant's. See note on 37. 36. surnamed. Cyrus was the additional name divinely given. His Persian name is said to have been Agradates (Strabo, xv. 3. 6).
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make peace, and create evil: the LORD do all these things.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: the LORD have created it.

9 Woe unto him that striveth with his Maker! Let the potsherds strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What maketh thou? or thy work, He hath no hands?

10 Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me.

12 Even man upon it; the earth and I made it; the heavens; God Himself hath established it.

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

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabæans, 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 the GOD is in thee; and there is none else, there is no GOD.

15 Verily I will be a GOD that hideth Thyself, of Israel, the Saviour.

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

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

18 For thus saith the LORD, That created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: am the LORD; and there is none else.

19 I have not spoken in secret, in a dark place of people (44. 7). world without end = the ages of futurity. That created = the Creator of. Note how these expressions are heaped together to impress us with the fact that the One Who created all is more than a Sanchezian, more than an anonymous Creator, more than an unknown. He is the Maker of the world, He is the Formator of the world.

20 He created. It did not come of itself by evolution (see Ap. 92). The former of. Heb. yāṣer = to fashion. made = the Maker of. Note how these expressions are heaped together to impress us with the fact that the One Who created all is more than a Sanchezian, more than an anonymous Creator, more than an unknown. He is the Maker of the world, He is the Formator of the world.

21 Call to the seed of Jacob. Without foundation. In vain = toḥā. The same word as in Gen. 1.2 ("without form"). Therefore it must have become toḥā: which is exactly what Gen. 1.2 describes (see note there). In Gen. 1.1 we have "the world that was made same form as vv. 8, 13, or v. 18, in connection with the earth. In Jer. 18.11 the verb is yāēzav, to frame, or mould. In Amos 3.6 it is 'ashah, to bring about. A word of wide meaning; its sense has to be determined by its context. Here, disturbance in contrast with peace. create: Heb. the Poel Participle of the verb bâēr (create) which, with evil, requires the rendering "bring about". Not the same form as in vv. 8, 13, or v. 18, in connection with the earth. In Jer. 18.11 the verb is yāēzav, to frame, or mould. In Amos 3.6 it is 'ashah, to bring about. A word of wide meaning; its sense has to be determined by its context. Here, disturbance in contrast with peace.
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19 in vain. Heb. tohâ. 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. 19). Ref. to Pent. (Deut. 30. 11). Ap. 92. See note on 24. 16.

21 them: i.e. the "image" and "god" of v. 20. there is no God. Note the Fig. Pleraom (Ap. 6), by which the same assertion is made in two ways (pos. and neg.) for emphasis. Cp. the Structure "d" and "d^∗", 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 (U2, p. 989). BABYLON’S IDOLS. (Alternation and Introversio.)

46. Bel boweth down, &c. Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaded; they are a burden to the weary.

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

3 Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, which are borne by Me from the belly, which are carried from the womb: even to your old age am I, and will carry you; even I will bear, and will deliver you.

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

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

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

8 Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for 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: calling a ravenous bird from the east, the man that executeth My counsel shall stand, and I will bring it to pass. The Western reading was "and bring it again. The Western reading was "‘and bring it,” &c.

12 Hearken unto Me, ye stouthearted, that are far from righteousness:

13 I bring near My righteousness; it shall not be far off, and My salvation shall not tarry; and I will place salvation in Zion for Israel My glory.

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47. 1.  

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47 Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: be thou made bare, be thou covered with shame, O Babylon, daughter of the Chaldeans: for thou shalt not more be called tender and delicate.

2 Take the millstones, and grind meal: take away thy false omens, and 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 not more be called, The lady of kingdoms.

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

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.

8 Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I 3 am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

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

10 For thou hast trusted in thy wickedness: thou hast said, 'None seeth me.' Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I 3 am, and none else beside me.

11 Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to 'put it off': and desolation shall come upon thee suddenly, which thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, 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, ever thy merchants, from thy youth: 'They shall wander every one to his quarter; none shall save thee.'


1 I呼 ye this, O daughter of Babylon, which art called by the name of Israel, and thou art like to Sodom, and Gomorrah, to the daughters of the Philistines, which were destroyed in a moment, without any intermission.

2 rebel and gathered to war against the LORD, to fight against him: they have been gathered together, they are full of enmity.

3 The wickedness of Babylon shall reach unto heaven, shall be stretched out unto the clouds: her sinners reach unto the earth down to the depths of the sea.

4 They are gone up to the heaven, they are gone down to the depths: they have turned aside, they have gone mad; none of the sons of the north shall help them.

5 Lo, the punishment of their wickedness is come, the judgments of their sin are come upon them: their Potato shall be consumed in the fire, and their branches shall not be preserved;

6 All they that eat of the fruit of them shall eat the corruption of it; their root shall be as dust, and their top as a branch.

7 There shall be none among them that eateth of the fruit of them, to satisfy his desire; none that causeth himself to come to them, to take of their fruit.

8 Thus saith the LORD, As the chaff that is driven with the whirlwind from the corn, and as the unripe grain with the chaff; so shall Bethulia be with the sword, and the house of Judah with]
48. 1

ISAIAH.

48. 1-22 (N. p. 980). GOD'S CONTROVERSY WITH ISRAEL. (Repeated Alternation.)

