

# ISAIAH

## Author:

Isaiah the prophet. His name means “Jehovah is salvation” or “Jehovah saves”. Isaiah was a member of an influential family in Judah. It seems that he was a well-educated man. Apparently he lived in or near Jerusalem (6:1-4; 37:2; 38:4). He was married to a woman called a “prophetess”, by whom he had at least two sons (7:3; 8:3). According to tradition, during the reign of King Manasseh he was killed by being sawn in two. Some modern critics teach that this book was not written by one man named Isaiah, but by two or more men writing at different times. The author of these notes has seen no satisfactory evidence for this theory. The Bible itself speaks of one and only one Isaiah.

## Date:

Isaiah prophesied during the reigns of kings Uzziah, Jotham, Ahaz, and Hezekiah (1:1), that is, 740 - 700 BC. He lived on until at least 681 BC, for the event he wrote about in 37:38 happened then.

## Themes:

God’s judgments on human wickedness; God’s grace toward those who turn to him in faith; God’s salvation given freely through the Lord Jesus Christ. More than any other prophet, Isaiah gives us a detailed picture of the then future coming and deeds of the Lord Jesus – His birth, His sufferings and death, and His still future glorious reign over the earth. Isaiah begins with the corrupt nation of Israel (1:2-17) and moves steadily on to the new heavens and earth where there will be no more corruption ever (65:17; 66:22-24). Some very wonderful verses and chapters in this book are 1:18; 2:1-5; 6:1-8; 7:14; 9:6-7; 11:1-9; 25:4-9; 32:1-5; 35:1-10; 40:1-31; 41:17-20; 43:1-2,25; 45:22-25; 49:6; 52:13-15; 53:1-12; 55:1-13; 57:15; 61:1-3; 64:1-12; 65:17; 66:2. Of course, this is far from being an exhaustive list. The whole book of Isaiah (indeed, the whole Bible) is very wonderful, being inspired by God Himself.

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**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.

<sup>2</sup> Hear, O heavens, and give ear, O earth, for the LORD has spoken:

“I have reared and brought up children, and they have rebelled against me.

<sup>3</sup> The ox knows its owner, and the donkey its master’s crib; *but* Israel does not know, my people do not consider”.

<sup>4</sup> Alas, sinful nation, a people weighed down with wickedness, a brood of evildoers, children who are corrupters! They have forsaken the LORD, they have provoked the Holy One of Israel to anger, they have gone away backward.

<sup>5</sup> Why should you be struck again?

You revolt more and more. The whole head is sick, and the whole heart *is* faint.

<sup>6</sup> From the sole of the foot even to the head *there is* no soundness in it, *but* wounds, and bruises, and putrefying sores. They have not been closed, or bound up, or soothed with ointment.

<sup>7</sup> Your country *is* desolate, your cities are burned with fire. Strangers devour your land in your presence, and *it is* desolate, as overthrown by strangers.

<sup>8</sup> And the daughter of Zion is left like a shelter in a vineyard, like a hut in a garden of cucumbers, like a besieged city.

<sup>9</sup> Unless the LORD of hosts had left to us a very small remnant,

**1:1** Vision here means a revelation from God. Note at Gen 15:1. This revelation came on different occasions over a long period of time and refers to the whole book of Isaiah. We know nothing about Isaiah’s father Amoz. He is not, of course, the prophet Amos.

“*Kings*”—these kings ruled Judah for more than a hundred years (792 - 686 B.C.). It is not said here that Isaiah prophesied from the beginning of Uzziah’s reign to the close of Hezekiah’s, only that God’s revelation came to him at various times during their reigns. It may be that Isaiah started prophesying toward the end of King Uzziah’s reign, but we can’t be sure of this. The vision of chapter 6 may have come to him some years after he had begun his ministry. See 6:1.

**1:2** “*Hear*”—Deut 4:26; 30:19; 31:28; 32:1. Isaiah is sure that God’s revelation to him is of the greatest importance. He wants all the earth, all the universe to hear what God speaks, and to be witness of His charges against His people. The message is that the special people of the Creator of the universe turned their backs on Him and ignorantly and wickedly went their own way. Compare Ps 95:10; Isa 53:6; Jer 8:5-6. The children referred to here are the descendants of Abraham, Isaac and Jacob (Ex 4:22; Deut 32:6; 2 Sam 7:24; Isa 64:8).

**1:3** Men in rebellion against their Creator, the God of the universe, can be more senseless than ignorant beasts. And the nations of Israel and Judah were no better or wiser than any other (Deut 32:28; Jer 4:22; 8:7). The ox and the donkey are not the most clever of animals but in a very important matter they were wiser than the people of Israel. Those people had a Master but they tried

to remove themselves from His love and care.

**1:4** This one verse exposes the terrible moral and spiritual condition of Judah and Jerusalem. This was God’s evaluation, not man’s. And it is a picture not merely of Judah but of the world (Ps 14:2-3; Rom 3:9-18).

“*Holy One of Israel*” appears 26 times in Isaiah and only 6 times in the rest of the Old Testament. The book of Isaiah lays special emphasis on God’s holiness. It is in the light of God’s holiness that man’s behavior appears so exceedingly sinful. Note on holiness at Lev 20:7.

**1:5-9** Here are some of the results of their rebellion against God. (The Bible continually points out that sin has fearful consequences – Gen 2:17; Lev 26:14-22; Num 32:23; Ezek 18:20; Rom 1:18; 6:23; Heb 2:2). The prophet (and God is speaking through the prophet) asks the nation why they wish to continue in their sins when the results are so painful. As a body experiences the harmful effects of a disease, so the entire nation has experienced the destructive effects of their rebellion against God. This destruction came about by invasions of foreign armies. Compare 2 Chron 28:5-8; 32:1-2,9. God often uses the armies of one country to punish another country for their wickedness. See 7:20; 10:5-6; Jer 50:15,23; 51:1,20-23; Hab 1:6; Rev 17:16-17.

**1:8** Daughter of Zion means the city and people of Jerusalem. It stood alone in the midst of hostile nations.

**1:9** Rom 9:29. If God had not been merciful to that rebellious people the city and nation would have been entirely obliterated from the earth as Sodom and Gomorrah had been (Gen 19:23-25).

“*LORD of hosts*”—note at 1 Sam 1:3.

- we would have become like Sodom,  
and we would have been like  
Gomorrah.
- <sup>10</sup> Hear the word of the LORD,  
you rulers of Sodom!  
Give ear to the law of our God,  
you people of Gomorrah!
- <sup>11</sup> "To what purpose *is*  
the multitude of your sacrifices  
to me?" says the LORD.  
"I have had enough of the burnt  
offerings of rams,  
and the fat of fed cattle;  
and I do not delight in the  
blood of bulls,  
or of lambs, or of male goats.
- <sup>12</sup> "When you come to appear before me,  
who has required this at your hand,  
this trampling of my courts?
- <sup>13</sup> Bring no more meaningless offerings!  
*Your incense is an abomination*  
to me.
- The New Moon *festivals* and  
Sabbaths,  
the calling of assemblies,  
I cannot endure.  
Even the solemn meeting *is*  
wickedness.
- <sup>14</sup> Your New Moons and your appointed  
feasts my soul hates;  
they are a burden to me;  
I am weary of bearing *them*.
- <sup>15</sup> And when you spread out your hands,  
I will hide my eyes from you;  
yes, even though you utter many  
prayers, I will not hear.  
Your hands are full of blood.
- <sup>16</sup> "Wash yourselves!  
Make yourselves clean!  
Put away the evil of your actions  
from before my eyes!  
Cease to do evil!
- <sup>17</sup> Learn to do good! Seek justice,  
relieve the oppressed!

**1:10** Isaiah speaks to the rulers and people of Judah and Jerusalem as if they were the rulers of Sodom and Gomorrah. He considers Jerusalem and Judah as corrupt and worthy of destruction as those destroyed cities.

**1:11-17** This is a very important passage on worship, showing what is acceptable to God and what is not. See also Ps 50:7-23; Jer 7:1-11; John 4:21-24; Jam 1:26-27. If there is no humility, no obedience to God, no sincerity, no right motives, no purity of heart, no ongoing spiritual life, then worship is an empty and vain thing and God will not accept it.

**1:11** Ps 40:6; 50:9; Jer 6:20; 1 Sam 15:22.

**1:12** True religion is of the heart. Without inner love and reverence for God, going to places of worship is useless and unacceptable to Him.

**1:13-14** Not only is such worship unacceptable to God it is positively hateful to Him. Men with their vain and hypocritical worship may think they are pleasing God but instead they are provoking Him to disgust and anger. Compare Luke 16:15. Observe in v 13 that the meeting of God's people for worship may be, in His eyes, evil assemblies.

**1:15** God will not answer the prayers of those living in sin and rebellion against Him. Such people may have the forms of worship and make many prayers, but God turns away from such (59:1-2; Ps 66:18; John 9:31; Jam 4:3). We should not expect God to answer our prayers if we do not love Him, obey Him, and serve Him, and if we want answers only for selfish reasons.

"*Blood*"— they were guilty of bloodshed and the murder of the helpless (v 21; 59:3; Ps 106:38; Jer 2:34). Yet they wanted God to answer their prayers! Such is man's ignorant depravity.

**1:16-19** In spite of their detestable spiritual and moral condition there was hope for forgiveness and blessings – if they would repent. This hope is held out everywhere in the Bible (55:7; 2 Chron 7:14; Ezek 18:27-28,32; Luke 24:45-47; Acts 2:38-39).

**1:16** "*Wash...make...clean*"— compare Jam 4:8; 2 Cor 7:1. David prayed that God would wash him (Ps 51:2). Men wash themselves from their uncleanness when they turn to God in repentance, confession, and faith, and use His power to conquer the sins in their lives. Since this is also God's work in their hearts this process is God washing them, as well as their washing themselves. But we should not expect God to wash us if we are not willing to wash ourselves from all evil.

"*Cease*"— a simple command that, if obeyed, will result in great good. But if we do not rely on God's power to do this we will find it impossible to do (Jer 13:23). So a command to stop doing wrong is, in a way, an instruction to seek our strength in God (40:31; Ps 29:11; 105:4; 138:3; Eph 6:10).

**1:17** "*Good*"— Ps 34:14; 37:27. Men do not need to learn to do wrong. It is as natural to them as breathing (see Gen 6:5; 8:21; Ps 51:5; 58:3; Jer 17:9; Matt 15:19-20). They need to learn to do right. This can be accomplished only by turning to the one true God and by studying and obeying God's Word. Without God's Word men frequently will not even have an idea of what is right (compare 5:20). The more we know God's Word, the more we know what right is. Learning to do right is a process that never ceases in the lives of God's people as long as they are on earth.



Show justice to the fatherless,  
plead for the widow!

<sup>18</sup> “Come now,  
and let us reason together”,  
says the LORD.  
“Though your sins are like scarlet,  
they will be as white as snow;  
though they are as red as crimson,  
they will be like wool.

<sup>19</sup> If you are willing and obedient,  
you will eat the good of the land.

<sup>20</sup> But if you refuse and rebel,  
you will be devoured by the sword;  
for the mouth of the LORD has  
spoken it”.

<sup>21</sup> How the faithful city has become  
a prostitute!  
It was full of justice;  
righteousness *once* lodged in it,  
but now murderers!

<sup>22</sup> Your silver has become dross,  
your wine mixed with water.

<sup>23</sup> Your rulers are rebellious,  
and companions of thieves.  
Each one loves bribes,  
and chases after rewards.  
They do not show justice to the  
fatherless.  
The cause of the widow does not

come before them.

<sup>24</sup> Therefore the Lord,  
the LORD of hosts,  
the mighty One of Israel, says,  
“Ah, I will get relief from my  
adversaries,  
and avenge myself on my enemies.  
<sup>25</sup> And I will turn my hand against you,  
and thoroughly purge away  
your dross,  
and take away all your alloy.  
<sup>26</sup> And I will restore your judges as  
at the first,  
and your counsellors as at the  
beginning.  
Afterward you will be called,  
The City of Righteousness,  
The Faithful City”.

<sup>27</sup> “Zion will be redeemed with justice,  
and her repentant ones with  
righteousness.

<sup>28</sup> And the destruction of the  
transgressors and of the sinners  
*will be together*,  
and those who forsake  
the LORD will be consumed.

<sup>29</sup> For you will be ashamed of  
the *sacred* oaks which you have  
desired,

“Justice...widow”—learning to do right will result in our standing for righteousness, and in helping the poor and helpless (Ex 22:22-24; Deut 10:18; 14:29; 24:19-21; 26:12-13; 27:19; Ps 68:5; 82:1-4; Micah 6:8; Jam 1:27).

**1:18** See 43:26; Lam 3:40; Hag 1:5,7. God is a God of reason and He has made man with a mind and ability to reason. He wants men to stop and think about Him, about themselves, about their course in life, especially about any argument that is going on between themselves and Him. God’s desire is for peace and harmony. He wants the dispute that is brought on by sin to be settled. He longs to forgive, restore and bless a repenting people (Ezek 18:30-32).

**1:19-20** The contrast in these verses is seen everywhere in the Bible – Lev 26:3-35; Deut 28:1-68; 30:15-20; Isa 66:24. Obedience to God’s word brings great blessing. Continual rebellion brings death, destruction and eternal condemnation.

**1:21** “Prostitute”— Jerusalem had become unfaithful to God (v 4) and worshiped other gods (2:8). In the Bible this is compared to adultery and prostitution (Lev 20:5; Jer 2:20; 3:1,6,8,9; 13:27; Ezek 16:17,28; 23:5,8,19; Hos 2:5; 4:15; 5:3-4).

“Murderers”— v 15.

**1:22** Because the hearts of the people had become corrupted everything else had become corrupted.

**1:23** “Rulers”— compare Jer 1:18-19; 2:8; Ezek 34:1-6. For the kind of leaders God wanted see v 26, Psalm 101, etc.

“Bribes”— note and references at Ps 26:10.

“Widow”— v 17.

**1:24** Leaders and people who behave as those described in the preceding verses are God’s enemies and He knows how to deal with them (Ezek 32:40-41).

**1:25-31** All these verses are spoken concerning the city of Jerusalem. In spite of the corruption of its inhabitants God continued to have a high and holy purpose toward the city. He was determined to purge it and to restore justice and righteousness to it. This would mean suffering to the city and destruction to the rebellious.

**1:25** “Purge”— 4:4; Ps 66:10-12; Mal 3:3.

**1:26** He means judges who would guide and lead as Samuel, for example, did.

“Faithful City”— v 21; Zech 8:3.

**1:27** “Repentant”— only those who turn heartily to God will be spared and partake of God’s blessings to Zion.

**1:28** Ps 9:5; Isa 66:24; Jer 16:4; 2 Thess 1:8-9.

**1:29** This refers to places of idolatry and, possibly, sexual immorality (65:3).

and you will be disgraced because of the gardens that you have chosen.

<sup>30</sup> For you will be like an oak whose leaf fades away, and like a garden that has no water.

<sup>31</sup> And the strong will be like tinder, and his handiwork like a spark; and they will both burn together, and no one will quench *them*".

**2** The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem:

<sup>2</sup> And it will come about

**1:30** Contrast with 5:7; Ps 1:3; Song 4:12.

**1:31** 9:8,19; 10:17; 24:6; 26:11; 30:27,33; 66:15-16; Mal 3:2; 4:1; Matt 25:41; 2 Thess 1:7; Heb 12:29; Rev 21:8.

**2:1-4** There are several other passages in Isaiah that speak of this same period of time (9:7; 11:1-16; 12:1-6; 24:21-23; 32:1-5; 40:1-11; 54:1-17; 60:1-22; 62:1-12; 65:8-10,17-25; 66:7-13,19-21). All of these, together with this one here in chapter 2, have been interpreted in the following ways –

(1) There has been no fulfillment of them and there never will be.

(2) They have been fulfilled in Israel's past.

(3) They are being, at least partially, fulfilled now in this Church age, and their fulfillment will be completed in the eternal ages.

(4) They will be fulfilled only in the eternal ages after the end of the world.

(5) They will be fulfilled, at least for the most part, in a literal reign of Christ on earth (the thousand year reign of Rev 20:4-6).

(6) There has been a partial spiritual fulfillment of some of these things in this Church age, but they will have a more literal fulfillment in the millennium and an eternal fulfillment in the ages to come after that (see note on 60:1-22).

Because Isaiah was writing the truth of God by the inspiration of God's Spirit, the first interpretation is totally impossible – God does not say things will happen which will never happen (Matt 5:17-18). The second interpretation is impossible to maintain unless we ignore the plain meaning of words – they simply have never been fulfilled in the history of the nation Israel. The third view is favored by a large number of scholars. However, it seems to the author of these notes that this view is possible to maintain only if we ignore many of the details of these prophecies – a thing he believes should not be done. The fourth interpretation also has its great difficulties – we can hardly think that some of the things prophesied here will exist when time is swallowed up in eternity.

The last two interpretations seem far more likely to the author of these notes. Some of the things prophesied will scarcely fit anywhere else than in a literal reign of Christ on earth. See the notes on all the passages in Isaiah listed above.

in the last days, *that* the mountain of the LORD's house will be established

on the top of the mountains, and will be raised above the hills, and all nations will stream to it.

<sup>3</sup> And many people will go and say, "Come and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths".

For out of Zion the law

Isaiah "saw" what follows because God revealed it to him as in 1:1; 6:1. Very often in the prophets we read of God showing dreams and visions and speaking words of explanation (compare Jer 1:11-16; 24:1-10; Ezek 1:1; 10:1; Dan 7:1; 8:1; Zech 1:8; 3:1; 5:1). In the verses that follow here we have only the words of prophecy God revealed. The words announce a very important theme in Isaiah - the complete establishment of God's kingdom. In verses 2-4 we see its establishment, in verses 6-21 the events that lead up to it. Observe that the following prophecy concerns the land of Judah and the city of Jerusalem, and that there is no hint that these words should not be taken in their literal sense. **2:2** Verses 2-4 with only minor changes are found in Micah 4:1-3.

*"The last days"* – this phrase is indefinite in meaning. It may mean simply sometime in the more or less distant future. In the Bible the phrase sometimes means this present era of the Church (Acts 2:17; Heb 1:2. Compare 1 Pet 1:20; 1 John 2:18). In this use of the phrase it means that this era is the last before the return of the Lord Jesus from heaven. The last days could include the actual return of Christ and the results that flow from that. His return will occur at the last days of the last days. The phrase here in Isaiah could be translated "at the end of the days".

*"Mountain"* – Mount Zion (11:9; 27:13; 56:7; 57:13; 65:25; 66:20). It signifies the city of Jerusalem (v 3).

*"Raised above the hills"* – if we take this prophecy at what it plainly seems to suggest we will think that Jerusalem and the nation Israel will have political supremacy in the world while the prophecy is being fulfilled. See also Zech 14:10, which indicates a physical raising of Jerusalem.

*"All nations"* – Ps 102:15; 117:1; Jer 3:17; 16:19; Zech 14:16; Rev 21:26. The reason for this is in the next verse.

**2:3** At last the nations of earth will learn that the God of Israel is the true and only God and will want to learn His ways. On God as teacher see Ps 25:4; 71:17; 94:10,12; 119:102; Isa 54:13; Matt 5:2; Mark 6:34; John 6:45; 14:26. Note on God of Jacob at Ps 146:5.

will go forth,  
and the word of the LORD  
from Jerusalem.  
4 And he will judge among  
the nations and rebuke  
many people.  
And they will beat their swords  
into plowshares,  
and their spears into pruning  
hooks.  
Nation will not lift up sword  
against nation,  
nor will they learn war any more.  
5 O house of Jacob,  
come and let us walk  
in the light of the LORD.  
6 For you have forsaken your  
people the house of Jacob,  
because they are filled  
with eastern ways.  
and *they are* soothsayers  
like the Philistines,  
and they are pleased with  
the children of foreigners.

7 Their land is also full of  
silver and gold,  
and *there is* no end of their treasures.  
Their land is also full of horses,  
and *there is* no 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 common* man bows down,  
and the great man abases himself.  
Therefore do not forgive them.  
10 Go into the rocks,  
and hide yourself in the dust,  
for fear of the LORD,  
and for the glory of his majesty.  
11 The lofty looks of man  
will be humbled,  
and the haughtiness of men  
will be brought low,  
and the LORD alone  
will be exalted in that day.

**2:4** “*Judge*”—Ps 96:13; 98:9. When God Himself acts as judge to the nations of earth, perfect justice will prevail. And the effect of perfect justice will be universal peace (32:17).

“*War any more*”—the whole course of this age of the Church has been quite different from this. There have been, and still are, many wars going on somewhere in the world, and at present the huge armament industries of the nations are not turning out plowshares. Contrast this verse with Joel 3:10; Matt 24:6-7. Since this prophecy of Isaiah has not yet taken place we look for a future fulfillment.

**2:5** “*Light*”—Ps 43:3; 89:15; 118:27; John 1:4,9; 8:12; 12:35; Eph 5:8; 1 John 1:5,7; Rev 22:5. Isaiah makes an appeal based on the wonderful truth revealed in the preceding verses. The nations who knew not God will come and learn of Him who is in a special sense the God of Jacob. Should not, then, the house of Jacob itself cease from rebellion and walk in His light?

**2:6** Isaiah returns to a description of the pathetic state of the people of Israel. They were guilty of three evils which caused God to reject them. Instead of trusting the word of the true and living God they believed the superstitions of other nations, especially those from the east. Here this probably means Syria and Babylonia. They also practiced sorcery which God had clearly forbidden in His Word (Deut 18:9-13). And they refused to keep themselves a separate and holy people as God instructed them to be (Ex 19:5-6; Lev 20:7-8; Deut 7:6; 14:2). They preferred the ways of other nations with their

false gods and religions, and sinful practices. In all this there is instruction and warning for Christians today. Superstitions, sorcery, and the powerful influences of people who do not know God are everywhere in the world. Believers must not yield to such things but be careful to obey such verses as 2 Cor 6:14-18.

**2:7** They had wealth but what was the use of it? God’s anger was soon to come on them. (Compare Ps 49:10; 73:12,18,19; Luke 12:16-21; Jam 5:1-3.)

**2:8** They willfully refused to obey God’s Word which forbids all idolatry (Ex 20:1-6,22,23; Deut 13:6-18; 29:17-18).

**2:9** Idolatry is intolerable to the one true God, and because of it men will be brought low and perish in their sins (vs 20,21; 13:11; 45:16; Lev 26:30; Jer 7:5-6; Ezek 6:4; 1 Cor 6:9; Rev 21:8; 22:15).

**2:10-21** These verses all refer to a time in the future called in v 12 “the day of the LORD”. This means a time Jehovah has appointed. This time is referred to in many places in the Bible. For example, see 13:6-13; Joel 1:15; 1 Thess 5:2; Rev 6:15-17.

**2:10** Verses 19,21; Rev 6:15-17. No refuge will be sufficient for sinful men when God arises in majesty to judge the world.

**2:11-17** Haughtiness and other words indicating pride and arrogance are used eight times in these few verses. Man’s arrogance is hateful to God (Prov 6:16-17; 21:4; Ps 18:27; 101:5; Jam 4:6), and He is determined to eradicate it from the face of the earth. The Day of the LORD will be especially against proud men and all that in which they take pride.



<sup>12</sup> For the day of the LORD of hosts  
*will come on everyone*  
*who is proud and lofty,*  
 and on everyone *who is* lifted up;  
 and he will be brought low;  
<sup>13</sup> And on all the cedars of Lebanon,  
*that are* high and lifted up,  
 and on all the oaks of Bashan,  
<sup>14</sup> And on all the high mountains,  
 and on all the hills *that are*  
 lifted up,  
<sup>15</sup> And on every high tower,  
 and on every fortified wall,  
<sup>16</sup> And on all the ships of Tarshish,  
 and on all beautiful vessels.  
<sup>17</sup> And the loftiness of man  
 will be brought down,  
 and the haughtiness of men  
 will be made low,  
 and the LORD alone will be  
 exalted in that day.  
<sup>18</sup> And the idols he will  
 utterly abolish.  
<sup>19</sup> And they will 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 arises to shake  
 terribly the earth.  
<sup>20</sup> In that day a man will throw  
 his silver idols and his gold idols,  
 which *each of them*  
 made for himself to worship,  
 to the moles and to the bats,  
<sup>21</sup> To go into the crevices of the rocks,  
 and into the crags of  
 the ragged rocks,

for fear of the LORD and  
 for the glory of his majesty,  
 when he arises to shake  
 terribly the earth.