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


m 4. Israel. Obstancy.

m 5. Jehovah. Foreknowledge.

m 6. Israel. Unheedfulness.


m 8. Israel. Treachery.


m 11. -12. Israel. Call to hear.


m 14-16. Israel. Call to assemble and hear.


m 18. -19. Israel. Call to hear.

m 19. -20. Jehovah. The only God.


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

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


m 2. The LORD of hosts. See note on 1 Sam. 1. 3.

m 3. The former things, &c. Such as the birth of Isaac, the Exodus, &c.


m 6. see — look close into.

m 8. transgressor = rebel. Heb. psaha'. Ap. 44. ix.

m 9. My name's. See note on Ps. 20, 1.

m 10. afflication = humiliation, or oppression.

m 11. For Mine own sake. Note the Fig. Episciasis (Ap. 6), for great emphasis.


m 13. 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.

m 14. spanned = stretched out.

m 15. stand up. To listen to my words.

m 16. it. Some codices, with two early printed editions, and Syn., read "you".

m 17. him. i.e. Cyrus: 45, 1; 46, 10, 11.

m 18. arm. Put by Fig. Metonymy (of Cause), Ap. 6, for the judgment inflicted by it. Note also the Fig. Anthropopathia (Ap. 6).

m 19. -3. Note the Fig. Episciasis. Ap. 6.


m 21. the Lord GOD. Jehovah. Ap. 4. VIII (2) and II.


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

m 24. O that thou hadst, &c. Ref. to Pent. (Deut. 5, 29), Cp. Ps. 81. 13. Note Fig. Elusions. Ap. 6 and 92.

m 25. peace = well-being; or, prosperity. a. = the.

m 26. as the sand. Ref. to Pent. (Gen. 22, 17; 32, 12).

Holy One of Israel: i.e. 3 am 1 the LORD thy God Which teacheth thee to profit, Which leadeth thee by the way that thou shouldst go.

m 18. 0 that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

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

19 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.

20 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.'

21 Nevertheless, JACOB'S TRIUMPH. He led them, a. c. He adorned them with ornaments, He covered them with the spoils of the enemies, and supplied them with abundant victuals.

22 There is no strife, saith the LORD, "unto the wicked."

49 Listen, O isles, unto Me; and hearken, ye people, from far; ' The LORD hath called Me from the womb; from the bowels of My mother hath He made mention of My name. And He hath led me from the womb; He hath caused My mother to hear My name.

2 And He hath made My mouth like a sharp sword; He hid Me, and made Me a polished shaft; in His quiver hath He hid Me;

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

4 Then said I, 'I have laboured in vain, I have spent My strength for nought, and in vain: yet surely My judgment is with the LORD, and My work with My God.'

5 And now, saith the LORD That formed Me from the womb to be His Servant, to bring Jacob again to Him, "Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and My God shall be My strength.'

6 And He said, "It is a light thing that Thou shouldest be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: 'I will also give Thee for a light to the Gentiles, that Thou mayest be My Salvation unto the end of the earth."

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

8 Thus saith the LORD, 'In an acceptable time have I heard thee, in the day of salvation have I helped thee.'

for nought. Heb. tobh. See note on 24. 10, "confusion ".


5 saith. Some codices, with Sept. and Syri, read "thus saith," not. Heb. text = F = not; but marked in margin to be read 50 = 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. 

5 light = small. Gen. 1. 26; 2 Cor. 21. 26. 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.

times have I heard Thee, and in a day of salvation have I helped Thee: and I will preserve Thee, and give Thee for an inheritance among the heathen, and they shall possess the nations; and their desolate heritages shall be exalted.

9. That Thou mayest say to the prisoners, "Go forth;" to them that are in darkness, "Shew yourselves." They shall feed in the ways, and their pastures shall be in all high places.

10. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them.

11. And I will make all My mountains a way, and My highways shall be exalted.

12. Behold, these shall come from far: and these from the north and from the west; and My glory shall be in it.

13. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for I the LORD hath comforted My People, and will have mercy upon His afflicted.

14. But Zion said, "I! The LORD hath forsaken me, and My LORD hath forgotten me."

15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, though she forget her child, yet will she not forget her children. 16. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me.

17. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

18. Lift up thine eyes round about, and behold: all these gathered themselves together, and come to thee. "As I live," saith the LORD, "thou shalt surely clothe thee with them all, as with a bride adorned with her jewels."

19. For thy waste and thy desolate places, and the land of thy destruction, shall even be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20. The children whom thou shalt have, after thou hast lost the other, shall say again, 'The place is too strait for me: give place to me that I may dwell.'

21. Then shalt thou say in thine heart, "Who hath begotten me these, seeing I have lost My children, and am desolate, a captive, and removing to and fro? and who hath brought up these?" Behold, 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. Me. 66, not go in u. 7. establish the earth = raise up the Land. desolate. See note on 1. 7. That Thou mayest say. This cannot be the nation, but the Messiah. Go forth. Cp. 42, 7; 61, 1. to. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "and to". They shall not hunger, &c. Quoted in Rev. 7. He shall be carried shall He cause them to rest. highways. See note on 7. 3. Behold . . . lo. Fig. Asterisms (Ap. 6) for emphasis. Sinim. Probably = China. Occurs only here.

14. ZION. RECONCILIATION, RESTORATION, AND ENLARGEMENT. (Extended Alternation.)

C


L | 23. Jehovah the only God.
J | 24. Zion's despondency.
L | 26. Jehovah the only God.


14 Zion said. Fig. Proteus (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.)


16 the palms, &c. Fig. Anthropopathiea. Ap. 6. children = sons.

17 bride. First occurrence in this connection. 18 which thou shalt have . . . other = of thy childrenlessness, or, of whom thou wast bereaved. 21. Then = And. 22 the Lord GOD. Heb. Adonai Jehovah. See Ap. 4. VIII (2) and II. lift up Mine hand. Idiom for "call". Fig. Anthropopathiea. Ap. 6. Gentiles = nations. people = peoples. persons - 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. queens = princesses.

23 queens = princesses. lick up, &c. Denoting subjection and submission, as in Gen. 3. 14. Cp. Ps. 72. 9 and Mic. 7. 17.
24 Shall the prey be taken from the "mighty, or the lawful captive delivered?"

25 But thus saith the LORD, "Even the captives of the "mighty shall be taken away, and the prey of the "terrible shall be delivered: for I will contend with him that continueth with thee, and thee, and shall save thy children. 26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine:

and all flesh shall know that 3 the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob."

50 0 Thus saith the LORD, 0 Where is the bill of thy mother's "divorcement, whom I have put away? or which of My creditors is it to whom I have sold you? 0 Behold, for your iniquities have ye sold yourselves, and for your "transgressions is your mother put away.

2 Wherefore, 0 when I came, was there no "man? when I called, was there none to answer. Ist. My hand shortened at all, that it cannot "redeem? or have I no power to deliver? 0 behold, at My rebuke 0 I dry up the sea, I make the rivers a wilderness: 0 their fish stinketh, because there is no water, and dieth for thirst. 3 I clothe the heavens with blackness, and I make sackcloth their covering."

4 The Lord God hath given Me the tongue of the learned, 0 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 that I may hear as the "learned. 5 The Lord God hath opened Mine ear, and 3 was not rebellious, neither turned away back.

6 0 I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting. 7 For the Lord God will help Me; therefore shall I not be confounded: therefore have 0 I set My face like a flint, and I know that I shall not be ashamed. 8 He is near That justifieth Me; 0 who will contend with Me? let us stand together: 0 who is Mine adversary? let him come near to Me. 9 Behold, the Lord God will help Me; 0 who is it that shall 0 condemn Me? lo, they all shall wax old as a garment; the moth shall eat them up. 10 Who is among you that feareth 1 the Lord, that obeyeth the voice of His Servant, that 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, 12, 26, 27, 32. Occurs elsewhere only in the next verse and Ps. 22, 15. mighty = a mighty one(sing.). Heb. gibbor. Ap. 14, IV. captives = captivity. Put by Fig. Metonymy (of Adjunct), Ap. 6, for "captives". terrible = tyrant or ruthless one. sweet wine. Heb. dajis= new wine, the product of the same year. Ap. 27, V. all flesh shall know. Cp. 40, 5; 59, 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.

1-3 (M', above), THE BREACH: THE CAUSE. (Introversion.)


4-11 (M', above), THE BREACH: HEALED BY MESSIAH. (Alteration.)

M' u 4-5. Messiah. Qualified. u 4-5. Messiah. Qualified. v 1-2. Messiah. Helped. v 10, 11. His reception. 4 The Lord God. Jehovah. Ref. to Pent. (VIII, 2 and II). Is 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, 15; 8, 28, 46, 47; 12, 49; 14, 10, 24; 17, 6). 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. His death was not an event which happened. He saying this, " He steadfastly set His face", as above, "like a flint". He laid down His life Himself; but not till His hour (the right hour) had come (John 10, 15-18). 8 who . . . ? Fig. Erotesis. Ap. 6, who is Mine adversary? = who can convict Me? lit. who oweth My sentence? 9 condemn Me = prove Me lawless. 10 Who, &c. These are the words of the prophet in view of Messiah's reception.
walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

1 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.

1 Hearken to Me, ye that follow righteousness, ye that seek the LORD:

look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

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

3 For My salvation shall be for ever, and My righteousness shall wax old like a garment, and they that be afraid of their revilings.

4 Hearken unto Me, My People; and give ear unto Me, O My nation: for a law shall proceed from Me, and I will make My judgment to rest for a light of the people.

5 My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon Me, and upon Mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner:

but My salvation shall be for ever, and My righteousness shall not be abolished.

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

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool:

but My righteousness shall be for ever, and My salvation from generation to generation.

Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

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.

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


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.


11 redeemed — redeemed (by power). Heb. pādāḥ. See note on Ex. 15. 13.

13 And forgettest the LORD thy Maker, That walk. This is Divine irony (Ap. 6). your own.

G N° w¹ (p. 996) 51 Hearken to Me, ye that follow righteousness, ye that seek the LORD:

look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

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

3 For the LORD shall comfort Zion: He will comfort her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 Hearken unto Me, My People; and give ear unto Me, O My nation: for a law shall proceed from Me, and I will make My judgment to rest for a light of the people.

5 My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon Me, and upon Mine arm shall they trust.

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13 And forgettest the LORD thy Maker, That walk. This is Divine irony (Ap. 6). your own.

G N° w¹ 51. 1-8 (G, p. 999). THE CALL TO "HEARKEN". (Repeated and Extended Alternation.)

1 Hearken. Note the call to hear. See Structure, above.

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

are — were.

hole of the pit — the hollow of the quarry.