<sup>22</sup> Cease from man,  
 whose breath *is* in his nostrils;  
 for of what account is he?

**3** For, look, the Lord,  
 the LORD of hosts,  
 is taking away from Jerusalem  
 and from Judah the supply  
 and the support,  
 the whole supply of bread,  
 and the whole supply of water,  
<sup>2</sup> The mighty man,  
 and the warrior, the judge,  
 and the prophet, and the diviner,  
 and the elder,  
<sup>3</sup> The captain of fifty,  
 and the honourable man,  
 and the counsellor,  
 and the skillful craftsman,  
 and the eloquent orator.  
<sup>4</sup> And I will make children  
 their princes,  
 and babes will rule over them.  
<sup>5</sup> And the people will be oppressed,  
 each one by another,  
 and each one by his neighbour.  
 The child will be insolent  
 against the elder,  
 and the base against  
 the honourable.  
<sup>6</sup> When a man takes hold of  
 his brother from the house  
 of his father,  
 saying, "You have clothing;

**2:12** "LORD of hosts"—note at 1 Sam 1:3.

**2:16** "Every ship of Tarshish"—Tarshish was famous in that day for merchant ships and trade by sea.

**2:18** Idols are a result of man's proud defiance of the one true God and His words. When man's pride is broken and destroyed, idols will disappear.

**2:19** At the end of this age God will shake the whole earth (24:19-20; Heb 12:26-29; Rev 6:14; 16:17-20).

**2:20** At last men will see how useless their idols are. They will learn what believers in the true God have always known – Ps 115:2-8.

**2:21** The time is coming when the proud and arrogant will no longer defy God, but will run from His anger and crawl to hiding places.

**2:22** In the light of the above truth, however trustworthy individual men may be, it is foolish to trust in man in general (Ps 118:8; 146:3;

Jer 17:5). Isaiah chapter 1; and 2:6-9 show what mankind is like. Chapter 2:10-21 shows what will happen to mankind. In the light of this is mankind to be trusted? Absolutely not.

**3:1** "Judah"—the revelation in this chapter does not have to do with the future "Day of the Lord", but with Isaiah's own time, and it refers only to Judah and Jerusalem. God was about to bring punishment on that land and city. It would be a time of famine (v 1), defeat (vs 2,3), destruction (v 6), and despair (v 7).

**3:4** Verse 12. No strong leaders would be left in the country.

**3:5** The result would be anarchy and chaos, with everyone trying to get the best of every one else.

**3:6-7** Usually, alas, men are all too eager to rule others. But in the day of Jerusalem's destruction they would avoid responsibility.

- you be our ruler, and let these ruins *be* in your charge”,
- <sup>7</sup> In that day he will protest, saying, “I am no healer; for in my house *is* neither bread nor clothing. Do not make me a ruler of the people”.
- <sup>8</sup> For Jerusalem is ruined, and Judah has fallen, because their tongue and their actions *are* against the LORD, provoking the eyes of his glory.
- <sup>9</sup> The look on their face testifies against them, and they declare their sin like Sodom; they do not hide *it*. Woe to their soul! For they have brought evil on themselves.
- <sup>10</sup> Tell the righteous that *it will be* well *with him*, for they will partake of the fruit of their actions.
- <sup>11</sup> Woe to the wicked! *It will go badly with him*, for he will be paid back for *what* his hands *have done*.
- <sup>12</sup> *As for* my people, children *are* their oppressors, and women rule over them. O my people, those who lead you cause you to go astray and destroy the way of your paths.
- <sup>13</sup> The LORD stands up to plead, and stands up to judge the people.
- <sup>14</sup> The LORD will enter into judgment with the elders of his people
- and its rulers; for you have eaten up the vineyard. The plunder from the poor *is* in your houses.
- <sup>15</sup> “What do you mean by crushing my people and grinding the faces of the poor?” says the Lord God of hosts.
- <sup>16</sup> Moreover the LORD says, “Because the daughters of Zion are haughty, and walk with stretched out necks and wanton eyes, walking and mincing *as they go*, and making a tinkling *sound* with their feet,
- <sup>17</sup> Therefore the Lord will bring scabs on the crown of the head of the daughters of Zion, and the LORD will uncover their secret parts”.
- <sup>18</sup> In that day the Lord will take away *their* finery, *their* tinkling anklets, and *their* headbands, and *their* crescent ornaments,
- <sup>19</sup> The pendants, and the bracelets, and the veils,
- <sup>20</sup> The headdresses, and the leg ornaments, and the scarves, and the perfume bottles, and the charms,
- <sup>21</sup> The rings, and nose jewels,
- <sup>22</sup> The fine apparel, and the capes, and the cloaks, and the purses,

**3:8-17** God gives the reasons why He had to so severely punish His people. Justice demanded that they reap what they sowed (vs 9,11. See Ps 18:25-26; Gal 6:7-8).

**3:8** Because of this rebellion against God they were at the point of utter collapse.

**3:9** “Sodom”— 1:9-10. They did many shameful things, but had no shame because of them. So God would put them to shame.

**3:10-11** In the middle of prophecies of disaster here is a wonderful encouragement for God’s true servants. Let us take it to heart when we find ourselves in the midst of evil men. Everywhere in the Bible we see that the rewards of a righteous life and the results of a wicked life are vastly different. Ps 37 is a beautiful revelation of all this.

**3:12** “Cause you to go astray”— 9:16; Jer 50:6. It is an awesome responsibility to lead people, and

all leaders will have to answer to God for how they have led them (vs 14,15).

**3:13** Ps 82:1.

**3:14-15** Besides leading the people astray, the leaders wrecked God’s work and oppressed and plundered the poor. God Almighty is concerned for the poor. He sees what happens to them, and He will avenge them (Ps 12:5; 35:10; 37:14-15; 72:12-14).

**3:16** We see from 2:11-17 what God thinks of pride, arrogance and haughtiness. Here we see that the women were as guilty of this as the men.

**3:17-24** God will crush haughtiness whenever it is found. It is especially hateful to Him when it appears among His own people, and among those (the women) who should be known for their submission, gentleness, and humility. Compare this passage with 1 Tim 2:9-10 and 1 Pet 3:1-6.

- <sup>23</sup> The mirrors, and the fine linen,  
and the turbans, and the veils.  
<sup>24</sup> And it will be *like this*:  
Instead of a sweet smell  
there will be a stink;  
and instead of a sash, a rope;  
and instead of well set hair,  
baldness;  
and instead of fine clothing,  
a wearing of sackcloth;  
*and* instead of beauty, branding.  
<sup>25</sup> Your men will fall by the sword,  
and your mighty in the war.  
<sup>26</sup> And her gates will lament and mourn,  
and she will sit on the ground  
desolate.

- 4** And in that day seven women will  
seize one man, saying,  
“We will eat our own food,  
and wear our own clothes;  
only let us be called by your name,  
to take away our disgrace”.  
<sup>2</sup> In that day the Branch of the LORD  
*will be* beautiful and glorious,  
and the fruit of the earth will be  
the pride and splendour  
for those of Israel who have  
escaped.  
<sup>3</sup> And it will be *that those*  
left in Zion and *those who*  
remain in Jerusalem,  
will be called holy,  
everyone who is written among

- the living in Jerusalem,  
<sup>4</sup> When the Lord has washed away  
the filth of the daughters of Zion,  
and has purged the blood of  
Jerusalem from its midst by the  
spirit of judgment,  
and by the spirit of burning.  
<sup>5</sup> Then the LORD will create  
above every dwelling place of  
Mount Zion,  
and above her assemblies,  
a cloud and smoke by day,  
and the shining of a flaming fire  
by night.  
Over all the glory *will be* a canopy.  
<sup>6</sup> And there will be a tent for shade  
in the daytime from the heat,  
and for a place of refuge,  
and for a shelter from storm  
and from rain.

- 5** Now I will sing to my loved one a  
song of my beloved concerning his  
vineyard.  
My loved one has a vineyard in a very  
fruitful hill;  
<sup>2</sup> And he dug it up, and cleared away  
its stones,  
and planted it with the choicest vine,  
and built a tower in the middle of it,  
and also made a winepress in it.  
Then he looked for it  
to produce grapes,  
and it produced wild grapes.

**3:25** See 1:20; 3:2-3.

**3:26** “*Mourn*”— Ps 137:1; Isa 29:2; Jer 14:2; Lam 1:1-4.

**4:1** “*Man*”— many of the men would be killed (3:25), and many women left without possibility of marriage.

“*Disgrace*”— women of that day thought it a disgrace to remain unmarried and childless (Gen 30:23; Isa 54:4; Luke 1:25).

**4:2** “*Branch*”— this is probably a prophecy of the Messiah. Compare 11:1; 53:2; Jer 23:5; Zech 4:12. However some scholars think that branch here may refer to God’s people. In either case, these verses speak of a revival of spiritual life in Israel and Judah.

**4:4** See 1:25; 48:10-11.

**4:5-6** See Ex 13:21-22; 40:38. If these verses are to have a literal fulfillment (and who can say it is impossible?), perhaps it will be in connection with Isa 30:26. Some scholars think this is simply a poetic way of indicating God’s protection over His people. It may be so, but when God did something similar in a literal way in the past (Ex 13:21-22), it would not be wise to rule out

the possibility of some kind of literal fulfillment of these verses in the future.

**4:5** “*Fire*”— note at Ex 3:2.

**5:1-6** Here is a parable regarding the nation of Israel as a whole and the tribe of Judah in particular. Those who thought of themselves as God’s people are called a vineyard. Compare Ps 80:8-19; Isa 3:14; 27:2; Jer 2:21; 12:10; Ezek 17:6-8; 19:10-14; Hos 10:1; 14:7; Micah 7:1; Matt 20:1-16; 21:33-44; John 15:1-5.

**5:1** The prophet speaks of God and His people Israel. “Sing” here means merely to utter in poetic form. The “fruitful hill” is the land of Israel.

**5:2-4** God did all He could possibly do to make the vineyard good, fruitful, and safe. But all He got for His work was bad fruit. In v 3 God Himself begins to speak through Isaiah. Why was it that only bad fruit was produced from such careful effort? Was it the fault of the owner of the vineyard, or the fault of the people who were the vineyard? The answer is so obvious that God calls upon the people of the vineyard themselves to give the answer.

<sup>3</sup> “And now, O inhabitants of Jerusalem, and men of Judah, please judge between me and my vineyard.  
<sup>4</sup> What more could have been done to my vineyard that I have not done in it? Why then, when I looked for it to produce grapes, did it produce wild grapes?  
<sup>5</sup> Come now, I will tell you what I am going to do to my vineyard. I will take away its hedge, and it will be devoured. And I will break down its wall, and it will be trampled down.  
<sup>6</sup> And I will make it a desolation. It will not be pruned, or dug, but briars and thorns will come up. I will also command the clouds to rain no rain on it”.  
<sup>7</sup> For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah *are* his pleasant plant. And he looked for justice, but saw oppression; for righteousness, but *heard* a cry of distress.  
<sup>8</sup> Woe to those who add house to house, *who* join field to field, until *there is* no space left, so that they may live alone in the midst of the land!

<sup>9</sup> In my ears the LORD of hosts *said*: “Certainly many great and beautiful houses will be desolate, without inhabitant.  
<sup>10</sup> Yes, ten acres of vineyard will yield *only* one bath, and a homer of seed will yield *only* an ephah”.  
<sup>11</sup> Woe to those who rise up early in the morning, *that* they may go after strong drink, *and* who continue until night, till wine inflames them!  
<sup>12</sup> And the harp, and the lyre, the tambourine, and flute, and wine, are in their feasts. But they do not regard the work of the LORD, nor consider the work of his hands.  
<sup>13</sup> Therefore my people go into captivity, because *they have* no knowledge, and their honourable men *are* famished, and their masses are dried up from thirst.  
<sup>14</sup> Therefore hell has enlarged itself, and opened its mouth without limit; and their glory, and their masses, and their pomp, and he who rejoices, will descend into it.  
<sup>15</sup> And the *common* man will be brought down, and the mighty man will be abased, and the eyes of the arrogant will be

**5:5-6** God does not say He will simply depart and abandon His vineyard. He says He will work actively for its destruction. This is because the vineyard is a nation which deserved punishment and which needed drastic correction. God used invading armies to accomplish His purposes.

**5:7** The prophet put the matter beyond doubt by explaining the parable. From here to v 25 he points out what is meant by the bad fruit of verses 2 and 4. The good fruit for which God looked is stated in two words in v 7 – justice and righteousness. The bad fruits were many. This verse gives two – murder and unjust oppression of the people that made them cry out in pain.

**5:8-23** He pronounces a number of “woes” on the people for their sins (v 8,11,18,20,21,22). These “woes” mean God is denouncing them and will punish them.

**5:8-10** The sin here is greed for property. A common and very foolish sin which God hates and forbids (Ex 20:17; Luke 12:15; 1 Tim 6:6-10. For an illustration of greed that was terribly punished see 1 Kings 21:1-19). God punished these greedy

people by making their fields unfruitful and by carrying them off from their fine houses.

**5:10** “*Ten acres*” – in Hebrew “ten-yoke” – that is, the land that 10 yoke of oxen could plow in one day.

“*Bath*” – probably about 22 liters.

“*Homer*” – probably about 6 bushels (220 dry liters).

“*Ephah*” – probably about one half bushel (22 liters dry measure).

**5:11-17** The sin here is drunkenness and revelry. Those engaging in it did not “consider the work of his hands” (v 12). They thought only of their own pleasures and lusts. The punishment would be exile to a foreign land where, instead of enjoying wine and rich foods, they would die of hunger and thirst (vs 13,14). Observe in this chapter how fitting each punishment is to the crime.

**5:14** “*Hell*” – in Hebrew “Sheol” – note at Gen 37:35.

**5:15** See 2:11-18. Again God reveals His hatred of man’s arrogance.



- brought low.
- <sup>16</sup> But the LORD of hosts will be exalted in judgment, and the holy God will be hallowed in righteousness.
- <sup>17</sup> Then the lambs will graze as in their pasture, and strangers will eat in the waste places of the rich.
- <sup>18</sup> Woe to those who drag wickedness along with cords of falsehood, and sin as if with a cart rope.
- <sup>19</sup> They say, "Let him hurry, *and* hasten his work, so that we can see *it*;" and let the plan of the Holy One of Israel draw near and come, so that we can know *it*".
- <sup>20</sup> Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter.
- <sup>21</sup> Woe to *those who are* wise in their own eyes, and prudent in their own sight.
- <sup>22</sup> Woe to *those who are* heroes in drinking wine and champions in mixing strong drink;
- <sup>23</sup> Who declare the wicked innocent for a bribe, and take away the justice
- of the righteous from him,
- <sup>24</sup> Therefore as the fire devours the stubble, and the flame consumes the chaff, so their root will become rotten, and their blossom will go up like dust; because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.
- <sup>25</sup> Therefore the anger of the LORD burns against his people, and he has stretched out his hand against them and struck them; and the hills trembled, and their corpses were torn in the middle of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.
- <sup>26</sup> And he will lift up a banner to the nations from afar, and will whistle to them from the end of the earth; and, look, they come speedily, swiftly!
- <sup>27</sup> None of them will be weary or stumble. No one will slumber or sleep; nor will the belt around their

**5:16** Observe that God is glorified in His just punishment of sinners and in the display of His righteousness which results in their destruction.

**5:17** This speaks of desolation and enemy occupation of land.

**5:18-23** Here is a list of sins with threatened "woes". The punishment for all of these sins is described in vs 24-30.

**5:18** So much of man's sin has to do with deceit – deceiving others, and often themselves, and trying to deceive God as well. The mention of cords and ropes suggests labor. These people worked hard at their sins.

**5:19** These sinners spoke these words in sarcasm. As so many others they did not believe God's threatened judgments would come on them.

**5:20** This shows the depths of their depravity. By sin and hardness of heart they had lost the desire, and perhaps even the ability, to distinguish between right and wrong. Compare Rom 1:21; Eph 4:18-19; Heb 5:14.

**5:21** Prov 3:7; Isa 47:10; 1 Cor 1:18-21; 3:18-20. To be wise in one's own eyes is to cut oneself off from

God's wisdom and to commit the sin of arrogance.

**5:22-23** In verses 11,12, the prophet denounces this sin in general. Here he denounces it in the judges and leaders. In Hebrew these two verses are clearly linked. The judges were "heroes", that is, very capable people, at drinking. But they were corrupt in administration and incapable of just verdicts. On bribery see Ex 23:8; 1 Sam 8:3; Ps 26:10; Prov 15:27; 17:23; Amos 5:12.

**5:24-25** None of the classes of sinners described in the preceding verses will escape God's punishment. Observe that the root cause of their evil behavior was the rejection of God's Word as a ruling power in their lives.

**5:25** "*Stretched out still*"– 9:12,17,21; 10:4. He would go on punishing them until the demands of justice were fully met.

**5:26-30** These verses speak of invasions by foreign armies. God calls them to come against His own people for their chastisement. In 722 and 701 B.C. Assyria invaded Israel and Judah. Beginning in 605 B.C. Babylon invaded Judah more than once. See 2 Kings 17:1-20; 24:1-20; Jeremiah chapter 52.

waist be loosened,  
 nor the strap of their sandals be  
 broken.  
 28 Their arrows are sharp,  
 and all their bows are bent.  
 Their horses' hooves will seem  
 like flint,  
 and their wheels like a whirlwind.  
 29 Their roaring *will be*  
 like a lion.  
 They will roar like young lions.  
 Yes, they will roar,  
 and take hold of the prey,  
 and will carry *it* away safely,  
 and no one will rescue *it*.  
 30 And in that day they will roar  
 against them like the roaring  
 of the sea.  
 And if *one* looks toward the land,  
 darkness *and* sorrow appear,  
 and the light is darkened  
 by its clouds.

**6:1** "*Died*"— 1:1. We are not told whether the vision Isaiah saw was before or after Uzziah's death, only that it occurred in that year (740 B.C. Uzziah was also called Azariah. A description of his reign is in 2 Kings 15:1-7 and 2 Chron 26:1-23).

"*Saw*"— God's spiritual essence cannot be seen by men (Ex 34:20; 1 Tim 6:16; John 1:18; 6:46), but men can see a revelation of His glory, or His manifestation in human form, if He chooses to give one (Gen 16:13; 18:22-23; Deut 34:10; Ezek 1:26). Isaiah saw the glory of the Son of God—see John 12:41. Observe in v 5 that Isaiah calls Him "the LORD (Jehovah) of hosts". In other words, Jesus the Son of God is Jehovah. See also Gen 16:7; Ex 3:14; Ps 23:1; 24:7-10; 96:10-13; Zech 12:10; note at Luke 2:11. The hem of His garment reached the temple in Jerusalem.

**6:2** "*Seraphim*"— the plural of seraph, a word that comes from the Hebrew verb "to burn". It may mean something like "flaming" or "fiery" spirits. See Heb 1:7. They are similar to the "living beings" seen by Ezekiel and John (Ezek 1:5; 10:15; Rev 4:8), but each description varies somewhat from the others. Very little is revealed in the Bible about these mysterious spirit beings.

**6:3** The seraphim are overwhelmed by one aspect of God's being—His holiness (see also Rev 4:8). This is in line with the book of Isaiah, and, indeed, the whole Bible which reveals from beginning to end God's glorious holiness. Note at Lev 20:7.

"*LORD of hosts*"— note at 1 Sam 1:3.

"*Glory*"— Num 14:21; Ps 72:19. God's glory is revealed in His creation and in His acts. His glory is everywhere on earth but many people are ignorant of it. The time will come when all men will know it (11:9).

**6:4** Shaking and the appearance of smoke are often

**6** In the year that King Uzziah died I saw the Lord sitting on a throne, high and exalted, and the train of his *robe* filled the temple. <sup>2</sup>Above it stood the seraphim. Each one had six wings. With two he covered his face, and with two he covered his feet, and with two he flew. <sup>3</sup>And one cried to another, and said,

"Holy, holy, holy, *is* the LORD  
 of hosts!

The whole earth *is* full of his glory".

<sup>4</sup> And the posts of the door were shaken at the voice of him who cried out, and the house was filled with smoke.

<sup>5</sup> Then I said, "Woe *to* me, for I am undone! Because I *am* a man of unclean lips, and I live among a people of unclean lips; for my eyes have seen the King, the LORD of hosts".

<sup>6</sup> Then one of the seraphim flew to me, having a live coal in his hand, *which* he had taken with the tongs from the altar, <sup>7</sup> And he

connected with God's presence (64:1; Ex 19:18; Ps 18:7-8; 68:8; 104:32; Rev 15:8). They speak of His glory and power and His fiery holiness (Heb 12:29).

**6:5** "*Undone*"— the Hebrew word could also be translated "ruined" or "cut off".

"*King*"— human beings die, the King of heaven rules forever. Isaiah had to take his eyes (and his hopes) away from the kings of his people and place them on God the King. The effect of the vision is what we might expect if we know something of God's holiness and the sinfulness of even the best of men. Probably Isaiah expected to die on the spot. Compare Ex 3:6; 33:20; Jud 13:22; Job 13:11; Ezek 1:28; Dan 8:17-18, 27; 10:7-9; Acts 9:3-4; Rev 1:17. In God's presence he became very conscious of his own uncleanness and the uncleanness of the people. It is God's holy presence that awakens men to their sin, guilt and depravity. In His light, we see what we really are like (Luke 5:8; John 16:8; Ps 32:1-5; Eph 5:13; 1 John 1:5-7).

The lips are a door through which the depravity of men's hearts is revealed (Matt 12:34; 15:11; Rom 3:13). How often those who want to please and serve God are convicted of their inner sinful nature by their inability to control their tongues (Ps 39:1-13; Jam 3:2,6,8).

**6:6-7** Isaiah is seeing a vision, and this is a symbolic act. It was given to assure Isaiah that his sins were forgiven. God commanded the priests of Israel to keep fire burning permanently on the brazen altar of sacrifice (Lev 6:12-13). A coal of fire from there would speak of atoning sacrifice. Note on atonement at Ex 29:33. Every servant of God before he enters the ministry should have the assurance that his sins are forgiven, his guilt

touched my mouth *with it*, and said, “See, this has touched your lips, and your guilt is taken away, and your sin is purged”.

<sup>8</sup>Also I heard the voice of the Lord, saying, “Whom shall I send, and who will go for us?” Then I said, “Here *am I*. Send me”.

<sup>9</sup>And he said,  
 “Go, and tell this people,  
 ‘You listen and listen,  
 but *you* do not understand;  
 and you look and look,  
 but *you* do not perceive.’

<sup>10</sup>Make the heart of this people dull,  
 and make their ears heavy,  
 and shut their eyes;  
 lest they see with their eyes,  
 and hear with their ears,  
 and understand with their heart,  
 and turn *to me* and be healed”.

<sup>11</sup>Then I said, “Lord,  
 how long?” And he answered,  
 “Until the cities are made a wasteland  
 without inhabitant,  
 and the houses without man,  
 and the land is utterly desolate,

<sup>12</sup>And the LORD has removed men far  
 away,  
 and the forsaken places in the midst  
 of the land *are many*.

<sup>13</sup>But yet a tenth *part will be* in it,  
 and *it* will return and be  
 for consuming,  
 like a terebinth tree or an oak.  
 Its stump *remains* to it  
 when it is cut down.  
 So the holy seed *will be* its stump”.

**7** And it came about in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to make war against it, but they could not conquer it. <sup>2</sup>And the house of David was told, saying, “Syria has become an ally of Ephraim”. And his heart, and the heart of his people, was shaken like the trees of the forest are shaken by the wind.

<sup>3</sup>Then the LORD said to Isaiah, “Go out now to meet Ahaz, you and your son Shear-Jashub, at the end of the conduit of the upper

atoned for. It is a very basic part of the foundation of a ministry successful and pleasing in God’s eyes. In Isaiah’s case the coal of fire touched his lips – that part of him which made him most conscious of his sin and depravity.

**6:8** God has His work on earth and he wants willing servants to do it. This willingness of men should arise out of God’s mercy toward them in making atonement for their sins and blotting out their guilt. Compare Ps 51:1,13,14; Rom 12:1-2.

“*Us*”– note at Gen 1:26.

“*Here am I*”– Gen 22:1; Ex 3:4; 1 Sam 3:4,6,8; Acts 22:10.

**6:9-10** Isaiah’s ministry in part was to pronounce God’s judgment on his nation, to be God’s instrument in making them ripe for destruction. The very truth he preached would harden the people because they would not repent and receive it into their hearts. But why would God want the hearts of His people (or any people) hardened? Because the time had come to punish them for their sin and rebellion. God does not delight in punishing, but justice demands it. On hardening see note at Ex 4:21. The Lord Jesus quoted these verses from Isaiah in Matt 13:14-15, and Paul in Acts 28:26-27. He probably referred to them also in Rom 11:25.

**6:10** “*Ears*”– those who will not willingly hear God’s Word will be deprived of the ability to understand spiritual teaching and correction.

“*Eyes*”– those who love darkness will be

deprived of the ability to see spiritual light and truth. Isaiah must have been dismayed at such a commission. He naturally wondered how long he would have to do such disagreeable work and whether there would be some more appealing ministry eventually. God did not promise him a happier work. But He has given His servants in these New Testament days a more glorious ministry (Matt 28:18-20; 2 Cor 3:6-11). Isaiah too was later a prophet to foretell the glorious gospel of Christ, though he was not given a promise here that he would be.

These two verses read as follows in the Septuagint (the Greek translation of the Hebrew Old Testament made by Jewish scholars before Christ was born): “‘You will be ever hearing, but never understanding; you will be ever seeing, but never perceiving.’ This people’s heart has become calloused; they hardly hear with their ears, and they have closed their eyes”.

**6:13** Even in the work of hardening and destruction God would preserve a remnant of the people for Himself. This is always God’s way.

“*Stump*”– 11:1.

**7:1** 2 Kings 16:5-18; 2 Chron 28:16-21. This happened probably about 735 B.C.

**7:2** The kings of Judah were all descended from the royal house of David. At this time Ahaz was on the throne. Ephraim was the leading tribe of the northern kingdom of Israel, and that whole kingdom is meant here.

**7:3** Shear-Jashub means “a remnant will return”.



pool on the road to the Fuller's Field, <sup>4</sup>and say to him, 'Be careful, and be calm. Do not be afraid or fainthearted because of these two stubs of smouldering firebrands, because of the fierce anger of Rezin and Syria, and of the son of Remaliah, <sup>5</sup>because Syria, Ephraim, and the son of Remaliah, have made an evil plot against you, saying, <sup>6</sup>"Let us go up against Judah, and trouble it, and let us make a break in its wall for ourselves, and set the son of Tabeal as king over it". <sup>7</sup>Thus says the Lord God, 'It will not stand, nor will it come to pass. <sup>8</sup>For the head of Syria is Damascus, and the head of Damascus is Rezin; and within sixty five years Ephraim will be broken, no longer *to be* a people. <sup>9</sup>And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If you will not believe, surely you will not be established.' "

<sup>10</sup>Moreover, the LORD spoke again to

**7:4-9** Though Ahaz was a bad king (2 Kings 16:1-4), God sent him a good message. God would deliver the southern kingdom of Judah from these attacks from the north. The two attacking powers were only smoking firebrands, soon to be put out. In 732 B.C. the Assyrians captured Damascus, Syria's capital, and then defeated Israel.

**7:7** "LORD God"—see note at Gen 15:2.

**7:8** "Sixty-five years"—this was literally fulfilled. See 2 Kings 17:5-6, 24.

**7:9** "Remaliah's son"—this was Pekah, a usurper of the throne of Israel.

"Established"—the kingdom of Israel fell because they did not believe and put into practice God's word (2 Kings 17:7-18). Here the Lord warns the nation of Judah and the house of David that unbelief will be their ruin also.

**7:10-11** God is willing to give signs to encourage weak faith in His promises (Ex 3:12; 4:1-9; Jud 6:16-22, 36-40). Here God tells Ahaz to ask for a sign. But in Matt 12:38-39 the Lord Jesus said that a wicked and adulterous generation asks for a sign. Sometimes asking for signs may be good, sometimes bad. It depends on the circumstances, or the persons, or the motive.

**7:12** Perhaps Ahaz wanted to put on a self-righteous front before Isaiah. As if to say, "I am not the kind of a man who needs any signs or who commits the sin of tempting God" (compare Deut 6:16). But the truth is, Ahaz was a wicked man who did not want any dealings with Jehovah the true God of the universe.

**7:13** God Himself had told him to ask for a sign, so Ahaz was trying God's patience by disobedience and hypocritical self-righteousness.

**7:14** This verse is a clear prophecy concerning the birth of the Lord Jesus Christ. We know this because the Holy Spirit inspired the apostle Matthew to say so. See Matt 1:18-25. The name Immanuel, which

Ahaz, saying, <sup>11</sup>"Ask the LORD your God for a sign for yourself. Ask it *to be* either in the deep, or in the height above".

<sup>12</sup>But Ahaz said, "I will not ask, nor will I put the LORD to the test".

<sup>13</sup>And he said, "Listen now, O house of David! *Is it* so small a thing for you to weary men, that you will weary my God also? <sup>14</sup>Therefore the Lord himself will give you a sign. Behold, a virgin will conceive, and bear a son, and will call his name Immanuel. <sup>15</sup>He will eat curds and honey, when he knows to refuse the evil, and choose the good. <sup>16</sup>For before the child will know to refuse the evil, and choose the good, the land whose two kings you dread will be deserted. <sup>17</sup>The LORD will bring the king of Assyria on you, and on your people, and on your father's house, days that have not come from the day that Ephraim broke away from Judah".

means "God with us" can apply fully only to the Lord Jesus. He alone is the incarnation of God (Isa 9:6-7; John 1:1, 14.). This verse is a wonderful prophecy of a supernatural, miraculous event which took place more than 700 years after it was uttered. This birth of a child to a virgin is called a "sign". A sign from God must be something very striking and remarkable. For a young woman, even an unmarried young woman, to have a child is no striking or remarkable thing. But for one who had never been with a man to have a child would be a divine miracle. This sign was to be for the whole house of David, not to Ahaz alone (v 13—in v 14 the plural for "you" is used).

Some commentators believe that this verse must have somehow a twofold fulfillment. This is because they argue that the verses which follow deal with the historical situation of Isaiah's day and the virgin's son seemingly was to be a sign to the people then living. It may be so, is probably so, but the Holy Spirit has not revealed how it was fulfilled through the birth of any child in the time of Isaiah. And we are not told that any child was then called Immanuel. But in prophecy sometimes there does seem to be both a near and far fulfillment. Isa 8:18 may be an example of this.

**7:15** The meaning of eating curds and honey is given in verses 22 in the context of verses 20-25. There would be an invasion of the Assyrian army and destruction and desolation in the land. More common food would not be available.

**7:16** "Two kings"—v 1. Their lands were laid waste by the king of Assyria in 732 B.C., about 3 years after God inspired these words.

**7:17** "Ephraim"—the northern kingdom of Israel—had broken away from Judah almost 200 years before (1 Kings 12:19-20). Ahaz was worried about the invasion of the kings of Israel and Syria. God says a far worse invasion would come on Judah in the future (see 8:7-8; 36:1).



<sup>18</sup>And it will happen in that day, *that* the LORD will whistle for the fly that *is* in the furthest part of the rivers of Egypt, and for the bee that *is* in the land of Assyria. <sup>19</sup>And they will come and all of them will settle on the desolate valleys, and in the crevices of the rocks, and on all the thorn bushes, and on all the pastures. <sup>20</sup>In the same day the Lord will shave the head and the hair of the legs with a hired razor, with those beyond the River, with the king of Assyria, and will also remove the beard. <sup>21</sup>And it will happen in that day, *that* a man will keep alive a young cow and two sheep. <sup>22</sup>And it will happen, because of the abundance of milk they give, *that* he will eat curds; for everyone left in the land will eat curds and honey. <sup>23</sup>And it will happen in that day, *that* in every place where there had been a thousand vines worth a thousand silver shekels, there will be *only* briars and thorns. <sup>24</sup>*Men* will come there with arrows and with bows, because all the land will become briars and thorns. <sup>25</sup>And *as for* all the hills that were dug with a mattock, you will not go there for fear of briars and thorns; but it will become a *place* for sending out oxen, and where sheep walk.

**8** Moreover the LORD said to me, “Take a large scroll, and write in it with a man’s pen concerning Maher shalal hashbaz. <sup>2</sup>And

I will take for myself faithful witnesses to record *it*, Uriah the priest, and Zechariah the son of Jeberechiah”.

<sup>3</sup>And I went to the prophetess; and she conceived, and bore a son. Then the LORD said to me, “Call his name Maher shalal hashbaz. <sup>4</sup>For before the child has the knowledge to cry out, ‘My father’, and ‘my mother’, the riches of Damascus and the plunder of Samaria will be taken away in front of the king of Assyria”. <sup>5</sup>The LORD also spoke to me again, saying,

<sup>6</sup>“Because these people refuse  
the waters of Shiloah  
that go softly,  
and rejoice in Rezin and  
Remaliah’s son,

<sup>7</sup>Now therefore, look, the Lord will  
bring on them the waters of the  
River, strong and mighty,  
the king of Assyria and  
all his glory;  
and he will come up over all his  
channels,  
and come up over all his banks,

<sup>8</sup>And he will pass through Judah.  
He will overflow and pass over.  
He will reach up to the neck,  
and his wings will spread out to fill  
the breadth of your land,  
O Immanuel”.

**7:18** “Fly”, “bee”— means the soldiers of those countries. They would come like harmful and tormenting insects.

**7:19** The land of Judah would be overrun by foreigners from these countries.

**7:20** For others to forcibly shave off one’s beard (and no doubt the hair of the body) was considered a disgrace (2 Sam 10:4-5). It indicated utter defeat. The “River” here means the Euphrates.

**7:21-22** Signifies a time of trouble, when the produce of the fields would not be available.

**7:22** “Everyone left in the land”— this phrase speaks of a time when many would be exiled from the land.

**7:23-25** This will be the result of the exile of the people to other lands. “A thousand...shekels” (v 23) – about 11.5 kilograms.

**8:1-2** Maher-shalal-hash-baz is Hebrew for “swift to the plunder, quick to the spoil”. The phrase is a prophecy of defeat of the northern kingdom of Israel and the kingdom of Syria by Assyria (v 4; 5:26,30; 7:16). It was given in this striking way to capture the attention of leaders and people. The prophecy was attested by two leading men in Judah before the event.

**8:3** Isaiah named his son Maher-shalal-hash-baz to further impress on the people what God had

revealed to him. Isaiah’s wife is referred to as the prophetess. Some scholars believe this event is at least a partial fulfillment of 7:14. However, there is no proof for this.

**8:4** “Assyria”— note at 2 Kings 15:19.

**8:6** “These people”— the people of Judah and Jerusalem.

“Shiloah”— probably refers to the most important spring of water in Jerusalem. It is here a symbol of God’s peaceful providence. Judah, when faced with their two enemies Israel and Syria, had rejected confidence in God and had looked to Assyria to protect them (2 Kings 16:7-9).

**8:7** God determined to punish Judah for its unbelief and wickedness by the very nation Judah had trusted to save them. The Assyrian armies would come like a flood on the land.

“River”— the Euphrates.

**8:8** “Neck”— the flood of Assyrians would not completely drown Jerusalem and Judah. The “waters” would come only to the neck, not over the head. The Assyrians besieged Jerusalem but departed in panic (chapter 37).

“Immanuel”— 7:16. Immanuel here means the coming Messiah, the Son of God, “God with us”. Judah was His land.

<sup>9</sup> Associate yourselves,  
 O you people, but you will be  
 broken in pieces.  
 And give ear, all you of far countries.  
 Arm yourselves,  
 but you will be broken in pieces;  
 arm yourselves,  
 but you will be broken in pieces.  
<sup>10</sup> Take counsel together, but it will  
 come to nothing.  
 State the matter, but it will not stand;  
 for God *is* with us.  
<sup>11</sup> For the LORD spoke thus to me  
 with a strong hand,  
 and instructed me that I should not  
 walk in the way of this people,  
 saying,  
<sup>12</sup> “Do not say ‘a conspiracy’,  
 about all *that* this people  
 call a conspiracy;  
 do not fear what they fear,  
 or be afraid.  
<sup>13</sup> The LORD of hosts is the one  
 you *are* to regard as holy;  
 and *let* him *be* your fear,  
 and *let* him *be* your dread.

<sup>14</sup> And he will be as a sanctuary;  
 but as a stone of stumbling and  
 as a rock of staggering to both  
 the houses of Israel,  
 as a trap and as a snare to the  
 inhabitants of Jerusalem.  
<sup>15</sup> And many among them will stumble  
 and fall and be broken,  
 and be snared and captured”.  
<sup>16</sup> Bind up the testimony,  
 seal up the law among my disciples.  
<sup>17</sup> And I will wait on the LORD,  
 who hides his face from  
 the house of Jacob,  
 and I will look for him.  
<sup>18</sup> Look, I and the children whom the  
 LORD has given me *are* for signs and for  
 wonders in Israel from the LORD of hosts,  
 who dwells in Mount Zion.  
<sup>19</sup> And when they say to you, “Seek those  
 who are mediums and wizards”, who whisper  
 and mutter, should not a people seek their  
 God? *Why consult* the dead in behalf of the  
 living? <sup>20</sup>To the law and to the testimony! If  
 they do not speak according to this word, *it*  
*is* because *there is* no light in them. <sup>21</sup>And

**8:9-10** These words are spoken to the enemies of Judah and Jerusalem. “God is with us” in Hebrew is just the one and same word used in 7:14; and 8:8 – Immanuel. If God is with us, if the Messiah is on our side, what can our enemies do? See Ps 56:9; 118:6; Jer 20:11; Rom 8:31-34; Heb 13:6.

**8:11** “*Strong hand*” – suggests God’s presence, control, support, inspiration to one He has appointed – Ezek 1:3; 3:14,22; 37:1; 40:1.

“*Not walk in*” – it is always easier to move with the crowd than to stand against it. Isaiah needed God’s strong hand on him to maintain his stand against an evil and unbelieving generation.

**8:12-13** They who fear God need not fear men. Notes on fear of God at Gen 20:11; Job 28:28; Ps 34:11-14; 111:10; Prov 1:7.

**8:14-15** The Lord is a safe sanctuary to those who fear and trust Him. To those who will not He will be a cause of falling and capture. Part of this verse is quoted in the New Testament. See Rom 9:33; 1 Pet 2:8.

**8:16-22** Who is speaking in this passage? It is not easy to determine. The LORD (Jehovah) has been speaking up to v 16. In v 17 the speaker says he will wait for the LORD (Jehovah). Is it then Isaiah speaking about himself? The last word in v 17 and first word in v 18 are applied to the Lord Jesus in Heb 2:13. Then are all these verses spoken by the Messiah using Isaiah as a mouthpiece? Or do these verses have a double fulfillment in both Isaiah’s day and Christ’s? Very often

there is this mystery about prophecies uttered by God’s servants in the Old Testament. Their words sometimes seem to refer to themselves, but the Spirit of Christ Who inspired them meant the words to apply to Christ. For example, see Ps 16; 40; 41; 69; 72.

**8:16** There are three views as to the speaker of these words – some say God the Father, some say the pre-incarnate Christ, some say Isaiah. In any case the meaning is the same. God’s revelation through Isaiah was to be preserved for believers.

**8:17** “*Hides his face*” – signifies anger and disfavor (1:17; Ps 13:1; 27:9; 30:7; 69:17).

**8:18** These words are true of both Isaiah and Christ, but the primary reference is to Christ, as we know from Heb 2:13. That they may also refer to Isaiah is indicated by 8:3-4 and 7:3. The names of both his sons signified future events.

**8:19-20** A striking contrast between the whisperings and mutterings of men who try to consult the spirits of dead people, and the pure revelations of the Word of God. On the subject of mediums and wizards see Deut 18:9-15. Any person who speaks contrary to God’s word in the Bible has little or no spiritual enlightenment or understanding.

**8:21-22** God’s judgments were coming on the land in Isaiah’s day, are coming on the world in the future. Those who do not believe and obey God’s revelation will fall into the terrible condition described here.

they will pass through *the land*, hard pressed and hungry. And when they are hungry it will happen that they will get in a frenzy, and curse their king and their God, and look upward. <sup>22</sup> And they will look toward the earth, and see trouble and darkness, gloom and anguish; and *they will be* driven into darkness.

**9** Nevertheless the gloom *will not be* on her who was distressed, as when he first humbled the land of Zebulun and the land of Naphtali, and afterwards more grievously afflicted *her by* the way of the sea, beyond Jordan, in Galilee of the nations.

<sup>2</sup> The people who walked in darkness have seen a great light.

Those who dwell in the land of the shadow of death, on them the light shined.

<sup>3</sup> Have you multiplied the nation,

*and* not increased the joy?  
The joy they have in your presence is like the joy in harvest,  
like the joy *men* have when they divide the plunder.

<sup>4</sup> For you have broken the yoke of his burden,  
and the bar *across* his shoulders,  
the rod of his oppressor,  
as in the day of Midian.

<sup>5</sup> Because every warrior's boot from the noisy battle,  
and garments rolled in blood,  
will be for burning *and* fuel for the fire.

<sup>6</sup> For to us a child is born,  
to us a son is given.  
And the government will be on his shoulder;  
and his name will be called  
Wonderful, Counsellor,

**8:21** "Curse"—compare Rev 16:9,11,21.

**8:22** "Darkness"—Matt 22:13; 25:30; 2 Pet 2:17; Jude 13. Again we are shown that those who refuse the light of God's word will be punished with utter darkness (Matt 8:12; 22:13; 25:30; 2 Pet 2:4; Jude 13).

**9:1** This looks forward to the time of Christ. See Matt 4:12-16.

"*First*"—the land of these tribes in the northern kingdom of Israel greatly suffered at the hands of the Assyrian army in 734 and 732 BC, and the whole northern kingdom was destroyed in 722 BC.

**9:2** "Darkness"—spiritual darkness.

"*A great light*"—means the person and teachings and work of the Lord Jesus (Luke 1:78-79; 2:32; John 8:12; 1 John 1:5; Ps 27:1; 36:9).

"*Shadow of death*"—indicates very intense spiritual darkness and danger.

**9:3** The Lord Jesus came to greatly enlarge the number of those who would come to the light and become His people. And He came to bring true heavenly joy (61:3; John 15:18; 16:20-24; 17:13; Rom 14:17; 1 Pet 1:8; 1 John 1:4).

**9:4** "*You have broken*"—in 701 BC the Assyrian army was destroyed. Isaiah foretells this clearly in 10:24-27. If we think of a spiritual fulfillment of this verse we can find it in the work of the Lord Jesus in rescuing His people from the bondage of sin and misery (61:1; Luke 4:18; John 8:34-36; Rom 6:19-22; Gal 5:1).

"*The day of Midian*"—Judges chapter 7 gives the record of the Lord's victory over the Midianites through Gideon.

**9:5** The work of God will bring peace to individuals now, and eventually universal peace to the whole world. See 2:4.

**9:6** "Is born"—this took place hundreds of years

after Isaiah wrote. God's prophet looked into the future and spoke as if the event had already happened. This verse reveals the one through whom the yoke of bondage would be lifted, the one who brings true peace, the great Light who appears in Galilee. Both the humanity and deity of the Lord Jesus are seen here. He is the mighty God, yet is born as a child. Compare 7:14. And the child grows to be the King of the Jews, the King of the whole world (Jer 23:5; Matt 2:2; 27:11; 28:18; Rev 19:16).

"*Wonderful*"—some scholars have translated the Hebrew word here as an adjective and joined it with the following word Counselor. It seems better to the author of these notes to regard it as a noun and a separate name, and place a comma between "Wonderful", and "Counselor", as it is in the KJV. Jesus is wonderful in His nature, His qualities, His virgin birth, His spotless life on earth, His death for sinners, His resurrection from the dead, His ascension to heaven, His work as mediator for His people, His saving grace, in all He is and does.

"*Counselor*"—11:2; 28:29; Prov 8:14. The Lord Jesus can counsel us in everything we need to know, say, or do. When He was on earth He always gave perfectly wise answers to those who came to Him for anything. His counsel now is no less wise, for in Him "are hidden all the treasures of wisdom and knowledge" (Col 2:3). Is it not sad that people go with their problems and questions to everyone under the sun, except to Him, the One who knows all questions and all answers? Let us make a practice of consulting this One who is perfect in wisdom and perfect in counsel, and using His Word (the Bible) which He has given to us as a book of counsel.



The Mighty God,  
 The Father of Eternity,  
 The Prince of Peace.  
<sup>7</sup> Of the increase of *his* government  
 and peace *there will be* no end,  
 on the throne of David,  
 and over his kingdom,  
 to order it and establish it  
 with justice and righteousness  
 from that time on and forever.  
 The zeal of the LORD of hosts  
 will accomplish this.  
<sup>8</sup> The Lord sent a message against Jacob,  
 and it has fallen on Israel.  
<sup>9</sup> And all the people will know it,

Ephraim and the inhabitant of Samaria,  
 who say in pride and arrogance  
 of heart,  
<sup>10</sup> “The bricks have fallen down,  
 but we will build with cut stones;  
 the sycamores are cut down,  
 but we will replace *them with*  
 cedars”.  
<sup>11</sup> Therefore the LORD will set up  
 the adversaries of Rezin against him,  
 and spur his enemies on,  
<sup>12</sup> The Syrians in front,  
 and the Philistines behind;  
 and they will devour Israel with  
 open mouth.

“*The Mighty God*”—this is the clearest possible declaration that the Messiah of Israel, the Lord Jesus, is the incarnation of God. Notes at Phil 2:6; Luke 2:11.

“*The Father of eternity*”—a literal translation of the Hebrew, which probably indicates one who is the source of eternity or who possesses eternity, an eternal being. See Micah 5:2.

God is a Trinity – Father, Son, and Holy Spirit (notes at Matt 3:16-17; 2 Cor 13:14). The Father is not the Son, the Son is not the Father, the Spirit is neither the Father nor the Son. The translation “The Everlasting Father” in Isa 9:6 (KJV and many other versions) can lead to confusion. The literal translation “The Father of eternity” does not mean that He is the person in the Trinity called the “Father”. In this same verse it is said of Him that “a son is given”. In the New Testament Jesus, the Son of God, is often distinguished from the Father who sent Him (John 1:12; 3:35; 17:1,5; 2 John 3; etc).

We should try to understand the Hebrew idiom used here in Isaiah. The Hebrew translated “The Father of eternity” is *Abi-ad*. “*Ab*” means father, and “*Ad*” can indicate eternity, but when these two words are joined together they may well give a different meaning than “Everlasting Father”.

There are a number of individuals in the Old Testament whose names have *Abi* joined with another word. Consider these:

*Abi-Albon* (2 Sam 23:31) literally is “Father of strength”, but its likely meaning is “One who is strong”, or “Powerful one”.

*Abi-Asaph* (Ex 6:24) literally is “Father of gathering”, but its meaning is “One who gathers” or, possibly, “Father is gathering”.

*Abigail* (1 Chron 2:16) literally is “Father of exultation”, but means “One who exults”. This is a woman’s name, and shows that often (and maybe always) when these names combine *Abi* with another word, it may not be wise to translate *Abi* literally as “father” (unless, of course, the word refers to the father of the person who has it).

“*Peace*”—the Lord Jesus is the great peacemaker between God and man, and the one who gives peace

of mind and heart (Luke 1:79; 2:14; John 14:27; Acts 10:36; Rom 5:1; Eph 2:14,17; Col 1:20).

**9:7** Christ will reign forever. In regard to His human nature He was a descendant of King David and inherited David’s kingdom. See 2 Sam 7:11-16; 23:1-5; Luke 1:32-33; Rom 1:3; Rev 22:16.

“*Justice and righteousness*”—11:4; 16:5; 32:1,16; 33:5; 42:1; Ps 72:2; Jer 23:5; 33:4,15; Rev 19:11.