Look — Look well: as in v. 1. Fig. Hermeneia (Ap. 6), by which v. 2 interprets v. 1.

Abraham... Sarah. Ref. to Pent. (Gen. 12, &c.; 24, 36). Ap. 92.


waste places. Cp. 40. 1; 49. 13.


Elsewhere, only here; Joel 2. 3; and six times in Ezekiel.

like the garden of the LORD. This is a quotation from Gen. 13. 16. 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.

isles = maritime countries. See note on 11. 11. wait. Cp. 42. 4; 60. 9.


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.


51. 9—52. 12 (H, p. 999). THE CALL TO ISRAEL ("AWAKE"). (Repeated Alternation.)


P² | 51. 21—23. Comfort.

O³ | 51. 21, 2. "Awake, awake." Call to Zion.

O¹ | 51. 3—12. Comfort.

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.

dried the sea. Ref. to Pent. (Ex. 14. 29).

51. 13. ISAIAH.

52. 8.

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.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the LORD: My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that My People is taken away for nought? they that rule over them make them to howl, saith the LORD; and My name continually every day is blasphemed.

6 Therefore My people shall know My name: therefore they shall know in that day that I am He: 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 Seraf (Ap. 84), with some codices, two early printed editions, and Syr., read “who was” : referring doubtless to the Anti- christ’s effort in “the great tribulation”.


18 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 51. 9 and 52. 1.

19 who ... ? Fig. Ekdotesis. Ap. 6. and. Note the Fig. Polygundetus. Ap. 6.

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, but not with wine, O Jerusalem, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. Behold, I take away thy shame out of thy midst, and make thee beautiful.

22 Thus saith the LORD thy God, That made the earth and all that therein is: He stretched forth the heavens, and all their host of them.

23 Lo, the virgin shall conceive, and bear a son; and shall magnify His name.

24 And the greatness thereof shall not be shut up, neither shall His name be broken out: and He shall be for a great multitude, and He shall be a continuance, and He shall ascend up high, and be much feared in the end of days, when I make My holy name known in the midst of My people Israel, and they shall be Mine, saith the LORD of hosts.

25 I will set him in the light of Mine elect, and He shall be My spouse: and Moab shall be His people, andDamascus His name.

26 Behold, a king shall reign in righteousness, and an oath in righteousness shall be upon his lips; and he shall do justice and judgment fairly in the earth.

27 And of a truth His name shall be the hope of all the ends of the earth, and they shall call the name of the LORD, and shall pronounce His praise.

28 This is my people, and this My servant, and they shall call the name of the LORD, and shall pronounce His praise: they shall tell of the decree, saying, The LORD hath said: He hath done it: and His name shall be called Jesus.

29 Out of Zion, from before the LORD, shall be the Deliverer; and He shall be our praise.

30 Then shall the islands wait for His word, and the kings shall wait for His teaching: and He shall be King for ever, that have judgment, and He shall reign from one end of the earth even to the other end of the same.

31 Ephraim also shall not be moved for ever, neither shall Zebulun nor Issachar; for the King himself shall come out of Sion, and from Jerusalem shall His glory be seen.

32 And when the Lord shall give thee rest from all thine enemies round about, and thou shalt dwell in safety, in the land which the LORD thy God giveth thee for ever and ever; then shalt thou remember all the wondrous works which the LORD thy God did for thee, and of the love which He had unto thee, and thou shalt be mindful of the LORD thy God.”

P3

O1

O2

(p. 996)
603-588

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 Ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rearward.

F Q T 1

13 Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high.

w

14 As many were astonished at Thee; (His visage was so marred more than any man, and His form more than the sons of men):

15 So shall He sprinkle many nations; the kings shall shut their mouths at Him: for that which had not been told them shall they see; and that which they did not hear shall they consider.

53 Who hath believed our report? and to whom is the arm of the Lord revealed?

2 For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and His form more than the sons of men:

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

4 Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.


10 holy. See note on Ex. 8. 5.

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

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

11 Depart ye. Note the Fig. Epiphaxis (Ap. 6), Cp. Rev. 18. 4. Quoted (in application for us to-day) in 1 Cor. 6. 4-18.

12 ye shall not go out with haste. Ref. to Pent., where it was otherwise (only here, Ex. 12. 33, 35, and Deut. 16. 3). See Ap. 92.

92. of the God of Israel. See note on 29. 23.


52. 13-53. 12 (p. 993). MESSIAH'S PROPITIATORY WORK. (Introduction.) As coming to fulfil the Law which was in His heart (Ps. 40. 8-9).


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 u | 52. 13. Messiah's presentation.

v | 52. 14. His sufferings.

w | 52. 15. His reward.

T u | 53. 1-3. Messiah's reception.

v | 53. 4-10. His sufferings.

w | 53. 11-12. His reward.

13 Behold. Fig. Ascetismus (Ap. 6), to emphasise what is to follow.

My Servant. The Messiah. See note on 37. 35.


exalted . . . exalted . . . very high. Fig. Anasasis (Ap. 6). = great emphasis. = is lifted up ... becometh very high (cp. Phil. 2. 8-11).