“*Zeal*”—God’s zeal, not man’s, will accomplish all the above from beginning to end. Compare 26:11; 37:32; 42:13; 59:17; 2 Kings 19:31; Ps 69:9; John 2:17. God is not a passive being who lets things take their own course. He has a plan of action to establish Christ as earth’s king and He will zealously fulfill His plan, in spite of the opposition of His enemies (Ps 2:1-12).

The author of these notes believes that the reign of Christ will be in three phases:

He reigns now over His Church and over the affairs of the world invisibly;

He will reign openly over Israel and the nations during the future thousand year reign referred to in Rev 20:4-6;

and He will reign with God the Father eternally in a new heaven and new earth (Rev 21:1-4).

But the author also believes it is far more important now for God’s people to be holy and spiritual and serve God wholeheartedly, and to love God and all their brethren in Christ, than to be able to interpret all prophecy and know how God will fulfill it.

**9:8** Isaiah turns again to the subject of the Lord’s anger on Israel. He continues on this subject up to 10:5.

**9:9** “*Ephraim*”—represents the whole northern kingdom of Israel (7:2). Samaria was the capital of Israel.

“*Pride*”—2:11-18.

**9:10-14** Israel would have no opportunity to rebuild their towns. God’s hot anger against their pride and wickedness was not cooled by the destruction wrought by minor enemies. The Lord struck them but they did not turn to Him in repentance. He would strike them again through the Assyrians.



Yet for all this his anger is not  
turned away,  
but his hand *is* stretched out still.  
<sup>13</sup> For the people do not turn to him  
who strikes them,  
nor do they seek the LORD of hosts.  
<sup>14</sup> Therefore the LORD will cut off  
from Israel head and tail,  
branch and reed, in one day.  
<sup>15</sup> The ancient and honourable,  
he *is* the head;  
and the prophet who teaches lies,  
he *is* the tail.  
<sup>16</sup> For the leaders of this people cause  
*them* to go astray,  
and *those who are* led by them  
*are* destroyed.  
<sup>17</sup> Therefore the Lord will have no joy  
in their young men,  
nor have mercy on their fatherless  
and widows;  
for everyone *is* a hypocrite  
and an evildoer,  
and every mouth speaks folly.  
Yet for all this his anger is not  
turned away,  
but his hand *is* stretched out still.  
<sup>18</sup> For wickedness burns like fire;  
it will devour the briars and thorns,  
and will set the thickets of the forest  
on fire,  
and they will mount upward  
*like* the rising of smoke.  
<sup>19</sup> Through the wrath of the LORD  
of hosts the land is darkened,  
and the people will be like fuel  
for the fire.  
No man will spare his brother.

**9:15** “Prophet”— note at Gen 20:7.

“Lies”— Jer 2:8; 5:31.

**9:16** See 3:12.

**9:17** “Everyone”— young and old, leaders and people, men and women all abandoned to depravity as in Gen 6:5,12.

**9:18-19** Wickedness in itself is destructive like fire. Also it brings on those who practice it the fire of God’s anger.

**9:20** God had warned them that famine would result from their wickedness (Lev 26:18-20; Deut 28:38-42,53-57). Notes on God’s anger at Num 35:3; Ps 90:7-11.

**9:21** Their wickedness would be expressed in hatred and strife among themselves. Oh, what will men not do when they abandon the God of holiness and love! But still worse was to come.

**10:1-2** See 5:8,11,18,20,21,22. How God hates the greed of men that causes them to trample

<sup>20</sup> And he will cut down on the  
right hand, but be hungry;  
and he will devour on the left hand,  
but will not be satisfied.  
Each one of them will eat the flesh  
of his own arm.  
<sup>21</sup> Manasseh *will devour* Ephraim,  
and Ephraim, Manasseh;  
*and they will both be*  
against Judah.  
Yet for all this his anger is not  
turned away,  
but his hand *is* stretched out still.

**10** Woe to those who enact  
unjust laws,  
and who write oppressive *decisions*  
*which* they have prescribed  
<sup>2</sup> To deprive the needy of justice,  
and take away the rights of  
the poor of my people,  
so that widows may be their prey,  
and *that* they may rob the fatherless!  
<sup>3</sup> And what will you do in the day  
of punishment,  
and in the desolation *which*  
will come from afar?  
To whom will you flee for help?  
And where will you leave your glory?  
<sup>4</sup> Without me they will bow down  
among the prisoners,  
and they will fall under the slain.  
Yet for all this his anger is not  
turned away, but his hand *is*  
stretched out still.  
<sup>5</sup> “Woe to the Assyrian,  
the rod of my anger,  
and the staff in whose hand is

the poor and defenseless – a thing often seen in Bible times and today in the world around us.

**10:3-4** God will see to it that such people pay to the full for their unjust and oppressive behavior. All their ill-gotten riches will be left to their enemies.

**10:5-19** God had said He would use the kings of Assyria to punish His people Israel (7:20; 8:4). Now He says He will punish the king of Assyria.

**10:5-6** Armies marched, battles were fought, towns were destroyed, lands were taken, many were slain, many others greatly suffered. Was this just evil men acting according to their nature, expressing their greed for power and plunder? It was that, of course, but there was more to it than that. The God of the universe was working His purposes out. The King of Assyria was a club in His hand. He sent him to punish Israel. See 7:20. Compare Jer 50:23; 51:20; Hab 1:6; Rev 17:16-17. On God’s anger see Num 25:3; Ps 90:7-11.

my indignation!  
 6 I will send him against an  
 ungodly nation,  
 and I will give him a charge against  
 the people of my wrath,  
 to take the plunder,  
 and to take the prey,  
 and to trample them down like  
 the mire of the streets.  
 7 But he does not intend this,  
 nor does his heart think so;  
 but *it is* in his heart to destroy  
 and cut off many nations.  
 8 For he says, 'Are not my princes  
 all kings?'  
 9 Is not Calno like Carchemish?  
 Is not Hamath like Arpad?  
 Is not Samaria like Damascus?  
 10 As my hand has reached  
 the kingdoms of the idols,  
 whose carved images exceeded  
 those of Jerusalem and of Samaria,  
 11 Shall I not do to Jerusalem and her  
 idols as I have done to Samaria  
 and her idols?' "  
 12 Therefore it will come about,  
 when the Lord has completed  
 his whole work on mount Zion  
 and on Jerusalem,  
*that he will say,*  
 "I will punish the fruit of the arrogant  
 heart of the king of Assyria,  
 and the glory of his high looks".  
 13 For he says, "I have done *it*  
 by the strength of my hand  
 and by my wisdom;  
 for I have understanding.  
 And I have removed the boundaries  
 of the people,

and have robbed their treasures,  
 and like a mighty *man*  
 I have put down their inhabitants:  
 14 And like *finding a nest*  
 my hand has reached the riches  
 of the people.  
 I have gathered the whole earth  
 like one gathers eggs *that are* left,  
 and there was none that moved  
 the wing, or opened the mouth,  
 or peeped".  
 15 Should the axe boast itself  
 against the one who cuts with it?  
 Or should the saw exalt itself  
 against the one who handles it?  
 As if the rod could wield  
 those who lift it up,  
 or as if the staff could lift up  
*what is* not wood.  
 16 Therefore the Lord,  
 the LORD of hosts,  
 will send leanness among his  
 fat ones,  
 and under his glory he shall kindle  
 a fire like a burning flame.  
 17 And the light of Israel will become  
 a fire,  
 and his Holy One a flame,  
 and it will burn and devour  
 his thorns and his briars  
 in one day,  
 18 And will consume the glory  
 of his forest,  
 and of his fruitful field,  
 both soul and body;  
 and they will be as when  
 a sick man wastes away.  
 19 And the rest of the trees  
 of his forest will be so few

**10:7-8** The king of Assyria had no idea at all that he was fulfilling God's purpose, that he was only like a stick in God's hand.

**10:9** Calno, Carchemish, Hamath, and Arpad – all places north of Damascus in Syria, and were taken by Assyria in 717 B.C.

**10:10-11** No gods of any people had helped them to withstand the Assyrian army. Would Jerusalem be any different? Isaiah chapter 36, 2 Kings chapter 18, and 2 Chronicles chapter 32 have descriptions of the Assyrian siege of Jerusalem. Compare the words of v 11 with Isa 36:18-20.

**10:12-14** God purposed to chastise Jerusalem for its many sins. After that He would deal with the arrogance of the Assyrian king. Note on Assyria at 2 Kings 15:19.

**10:15** An ax, a saw, a club are mere instruments in the hands of a person and would be unable to do a single thing without the hand that moves them. And so they have no reason to boast. The king of Assyria was a mere instrument in the hand of God, but was ignorant of this fact.

**10:16-19** God would teach the Assyrians that apart from Him they were nothing and could do nothing. This is a description in poetic language of the crushing defeat of the Assyrian armies at the walls of Jerusalem (37:36-38). The "light" is God Himself. The "thorns and briars" are Assyrian troops. "One day" is all it took to crush the whole army. Verse 19 may refer to the fall of the Assyrian empire at the hands of the Babylonians a little more than a century later. "Sick man" – or "stand and bearer".

- that a child may write them down.
- <sup>20</sup> And it shall come to pass  
in that day,  
*that* the remnant of Israel,  
and those of the house  
of Jacob who escape,  
will not again depend on him  
who defeated them,  
but will in fact depend on the LORD,  
the Holy One of Israel.
- <sup>21</sup> The remnant,  
the remnant of Jacob,  
will return to the mighty God.
- <sup>22</sup> For though your people Israel be  
like the sand of the sea,  
*yet only* a remnant of them  
will return.  
Destruction has been decreed;  
it will overflow with righteousness.
- <sup>23</sup> For the Lord God of hosts will carry  
out the decreed destruction  
throughout the whole land.
- <sup>24</sup> Therefore thus says  
the Lord God of hosts:  
“O my people who live in Zion,  
do not be afraid of the Assyrian  
who will strike you with a rod,  
and lift up his staff against you,  
like Egypt *did*,
- <sup>25</sup> For yet a very little while,  
and the indignation *I have against*  
*you* will cease,  
and my anger *will be directed*  
to their destruction”.
- <sup>26</sup> And the LORD of hosts will stir up  
a scourge for him.  
*It will be* like the slaughter  
of Midian at the rock of Oreb.
- And his rod *will be* over the sea;  
he will lift it up like *he did* in Egypt.
- <sup>27</sup> And it will happen in that day,  
*that* his burden will be taken  
from your shoulders,  
and his yoke from your neck,  
and the yoke will be destroyed  
because of the anointing.
- <sup>28</sup> He has come to Aiath,  
he has passed on to Migron;  
at Michmash he has stored his  
*baggage* carriages.
- <sup>29</sup> They have gone over the pass;  
they make a lodging place at Geba.  
Ramah is afraid;  
Gibeah of Saul has fled.
- <sup>30</sup> Raise your voice,  
O daughter of Gallim.  
Cause it to be heard at Laish.  
O poor Anathoth!
- <sup>31</sup> Madmenah has run away.  
The inhabitants of Gebim flee  
for cover.
- <sup>32</sup> This day he will still stop at Nob.  
He will shake his fist *at*  
the mount of the daughter of Zion,  
the hill of Jerusalem.
- <sup>33</sup> See, the Lord, the LORD of hosts,  
will lop off the bough *producing*  
terror;  
and the lofty ones *will be* cut down,  
and the haughty will be brought low.
- <sup>34</sup> And he will cut down the forest  
thickets with an iron *tool*;  
Lebanon will fall before a mighty one.

**11** And there will come forth  
a Shoot from the stock of Jesse,

**10:20-23** The Assyrians conquered the northern kingdom of Israel and took most of its people into exile. But among that conquered and shattered people there would be a remnant that would no longer trust in Assyria, but in the living God. Verse 22 is referred to in Rom 9:27. Observe in v 22 that the destruction God sent on Israel was a righteous destruction, one fully deserved, one that justice demanded. We may be sure that all of God's chastisements and judgments on people are so.

**10:24** In v 5 the Assyrians were a club in God's hands to crush Israel. God did not have this purpose against Jerusalem. The club the Assyrians lifted against Jerusalem was their own club. This is why, doubtless, it came to nothing.

**10:25** See 5:25; 10:4.

**10:26** Jud 7:25; Ex 14:26-28.

**10:27** See 9:4.

**10:28-32** A description of the approach of the Assyrian army to Jerusalem from Aiath, about 16 kilometers north of the city.

**10:32** “*Daughter of Zion*”—see 1:8.

**10:33-34** The commander of the army of Assyria, the leaders of the nation, the masses of troops, will fall by God's mighty hand (37:36-38).

**11:1** In 10:33-34 the prophet spoke of the leaders of Assyria as “lofty trees” which God will bring down. Here he speaks of a small “shoot”, a mere “branch”. But this “shoot”, this “branch” is none other than the Messiah, the Child and the Son of 7:14; and 9:6-7, the incarnation of the mighty God, the future Ruler of the whole world. Jesse was David's father. The “Branch” is from David's royal house.

“*Stock*”—see 6:13. David's kingdom was all but destroyed by Assyrians, Babylonians and Romans – the tree gone, but the roots remaining.

and a Branch will grow out  
of his roots;  
<sup>2</sup> And the Spirit of the LORD will  
rest on him,  
the Spirit of wisdom and understanding,  
the Spirit of counsel and might,  
the Spirit of knowledge and  
of the fear of the LORD;  
<sup>3</sup> And he will delight in the fear  
of the LORD.  
And he will not judge by what  
he sees with his eyes,  
or make decisions by what  
he hears with his ears,  
<sup>4</sup> But with righteousness  
he will judge the poor,  
and make fair decisions  
for the meek of the earth.  
And he will strike the earth  
with the rod of his mouth,  
and with the breath of his lips  
he will slay the wicked.  
<sup>5</sup> And righteousness will be  
the belt for his loins,  
and faithfulness the belt  
around his waist.  
<sup>6</sup> “And the wolf will dwell  
with the lamb,

and the leopard will lie down  
by the young goat,  
and the calf and the young lion  
and the fat cattle together.  
And a little child will lead them.  
<sup>7</sup> And the cow and the bear  
will graze;  
their young ones will lie  
down together.  
And the lion will eat straw  
like the ox.  
<sup>8</sup> And the nursing child will play  
on the hole of the cobra,  
and the weaned child will put  
his hand in the viper’s den.  
<sup>9</sup> They will neither hurt nor destroy  
on all my holy mountain;  
for the earth will be full of  
the knowledge of the LORD,  
as the waters cover the sea.  
<sup>10</sup> “And in that day there will be a  
Root of Jesse,  
who will stand as a banner  
for the people.  
Him will the Gentiles seek,  
and his *place of rest* will be glorious.  
<sup>11</sup> And *this* will happen in that day:  
the Lord will set his hand again

“Branch”— 4:2; Jer 23:5; 33:15; Zech 3:8; 6:12.  
**11:2** The Son of God coming as a man was anointed by the Spirit of God – 61:1; Matt 3:16; Luke 4:16-21; Acts 10:37-38. God’s Spirit gives to all of God’s servants in some measure the helps and powers listed in this verse. He gave them all to Christ in the fullest possible measure (John 3:34). Observe the emphasis in this verse and the first words of the next verse on the fear of the LORD. See notes Gen 20:11; Job 28:28; Ps 34:11-14; 111:10; Prov 1:7. Jesus had this kind of fear (reverential awe) in full measure (and no other kind of fear at all). See John 5:30; 8:29; Heb 5:7; Mark 14:36. At the heart of all Jesus said and did was the desire to please and honor God, a reverence for God’s name and person, a fear of displeasing Him. So should it be with all who name the name of God.

**11:3** John 2:25; 7:24.

**11:4-16** These verses look beyond Christ’s first coming to a reign of righteousness over the whole earth. Nothing like the description in these verses has yet taken place, so fulfillment still awaits the future. For the belief of the author of these notes concerning Christ’s reign on earth see notes on 2:2-4; 9:7; Rev 20:4-6.

**11:4** Again we see God’s concern for the needy and poor.

“Rod”— Ps 2:9; Rev 19:15.

“Breath”— 2 Thess 2:8; Isa 30:28,33; 40:7,24.

**11:5** Rev 19:11.

**11:6-8** Will such descriptions be literally fulfilled? Or are they mere poetic expressions signifying a time of peace and safety on earth? Many of us are sure they will be literally fulfilled during a future literal reign of Christ on earth, and who can prove it will not be so? A similar description is found in 65:25 in the midst of a description of a new heaven and earth God will create (65:17).  
**11:9** Waters cover the sea completely, utterly. There has not been a time since Isaiah when the earth was covered like that with the knowledge of the Lord. But there will be in the future (2:2-4).  
**11:10** “*In that day*”— at the time of the appearance and reign of the Messiah, the Lord Jesus. He is here called the “Root” of Jesse. Compare v 1. Christ is both the Son of David and his Lord, both the root and offspring of David (Matt 22:41-45; Rev 22:16).

“*Him will the Gentiles seek*”— some think this signifies the conversion of many people throughout the world to the Lord Jesus now in this age. But more likely it refers to the age to come (Rev 21:22-26).

**11:11** “*In that day*”— means the time of the appearance and reign of the Messiah. Therefore this regathering of the people of Israel and Judah can hardly refer to their return from Babylon and Assyria beginning in 538 B.C. The language of v 11 indicates a world-wide dispersion of Israel



the second time to recover  
 the remnant of his people  
 who are 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.  
<sup>12</sup> And he will set up a banner  
 for the nations,  
 and will assemble those driven  
 out of Israel,  
 and gather together the dispersed  
 of Judah from the four corners  
 of the earth.  
<sup>13</sup> And the envy of Ephraim  
 will depart,  
 and the adversaries of Judah  
 will be cut off.  
 Ephraim will not envy Judah,  
 and Judah will not trouble Ephraim.  
<sup>14</sup> But they will swoop down  
 on the slopes of the Philistines  
 toward the west.  
 Together they will plunder  
 those of the east;  
 they will lay their hands on  
 Edom and Moab,  
 and the children of Ammon will

obey them.  
<sup>15</sup> And the LORD will utterly destroy  
 the tongue of the Egyptian sea,  
 and with his mighty wind  
 he will wave his hand  
 over the *Euphrates* River,  
 and will split it into seven streams,  
 and cause *men* to go over dry shod.  
<sup>16</sup> And there will be a highway  
 for the remnant of his people  
 who are left from Assyria,  
 as there was for Israel  
 in the day that he came up out  
 of the land of Egypt.

**12** And in that day you will say,  
 "O LORD, I will praise you.  
 Though you were angry with me,  
 your anger is turned away,  
 and you comfort me.  
<sup>2</sup> See, God *is* my salvation.  
 I will trust and not be afraid,  
 for Yah, the LORD,  
*is* my strength and *my* song.  
 He has also become *my* salvation".  
<sup>3</sup> Therefore with joy you will draw  
 water out of the wells of salvation.  
<sup>4</sup> And in that day you will say,  
 "Praise the LORD, call on his name,

and Judah and the regathering will be from all over the world. These verses probably refer to the same regathering foretold by the prophet Amos (Amos 9:14-15). The Lord said through Amos that the people would never again be uprooted after that regathering. This was not true after the return from Babylon beginning in 538 B.C. The people were uprooted again by the Romans in 70 A.D., and scattered into many countries. Jesus foretold this in Matt 24:2; Luke 19:41-44. So after that another regathering of Israel is required to fulfill these verses in Isaiah.

"*Shinar*"— Babylonia.

**11:13-14** Though by now Ephraim's jealousy may have vanished, Judah's enemies have still not been cut off. The future domination of Israel and Judah over their neighbors is foretold also in 14:2; 49:23.

**11:13** "*Adversaries*"— or, possibly, "hostility".

**11:15-16** These geographical changes have not yet appeared. For something similar see Rev 16:12.

**11:16** "*Highway*"— 57:14; 62:10. It is clear that this chapter has not been completely fulfilled in this Church age, and it seems unlikely that the eternal ages are in view. Verses 6-16 speak of vast changes in the animal kingdom and in nature. Will the eternal ages have cobras and

vipers? Will there be any need of reclaiming the remnant of His people (v 11)? Surely there will be no plundering of others going on in eternity (v 14). And what need will there be for changes like those in vs 15,16? We can hardly put this passage in Israel's past, the Church's present or eternity future. This leaves the millennium (Rev 20:4-6) as by far the most likely time of its fulfillment. Some scholars may like to ignore the details of this chapter and say this is only a poetic description of a happy condition. But do we have the right to do this with solemn words of prophecy?

**12:1** "*In that day*"— the phrase that follows seems to refer to the future salvation of all Israel (Rom 11:25-32). But the same language of rejoicing can be used now by any saved individual or by the Church as a whole.

"*Anger*"— 9:12,17,21. Notes on God's anger at Num 25:3; Ps 90:7-11.

**12:2** "*Salvation*"— salvation is one of the major themes of Isaiah— 17:10; 25:9; 33:6; 45:17; 51:5-6; 54:8; 59:16; 61:10; 62:11. Trust is the remedy for fear— 26:3; Ps 112:7. "Yah" is the shortened form of Yahweh (Jehovah).

**12:3** Ps 36:9; Jer 2:13; 17:13; John 4:10; 7:37-39.

**12:4** See 24:15; 25:1; 26:8,13; Ps 80:18; 105:1; Jer 10:7; Zeph 2:11.

declare his deeds among the people,  
 declare that his name is exalted.  
<sup>5</sup> Sing to the LORD,  
 for he has done excellent things.  
 This *is* known in all the earth.  
<sup>6</sup> Cry out and shout, O inhabitant  
 of Zion,  
 for great *is* the Holy One of  
 Israel among you”.

**13** The burden concerning Babylon  
 which Isaiah the son of Amoz saw.  
<sup>2</sup> “Lift up a banner on the high  
 mountain,  
 raise the voice to them,  
 beckon with the hand,  
 so that they may enter  
 the gates of the nobles.  
<sup>3</sup> I have commanded  
 my sanctified ones,  
 I have also called my mighty ones,  
 those who rejoice in my exaltation,  
 to *execute* my anger”.  
<sup>4</sup> The noise of a multitude  
 on the mountains,  
 like that of a great people!  
 An uproar of kingdoms,  
 of nations gathered together!  
 The LORD of hosts musters  
 the army for the battle.

<sup>5</sup> They come from a far country,  
 from the end of heaven,  
 the LORD and the weapons  
 of his indignation,  
 to destroy the whole land.  
<sup>6</sup> Wail, for the day of  
 the LORD *is* at hand!  
 It will come as a destruction from  
 the Almighty.  
<sup>7</sup> Therefore all hands will be limp,  
 and every man’s heart will melt,  
<sup>8</sup> And they will be afraid.  
 Pangs and sorrows will take hold  
 of them.  
 They will be in pain like a woman  
 in childbirth.  
 They will be amazed at each other.  
 Their faces *will be like* flames.  
<sup>9</sup> Look, the day of the LORD comes,  
 cruel with both wrath and fierce  
 anger, to lay the land desolate;  
 and he will destroy its sinners  
 out of it.  
<sup>10</sup> For the stars of heaven  
 and its constellations will not  
 give their light.  
 The sun will be darkened in its rising,  
 and the moon will not shed its light.  
<sup>11</sup> “And I will punish the world  
 for *its* evil,

**12:5** Ex 15:1; Ps 98:1.

**12:6** God delights to be among His redeemed people. Note at Ex 25:8. And they should rejoice in Him and they will (24:14; 48:20; 52:8; Ps 98:4; Jer 31:7-9; Zech 2:10).

**13:1** See 1:1; 2:1.

“*Burden*”– or “oracle” – 14:28; 15:1; 21:1; Nahum 1:1; Hab 1:1; Zech 9:1; 12:1; Mal 1:1. Note at Num 23:7. Perhaps these messages from God were called burdens because they weighed heavily on the heart of the prophet who had to utter them, or because they were “heavy” with judgment.

“*Babylon*”– for other prophesies against Babylon see 21:1-9; 46:1-2; 47:1-15; Jeremiah chapters 50,51. At the time Isaiah wrote Babylonia was a part of the Assyrian empire and the city of Babylon was one of its two chief cities. So this prophecy against Babylon, which goes on to v 28 of chapter 14 was against a part of Assyria and so against Assyria too. The kings of Assyria sometimes called themselves “king of Babylon”.