14 As = According as. This corresponds with the "so" of v. 15 (not with the "so" in the next clause, which is parenthetic), corresponding with the word rendered "sprinkle" in v. 12. From Old French estonner. Nine times so spelt, from Wycliff and Geneva Bible. Chaucer spells it "astonoue."" As = according as = 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. men. Heb. 'adamm. Ap. 14. I. 15 So. sprinkle = cause to leap or spring up for joy. Heb. mazith. When used of liquids it means to spurt out, as in 53. 3, the only other occurrence in Isaiah, and that in judgment (cp. 2 Kings 9. 33). The usual word for ceremonial sprinkling is zereah, not mazith. 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 astonish." With this, Gesenius, Fuerst, Lowth, Parkhurst, and others agree. afig their mouths: i.e. be dumb with the astonishment. that which had, &c. - 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. Erotobis (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.

holy believed = put faith in. Heb. vassim. Ap. 69. III. The tense 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 He: 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.


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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54. 1.

5 But * was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

7 He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.

8 He was taken from prison and from judgment; and who shall declare His generation? For He was cut off out of the land of the living.

9 And He had done no violence, neither was there any deceit in His mouth:

10 Yet it pleased the Lord to bruise Him; He hath put Him to grief:

11 He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for * 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 * was numbered with the transgressors; and * bare the sin of many, and made intercession for the transgressors.

54. 1-56. 8 (G, p. 993). THE CALL TO "SING", "COME", &c.

(Repeated Alternation.)

G

U| 54. 1, 2. Exhortation. "Sing."
V1 | 54. 3. Reason. Fruitfulness.
U2 | 54. 4. Exhortation. "Fear not."
U3 | 54. 11-. Exhortation. Be comforted.
U5 | 55. 6, 7. Exhortation. "Seek."
U6 | 56. 1-. Exhortation. "Keep justice."
U7 | 56. 3. Exhortation. Encouragement.

1 Sing = Shout in triumph (52. 8, Zeph. 3. 14). Quoted in Gal. 4. 27. barren. Refers to Sarah.

break forth into singing. See note on 14. 7.
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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 0 the LORD.
2 "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;
3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

V1
(p. 999)

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the reproach of thy youth, and shalt not remember the reproach of thy widowhood any more.

V2
(p. 1000)

5 For thy Maker is thine husband; 0 the LORD of hosts is His name; and 0 thy Redeemer the Holy One of Israel; 0 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.
8 In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee," saith 0 the LORD thy Redeemer.

x x

9 "For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not wroth with thee, nor rebuke thee.
10 For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee,
W neither shall the covenant of My peace be removed," saith 0 the LORD that hath mercy on thee.

U3
(p. 999)

11 "O thou afflicted, tossed with tempest, and not comforted,
V3

behold, 0 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 0 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 0; whosoever shall gather together against thee shall fall for thy sake.
16 Behold, 0 have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and 0 have created the waster to destroy.

children = sons. desolate. See note on 1. 7.
mother wife = the married one.
the LORD. Heb. Jehovah. Ap. 4. II.
 stakes = tent-pegs.
 Gentiles = nations.
 Fear not ... ashamed. Ref. to Pent. (Lev. 26. 6).
 the shame of thy youth. Ref. to Israel's days of idolatry. Cp. Jer. 3. 24, 25.

55. 1. HO, &c. This cry heard in Jerusalem to-day.
every one that thirsteth, The invitation is only to these.

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 0 the LORD.

55 oHo, 0 every one that thirsteth, 0 come ye to the waters, and he that hath no money; 0 come ye, buy, and eat; yea, 0 come, buy wine and milk without money and without price.
603-588 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 4 "Behold, I have given Him for a Witness unto the people, a Leader and Commander to the people.

5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of thy God, and for the Holy One of Israel; for He hath glorified thee.

U 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* 8 For My thoughts are not as 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, and the trees of the field shall clap their hands;

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 sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains shall sing 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* 56 Thus saith the LORD, "Keep ye judgment, and do justice:

V* 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* 3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, 'The LORD hath utterly separated me from His People; neither let the eunuch say, '"Behold, I am a dry tree.'

V* 4 "For thus saith the LORD unto the eunuchs that keep My sabbaths, and choose the things that please Me, and take hold of My covenant;

5 Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve Him, and to
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love the name of the LORD, to be His servants, every one that keepeth the sabbath from polluting it, and taketh hold of My covenant;

7 Even then will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people.

8 The Lord GOD Which gathereth the outcasts of Israel saith, "Yet will I gather others to him, beside those that are gathered unto him."

H A

[B. C.]

10 His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

11 Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 "Come ye," say they, "I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant."

57

The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

E

2 He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

C e

4 But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood.

5 Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the clifts of the rocks?

6 Among the smooth stones of the stream is thy portion: they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wastest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than Me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou wast seen.

9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.

10 Thou art weared in the greatness of thy way; yet saidst thou not, "There is no hope:" thou hast found the life of thine hand; therefore thou wast not grieved.

7 to--into. Some codices read "upon".

holy. See note on Ex. 3, 5.

house of prayer. See quotation below. shall be accepted =for acceptance.


VIII (2), and II.

56. 9--58. 14 (H, p. 993). THE CALL TO ISRAEL’S ENEMIES. (Alternation.)

H A

[B. C.]

9 All ye beasts of the field, come to devour, yea, all ye beasts in the forest.

B

10 His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

11 Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 "Come ye," say they, "I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant."

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.


10 sleeping =dozing, or dreaming.


strong drink. Heb. shelkar. Ap. 27. IV.


merciful =kind.


from the evil to come =from the presence of the calamity.


2 He: i.e. the righteous man.

they: i.e. the men of grace. in= upon.

beds=couches.

his uprightness =his src. =ht 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.


seed of falsehood =false seed. Fig. Ennallage. Ap. 6.

8 with idols =with the sacred trees; i.e. the Ashębāh. See Ap. 42.

33, 4. Inquiry.


8 remembrance =symbol.

thee. Ed. of A.V. 1611 omits this word "thee".

bed =couch.

where thou wast seen it =a hand thou hast seen: as beckoning.

9 the king. Or, the idol, as in 30, 33. 1 Kings 11, 7. hell. Heb. Sheol. Ap. 35.

10 found ... hand =found [by the length of thy journeys] a hand to mouth life.
11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered Me, nor laid it to thy heart? Have not My ways been good to thee, and all thy ways to Me? for I have brought thee from the womb, and have led thee to this day.

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in Me shall possess the land, and shall inherit My holy mountain.

14 And shall say, "Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of My People."

15 For thus saith the high and lofty One that inhabiteth eternity, Whose name is As High; "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 of the humble, and for the spirit of the contrite, to revive the heart of the contrite ones.

17 I hid Me, and was wont to walk in frowardly in the way of his heart.

18 I have seen his ways, and will heal him: I will lead him also, and restore consolations unto him and to his mourning.

19 I create the fruit of the lips; Peace, peace to them that are far off, and to him that is near," saith the LORD: "and I will heal him.

20 But the wickèd are like the stubborn sea, when it cannot rest, whose waters cast up mire and dirt.

21 There is no peace," saith My God, "to the wicked.

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.

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 My Spirit.

3 Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge thereof? Behold, in the day of thy fast ye findpleasure, and exact all your labours.

4 Behold, ye fast for strife and debate, and to smite with the fittest 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? Is not this the fast that I have chosen? to make holy to Me a man. 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 My ways been good to thee, and all thy ways to Me? for I have brought thee from the womb, and have led thee to this day.

12 for. Some codices, with two early printed editions, omit "for", and read "and thy works, they will not profit thee."


14 Cast ye up. Make a highway. Fig. Epizeuxis. 6. See note on 7. 3.

15 lofty =lifted up. Same word as 6. 1 ("exalted One").

16 souls =breathing things. Heb. n'sh'mah. 16. See note on 2. 22 ("breath").

17 I hid Me. Cp. 45. 15; 59. 2; 64. 7.

18 lead =gently lead. mourning. See note on "mourn" (8. 34).

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. r'dsha'. Ap. 44. x.

the troubled sea =the sea when tossed. when =for.

21 no peace. Cp. 48. 22.


58. 1. Cry aloud =Heb. "call with the throat": i.e. deep down as in the oriental throat. It denotes not a wild cry, but solemnity with restraint, transgression =rebellion. Heb. p'sha'. Ap. 44. ix.

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

sins. Heb. chafed'. Ap. 44. I.

58. 2-14 (B, p. 1009). CONTRASTED CONDUCT.

(Repeated Alternation.)

58. 2-14 (B, p. 1009). CONTRASTED CONDUCT.

(Repeated Alternation.)
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loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke. 7 If it be not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh: 8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. 9 Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; 10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shalt thy light shine in obscurity, and thy darkness as the noon day: 11 And the Lord shall guide thee continually, and satisfy thy soul in a watered garden, and give thee the oil of joyfulness and make thy head white like to the snow, and the hair thereof like to the dawning of the morning. 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. 13 If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking vain words: or, let thy feet dwell in thy pleasure on My holy day, and let thy works be done in truth: then shalt thou delight thyself in the Lord; and I will make thee to dwell in the land, and the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. 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. 15 Thou shalt make thy justice known in the land, and with righteousness shalt thou rule, thou shalt do no iniquity, thou shalt hate wickedness. 16 Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee, the glory of the Lord shall be thy rearward. 17 Thou shalt make thy justice known in the land, and with righteousness shalt thou rule, thou shalt do no iniquity, thou shalt hate wickedness. 18 The Lord is in His holy habitation. The Lord is in His holy habitation. He will judge the world with righteousness, and the people with His truth. 19 The Lord is a途径 or your God; and your sin "God, and your sin "God, and your sin" have hid His face from you, that He will not hear. 20 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. 21 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. 22 They hatch cockatrice's eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. 23 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. 24 They hatch cockatrice's eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a "viper. 25 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.
59. 8.

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60. 2.

59. 8.  The way of peace they know not; and there is no judgment in their going: they have made them crooked paths: whosoever goeth therein shall not know peace.

G 11
[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 1  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:

s 1  we look for judgment, but there is none; for salvation, but it is far off from us.

k 2  For our transgressions are multiplied before Thee, and our sins testify against us: 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.

j 3  And judgment is turned away backward, and justice standeth afar off:

k 4  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:

Fl  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 cloak.

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  So shall they fear the name of the LORD from henceforth, and His glory, from the rising of the sun to the going down of the same.

l  When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

20 And the Redeemer shall come unto Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for Me, this is My covenant with them, saith the LORD; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy child's seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

H 60. 8.  Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For behold, the darkness shall cover the earth, and the deep shall be darkened; but the LORD shall arise upon mount Zion, and shall be visible unto them that sit in darkness and in the shadow of death, to themen that sit in the land of the valley of Shittim.