**13:2-5** God will prepare armies to destroy Babylon. God’s wrath which was on Judah will fall on their enemies. These armies were from the Medo-Persian empire (v 17; 45:1; Dan 5:30-31).

**13:3** “*My sanctified ones*”– here means either angelic

forces that would work under God’s direction to bring armies against Babylon, or the armies of the Medes and Persians themselves. If the latter the word would merely mean those whom God would set apart to accomplish His purposes. One basic meaning of the Hebrew word sanctify is to set apart for some purpose of God.

**13:4** “*LORD of hosts*”– note at 1 Sam 1:3.

**13:6-13** In this section the phrase “day of the LORD” is used or referred to four times. According to the New Testament the Day of the Lord is still a future event (1 Thess 5:1-3). The language of v 10 is echoed in Matt 24:19, Acts 2:20, and Rev 6:12-13. Verse 13 suggests the time of Heb 12:26-27, and Rev 16:17-21. Verse 11 speaks of the world, not merely of Babylon. For these reasons it can hardly be said that these verses were completely fulfilled at the destruction of Babylon by the Medes and Persians. That event was only a small picture of a much greater event to take place at the end of this age. It is not unusual in the prophets to have a far-off event suddenly thrust into a prophecy of nearer events.

**13:6** “*At hand*”– see notes at Joel 1:15; Rev 1:3.

“*Almighty*”– in Hebrew “Shaddai” – note at Gen 17:1.

- and the wicked for their iniquity,  
and I will cause the arrogance  
of the proud to cease,  
and will lay low the haughtiness  
of the terrible.
- <sup>12</sup> I will make a man scarcer  
than fine gold,  
a man *rarer* than the golden  
wedge of Ophir.
- <sup>13</sup> Therefore I will shake the heavens,  
and the earth will move out of its  
place at the wrath of the LORD  
of hosts,  
and in the day of his fierce anger.
- <sup>14</sup> And it will be like the hunted gazelle,  
and like a sheep that no man takes up.  
Each man will return to his own  
people,  
and each one will flee to his  
own land.
- <sup>15</sup> Everyone who is found will be  
pierced through,  
and everyone who is captured will  
fall by the sword.
- <sup>16</sup> Their children also will be  
dashed to pieces before their eyes.  
Their houses shall be plundered,  
and their wives ravished.
- <sup>17</sup> "See, I will stir up against them  
the Medes,  
who will have no regard for silver,  
and will have no delight in gold.
- <sup>18</sup> *And their bows will*  
mow down the young men,  
and they will have no pity  
on the fruit of the womb.  
Their eyes will not spare children.
- <sup>19</sup> And Babylon, the glory of kingdoms,  
the beauty of the Chaldeans  
excellence,
- will be as when God overthrew Sodom  
and Gomorrah.
- <sup>20</sup> It will never be inhabited,  
nor will it be lived in from generation  
to generation.  
The Arabian will not pitch tent there,  
nor will the shepherds make  
their fold there.
- <sup>21</sup> But wild beasts of the desert  
will lie there,  
and their houses will be full  
of howling creatures,  
and unclean birds will dwell there,  
and wild goats will leap about there.
- <sup>22</sup> And hyenas will cry in their  
strongholds,  
and howling creatures in *their*  
luxurious palaces.
- 14** And her time *is* coming near,  
and her days will not be prolonged.  
For the LORD will have mercy  
on Jacob,  
and once again will choose Israel,  
and set them in their own land;  
and strangers will be joined  
with them,  
and they will cling  
to the house of Jacob.
- <sup>2</sup> And peoples will take them and  
bring them to their place.  
And the house of Israel will  
possess them as servants  
and maids in the land  
of the LORD,  
and they will take as captives  
those whose captives they were,  
and will rule over their oppressors.
- <sup>3</sup> And it will come about in the day  
that the LORD gives you rest

**13:14-18** These verses seem to apply to the destruction of Babylon by the Medes and Persians.

**13:16** Verse 18; Ps 137:8-9.

**13:17** The Medes were located in a part of what is now called Iran.

**13:19-22** The city of Babylon is in view here. It was a beautiful city and a source of great pride to its most powerful ruler. See Dan 4:28-30.

**13:19** "*Chaldeans*"—Chaldea was the southern part of Babylonia. Babylon became like Sodom and Gomorrah, not in the method God used to destroy it, but in its final condition. See Jer 51:29,37-43,62. To this day Babylon is a heap of ruins. It is not certain what birds or animals are meant by the Hebrew words in these verses.

**14:1-2** Every jot and tittle of not only the law but of the prophets must be fulfilled. It is clear that these

verses (especially v 2) were not completely fulfilled when the Jews returned from Babylon to their own land. No such power or reign of Israel over their captors and oppressors has been seen to this day. So we judge the complete fulfillment is some time in the future. Notice the words in v 1—"once again will chose Israel"—as if for a time He had rejected them. See Matt 21:43 and compare it with Matt 19:28; Acts 1:6-7; Rom 11:11-12,15,23-29; Rev 7:1-8.

**14:3** There are two Babylons described in Scripture—the literal Babylon on the Euphrates river and figurative Babylon of Revelation chapters 17 and 18. The literal one came to an end 2500 years ago. The destruction of the other one is in the future. It does not seem impossible that the verses which follow fit both times of destruction.

from your sorrow,  
and from your fear,  
and from the hard bondage  
in which you were made to serve,  
4 That you will take up this proverb  
against the king of Babylon,  
and say,  
“How the oppressor has come  
to an end, the golden city ceased!  
5 The LORD has broken the staff  
of the wicked,  
and the sceptre of the rulers.  
6 The one who struck the people  
in wrath with a continual stroke,  
the one who ruled the nations in anger,  
is persecuted, *and* no one hinders.  
7 The whole earth is at rest  
and is calm;  
they break forth into singing.  
8 Yes, the fir trees rejoice at you,  
and the cedars of Lebanon,  
saying, ‘Since you were laid low,  
no woodsman comes up against us.’  
9 “Hell below is stirred up about you  
to meet *you* at your coming.  
It rouses the dead for you,  
all the chief ones of the earth.  
It makes all *who were* kings  
of the nations rise from their thrones.

10 All of them will speak and say to you,  
‘Have you also become as weak  
as we?  
Have you become like us?’  
11 “Your pomp is brought down  
to the grave,  
and the sound of your harps.  
The maggot is spread out under you,  
and the worms cover you.  
12 “How you are fallen from heaven,  
O Lucifer, son of the dawn!  
How you,  
who weakened the nations,  
are cut down to the ground!  
13 For you said in your heart,  
‘I will ascend to heaven.  
I will exalt my throne above  
the stars of God,  
and I will sit on the Mount  
of the Congregation,  
in the far recesses of the north.  
14 I will ascend above the heights  
of the clouds.  
I will be like the Most High.’  
15 Yet you shall be brought down  
to hell,  
to the lowest depths of the pit.  
16 Those who see you will stare at you,  
and consider you,

14:5 “Staff”– 10:5,24.

14:7 “The whole earth”– if this was true at the fall of the literal Babylon it was true for only a very short time.

14:9 “Hell”– the Hebrew has “Sheol” – the unseen realm of the dead. Also verse 15.

14:10-11 This is the end of all man’s glory and beauty apart from God. God’s saved people will inherit forever with Christ all the glory and beauty of heaven.

14:12-15 Some scholars are convinced that these words are spoken only to the king of Babylon. Others are equally sure that they are spoken to the one behind the king of Babylon – Satan himself. (A similar passage is Ezek 28:12-17.) It seems quite possible that both are being addressed (compare Matt 16:23). Behind the king of Babylon’s awful arrogance and defiance of heaven was the king of demons.

14:12 Luke 10:18; Rev 12:7-9. This verse may refer to the very end of this age.

“Lucifer”– or “Daystar”. Satan was, no doubt, once a bright and shining being in heaven, and the king of Babylon was a bright “star” among the rulers of earth. But only Christ Himself is the bright Morning Star (Rev 22:16). Perhaps Satan is called a star here (if indeed Satan is being directly addressed – which seems very likely) ironically because he wanted to usurp the place of the Son

of God.

14:13-14 All Satan (or the king of Babylon) desired was self-exaltation, glory, and power over everyone else. Compare Christ’s character as revealed in Phil 2:5-11 and Matt 11:29. Leaders in general may be divided into two groups – those who have the desire and outlook of Satan and those who have the desire and outlook of Christ.

14:13 “Mount of the Congregation”– some scholars say this refers to the heavenly mount Zion (as in Heb 12:22. See also Ps 89:5; 1 Kings 22:19; Job 1:6). Others say that it refers to the earthly mount Zion where God reigned in the temple over Israel (Ps 48:1-2; 80:1; 99:1). Still others give another explanation. The first view does not seem unlikely.

14:14 “I will be like the Most High”– Satan and some among men who are his followers, want to be regarded as God Himself. This is the ultimate blasphemy, the extreme limits of wickedness. Compare Matt 4:8-9; 2 Thess 2:3-4; Dan 11:36-37.

14:15 Such will be the end of all self-exalting beings, whether men, or Satan and his hosts.

14:16-20 The king of Babylon is again plainly addressed. These words have to do with the earth, not the realm of the dead as in v 9-11. Between 605 BC and 538 BC the Babylonian king was the most powerful man on earth. He held God’s people captive until he was overthrown by the Medes.



- saying, 'Is this the man  
who caused the earth to tremble,  
who shook kingdoms,  
17 Who made the world like a  
wilderness and destroyed its cities,  
who did not allow his prisoners  
to go home?'
- 18 "All the kings of the nations,  
all of them, lie in honour,  
each one in his own place.
- 19 But you are cast out of  
your grave like a rejected branch,  
and like the clothing  
of those who have been killed,  
pierced with a sword,  
who go down to the stones  
of the pit like a corpse trampled  
underfoot.
- 20 You will not be joined  
with them in burial,  
because you have destroyed  
your land,  
and killed your people.  
The offspring of evildoers will never  
be mentioned again.
- 21 Prepare slaughter for his children  
because of the wickedness  
of their fathers,  
so that they do not rise up  
and possess the land,  
or fill the surface of the earth  
with cities".
- 22 "For I will rise up against them",  
says the LORD of hosts,  
"and cut off from Babylon  
its name and survivors,  
and offspring and posterity",  
says the LORD.
- 23 "Also I will make it a possession  
of hedgehogs, and watery swamps,  
and I will sweep it with the broom  
of destruction", says  
the LORD of hosts.
- 24 The LORD of hosts has sworn,
- saying, "Surely as I have planned,  
so it will happen;  
and as I have purposed,  
so it will stand.
- 25 I will break the Assyrian in my land,  
and trample him underfoot  
on my mountains.  
Then his yoke will depart from them,  
and his burden depart from  
their shoulders".
- 26 "This is the plan that is purposed for  
the whole earth,  
and this is the hand that is stretched  
out on all the nations.
- 27 For the LORD of hosts has formed  
a purpose,  
and who can cancel it?  
And his hand is stretched out,  
and who can turn it back?"
- 28 In the year that King Ahaz died  
this was the burden:
- 29 "Do not rejoice, all you of Philistia,  
because the rod of the one  
who struck you is broken;  
for out of the serpent's root  
will come a viper,  
and its offspring will be  
a fiery flying serpent.
- 30 And the firstborn of the poor will  
feed, and the needy will lie down  
in safety,  
but I will kill your root with famine,  
and it will kill your remnant".
- 31 Wail, O gate! Cry out, O city!  
All you of Philistia, melt away!  
For a smoke will come from  
the north,  
and there will be no deserter  
from its ranks.
- 32 What, then, will one answer  
the messengers of the nation?  
That the LORD has founded Zion,  
and the poor of his people will  
find refuge in it.

14:19 For a king not to have a proper burial was a thing of great dishonor to him.

14:21-23 Both the sons of Babylon's king and his kingdom and people would be destroyed.

14:24 This is true of everything God plans (v 27), but He is here speaking of the destruction of the Assyrians, as the following verse makes clear.

14:25 "My land...my mountains"—at least partially fulfilled in 701 BC (37:36-37).

"Yoke"—9:4.

14:26 In chapters 13-24 God is speaking of a number of nations which represent the known

world of Isaiah's day.

14:27 Verse 24.

14:28-32 For other prophecies against the Philistines see Jer 47; Ezek 25:15-17; Amos 1:6-8; Zeph 2:4-7.

14:28 "Ahaz died"—about 715 BC.

14:29 "Do not rejoice"—their relief was temporary. Destruction would come to them (vs 30,31).

"Broken"—the rod that struck them was Assyria (20:1. Ashdod was a Philistine city).

14:32 The Assyrians were not able to conquer Jerusalem.

**15** The burden concerning Moab:  
 “Because in the night  
 Ar of Moab has been laid  
 waste *and* brought to silence,  
 because in the night Kir of Moab  
 has been laid waste and  
 brought to silence,  
<sup>2</sup> He has gone up to Bajith,  
 and to Dibon,  
 the high places, to weep.  
 Moab will wail over Nebo,  
 and over Medeba.  
 Baldness *will be* on all their heads,  
*and* every beard will be cut off.  
<sup>3</sup> In their streets they will wrap  
 themselves with sackcloth.  
 On the tops of their houses,  
 and in their streets, everyone will wail,  
 weeping bitterly.  
<sup>4</sup> And Heshbon and Elealeh  
 will cry out.  
 Their voice will be heard  
 as far as Jahaz;  
 therefore the armed soldiers  
 of Moab will cry out.  
 His life will be burdensome to him.  
<sup>5</sup> “My heart will cry out for Moab.  
 His fugitives *will flee* to Zoar  
*like* a heifer three years old;  
 for by the ascent of Luhith  
 they will go up with weeping;  
 for on the road to Horonaim  
 they will raise a cry of destruction.  
<sup>6</sup> For the waters of Nimrim  
 will be desolate,  
 for the hay has withered away,  
 the grass fails;  
 there is no green thing.  
<sup>7</sup> Therefore the abundance  
 they have gotten,  
 and what they have stored away,  
 they will carry away to the brook  
 of the willows.

<sup>8</sup> For the cry is gone all around  
 the borders of Moab,  
 its wailing to Eglaim,  
 and its wailing to Beer Elim.  
<sup>9</sup> For the waters of Dimon  
 will be full of blood,  
 for I will bring more on Dimon,  
 lions on him who escapes  
 from Moab,  
 and on the remnant of the land.

**16** “Send the lamb to the ruler of  
 the land from Sela to the wilderness,  
 to the mount of the daughter  
 of Zion.  
<sup>2</sup> For it will happen *that*  
 the daughters of Moab will be  
 at the fords of the Arnon,  
 like a wandering bird thrown  
 out of the nest.  
<sup>3</sup> “Take counsel, execute judgment,  
 make your shadow like night  
 in the middle of the day.  
 Hide those driven out.  
 Do not betray the fugitive.  
<sup>4</sup> Let my outcasts stay  
 with you, O Moab.  
 Be a shelter to them from the presence  
 of the destroyer”.  
 For the extortioner will come  
 to an end,  
 Destruction will cease.  
 The oppressors will vanish  
 from the land.  
<sup>5</sup> And in mercy the throne  
 will be established;  
 and one will sit on it in truth,  
 in the tabernacle of David,  
 judging and seeking justice,  
 and quickly bringing righteousness”.  
<sup>6</sup> We have heard of the pride of Moab,  
*of his* great pride,  
 of his haughtiness and his pride

**15:1** For note on Moab see Gen 19:37. For other prophecies about Moab see Jeremiah chapter 48; Ezek 25:8-11; Amos 2:1-3; Zeph 2:8-11. The locations of many of the places in Moab in this chapter are unknown to us.

**15:2** “Baldness”, “cut off”— shaving the head and cutting off the beard were indications of mourning (vs 3,4; Jer 48:37).

**15:5** See Jer 48:31 – God’s grief for Moab.

**15:9** “Lions”— 5:29; Jer 50:17.

**16:1** Moab did this in former years (2 Sam 7:2; 2 Kings 3:4-5). This is probably advice spoken by the Moabites among themselves.

**16:2-4** The reason for the exhortation in v 1 is the hope of finding refuge from an invading army.

**16:5** The last part of v 4 and this verse speak of better times for both Judah and Moab (see Jer 48:47). God’s grace will be displayed in the raising up of a king from David’s royal house. The language of this verse suggests the Messiah (compare 9:7; 11:4-5). When He rules Moab will share in the blessings of Zion.

**16:6** Jer 48:29-30. Pride does not need good reasons for its existence – it can create its own reasons. Compare Jer 48:29.

and his wrath;  
*but his boasts are false.*  
<sup>7</sup> Therefore Moab will wail for Moab,  
 everyone will wail.  
 You will mourn for the foundations  
 of Kir Hareseth;  
 surely *they are struck down.*  
<sup>8</sup> For the fields of Heshbon,  
*and the vine of Sibmah, languish.*  
 The rulers of the nations have  
 broken down its choice plants,  
 which reached as far as Jazer,  
 and wandered *through* the desert.  
 Her branches were spread out;  
 they have gone over the sea  
<sup>9</sup> Therefore, with the weeping of Jazer  
 I will weep for the vine of Sibmah.  
 I will water you with my tears,  
 O Heshbon, and Elealeh;  
 for the shouting over your  
 summer fruits and for  
 your harvest has failed.  
<sup>10</sup> And gladness and joy  
 have been taken away  
 from the plentiful field.  
 And in the vineyards there will be  
 no singing,  
 nor will there be shouting.  
 Those who tread out wine will have  
 none to tread in *their* presses.  
 I have put a stop to *their* shouting.  
<sup>11</sup> Therefore my inner being  
 intones like a harp for Moab,  
 and my inward parts *lament*  
 for Kir Hareseth.  
<sup>12</sup> And this will happen:  
 when it is seen that Moab is weary  
 on the high place,  
 he will come to his sanctuary to pray;  
 but he will not prevail.  
<sup>13</sup> This *is* the word that the LORD  
 has spoken previously

concerning Moab.

<sup>14</sup> But now the LORD has spoken,  
 saying, “Within three years,  
 as a hired man *counts* the years,  
 the glory of Moab will be despised  
 with all that great multitude;  
 and those who remain *will be*  
 very few *and feeble*”.

**17** The burden concerning Damascus.  
 See, Damascus will cease  
 from *being* a city,  
 and will become a heap of ruins.  
<sup>2</sup> The cities of Aroer *will be* forsaken.  
 They will be for flocks,  
 which will lie down,  
 without anyone making  
*them* afraid.  
<sup>3</sup> Also the fortress will cease  
 from Ephraim,  
 and the kingdom from Damascus,  
 and the remnant of Syria.  
 They will be like the glory  
 of the children of Israel,  
 says the LORD of hosts.  
<sup>4</sup> And this will happen in  
 that day:  
 the glory of Jacob will wane,  
 and the fatness of his flesh  
 will become lean.  
<sup>5</sup> And it will be as when  
 the harvester gathers the grain,  
 and reaps the heads with his hand;  
 it will be like one gathering grain  
 in the Valley of Rephaim  
<sup>6</sup> Yet some gleanings  
 will be left in it,  
 like when an olive tree is shaken,  
 two or three olives at the top of the  
 uppermost bough, four or five in its  
 most fruitful branches,  
 says the LORD God of Israel.

**16:7** “*Therefore*”— what follows is punishment for Moab’s pride. See Jer 48:26,42.

**16:8** “*Sea*”— the Dead sea.

**16:9-11** Jer 48:31-36; see notes at Jer 48:31-39. Here it is either the prophet who grieves over Moab or the LORD (see the last line of v 10). In Jer 48:36 it is certainly God Himself.

**16:12** The worship and prayer of the people were useless. Just judgment must fall on them because of their pride and wickedness.

**16:13-14** A further message added later (we cannot say when) to the oracle of 15:1—16:12.

**17:1** For other prophecies about Damascus see Jer 49:23-27; Amos 1:3-5. Damascus was the

capital of Syria, a country that was frequently at war with Israel (2 Sam 8:5; 1 Kings 20:1-3; 2 Kings 6:24). The prophecy of this verse has not yet been fulfilled. Damascus is still there, still the capital of Syria. So this prophecy looks to the end of this age.

**17:3-6** When Isaiah wrote this the northern kingdom of Israel (here called Ephraim) and Syria were allies against Judah (7:1-2). The glory of Israel passed completely away when Assyria came and conquered it and took the people into exile.  
**17:5** “*Rephaim*”— 1 Chron 11:15 – a place west of Jerusalem.

**17:6** A remnant of Israel would remain.

<sup>7</sup> At that day a man will look  
to his Maker,  
and his eyes will have respect  
for the Holy One of Israel.  
<sup>8</sup> And he will not look  
to the altars,  
the work of his hands,  
nor will he show respect  
for what his fingers have made,  
nor the *idolatrous* groves,  
nor the images.  
<sup>9</sup> In that day his strong cities  
will be like a forsaken bough,  
and an uppermost branch,  
which they left because  
of the children of Israel;  
and there will be desolation.  
<sup>10</sup> Because you have forgotten  
the God of your salvation,  
and have not remembered  
the Rock of your strength,  
therefore you plant pleasant plants,  
and set out foreign seedlings.  
<sup>11</sup> In the day you cause  
your plant to grow,  
and in the morning you cause  
your seed to flourish;  
but the harvest *will be*  
a heap of ruins in the day  
of grief and of desperate sorrow.  
<sup>12</sup> Alas for the uproar of  
many people,  
who make a noise  
like the noise of the seas!  
And alas for the rushing of nations,  
which make a rushing like the  
rushing of mighty waters!

<sup>13</sup> The nations will rush like  
the rushing of many waters,  
but *God* will rebuke them,  
and they will flee far away,  
and be chased like chaff  
on the mountains before the wind,  
and like a thing that rolls  
before the whirlwind.  
<sup>14</sup> And, look, at evening trouble!  
Before morning he *is no more!*  
This *is* the portion  
of those who plunder us,  
and the lot of those who rob us.

**18** Woe to the land  
of whirring wings,  
which *is* beyond  
the rivers of Ethiopia,  
<sup>2</sup> That sends ambassadors by sea,  
in vessels of bulrushes  
on the water, *saying*,  
“Go, you swift messengers,  
to a nation tall and  
smooth *skinned*,  
to a people dreaded from  
their beginning to now,  
a nation powerful and oppressive,  
whose land is divided by rivers.  
<sup>3</sup> All you inhabitants of the world,  
and dwellers on the earth,  
look when he lifts up a banner  
on the mountains;  
and listen when he blows a trumpet.  
<sup>4</sup> For so the LORD said to me,  
“I will take my rest,  
and I will look on from  
my dwelling place,

**17:7-8** Whatever causes men to turn to God is good, even if it is disaster on a country.

**17:8** “*Altars*”– to false gods.

“*Idolatrous groves*”– or “*Asherah*” – note at Jud 3:7.

**17:9** The Israelites drove the Canaanites out of many of their cities in the days of Joshua, and occupied them. Those same cities would now be deserted because Israel would go into exile to Assyria.

**17:10** “*Forgotten*”– one of Israel’s worst sins (Jer 2:32; 3:21). And God was sure to punish it (Deut 8:19-20; Ps 50:22; Jer 13:24-25; 18:15-16).

**17:12-14** See 10:28-34. This probably refers to the invasion of Judah by Assyria’s army, and their sudden defeat at Jerusalem (2 Chron 32:1,20,21).

**17:14** How quickly God may deal with the enemies of His people when they trust Him.

**18:1-2** The language of this chapter is very obscure and so interpretation is difficult.

**18:1** “*Whirring wings*”– may mean a land of many insects or may suggest armies ready to fly at the enemy (7:18-19).

“*Ethiopia*”– in Hebrew “*Cush*”, a land south of Egypt, including part of present-day Ethiopia. During the time of Isaiah, in 715 BC, Cush and Egypt became united under the leadership of a Cushite. This is perhaps suggested by the words of v 2. In Isaiah’s day the two great powers were Egypt (with Cush) on the southwest and Assyria on the northeast.

**18:3** Banners and trumpets indicate war (5:26-29; 13:2-3; 31:9; Josh 6:20; Jud 3:27). A great movement of armies is suggested by this verse.