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60. 1-22 (C, p. 999). ZION : RECONCILIATION, RESTORATION, AND ENLARGEMENT. (Alternation.)

C | H | 1-16. Israel's ascendency.
   | H | 17-22. Israel's glory.
   | J | 22. Jehovah the worker.

60. 1-16 (H, above). ISRAEL'S ASCENDANCY. (Alternation.)

   | p | 8-11. Their ministry.
   | p | 14-16. Their homage.

60. 1-7 (o, above). GENTILES. ACCESSION. (Division.)

o | p | 1-3. Israel's rising come.
   | p | 4-7. Gentiles' attraction to it.

60. 1-3 (p, above). ISRAEL'S RISING COME. (Introversion.)

p | q | 1-3. The rising of Israel.
   | r | 1-1. The light shining.
   | s | 1-2. The glory of Jehovah.
   | t | 2-3. Darkness covering the earth.
   | u | 2-3. Darkness covering the peoples.
   | v | 3. The light reflected.
   | w | 4. The rising of Israel.

p | x | 4-5. The Gentiles.
   | y | 5-7. People.

60. 1-14.

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, and thy daughters shall be nursed at thy side.
5. Then shalt thou 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 glory of Lebanon shall come unto thee, the glory of the Gentiles converted to thee, the name of 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 I am the Lord that 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 tree together, to beautify the place of My sanctuary; and I will make the place of My feet glorious.
14. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call Thee, the city of the Lord, The Zion of the Holy One of Israel.

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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:

and *thou shalt know that *the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and *thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy *walls Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but *the LORD shall be unto thee an everlasting light, and thy God thy everlasting light, and thy God thy salvation.

20 In that day shall thy light be opened, and thine entrance be multiplied, and the glory of Jacob be discovered, and it shall be known unto the Gentiles, that *he is thy Saviour, the mighty One of Jacob.

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The Spirit of the Lord GOD is upon Me; because the LORD hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

and 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, the everlasting light, and thy God thy salvation.


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, and the day of vengeance. Cp. 58: 17; 63: 4. This is a notable example of how to rightly divide the Word of truth, when we observe that the Messianic concern 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 Heh. 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. The Spirit. Spirit of the Lord. Spirit of Jehovah. Ap. 4. II. Spirit of Jehovah. Ap. 4. II. the opening of the prison = an opening of the understanding or heart, instead of prison doors. Occurs only here. Heh. p'k-hôb, referring to the opening of the vision.


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4 And they shall "build the old wastes, and they shall repair the waste cities, and they shall raise up the former desolations, and shall repair the waste cities of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers.

6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For your shame ye shall have double; and for "confusion ye shall rejoice in their portion:

therefore in their land they shall possess the double:

everlasting joy shall be unto them.

8 For 3 the LORD love judgment, and he hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the LORD God will cause righteousness and praise to spring forth before all the nations.

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.

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

For as a young man marrieth a virgin, so will the LORD marrieth you with his people.  

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63. 9. 63. 1-6 (K. p. 1007). MESSIAH. IN PERSON. JUDGMENT. (Alteration.)

K e

Who is This That cometh from Bozrah?

This is glorious in His apparel, traveling in the greatness of His strength.

Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat?

I have trodden the winepress alone; and of the people there was none with Me: for I 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.

For the day of vengeance is in Mine heart, and the year of My redeemed is come.

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.

And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth.

7 I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which He bestowed on us according to His mercies, and according to the multitude of His lovingkindnesses.

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. He was the Angel of His presence, and the Saviour of His people.
63. 15—64. 12 (N, p. 1007). PRAYER OFFERED.

Extended Alternation.

N 15 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. 5).

strength=mighty deeds.

sounding=yearning. Fig. Anthropopathia. Ap. 6.

16 θεόν art our Father. Ref. to Pent. (Deut. 32. 6).

Father. A rare word in this connection. Ap. 64. 1.

Redeemer. See note on 60. 16.

17 made us=suffered us.

hardened=let us harden.


18 The People of Thy holiness=Thy holy people.

Fig. Enallage (Ap. 6). See note on Ex. 3. 5. Ref. to Pent. (Deut. 7. 4; 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. Euchê. Ap. 6. Ch. 64 is joined
to ch. 66 by the Massoretic pointing.

rand. A.V., ed. 1661, reads "rent".

flow down=quake. The reference is to Sinai in

these verses. Cp. Ps. 68. 7, 8; Judg. 4. 4, 5,
at Thy presence. Note the Fig. Epitrepont (Ap. 6),
used here for great emphasis.

3 melting. The Heb. word occurs only here, and is

plural.

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

2 When Thou didst terrible things. Ref. to Pent.

(Ex. 34. 10, same word).

since the beginning of the world=from of old.

men have not heard. Quoted in 1 Cor. 2. 9. Cp. Ps.

31. 19. nor. So, some codices, with two early printed editions, Syr., and Vulg. But others read "have

not perceived ".


hath prepared =could work, or will do.

him that wasteth=the man who waited.


that rejoiceth=who was rejoicing, &c.


Thine is continuance. Same word as "since the beginning " in v. 4. Cp. 63. 9, 11, 16, 19.
64. 6. 

ISAIAH. 65. 10.

6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And there is none that calleth upon thee; for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

8 But now, O Lord, thou art our Father; we are the clay, and thou our Potter; and we are all the work of thy hand.

9 Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

10 Thy holy cities are a wilderness, Zion is a desert, Jerusalem a fire: and all our righteous ones are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

11 Our fathers together, saith the Lord, were burned incense upon the mountains, and brook of abominable things is in their vessels; which eat swine's flesh, and broth of abominable things is in their vessels;

12 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels; which have burned incense upon the mountains, and blasphemed Me upon the hills: therefore will I measure their former work into their bosom.

8 Thus saith the Lord, 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.


11 praised. See note on shall not, &c. (18. 16). 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.

12 refrain Thyself: i.e. refuse to give way in compassion, &c. Cp. Gen. 43. 19; 45. 1. Isa. 42. 14; 63. 15.

65. 1–66. 24 (O, p. 1007). ANSWER. GIVEN. (Extended Alternation.)


1 I am found, &c. Quoted in Rom. 10. 20, 21.

Behold Me. Fig. Episcopius. 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.


burneth. Heb. Kebar. See note on 43. I. vii. upon altars of brick = upon the bricks: i.e. not on the golden altar of incense.


monuments = secret places. Probably in heathen tales.

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. 17. 5; 19. 7). The Heb. word (piggul) is found only in Ezek. 4. 14, beside these passages. Ap. 92.

5 none. Fig. Anthropopatheia. Ap. 6.


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. tirshah. Ap. 57. ii. Here is My servants' sakes. Some codices, with one early printed edition, and Sept., read servant's (sing.): i.e. Messiah (see note on 37. 35) = for the sake of My servant.

9 a seed. A further reference to the new Israel of 26. 2; ...
the 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.
11 holy. See note on Ex. 3. 5.
12 Therefore will I number you unto the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before Mine eyes, and did "choose that wherein I delighted not."
13 Therefore thus saith the Lord God.
14 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 thy, 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.
17 For "behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.
18 But ye shall rejoice and be glad 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.
21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.
22 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.
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 in 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 Fig. used in Gen. 3. 14. See Ap. 19. in all My holy mountain. See note on 11. 9.
66.1 Thus saith the LORD. See Ap. 82.
82. the LORD. Heb. Jehovah. Ap. 4. II.

66.17

Thus saith the LORD. See Ap. 82.
the...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 (1 Chron. 2. 6), not for dwelling. Op. Acts 7. 48.

2 saith the LORD=Jehovah's oracle.
nor...wretched, or lowly. Heb. 'aim. See note on "poverty," Prov. 6. 11.

trembleth...carefully anxiously. Op. v. 5.

cut off...breaketh. Op. 92. 4.

chosen. See note on l. 29.


Note the Introduction beginning with the last clause of v. 3, and including v. 4—

3, 4 n | –. They delight, &c. | The sin.
| o | +. I also will choose, &c. | The judgment.
| p | –. When I called, &c. | The reason for
| q | +. When I spake, &c. | The sin.
| r | –. They chose, &c. | The sin.
| s | +. I delighted not. | The sin.

4 did=have done.

evil=the evil. Heb. vel'. Ap. 44. viii.


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.

2 who. Some codices, with four early printed editions, Sept., and Vulg., read "and who".

a nation: i.e. the righteous nation of 26. 2. Referred to in v. 7. Matt. 21. 43.
at once=at a stroke. Children—sons.

9 saith thy God. See note on 1. 11.


10 Rejoice ye with Jerusalem. The promises, of 1. 27; 2. 1–5, are now at length to be fulfilled.

mourn. As for one lost, or dead. See note on 3. 26.

12 Behold. Fig. Asterismos (Ap. 8), to introduce the Fig. Synecdochis (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.


14 when ye see this=as soon as ye see this.

16 all flesh. Put by Fig. Synecdochis (of the Part), Ap. 6, for all mankind.

17 gardens. Op. 1. 29; 40. 5, and 65. 3; one tree: i.e. the Asherah. Op. 42. and. The Mugah Codex (quoted in the Massorah) and other codices, omit this "and".


to render His anger with fury, and His rebuke with flames of fire.

18 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

15 For, behold, the LORD will come with fire, and with His chariots like a whirlwind,
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“abomination, and the ‘mouse, shall ‘be con-
sumed together,” saith 1 the LORD.
18 For 3 know their works and their ‘thoughts: it shall come,

that ‘I will gather all nations and tongues; and they shall come, and see My glory; and they shall declare My glory among the 12 Gentiles.

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 shall 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 12 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,
qu and upon mules,
r and upon ‘swift beasts, to My ‘holy mountain Jerusalem,” saith 1 the Lord.

21 And I will also take of ‘them for ‘priests and for Levites,” saith 1 the Lord.

22 “For as the ‘new heavens and the new earth, which I will make, shall remain before Me, saith 1 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 1 the Lord.

24 And they shall go forth, and look upon the carcasses of the ‘men that have transgressed against Me: for ‘their worm shall not die, neither shall their ‘fire be quenched; and they shall be ‘an abhorring unto ‘all flesh.”


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. tâdâ’, the maggot bred from putrid substances. See Ex. 16:20. Deut. 28:59. Job 25:6 (second word). Ps. 22:6. Isa. 14:11 (second word); 41:16; 66:24; and Jonah 4:7, which are all the occurrences of tâdâ’ in O.T. In the synagogue use, v. 24 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.