**18:4** “*My dwelling place*”– Jerusalem (Ps 48:1-3). The Lord will be in absolute control of events and can look calmly at what is happening.



like bright heat in the sunshine,  
 and like a cloud of dew  
 in the heat of harvest".  
<sup>5</sup> For before the harvest,  
 when the bud is perfect,  
 and the sour grape is ripening  
 in the flower,  
 he will both cut off the shoots  
 with pruning hooks,  
 and remove *and* cut away the  
 branches.  
<sup>6</sup> They will be left together  
 for the birds of the mountains,  
 and for the beasts of the earth;  
 and the birds will spend  
 their summers in them,  
 and all the beasts of the earth  
 will winter in them.  
<sup>7</sup> At that time a present  
 will be brought to the LORD  
 of hosts from a people tall  
 and smooth skinned,  
 and from a people dreaded  
 from their beginning up to now,  
 a nation powerful and oppressive,  
 whose land is divided by rivers,  
 to the place of the name of the LORD  
 of hosts, Mount Zion.

**19** The burden concerning Egypt:  
 See, the LORD rides  
 on a swift cloud and comes to  
 Egypt;  
 and the idols of Egypt will shake  
 at his presence,  
 and the heart of Egypt

will melt within it.  
<sup>2</sup> "And I will set Egyptians  
 against Egyptians,  
 and each of them will fight  
 against his brother,  
 and each against his neighbour;  
 city *will fight* against city,  
 and kingdom against kingdom.  
<sup>3</sup> And the spirit of Egypt  
 will fail within it.  
 And I will destroy its counsel,  
 and they will resort to idols,  
 and to enchanters,  
 and to mediums and spiritists.  
<sup>4</sup> And I will hand over  
 the Egyptians to a cruel ruler,  
 and a fierce king will rule over them",  
 says the Lord, the LORD of hosts.  
<sup>5</sup> And the waters will fail from the sea,  
 and the river will become  
 parched and dry.  
<sup>6</sup> And the streams will turn foul,  
 and the brooks of defense will  
 become empty and dried up;  
 the reeds and rushes will wither.  
<sup>7</sup> The plants by the river,  
 by the mouth of the river,  
 and everything planted by the river,  
 will wither, be driven away,  
 and be no *more*.  
<sup>8</sup> The fishermen also will mourn,  
 and all those who cast hooks  
 into the river will lament,  
 and those who spread nets  
 on the water will pine away.  
<sup>9</sup> Moreover, those who work

**18:5-6** Depicts a sudden destruction of an army. Compare 17:12-14.

**18:7** "*A present*"— sometimes brought by people of other nations to Jerusalem after a victory by Judah, or in recognition of the pre-eminence of the God of Israel (16:1; 2 Chron 32:23). Compare Ps 72:8-11.

"*A people*"— v 2.

**19:1** For other prophecies about Egypt see Jeremiah chapter 46; Ezekiel chapters 29–32.

"*Cloud*"— Ps 18:9-10; 68:4; 104:3; Matt 26:64; Acts 1:9; Rev 1:7.

"*Idols*"— God had judged the gods and idols of Egypt in the days of Moses (Ex 12:12), and had shown that He was the only true God. But the Egyptians still clung to their idols. Learn from this the stubborn depravity of the human heart, its love of idolatry even when idols prove to be useless.

**19:2** Indicates struggles for power in Egypt and among its allies.

**19:3** When plans of nations and peoples come to nothing, be sure that it is God which brings them to nothing.

"*Spiritists*"— Deut 18:9-14. Men in general are willing to try anything and consult anything except the true and living God.

**19:4** "*A fierce king*"— possibly the king of Assyria (20:4); possibly the Babylonian king who later conquered Egypt (Jer 43:10-13).

**19:5-10** The whole economy of Egypt was dependent on the Nile river. Drying up of the river would be a terrible disaster. There is no event in history that literally fulfills these verses. Therefore they either refer to the future, or more likely, use figurative, poetical language to suggest the complete downfall of Egypt.

**19:5-10** "*All the wage earners will be troubled in heart*" — this probably best brings out the meaning of the Hebrew though it differs from the KJV. See not at Ps 14:7.

- with fine flax,  
and those who weave linen,  
will be disappointed.
- <sup>10</sup> And its foundations will be broken;  
all the wage earners will be  
troubled in heart.
- <sup>11</sup> Surely the princes of Zoan are fools,  
the counsel of Pharaoh's wise  
counsellors has become stupid.  
How can you say to Pharaoh,  
"I am the son of the wise,  
the descendant of ancient kings?"
- <sup>12</sup> Where are they?  
Where are your wise men?  
Let them tell you now,  
and let them know what the LORD  
of hosts has planned  
against Egypt.
- <sup>13</sup> The princes of Zoan have become  
fools,  
the princes of Noph are deceived,  
and those who are the mainstay  
of its tribes have led Egypt astray.
- <sup>14</sup> The LORD has mingled  
a perverse spirit in its midst,  
and they have caused Egypt  
to err in all of its actions,  
like a drunken man staggers  
in his vomit.
- <sup>15</sup> Nor will there be any work  
for Egypt, which the head or tail,

branch or rush, can do.

<sup>16</sup>In that day Egypt will be like women;  
and it will be afraid and in dread because  
of the moving of the hand of the LORD of  
hosts, which he moves over it. <sup>17</sup>And the land  
of Judah will be a terror to Egypt, everyone  
who makes mention of it will be afraid in  
himself, because of the purpose of the LORD  
of hosts, which he has determined to fulfil  
against it. <sup>18</sup>In that day five cities in the land  
of Egypt will speak the language of Canaan,  
and swear to the LORD of hosts; one will  
be called, The City of Destruction. <sup>19</sup>In that  
day there will be an altar to the LORD in  
the middle of the land of Egypt, and a pillar  
to the LORD at its border. <sup>20</sup>And it will be  
as a sign and as a witness to the LORD of  
hosts in the land of Egypt; for they will cry  
out to the LORD because of oppressors, and  
he shall send them a saviour, and a great  
one, and he will deliver them. <sup>21</sup>And the  
LORD will become known to Egypt, and  
the Egyptians will know the LORD in that  
day, and will make sacrifice and offering;  
yes, they will make a vow to the LORD,  
and perform it. <sup>22</sup>And the LORD will strike  
Egypt; he will strike and heal it; and they  
will return to the LORD, and he will hear  
their plea and heal them.

<sup>23</sup>In that day there will be a highway  
from Egypt to Assyria, and the Assyrian

**19:11** "Zoan"— an important city of Egypt well-known to the Jews (Num 13:22; Ps 78:12,43). It was the capital of northern Egypt for some time.

"Counsel"— v 3. Counselors who do not know the true God will not always give good advice.

**19:12** See 1 Cor 1:20. There is no wisdom or counsel against the Lord.

**19:13** "Noph"— another name for Memphis. This city had been a previous capital of northern Egypt and was still an important city.

"Mainstay"— leaders, prophets, and priests who held the nation together. When such people are fools and wicked, the nation is in deep trouble (9:15-16; Jer 2:8).

**19:14** "The LORD has mingled"— one way God has of judging and punishing a wicked nation is to give them up to their folly and to see that they fall victim to empty counsel and wrong plans (6:9-13; Jer 25:15-26).

"Staggers"— sometimes the nations of earth behave as if they were drunk.

**19:15** See 9:14-15.

**19:16-25** This is an obscure and difficult passage and at present not all the details can be satisfactorily interpreted. The passage begins with the words "in that day", and the same

words appear in vs 18,19,23,24. The expression is indefinite but may look forward to the Day of the LORD already referred to by Isaiah (2:20). Notes on the Day of the LORD at 13:6-13; Joel 1:15; 1 Thess 5:2; 2 Pet 3:10).

**19:16** "In that day"— can hardly mean in the days when the Assyrians or Babylonians invaded the land in the times of the prophets of Israel. Certainly not all of the matters predicted in these verses happened then. What is foretold here is nothing less than the conversion of Egypt to the true God, and complete peace and harmony between Egypt, Israel and Assyria (vs 23,24. These nations fought each other for centuries). But before that happens God will strike Egypt (vs 16,22), and that people will know that God has done it and be terrified of both God and the people of God (Judah – vs 16,17). This will be a means of turning Egypt to God and of making that land a blessing on earth (v 24), and will bring forth from God's lips the wonderful words of v 25. It is hard to see how all this can have any possible fulfillment except at the return of Christ and His reign over the earth in universal peace (2:2-4; 9:7; 11:1-16).

**19:18** "City of Destruction"— or, possibly, "City of the Sun".

will come into Egypt, and the Egyptian *will travel* to Assyria, and the Egyptians will worship with the Assyrians. <sup>24</sup>In that day Israel will be the third with Egypt and with Assyria, a blessing in the middle of the region, <sup>25</sup>whom the LORD of hosts will bless, saying, “Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel my inheritance”.

**20** In the year that Tartan came to Ashdod (when Sargon the king of Assyria sent him) and fought against Ashdod, and took it, <sup>2</sup>at that same time the LORD spoke through Isaiah the son of Amoz, saying, “Go and remove the sackcloth from your waist, and take off your sandals from your feet”. And he did so, walking about naked and barefoot.

<sup>3</sup>And the LORD said, “Just as my servant Isaiah has walked about naked and barefoot three years as a sign and wonder against Egypt and against Ethiopia, <sup>4</sup>so the king of Assyria will lead the Egyptians away prisoners, and the Ethiopians captives, young and old, naked and barefoot, with *their* buttocks uncovered, to the shame of Egypt. <sup>5</sup>And they will be afraid and ashamed of Ethiopia their hope, and of Egypt their glory. <sup>6</sup>And the inhabitant of this territory will say in that day, ‘See, such *is* our hope, where we flee for help to be delivered from the king of Assyria. And how will we escape?’ ”

**21** The burden concerning the desert by the sea:

**20:1-6** Ashdod was near the border of Judah. Judah and Jerusalem were endangered by Assyria’s armies. Some in Judah brought pressure on the king to make an alliance with Egypt (v 5; 30:1-2; 31:1). God made Isaiah a sign to the people that the allied peoples of Egypt and Cush would themselves be put to shame and led away capture. Victorious armies in those days sometimes stripped conquered enemies and led them away.

**20:1** “*Assyria*”— note at 2 Kings 15:19.

**20:2** “*Remove*”— everywhere in the Bible nakedness is a mark of shame (v 4; 32:11; Ezek 16:39; 23:26; Hos 2:3).

“*Sackcloth*”— usually a sign of mourning (Gen 37:34; Esther 4:1; Ps 69:11). Sometimes, as here, the clothing of a prophet (compare garment of hair in 2 Kings 1:8; Zech 13:4; Matt 3:4; 11:8-9). Sackcloth was made of hair – Rev 6:12.

**20:5** This would include the Philistines who looked to Egypt for help.

As whirlwinds pass through the south, so this comes from the desert, from a terrible land.

<sup>2</sup> A grievous vision has been declared to me:

the treacherous dealer deals treacherously, and the plunderer plunders.

Go up, O Elam! Lay siege, O Media! I have brought to an end all the groaning it has caused.

<sup>3</sup> Therefore my loins are filled with pain; pangs have taken hold of me, like the pangs of a woman in labour.

I writhe at the hearing of *it*; I am dismayed by seeing *it*.

<sup>4</sup> My heart pounds, terror makes me afraid, the twilight I desired he has turned into fear for me.

<sup>5</sup> Prepare the table! Be on the lookout in the watchtower! Eat, drink! Arise, you princes, and anoint the shield!

<sup>6</sup> For thus the Lord has said to me, “Go, set a watchman. Have him declare what he sees”.

<sup>7</sup> And he saw a chariot *with* a pair of horsemen, a chariot of donkeys, and a chariot of camels; and he listened alertly with great care.

<sup>8</sup> And he cried out *like* a lion, “My lord, I stand continually on the watchtower in the daytime,

**21:1** “*Desert by the sea*”— Babylon (v 9). This city and kingdom were conquered by the Medes and Persians (Elam was a part of the Medo-Persian empire). A part of Babylonia lay by the Persian gulf, the sea of v 1. Though once very fertile it was to become like a desert (13:19-21; Jer 50:10,12; 51:41-43). In v 2 Elam and Media are called on to attack Babylon because of the groaning she (Babylon) caused to other peoples.

**21:3-4** The prophets were sometimes overcome by the visions they saw and the messages they delivered. Thoughts of the destruction, the pains, the miseries they announced caused them deep grief (16:9-11; Jer 4:19-26; Dan 8:27; 10:15-17).

**21:5** Isaiah sees in vision the careless revelry of Babylon’s leaders when the enemy was at their gates. Compare Dan 5:1-4,30,31.

**21:6-9** In vision Isaiah looks forward to a time long after his own day and hears the report of messengers or refugees from Babylon telling of the complete destruction of that city.

and I have sat at my post whole nights;  
<sup>9</sup> And, look, here comes a chariot of men,  
 with a pair of horsemen".  
 And he answered and said,  
 "Babylon has fallen, has fallen!  
 And all the carved images of her  
 gods he has broken to the ground".  
<sup>10</sup> O my threshing, and the grain  
 of my floor!  
 I have declared to you what I have  
 heard from the LORD of hosts,  
 the God of Israel.  
<sup>11</sup> The burden concerning Dumah:  
 He calls out to me from Seir,  
 "Watchman, what of the night?  
 Watchman, what of the night?"  
<sup>12</sup> The watchman said,  
 "The morning comes, and also  
 the night.  
 If you will inquire, inquire.  
 Return, come".  
<sup>13</sup> The burden against Arabia:  
 In the forest in Arabia you will lodge,  
 O you caravans of Dedanim.  
<sup>14</sup> The inhabitants of the land  
 of Tema brought water  
 to him who was thirsty,  
 with their bread they met him

who fled.  
<sup>15</sup> For they fled from the sword,  
 from the drawn sword,  
 and from the bent bow,  
 and from the stress of battle.  
<sup>16</sup> For thus the Lord has said to me,  
 "Within a year, as a hired man  
*counts* the years,  
 all the glory of Kedar will fail,  
<sup>17</sup> and the remainder of the number  
 of archers,  
 the mighty men of the children  
 of Kedar, will be diminished;  
 for the LORD God of Israel  
 has spoken *it*".

**22** The burden concerning the Valley  
 of Vision:  
 What troubles you now,  
 that you have all gone up to the  
 housetops?  
<sup>2</sup> You that are full of uproar,  
 a city full of tumult, a joyous city,  
 your slain *men* are not killed  
 by the sword,  
 or dead in battle.  
<sup>3</sup> All your rulers have fled together,  
 they are captured by the archers.

**21:9** See 13:19; Rev 14:8; 18:2.

**21:10** "*What I have heard*"— this is what God's prophets always did. They proclaimed no messages, speculations or theories of their own.

**21:11** "*Dumah*"— is a Hebrew word meaning "silence". It was also a tribe descended from Ishmael (Gen 25:14; Josh 15:52; 1 Chron 1:30). Here it is probably the name of a place in the land of Edom (Seir was a mountain in Edom). For other prophecies about Edom see 34:5-15; Jer 49:7-22; Ezek 25:12-14; Amos 1:11-12, Obadiah. The inquiry about the time of night indicates anxiety and danger.

**21:12** "*Morning*"— probably means that a time of relief from enemies is coming, to be followed by more danger (night).

"*Inquire*"— if the Edomites want to know more about their future they are free to ask the prophets of the true God in Judah.

**21:13** "*Arabia*"— for another prophecy about Arabia see Jer 49:28-33.

"*Dedanim*"— an Arabian tribe (Ezek 27:20; 38:13).

**21:14** "*Tema*"— an oasis in northern Arabia mentioned in Job 6:19; Jer 25:23.

**21:15** Both the Assyrians and Babylonians attacked the Arabs at different times.

**21:16** "*Kedar*"— an important place for the tribes in the Arabian desert. Nebuchadnezzar king of

Babylon attacked Kedar (Jer 49:28-29). The God of Israel is the God of the whole earth, the only true and living God, and He is concerned about every tribe and people and nation in the world.  
**22:1** Jerusalem was built on hills and there were hills all around and valleys between them. The Valley of Vision was one of these, but which one we cannot say. This prophecy is about Jerusalem. This can be seen by the mention in v 8 of Judah, of the "House of the Forest" (built by King Solomon – 1 Kings 7:2-6; 10:17,21), of the city of David in v 9 (see 2 Sam 5:6-7,9), and of Jerusalem in v 10.

Isaiah sees a vision of a future enemy siege. Jerusalem has been besieged many times. The two most significant in the days of the prophets were the one by the Assyrians (701 BC – 2 Chron 32:1-2,9,10), and the one by the Babylonians (588 - 586 BC – 2 Kings 25:1-3). In the future lay the siege of the Romans (70 AD). And it seems clear that there will be a siege of Jerusalem at the end of this age (Zech 12:2-3; 14:2). It is not revealed what siege is meant in this chapter.

**22:2** "*Uproar*", "*joyous*"— v 13; 5:11-12; 32:13. Though some were dying because of disease or famine, many were careless and continued to seek pleasure.

**22:3** Perhaps this was fulfilled in 2 Kings 25:4-6.



- all who are found in you,  
*who* have fled from afar,  
 are captured together.
- <sup>4</sup> Therefore I said, "Look away from me.  
 I will weep bitterly.  
 Do not attempt to comfort me,  
 because of the plundering  
 of the daughter of my people".
- <sup>5</sup> For *it is* a day of trouble,  
 and of trampling down,  
 and of perplexity from the Lord  
 God of hosts in the Valley of Vision,  
 a breaking down of the walls,  
 and of crying out to the mountains.
- <sup>6</sup> And Elam took up the quiver,  
 with chariots of men *and* horsemen,  
 and Kir uncovered the shield.
- <sup>7</sup> And it will happen *that*  
 your choicest valleys will be full  
 of chariots,  
 and the horsemen will set  
 themselves in array at the gate.
- <sup>8</sup> And he removes the covering  
 of Judah.  
 And you looked in that day  
 to the armour of The House  
 of the Forest.
- <sup>9</sup> You have also seen the breaches  
*in the wall* of the city of David,  
 that they are many.  
 And you collected the water  
 of the lower pool.
- <sup>10</sup> And you numbered the houses  
 of Jerusalem,  
 and broke down the houses  
 to fortify the wall.
- <sup>11</sup> You also made a reservoir  
 between the two walls for the water  
 of the old pool;  
 but you did not look to its Maker,
- or have respect for the one  
 who formed it long ago.
- <sup>12</sup> And in that day the Lord God  
 of hosts called for weeping  
 and for mourning,  
 and for shaving the head,  
 and for wearing sackcloth,
- <sup>13</sup> And, look, joy and gladness,  
 slaughtering oxen,  
 and killing sheep, eating flesh,  
 and drinking wine,  
*and saying* "let us eat and drink,  
 for tomorrow we die".
- <sup>14</sup> And it was revealed in my hearing  
 by the LORD of hosts,  
 "Surely this wickedness will not be  
 purged from you until you die,  
 says the Lord God of hosts".
- <sup>15</sup> Thus says the Lord God of hosts,  
 "Go, get yourselves to this steward,  
 to Shebna,  
 who *is* over the house, *and say*,
- <sup>16</sup> 'What do you have here?  
 And whom do you have here,  
 that you have cut out a tomb  
 for yourself here,  
*like* one cutting out  
 a tomb on high for himself,  
*and* carving for yourself  
 a resting place in a rock?
- <sup>17</sup> See, the LORD will hurl you down,  
 you mighty man,  
 and will surely seize you.
- <sup>18</sup> He will certainly turn violently  
 and toss you *like*  
 a ball into a large country.  
 There you will die,  
 and there your glorious chariots  
*will be* the shame of your lord's  
 house.'

**22:4** See 15:5; 21:3-4; Jer 9:1.

**22:5** "*Mountains*"— 2:19; Hos 10:8; Luke 23:30; Rev 6:16.

**22:6** "*Kir*"— 2 Kings 16:9; Amos 1:5 — a place somewhere in the regions of Assyria, and probably near Elam (see 21:2). Soldiers from these places may have fought in the armies of both Assyria and Babylon.

**22:9** "*Water*"— 2 Kings 20:20.

**22:11** This applies to the majority of the people then, but there were, doubtless, always a few who did look to God, as King Hezekiah did at the time of the Assyrian siege (37:1-2,14-20).

**22:12-14** At a time of national disaster when God is commanding repentance and mourning for sin, to be careless and make merry is a great

evil in God's eyes.

**22:15-24** Shebna was the highest official in the palace of Judah's king at one time. Evidently he used his position for his own ends. Only three things about him are recorded. He hewed out a tomb from the rock for himself (v 16. 2 Chron 16:13-14; Matt 27:57-60), he obtained splendid chariots (both of which indicate wealth), and he was a disgrace to the king (v 18). This suggests that his life style was extremely objectionable. Shebna is an example of a man who misused his office. He served himself rather than the king and people. God had two punishments for him. He would lose his position to Eliakim (vs 19-21) and he would die in exile far from his grand tomb (v 18).

<sup>19</sup> And I will drive you from your position,  
and pull you down from your state.  
<sup>20</sup> “And this will happen on that day: I will call my servant Eliakim the son of Hilkiyah,  
<sup>21</sup> and I will clothe him with your robe, and strengthen him with your belt, and I will commit your authority into his hands. And he will be a father to the inhabitants of Jerusalem, and to the house of Judah. <sup>22</sup> And I will lay the key of the house of David on his shoulder; so he will open, and no one will shut, and he will shut, and no one will open. <sup>23</sup> And I will fasten him as a peg in a sure place; and he will be as a glorious throne to his father’s house. <sup>24</sup> And they will hang on him all the glory of his father’s house, the offspring and the posterity, all vessels of small quantity, from the cups to all the jars.  
<sup>25</sup> “In that day, says the LORD of hosts, the peg that is fastened in the sure place will be removed, and be cut off, and fall; and the load that was on it will be cut off; for the LORD has spoken”.

**23** The burden concerning Tyre.  
Wail, you ships of Tarshish,  
for it is laid waste, so that there is

no house, no harbour.  
From the land of Cyprus  
it is revealed to them.  
<sup>2</sup> Be still, you inhabitants of the coastland,  
you whom the merchants of Sidon  
who cross the sea, have filled.  
<sup>3</sup> And on great waters the grain of Sihor,  
the harvest of the river,  
is her revenue;  
and she is a marketplace for the nations.  
<sup>4</sup> Be ashamed, O Sidon,  
for the sea has spoken,  
the strength of the sea, saying,  
“I am not in labour,  
nor do I bring forth children,  
nor do I rear young men or  
bring up virgins”.  
<sup>5</sup> When word comes to Egypt,  
they will be in great pain  
at the report about Tyre.  
<sup>6</sup> Cross over to Tarshish.  
Wail, you inhabitants of  
the coastland!  
<sup>7</sup> Is this your joyous city,  
city of antiquity, of ancient days?  
Her own feet have carried her  
far away to sojourn.

**22:19** “*I will drive*”— God puts down one and promotes another as He pleases (1 Sam 2:7; Ps 75:7).

“*State*”— according to 36:3, at the time of the Assyrian siege in the days of King Hezekiah, Shebna was no longer the chief official in the palace; Eliakim was.

**22:20** Eliakim means “God will establish”.

**22:21** Eliakim would be a faithful and compassionate administrator in contrast to the self-seeking Shebna.

**22:22** Eliakim would be a powerful palace administrator. He would also be a small picture of the Lord Jesus Who would be given the throne of David and have absolute authority, not over a palace, but over the world (Rev 3:7; Matt 28:18; John 17:2).

**22:23-24** What “hangs” on the Lord Jesus who now has the keys of David? The fate of nations and peoples in the whole earth, the eternal destiny of every individual, and the honor of His Father the God of the universe.

**22:25** “*That day*”— day of future judgment.

“*Fall*”— Eliakim too would lose his position, unlike the Lord Jesus who is king forever and will never fail either His Father or His people.

**23:1** Other prophecies concerning Tyre are in Ezek 26:1—28:19; Amos 1:9-10. In those days Tyre was a famous city and very important seaport (v 3) on the Mediterranean coast. Part

of the city was built on the mainland. This was destroyed by Nebuchadnezzar king of Babylon in 572 BC. Part of the city was built on two rocky islands about 800 meters from shore. This part was destroyed by Alexander the Great in 332 BC.

“*Tarshish*”— a city far to the west of Israel, probably in present-day Spain. It was famous for sailing vessels and trade by sea (2:16; 2 Chron 9:21; Ezek 27:12).

“*Cyprus*”— literally “Kittim”, the Hebrew name for Cyprus.

**23:2** “*Sidon*”— another important seaport about 40 kilometers north of Tyre. Both Tyre and Sidon were in the country of the Phoenicians.

**23:4** “*The strength of the sea*”— probably a reference to Tyre. The part of the city built on the rocky islands, being completely surrounded by water, was considered safe from attack. Tyre thought that she was unique and stood alone in the world.

**23:5** Egypt would grieve at the loss of a great trading and commercial partner. The river in v 3 speaks of Egypt’s River Nile.

**23:6** “*Cross over*”— to escape the destruction of their city.

**23:7** “*Ancient*”— even in Isaiah’s day Tyre was at least 1300 years old.

“*Far away*”— the people of Tyre had founded cities in other parts of the world – for example, Carthage in North Africa.

- <sup>8</sup> Who has taken this counsel  
against Tyre, the crowning *city*,  
whose merchants *are* princes,  
whose traders *are* the honourable  
of the earth?
- <sup>9</sup> The LORD of hosts has planned  
it to stain the pride of all glory,  
*and* to bring into contempt  
all those honoured in the earth.
- <sup>10</sup> Overflow through your land  
like a river,  
O daughter of Tarshish;  
*there is* no more strength.
- <sup>11</sup> He stretched out his hand over the sea,  
he shook the kingdoms.  
The LORD has given a command  
against the merchant *city*,  
to destroy its strongholds.
- <sup>12</sup> And he said, “You will no longer  
rejoice,  
O you oppressed virgin daughter  
of Sidon.  
Arise, cross over to Cyprus.  
There also you will have no rest”.
- <sup>13</sup> See the land of the Chaldeans.  
This people did not exist *until*  
the Assyrian founded it for those  
who dwell in the desert.  
They set up its towers,  
they erected its palaces.  
*And* he brought it to ruin.
- <sup>14</sup> Wail, you ships of Tarshish!  
For your stronghold is destroyed.
- <sup>15</sup> And it will come about in that day,  
that Tyre will be forgotten  
seventy years,  
in accordance with the days of one king.  
At the end of seventy years Tyre will  
sing like a prostitute.
- <sup>16</sup> Take a harp, go about the city,  
you prostitute who has been  
forgotten.  
Make sweet melody, sing many songs,  
so that you may be remembered.
- <sup>17</sup> And it will happen at the end of seventy  
years that the LORD will visit Tyre, and she  
will return to her hire, and act the prostitute  
with all the kingdoms of the world, on the  
face of the earth. <sup>18</sup> But her profit and her pay  
will be set apart for the LORD. It will not be  
stored up or hoarded. For her profit will be  
for those who dwell before the LORD, for  
an abundance to eat, and for fine clothing.
- 24** See, the LORD makes  
the earth empty, and lays it waste,  
and turns it upside down,  
and scatters its inhabitants around.

**23:8-9** Who planned it? Nebuchadnezzar? Alexander? Yes, but behind them, working out His purposes, God Himself did the planning. His purpose? The same as we see in 2:11-18.

**23:10** “*Daughter of Tarshish*”—the city of Tarshish.

**23:12** “*Virgin daughter of Sidon*”—the city of Sidon. Compare 47:1. The phrase does not mean that Sidon was pure, only that it too was a “daughter” of the human race.

“*Cyprus*”—literally “Kittim”, the Hebrew name for Cyprus.

**23:13** Before the Babylonians became a powerful kingdom the Assyrians destroyed Babylon (689 BC). Isaiah says the same thing would happen to Sidon.

**23:14** Verse 1.

**23:15-17** Tyre would be restored to its place as a city of trade and commerce. This happened between the destruction of the city by Nebuchadnezzar and the more complete destruction by Alexander the Great.

**23:17** “*Prostitute*”—in the Bible this word is sometimes used of the people of a city or nation in two different senses. A people that turned from the true God and worshiped other gods or idols is called a prostitute and an adulteress (note and references at Lev 20:5). A great commercial city such as Tyre also is called a prostitute. This is

no doubt because its people spent their lives for selfish gain and forgot God for the sake of profit (compare Rev 17:1,5; 18:1-19).

**23:18** The Lord commanded that money made by a harlot should not be given to Him (Deut 23:18). However, the wealth of a city doomed to destruction could come into the treasury of the Lord (Josh 6:17,19). The promise here is that the wealth of Tyre would benefit the servants of God. But we are not told how this wealth would come to them. Compare (60:5-11; 61:6).

**24:1** From the beginning of chapter 13 God spoke of the punishment He would inflict on various nations. Now He joins them all together with all other nations and speaks of the destruction He will send on the whole world. This chapter deals with the end of this age, “the day of the Lord”, the time when God pours out His anger on a godless world. The wording of 24:4,6,13,16,19,20,23; 25:6-8; 26:19-21 seems sufficient evidence for thinking this. Those verses speak of events which the New Testament reveals will occur at the end of this age and the beginning of the next. Chapters 25-27 are linked with this chapter and refer to the same events. These chapters are also tied together by the expression “in that day”—24:21; 25:9; 26:1; 27:1-2,12.

“*Makes the earth empty, and lays it waste*”, etc — 34:1-4; 2 Pet 3:10-12; Rev 15—16.

<sup>2</sup> And it will be *like this*:  
 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 creditor, so with  
 the debtor.  
<sup>3</sup> The land will be completely emptied,  
 and utterly plundered;  
 for the LORD has spoken this word.  
<sup>4</sup> The earth mourns *and* fades away;  
 the world languishes *and*  
 fades away,  
 the haughty people of the earth  
 languish.  
<sup>5</sup> The earth is also defiled  
 under its inhabitants,  
 because they have transgressed  
 the laws,  
 changed the ordinance,  
 broken the everlasting covenant.  
<sup>6</sup> Therefore the curse has  
 devoured the earth,  
 and those who live on it are desolate;  
 therefore the inhabitants  
 of the earth are burned,  
 and few men *are* left.  
<sup>7</sup> The new wine fails, the vine languishes,  
 all the merry hearted sigh.  
<sup>8</sup> The mirth of tambourines ceases,  
 the noise of the revelers comes  
 to an end,

the joy of the harp ceases.  
<sup>9</sup> They will not drink wine with a song;  
 strong drink will be bitter  
 to those who drink it.  
<sup>10</sup> The city of confusion is broken down.  
 Every house is shut up,  
 so that no one comes in.  
<sup>11</sup> In the streets *there is* a crying out  
 for wine.  
 All joy becomes gloom,  
 the mirth of the land is gone.  
<sup>12</sup> In the city desolation is left,  
 and the gate is smashed to ruins.  
<sup>13</sup> When it becomes like this  
 inside the land among the people,  
*it will be* like the shaking  
 of an olive tree,  
*and* like the gleanings  
 when grape harvest is ended.  
<sup>14</sup> They will raise their voice;  
 they will sing;  
 because of the majesty  
 of the LORD they will cry out  
 aloud from the sea.  
<sup>15</sup> Therefore glorify the LORD  
 in the fires,  
 the name of the LORD God  
 of Israel in the coastlands of the sea.  
<sup>16</sup> From the ends of the earth  
 we have heard songs,  
 "Glory to the Righteous *One*".  
 But I said, "My leanness,  
 my leanness! Woe to me!  
 The treacherous deal treacherously;

**24:2** When God punishes the world for its sins He will observe no social distinctions (Rev 6:15-17).

**24:4** The tense of the verbs changes to present and continues so, for the most part, up to v 21. It is as though Isaiah were caught forward and saw what was happening with his own eyes – as indeed he probably did in vision.

**24:5** Here is the reason for the destruction described in the previous verses. The earth is a part of God's holy creation. Men have defiled it. God gave good and holy laws and covenants for the good of mankind. Mankind despised and violated them. This is the history of the world as God sees it. Compare Gen 6:5,12; Ps 14:2; Rom 1:18-32.

**24:6** "Therefore" – if a people or a land, or the whole world, was unworthy of punishment God certainly would not send it. He sends it because He must to be true to justice and to promote the good of the universe as a whole.

"Curse" – Gen 3:17; 4:11; Deut 11:26; 27:15-26; Prov 3:33; Gal 3:10,13; Rev 22:3.

"Few" – compare the great loss of human life in Rev 6:4,8; 8:11; 9:15,18; 13:15; 19:17-18,21.

**24:7-13** A picture of conditions before the final destruction of earth.

**24:10** "City of confusion" – the city's name is not given. Possibly the destruction of a city such as Jerusalem (or Tyre – 23:1, or Damascus – 17:1) is given as a picture of what will happen to the whole earth. Or possibly the meaning is the city that represents fallen mankind at the end of this age – Babylon (Revelation chapters 17 and 18).

**24:13** Verse 6 – comparatively few of earth's people will remain after the event of v 1.

**24:14-16** The few who remain after God's judgment will sing for joy to the God of Israel, the only God there is. They will know that it is He who has preserved and saved them from destruction. See Rev 7:1-8.

**24:15** "Fires" – the Hebrew word here probably means "east".

**24:16** "But I said" – Isaiah, thinking of the future conditions of earth, is pained to his heart (see 15:5; 16:9,11; Jer 9:1; 4:19-26). He thinks particularly of treachery, one of the worst of sins (21:2; 33:1. See also Luke 21:16; John 6:70; 2 Tim 3:4).



yes, the treacherous deal  
very treacherously”.

<sup>17</sup> Terror and the pit and  
the snare *await* you,  
O inhabitant of the earth.

<sup>18</sup> And it will happen *that*  
the one who flees  
from the sound of terror,  
will fall into the pit;  
and the one who comes up  
from inside the pit will be caught  
in the snare.  
For the windows above are open,  
and the foundations  
of the earth shake.

<sup>19</sup> The earth is violently broken up,  
the earth is splintered,  
the earth is shaken violently.

<sup>20</sup> The earth will reel to  
and fro like a drunkard,  
and will sway like a cottage;  
and its transgression will be  
heavy on it, and it will fall,  
and not rise again.

<sup>21</sup> And it will come about in that day,  
*that* the LORD will punish  
the host of exalted ones on high,  
and the kings of the earth  
on the earth.

<sup>22</sup> And they will be gathered together,  
as prisoners are gathered in the pit,  
and will be shut up in the prison;  
and after many days they will be  
punished.

<sup>23</sup> Then the moon will be abashed  
and the sun ashamed,  
for the LORD of hosts will reign  
in Mount Zion,  
and in Jerusalem,  
and before his elders gloriously.

**25** O LORD, you are my God.  
I will exalt you,  
I will praise your name,  
for you have done wonderful *things*.  
*Your* counsels of old *are*  
faithfulness *and* truth.

<sup>2</sup> For you have made a city  
a heap of rubble,  
a fortified city a ruin,  
a citadel of foreigners  
to be a city no more;  
it will never be rebuilt.

<sup>3</sup> Therefore the strong people  
will glorify you,  
the city of the terrible nations  
will fear you.

<sup>4</sup> For you have been

**24:17** Luke 21:34-35.

**24:18** Compare Amos 5:19.

“*Windows above are open*”– Gen 7:11. But the earth will never again be destroyed by a flood (Gen 9:11). Fire will be God’s instrument of destruction next time (v 6; 2 Pet 3:7).

**24:19-20** Hag 2:6-7; Rev 16:17-20; Ps 46:2; Heb 12:27-28.

**24:21** “*That day*”– the day of the Lord. Notes at 13:6-13; Joel 1:15; 1 Thess 5:1-3.

“*Host of exalted ones on high*”– Satan and spirit beings who follow him (Eph 6:11-12; Rev 12:7-9). Their day of punishment is coming. And with them the leaders of earth who oppose the living God (Rev 19:19-21).

**24:22** “*Pit*”– Rev 20:1-3.

“*Punished*”– or “visited”. Consider the phrase “after many days” – observe that there is a period of time between being shut up in prison and being (fully) punished. During this period the Lord Himself will reign in Jerusalem (v 23). Compare Rev 20:7,11-15.

**24:23** Again the reign of God Himself over a judged and purged earth is brought before us (see 2:2-4; 7:6-7; 11:1-10). In the glory of God and His reign the glory of the sun and moon will be as nothing. It is remarkable how similar this chapter is to chapters 14 to 21 of the book of the Revelation. What we have there in some detail

is given in this chapter in great brevity. Here as there we see God’s anger coming on all the people of the earth, their utter sinfulness and depravity, the destruction of all that in which they delight, a remnant of true believers, a terrible shaking of the earth, the punishment of Satan and evil men followed by the reign of God and His Christ.

“*LORD of hosts*”– note at 1 Sam 1:3.

**25:1** Following the catastrophe described in chapter 24 there are two chapters of praise to God. When God in anger strikes a city, a country, or the earth as a whole, is this a reason for praise? Those in fellowship with God will grieve for the misery that comes to men (24:16-18), but may praise God that He is working His purposes out, faithfully and justly, judging wickedness, and saving and protecting His people in the midst of disaster (4:5. Compare Rev 18:20; 19:1-5). This is what we have here.

“*Wonderful things*”– the things described in the previous chapter.

“*Of old*”– 14:24,26,27; 23:8-9.

**25:2** “*City*”– 24:10-12; Rev 18:21.

**25:3** See 19:19-20,23,24; Ps 72:5-11; Rev 15:3-4; 21:24.

**25:4** God protects His own people in time of disaster, sometimes physically, always spiritually, sometimes both.

a strength to the poor,  
 a strength to the needy in his distress,  
 a refuge from the storm,  
 a shade from the heat,  
 when the blast of the terrible  
 ones was like a storm  
*against* the wall.

<sup>5</sup> You will subdue the noise  
 of foreigners,  
*which is* like heat in a dry place;  
*like* heat by the shadow of a cloud,  
 the song of the terrible ones  
 will be suppressed.

<sup>6</sup> And in this mountain the LORD  
 of hosts will make for all people  
 a feast of choice things,  
 a banquet of aged wines,  
 of choice pieces full of marrow,  
 of refined aged wines.

<sup>7</sup> And in this mountain he will remove  
 the presence of the covering  
 enveloping all people,  
 and the veil that is spread over  
 all nations.

<sup>8</sup> He will swallow up death in victory;  
 and the Lord God will wipe away  
 tears from all faces;  
 and he will take away the rebuke  
 of his people from the whole earth;  
 for the LORD has spoken *it*.

<sup>9</sup> And it will be said in that day,  
 "See, *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".

<sup>10</sup> For in this mountain the hand  
 of the LORD will rest,  
 and Moab will be trampled  
 down under him,  
 like straw is trampled down  
 for the refuse heap.

<sup>11</sup> And he will spread out  
 his hands among them,  
 as the swimmer spreads out  
*his arms* to swim.  
 And he will bring down  
 their pride together with  
 the plunder of their hands.

<sup>12</sup> And he will bring down  
 the fortification of the high fort  
 of your walls, lay *it* low,  
 and bring *it* to the ground,  
 to the very dust.

**26** In that day this song will be sung in  
 the land of Judah:  
 We have a strong city.

"*Refuge*"— 4:5-6. Note and references at Ps 7:1-2. The phrase "poor and needy" is used often in Psalms to indicate the righteous, God-fearing poor.

25:5 13:11; Jer 51:55.

25:6-8 God has greater purpose for earth than the destruction of wickedness. He is a God of love and grace. In these verses are revealed the wonderful things He prepares for redeemed mankind.

25:6 "*In this mountain*"— a mountain in Jerusalem or Jerusalem itself. In Jerusalem, on a hill called Calvary, God, by the death of His Son, laid the foundation for all future blessings to the earth and its people (chapter 53).

"*Feast*", "*banquet*"— a symbol of rejoicing and fellowship with God and spiritual blessings (55:1-2; Matt 22:1-2; Luke 14:15-16). In the context the "marriage supper of the Lamb" is suggested (Rev 19:6-7).

25:7 The "covering", and "veil" that covers all nations probably indicate spiritual ignorance and death. Compare 2 Cor 3:14-16; Eph 4:18. God will destroy the veil and fully enlighten "all people" on this mountain (v 6; 2:14; 11:9).

25:8 "*Death*"— 1 Cor 15:54; Heb 2:14; Rev 20:14; 21:4. Death will have no place in the final

conditions of earth because sin which brings death (Rom 5:12; 6:23) will have no place then.

"*Victory*"— the Hebrew word here means splendour, glory, sincerity, truth, faith, confidence, forever, perfection, completeness.

"*Tears*"— Rev 7:7; 21:4. God is a loving Father whose own hand will wipe away the tears of His people and eternally remove from them all cause of tears.

"*Rebuke*"— or "disgrace" — Ps 119:22,39; Matt 5:11; 1 Pet 4:14.

25:9 "*Our God*"— v 1. Those who do not have this one true God as their God will not partake of the above blessings.

"*Waited for him*"— everywhere in the Bible the relationship between trust and salvation is revealed (12:2; 26:4; Ps 2:12; John 5:24; Acts 16:31).

"*Rejoice*"— 9:3; 35:10; 41:16; 51:3; 66:14; Ps 9:2; Rev 19:7.

25:10 "*Moab*"— in the context of chapters 24,25 Moab probably represents all the enemies of God's people. Compare 30:31; and 34:5.

25:11 "*Pride*"— 2:11-18; 16:6.

25:12 Verse 2; 24:10,12.

26:1 "*That day*"— 24:21-23; 25:9.

"*A strong city*"— 14:32. Jerusalem and perhaps

- God will appoint salvation  
for walls and bulwarks.
- <sup>2</sup> Open the gates,  
so that the righteous nation  
which keeps the truth may come in.
- <sup>3</sup> You will keep *him* in perfect peace,  
whose mind rests on you,  
because he trusts in you.
- <sup>4</sup> Trust in the LORD forever;  
for in Yah, the LORD,  
is eternal strength.
- <sup>5</sup> For he brings down  
those who dwell on high.  
He lays low the lofty city,  
he lays it low, to the ground,  
he brings it to the very dust.
- <sup>6</sup> The foot will trample it down,  
the feet of the poor,  
and the steps of the needy.
- <sup>7</sup> The way of the just is uprightness.  
O most upright *One*,  
you make the path of the just level.
- <sup>8</sup> Yes, *following* the way  
of your judgments,  
O LORD, we have waited for you.  
The desire of *our* soul is  
for your name,  
and for the remembrance of you.
- <sup>9</sup> With my soul I have desired you
- in the night;  
yes, with my spirit in me  
I will seek you early.  
For when your judgments are  
in the earth,  
the inhabitants of the world  
will learn righteousness.
- <sup>10</sup> If grace is shown to the wicked,  
*still* he will not learn righteousness.  
He will deal unjustly in an  
upright land,  
and will not perceive the majesty  
of the LORD.
- <sup>11</sup> LORD, *when* your hand is lifted up,  
they will not see;  
*but* they will see *your* zeal for  
the people,  
and be put to shame;  
yes, the fire *reserved*  
for your enemies will consume them.
- <sup>12</sup> LORD, you will establish peace for us,  
for you have also done  
all our works in us.
- <sup>13</sup> O LORD our God,  
*other* lords beside you have had  
dominion over us,  
*but* through you alone we will make  
mention of your name.
- <sup>14</sup> *They are* dead, they will not live.

the new one of Revelation chapter 21. In some places in Scripture "city" seems to be used as a symbol of the social life of a whole people, or of mankind. From one point of view there are really only two cities – the city of man and the city of God. City here is put in contrast to the city of 24:10,12; 25:2; 26:5.

"*Salvation*"– 32:18; 60:18; Zech 2:5; 9:8; Ps 118:19-20; Isa 60:11.

**26:2** "*Open*"– 60:11; Ps 24:7; 118:19-20; Rev 21:25.

"*Righteous*"– Ps 51:1-5; 24:3-6; Rev 21:27; 22:14-15.

**26:3** In any age this is the way to peace of mind – Phil 4:6-7; Ps 37:3-8; 112:6-9.

**26:4** "*Yah*"– Yahweh (Jehovah).

"*Eternal*"– everything else a person may trust is temporary, passing away in weakness.

**26:5** See 2:11-18; 24:10,12; 25:2; Rev 18:21.

**26:6** Cruel oppressors will not have the upper hand forever.

**26:7** "*Level*" or "*smooth*"– 42:16; Ps 26:12; 27:11; 143:10.

**26:8** The second part of this verse can be true of us only if the first part is also true of us.

**26:9-11** In v 9 Isaiah speaks for himself.

**26:9** "*In the night*"– Ps 42:8; 63:6; 77:2; 119:55,62.

"*Early*"– Ps 42:1-3; 63:1.

"*Learn righteousness*"– Rev 15:4. Judgments

and punishments are severe teachers, but it is far better to learn by them than not to learn at all (compare Ps 119:71).

**26:10** This has been true of all nations from the beginning (Rom 1:20-25), and was true of Israel. God's grace has been shown to men in many ways (Ps 100:1-5; 145:9; Matt 5:45; Acts 14:17; Rom 2:4).

**26:11** "*Hand*"– 9:12,17,21; Ps 89:13. The wicked do not wish to see God at work and so do not, until God Himself causes them to see.

"*Zeal*"– 9:7; 37:32; Joel 2:18; Zech 1:14; John 2:17.

"*Fire...will consume them*"– 2 Thess 2:8; Rev 20:15; 21:8.

**26:12-19** Isaiah speaks for the Jews of that future time referred to in v 1.

**26:12** "*You have also done all our works in us*"– 1 Cor 3:6-7; 12:6; Gal 2:8; Phil 2:13; Col 1:29; Heb 13:21. This does not mean that God's people are mere puppets without will. They work with God and God works with and in them.

**26:13** "*Lords*"– foreign rulers at various times in their history, possibly together with their gods and idols. Here is a determination that it shall no longer be so. See 1 Cor 8:5-6.

**26:14** God will rid the earth of all evil rulers, human or supernatural, and will Himself reign over His people.

They are deceased,  
they will not stand up,  
for you have punished and  
destroyed them,  
and have wiped out  
all memory of them.

<sup>15</sup> You have increased the nation,  
O LORD, you have increased  
the nation.  
You are glorified. You have extended  
all the borders of the land.

<sup>16</sup> LORD, in trouble they sought you.  
They poured out a prayer  
when your correction was on them.

<sup>17</sup> As a woman with child  
who draws near the time  
for her delivery is in pain,  
and cries out in her pains,  
so we have been in your sight,  
O LORD.

<sup>18</sup> We have been with child,  
we have been in pain,  
we have, as it were,  
given birth to wind.  
We have not produced any  
deliverance on the earth;  
nor have the inhabitants  
of the world been born *through us*.

<sup>19</sup> Your dead will live.  
Together with my dead body  
they will rise. Awake and sing,  
you who dwell in the dust!  
For your dew *is like* the dew  
of the morning,  
and the earth will cause  
the dead to fall out.

<sup>20</sup> Come, my people, enter your rooms,  
and shut your doors behind you.  
Hide yourselves as if for a little while,  
until the indignation is past.

<sup>21</sup> For, see, the LORD comes out  
of his place to punish the  
inhabitants of the earth for  
their iniquity.  
The earth will also disclose its blood,  
and will no longer conceal her slain.

**27** In that day the LORD, with his  
fierce and great and strong sword  
will punish Leviathan the fleeing serpent,  
Leviathan that twisted serpent, and he will  
kill the sea dragon.

<sup>2</sup> In that day sing to her,  
a vineyard *producing* red wine.

<sup>3</sup> "I, the LORD, keep it.  
I water it every moment.

**26:15** "Increased"— 9:3; 14:2; 54:2-3.

**26:16-18** A confession of their weakness and failure. Their prayers were like a mere whisper. They produced nothing by their pains and efforts. They failed in the supreme task God gave them (v 18). Israel was to be the channel of blessing and salvation to the world (John 4:22; Rom 3:1-2; 9:4-5). The Lord Jesus of Israel made up for the failure of the people of Israel. "Been born" (v 18) — or "fallen".

**26:19** In the Old Testament there is little teaching about the resurrection of the dead. But here is a clear promise from God to Israel. See also Ps 16:10; Dan 12:2.

"Dew of the morning"— newness and freshness of life after the night (death).

**26:20-21** See 2:10-21; 24:21-22; 66:15, 16. In the Day of the Lord the nation Israel will be preserved (see chapter 27; Rev 7:1-8; 12:13-14).

**26:20** "Enter your rooms", "hide"— where? how? Their "rooms" must mean God Himself. He is the only safety (27:5). No rooms of wood or stone could preserve from God's anger. It is true that some commentators believe that much of chapters 24–26 relate to a time in Israel's history — the Assyrian or Babylonian invasion. The author of these notes believes the final days of this age are meant and that any invasions by Assyrians or Babylonians were only a small

picture of the final invasion.

**27:1** See 24:21; 25:9; 26:1.

"That day"— the end of this age. See 24:1.

"Sword"— Deut 32:41; Isa 31:8; 34:6; 66:16; Deut 32:41; Ezek 21:3; Rev 19:15.

"Leviathan"— here evidently means some great and wicked kingdom, some oppressive power. Each time the word is used in the Bible it seems to refer to something different. In Job 3:8 it is some sort of sea monster. In Job 41:1 it may mean a huge salt water crocodile. In Ps 74:14 it may refer to Egypt. Here also the meaning may be different. Ancient empires like Egypt or Babylon may have been like Leviathan. But if this chapter refers to the end of this age neither of them can be meant. Who will be the great oppressive power "in that day" (v 1)? The answer is, antichrist and his kingdom. This is said to come out of the "sea" (Rev 13:1). It is true that this "beast" is not described as a serpent in Revelation chapter 13, but his nature is like one, and the "dragon" will give the beast his power. Indeed the real ruler behind the throne of antichrist will be the serpent the devil (Rev 12:7-9; 13:2,4).

**27:2-6** This is in complete contrast to 5:1-7. The nation of Israel (v 6 — Jacob) at the end of this age and beginning of a new one will be completely changed. Everything that could hinder fruitfulness (briars and thorns) will be removed.



I keep it night and day so that  
*no one* will harm it.  
<sup>4</sup> Fury is no *longer* in me.  
 Who would set the briars *and*  
 thorns against me in battle?  
 I would go through them;  
 I would burn them up together.  
<sup>5</sup> Or let him take hold of my strength,  
*so that* he may make peace with me;  
*and* he will make peace with me".  
<sup>6</sup> In the coming time he will cause  
 Jacob to take root.  
 Israel will blossom and bud,  
 and fill the face of the world  
 with fruit.  
<sup>7</sup> Has he struck him,  
 as he struck those who struck him?  
 Or is he killed in accordance  
 with the slaughter of those  
 who are killed by him?  
<sup>8</sup> In measure, you contended with him  
 by exiling him.  
 With his rough wind he drove  
 him out,  
 on the day of the east wind.  
<sup>9</sup> Therefore by this the iniquity  
 of Jacob will be purged,  
 and this *is* the full fruit  
 of taking away his sin:  
 when he makes all the stones  
 of the altar like chalk stones

that are crushed in pieces,  
 the groves and images will not stand.  
<sup>10</sup> For the fortified city *will be* desolate,  
 a settlement forsaken  
 and left like a wilderness.  
 There the calf will feed,  
 and there lie down and  
 consume its branches.  
<sup>11</sup> When its boughs are withered,  
 they will be broken off.  
 The women come *and*  
 set them on fire.  
 For it *is* a people of no understanding;  
 therefore he who made them  
 will not have mercy on them,  
 and he who formed them  
 will show them no favour.  
<sup>12</sup> And it will happen in that day, *that* the  
 LORD will thresh from the channel of the  
 River *Euphrates* to the Brook of Egypt, and  
 you will be gathered one by one, O children  
 of Israel. <sup>13</sup> And it will happen in that day,  
*that* the great trumpet will be blown, and  
 those who were about to perish in the land  
 of Assyria, and the exiles in the land of  
 Egypt, will come and worship the LORD  
 in the holy mount at Jerusalem.

**28** Woe to the crown of pride  
 of the drunkards of Ephraim,  
 whose glorious beauty *is* a

**27:5** "*Him*"— He seems to be referring to the enemies of Israel who are like briars and thorns (v 4). God would rather have all such reconciled to Himself than destroyed. Compare 2 Cor 5:19-20.  
**27:6** Indicates a complete change for Israel (Rom 11:26). True fruitfulness in place of the sad condition described in 5:2; and 26:18.

"*Fruit*"— 37:31.

**27:7-11** At times throughout Israel's history God had to "strike" the nation because of its sins (see 10:5-6; Jud 2:10-19; 2 Kings 17:5-20; Jer 52:1-9; Luke 19:41-44; 21:20-24). But He did not completely destroy Israel as He did some other nations. Israel exists to this day. Israel will have to endure God's appointed punishment. The evidence that the nation was right with God would be an abandonment of all idolatry and false worship (v 9). Part of Israel's punishment was to be the loss of Jerusalem and exile (v 10).  
**27:11** "*People of no understanding*"— 1:3; 6:9-10; Deut 32:38. The ignorance of Israel was a blameworthy ignorance. They could have had the enlightenment and wisdom God gives if they had wanted them (compare Prov 1:7,22-33).  
**27:12** "*That day*"— 24:1; 25:9; 26:1; 27:1; (21:10). God will thresh those enemies.

"*Thresh*"— Israel's enemies threshed Israel.

**27:13** "*Trumpet*"— compare Matt 24:31. Here is a regathering of Israel that would go beyond the return of the exiles from Babylon in Ezra's day. See 11:10-12 (notice in v 11 the words "in that day"); Amos 9:14-15.

**28:1** Chapters 28-35 form another unit. In this section we have descriptions of conditions and events in Isaiah's day and not long afterwards. But here and there, as in earlier chapters (as indeed everywhere in Isaiah) are prophecies of far-off events — of the times of both Christ's first and second comings. Chapters 28-33 have a series of six "woes" — 28:1; 29:1; 29:15; 30:1; 31:1; 33:1 (compare 5:11-23).

"*Crown*"— Samaria the beautiful capital city of Israel. It was built on a hill as a crown fits on a head.

"*Drunkards*"— Amos 6:4-7 was also directed against Samaria. Drunkenness evidently was a common sin in both Israel and Judah (5:11-13). Even their priests and prophets were guilty of it (vs 7,8). Notes on drunkenness at Gen 9:21; Prov 23:29-35.

"*Ephraim*"— a name sometimes used for the whole northern kingdom of Israel.

fading flower,  
 which *is* at the head of the lush valleys  
 of those who are overcome  
 with wine!  
<sup>2</sup> See, the Lord has someone  
 mighty and strong;  
 like a tempest of hail *and*  
 a destroying storm,  
 like a flood of mighty  
 overflowing waters,  
 with the hand he will bring *them*  
 down to the earth.  
<sup>3</sup> The crown of pride of the drunkards  
 of Ephraim will be trampled  
 underfoot,  
<sup>4</sup> And the glorious beauty  
 at the head of the lush valley  
 will be a fading flower,  
*and* like the first ripe fruit  
 before the summer,  
 which someone looks at and sees;  
 while it is still in his hand  
 he eats it up.  
<sup>5</sup> In that day the LORD of hosts  
 will be as a crown of glory,  
 and as a diadem of beauty,  
 to the remainder of his people,  
<sup>6</sup> And as a spirit of justice to him  
 who sits in judgment,  
 and as strength to those who  
 turn back the battle at the gate.  
<sup>7</sup> But they also have erred  
 through wine,  
 and through strong drink are  
 out of the way.  
 The priest and the prophet have erred  
 through strong drink,  
 they are swallowed up by wine.  
 They are out of the way

through strong drink.  
 They err in vision,  
 they stumble *in* judgment.  
<sup>8</sup> For all tables are full of vomit  
*and* filthiness,  
*so that* no place *is* clean.  
<sup>9</sup> “Whom will he teach knowledge?  
 And whom will he cause  
 to understand doctrine?  
*Those who are weaned*  
*from the milk and* drawn  
 from the breasts.  
<sup>10</sup> For precept *must be* on precept,  
 precept on precept;  
 line on line, line on line;  
 here a little, *and* there a little”.  
<sup>11</sup> For with stammering lips  
 and a foreign tongue he will speak  
 to this people,  
<sup>12</sup> To whom he said, “This *is* the rest  
*with which* you may cause  
 the weary to rest,  
 and this *is* the refreshing”.  
 But they would not listen.  
<sup>13</sup> So the word of the LORD was  
 to them precept on precept,  
 precept on precept;  
 line on line, line on line;  
 here a little, *and* there a little,  
 so that they might go  
 and fall backward,  
 and be broken, and snared,  
 and captured.  
<sup>14</sup> Therefore hear the word of the LORD,  
 you scornful men who rule  
 this people who *are* in Jerusalem.  
<sup>15</sup> Because you have said,  
 “We have made a covenant  
 with death,

**28:2** “Someone mighty”—the king of Assyria—8:7-8. This foretells his capture of Samaria in 722 B.C.  
**28:4** “Fading flower”—all man’s glory and pride is only for a little while (40:6-7; 1 Pet 1:24). Is it not foolish to spend one’s life for them when we can live for things that last forever? Matt 6:19-20; John 6:27.  
**28:5** “In that day”—can hardly mean the time of Samaria’s capture. See 24:1.

“The LORD of hosts”—men can make their own crowns and take pride in their own glory (v 1). But believers (here called the “remainder”) will have the one true God as their crown and glory.  
**28:6** “Justice”—11:2-4.

“Strength”—this verse speaks of victory, not defeat.

**28:7-8** When priest and prophets are drunkards they are certain to lead the people astray.

**28:7** “They also”—at v 7 Isaiah, it seems, begins

to speak of conditions in Jerusalem too (v 14).  
**28:9-10** Those drunkard priests and prophets speak sarcastically of Isaiah (see v 14).

**28:11-13** Isaiah answers them. They would not welcome God’s message through him. (If they had it would have meant rest to them.) So God would speak to them through foreigners who would destroy them. He probably meant the Assyrians and Babylonians who would teach them a lesson never to be forgotten. The essence of v 11 is quoted in 1 Cor 14:21.

**28:15** Can we think they actually spoke such words? Possibly Isaiah here reveals what the meaning of their actions was. It seems that they were trusting in sorcery and spiritism (see 8:19). Alas, how many there be today also who trust in Satan’s lies and have a false sense of security because of sorcery and idolatry.

and with hell we are in agreement.  
 When the overflowing scourge  
 passes through, it will not come to  
 us,  
 for we have made lies our refuge,  
 and have hidden ourselves  
 under falsehood”.

<sup>16</sup> Therefore thus says the Lord God:  
 “Look! I lay in Zion a foundation  
 stone, a tested stone,  
 a precious cornerstone,  
 a sure foundation.  
 He who believes will not be hasty.

<sup>17</sup> And I will make justice  
 the measuring line,  
 and righteousness the plumb line;  
 and the hail will sweep away  
 the refuge of lies,  
 and the waters will overflow  
 the hiding place.

<sup>18</sup> And your covenant with death  
 will be annulled,  
 and your agreement  
 with hell will not stand.  
 When the overflowing scourge  
 passes through,  
 then you will be trampled down by it.

<sup>19</sup> As often as it goes out it will take you;  
 for morning by morning  
 it will pass over,  
 by day and by night;  
 and understanding the report  
 will bring terror”.

<sup>20</sup> For the bed is so short  
 that a *man* cannot stretch

himself *on it*,  
 and the cover is so narrow  
 that he cannot wrap himself *in it*.

<sup>21</sup> For the LORD will rise up  
 as *in* Mount Perazim.  
 He will be angry as *in*  
 the Valley of Gibeon,  
 that he may do his work,  
 his strange work,  
 and accomplish his act,  
 his unusual act.

<sup>22</sup> Now, therefore, do not be mockers,  
 so your shackles will not  
 become stronger;  
 for I have heard of a destruction  
 from the Lord God of hosts,  
 determined against  
 the whole earth.

<sup>23</sup> Give ear and hear my voice;  
 listen, and hear my words.

<sup>24</sup> Does the plowman plow  
 all day to sow?  
 Does he turn up and break  
 the clods of his ground?

<sup>25</sup> When he has made the surface level,  
 does he not sow the caraway,  
 and scatter the cummin,  
 and plant wheat in rows,  
 and the barley in its appointed place  
 and the rye in its plot?

<sup>26</sup> For his God instructs him  
*and* teaches him  
 the right way.

<sup>27</sup> For the caraway is not threshed  
 with a threshing instrument,

“*Falsehood*”— in Hebrew this may sometimes indicate “false gods”.

**28:16** This “stone” is the Lord Jesus (1 Cor 3:11; Eph 2:20; 1 Pet 2:6). This verse indicates that God would make a new beginning, build a new structure. One does not lay a cornerstone or a foundation to a building already in existence. Is the New Testament Church, then, a completely new thing? Perhaps not entirely. It is built on the foundation of the apostles, but also of the prophets (they too are in the foundation – Eph 2:20). To be in the foundation is to be a vital part of the building. But though the Church may not be an entirely new thing, its structure in this age is different from what we see in Israel in the Old Testament. See note on Church at Matt 16:18.

**28:17** “*Justice*”— v 6; 11:4.

“*Hail*”— v 2. God’s judgments will reveal the uselessness of the lies and false refuges in which men trust (compare 2 Kings 24:1-2,10,12,20; 25:1).

**28:18** “*Overflowing scourge*”— v 2; 8:7.

**28:19** God’s judgments and foreign invasions came repeatedly.

“*Terror*”— many things in God’s word would bring terror to men’s hearts if truly understood and believed.

**28:20** Speaks of lack of preparation and absence of any possibility of trust and rest.

**28:21** “*Mount Perazim*”— 2 Sam 5:20.

“*Gibeon*”— Josh 10:10-12.

“*Strange work*”— sending enemies to destroy His own city, temple, and nation.

**28:22** “*Mockers*”— v 14; 2 Chron 36:15-16.

“*Determined*”— 10:22-23.

**28:23-29** The meaning of this parable is that in the judgments God sends on Israel He has a good purpose toward them. Farmers know how to make a field produce crops. Threshers of grain know what instruments to use and how long to use them. God, from whom all wisdom comes, knows how to go about making His people fruitful. He will not plow them or thresh them too long, too harshly.

nor is a cart wheel rolled  
 over the cummin;  
 but the caraway is beaten out  
 with a stick,  
 and the cummin with a rod.  
<sup>28</sup> Bread *grain* is ground,  
 so he does not continually thresh it  
 or smash *it with* his cart wheel  
 or crush it *by* his horsemen.  
<sup>29</sup> This also comes from the LORD  
 of hosts,  
*who* is wonderful in counsel,  
 and excellent in working.

**29** Woe to Ariel, to Ariel  
 the city *where* David lived!  
 Add year to year;  
 let the feasts come around.  
<sup>2</sup> Yet I will distress Ariel,  
 and there will be heaviness  
 and sorrow,  
 and it will be like an Ariel to me.  
<sup>3</sup> And I will camp against  
 you all around,  
 and will lay siege against  
 you with a mound,  
 and I will raise siege works against you.  
<sup>4</sup> And you will be brought down,  
 and will speak  
 from the ground,  
 and your speech will be low  
 out of the dust,  
 and your voice shall be like  
 a mediums *voice*, out of the ground,  
 and your speech will whisper  
 from the dust.  
<sup>5</sup> Moreover your many enemies

will become like small dust,  
 and the horde of ruthless ones  
*will become* like chaff  
 that passes away;  
 yes, it will happen suddenly,  
 in an instant.  
<sup>6</sup> You will be visited by the LORD  
 of hosts with thunder,  
 and with earthquake,  
 and great noise,  
 with storm and tempest and  
 the flame of devouring fire.  
<sup>7</sup> And the hordes of all the nations  
 that fight against Ariel,  
 all that fight against her  
 and her fortress and distress her,  
 will be like a dream of a night vision.  
<sup>8</sup> It will be as when a hungry  
*man* dreams, and, see, he eats;  
 but he wakes up, and he is empty.  
 Or as when a thirsty man dreams,  
 and, see, he drinks;  
 but he wakes up, and, see, *he is* faint,  
 and he still wants *water*.  
 Thus will it be with the hordes  
 of all the nations that fight  
 against Mount Zion.  
<sup>9</sup> Stay and be astonished!  
 Blind yourselves and be blind!  
 They are drunk, but not with wine;  
 they stagger, but not from strong drink.  
<sup>10</sup> For the LORD has poured out  
 on you the spirit of deep sleep,  
 and has closed your eyes, the  
 prophets;  
 and covered your heads, the seers.  
<sup>11</sup> And the whole vision has become to you

**28:29** See 9:6; Ps 40:5; 92:5; 139:17; Rom 11:33-34.  
 “*LORD of hosts*”– note at 1 Sam 1:3.

**29:1** “*Feasts*”– or “sacrifices be killed”.

**29:2** The word Ariel is also similar to the Hebrew word for hearth or stove or fire-pit. The fire of God’s anger would burn there. See 31:9. The “I” of verses 2 and 3 is of course God, not Isaiah.

“*Ariel*”– is Jerusalem. The word sounds like the Hebrew for “lion of God”.

**29:3** The surrounding of Jerusalem by enemies is here said to be God’s work.

**29:4** Jerusalem will be weakened and humbled to the dust.

**29:5-8** The enemies that come against Jerusalem are many (v 5), of “all the nations” (vs 7,8). These words indicate that the picture in these verses was not fulfilled at the Assyrian invasion in 701 BC, or in the Babylonian invasion more than a century later. The language suggests the events

foretold in Zech 12:2-9; 14:2-5, which, it appears from the context, will take place at the end of this age. There, too, we read of “all nations” coming against Jerusalem, of its distress and humbling, and of the Lord’s sudden appearance to fight against these enemies. Compare also v 2 with Zech 12:6.

**29:6** See 28:2; Jud 5:4-5; Ps 18:7-15; 83:13-15; Isa 30:27; Hab 3:3-7; 2 Thess 1:7.

“*Visited*”– or “punished” – the Hebrew word means both.

**29:9-12** God now speaks to the people of Jerusalem. Verses 9,10 indicate their spiritual stupor and blindness. God Himself had brought about this condition as a punishment for their unbelief, unfaithfulness and wickedness (see 6:9-10). So they could not understand the prophecies God gave through Isaiah – vs 11,12.



like the words of a sealed book which *men* deliver to one who can read, saying, "Please read this"; and he says, "I cannot, for it is sealed".<sup>12</sup> And the book is delivered to one who cannot read, saying, "Please read this"; and he says, "I cannot read".

- <sup>13</sup> Therefore the Lord said,  
 "Since this people draw near *me*  
 with their mouth,  
 and honour me with their lips,  
 but have removed their heart  
 far from me,  
 and their fear toward me is *merely*  
 rules taught by men;  
<sup>14</sup> Therefore, see, once more I will do  
 a marvellous work among  
 this people,  
 a marvellous work and a wonder;  
 for the wisdom of their wise *men*  
 will perish,  
 and the understanding of their  
 intelligent *men* will be hidden".  
<sup>15</sup> Woe to those who seek to hide  
 their counsel deeply from the  
 LORD,  
 and whose works are in the dark,  
 and who say, "Who sees us?  
 And who knows us?"  
<sup>16</sup> Surely you have turned things  
 upside down,  
 regarding the potter as the clay.  
 For shall the thing made say of him

- who made it,  
 "He did not make me".  
 Or shall the thing formed say of him  
 who formed it,  
 "He had no understanding?"  
<sup>17</sup> Is it not just a very little time  
 before Lebanon is to be turned  
 into a fruitful field,  
 and the fruitful field regarded  
 like a forest?  
<sup>18</sup> And in that day the deaf  
 will hear the words of the book,  
 and the eyes of the blind  
 will see out of obscurity,  
 and out of darkness.  
<sup>19</sup> The meek also will increase  
*their* joy in the LORD,  
 and the poor among men will rejoice  
 in the Holy One of Israel.  
<sup>20</sup> For the terrible one will be  
 brought to nothing,  
 and the scornful one will be  
 finished,  
 and all who look to do evil  
 will be cut off;  
<sup>21</sup> Those who, by a word,  
 cause a man *to be regarded as*  
 an offender,  
 and lay a snare for him  
 who rebukes in the gate,  
 and turn aside the upright  
 for no proper reason.

**29:13** The Lord Jesus referred to this verse in Matt 15:8-9 while denouncing the hypocrisy of the Pharisees. They were typical of many people in every age. There are many people in the world who wish to be considered religious and God-honoring, but whose spiritual condition often denies all that their lips say (58:1-2; Jer 12:1-2; Ezek 33:3-32).

**29:14** "A wonder"— vs 17-24.

"Perish"— 1 Cor 1:19. The wonder above all wonders, and that which causes the wisdom of the wise to vanish, is the cross of Christ (1 Cor 1:20-24).

**29:15** "Hide"— 28:15; Gen 3:8; Ps 10:11; 94:7; Isa 47:10; 57:12; Heb 4:13.

**29:16** Here are three errors in the thinking of sinful and perverse men – thinking God is like themselves (see Ps 50:21), denying there is a God at all in spite of evidence everywhere of the work of His hands (see Ps 14:1), or accusing God of poor or ignorant workmanship when it comes to the human race – not considering that the evil state men are in is a result of their own doing. God pronounces "woe" to

all such people.

**29:17-24** Here are other wonders (v 14) God will perform. Verse 17 suggests a great change will occur. See 2:12-17. Compare 32:15. The change in Lebanon is symbolical of the change in conditions among men. They will occur in "a short time" – short in God's eyes (Heb 10:37; 2 Pet 3:8), not necessarily in man's.

**29:18** "In that day"— 24:2; 25:9; 26:1; 27:1-2,12.

"Deaf... blind"— 32:2; 35:5; 42:7. The beginning of the fulfillment of this was in the days of Christ on earth. He opened both physical and spiritual eyes, and caused both the physically and spiritually deaf to hear. As for Jerusalem and the nation Israel (the subject of this chapter) their blindness will not be removed till the end of this age.

**29:19-21** Indicates a complete reversal of conditions prevailing in Isaiah's day (and, alas, in ours). The humble and the poor will be exalted; cruelty, scorn, evil, and injustice will vanish (11:1-5; 26:5-6).

**29:21** "In the gate"(v 21) – where city or village heads met for discussions and decisions.

<sup>22</sup>Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob,

“Jacob will not now be ashamed,  
nor will his face now become pale.

<sup>23</sup>But when he sees his children  
in his midst,  
the work of my hands,  
they will regard my name as holy,  
and regard as holy the Holy  
One of Jacob,  
and fear the God of Israel;

<sup>24</sup>And those who err in spirit  
will come to understanding,  
and those who complain  
will learn doctrine”.

**30** “Woe to the rebellious children”,  
says the LORD.

“They take counsel, but not from me;  
and they carry out plans,  
but not by my Spirit,  
so that they may add sin to sin.

<sup>2</sup>They travel down to Egypt,  
and have not asked my advice;  
they strengthen themselves  
in the strength of Pharaoh,  
and trust in the shadow of Egypt.

<sup>3</sup>Therefore the strength  
of Pharaoh will be to your shame,  
and trust in the shadow  
of Egypt *your* humiliation.

<sup>4</sup>For his princes are at Zoan,  
and his ambassadors come  
to Hanes.

<sup>5</sup>They will all be ashamed

of a people *who* cannot  
benefit them,  
or be a help or profit,  
but only a shame and disgrace”.

<sup>6</sup>The burden concerning  
the beasts of the south:  
“They will carry their wealth  
on the shoulders of young donkeys,  
and their treasures on the humps  
of camels into the land of  
trouble and anguish,  
from which *come* the young

and old lion,  
the viper and fiery flying serpent,  
to a people *who* will not  
benefit *them*.

<sup>7</sup>For the Egyptians will help in vain,  
and to no purpose.  
Therefore I have said about her,  
Rahab sits still.

<sup>8</sup>Now go, write this on a tablet  
in their presence,  
and inscribe it on a scroll,  
that it may be for the time to come,  
forever and ever:

<sup>9</sup>This *is* a rebellious people,  
lying children,  
children *who* will not listen  
to the law of the LORD;

<sup>10</sup>Who say to the seers,  
‘Do not see’, and to the prophets,  
‘Do not prophesy to us right things.  
Speak to us smooth things,  
prophesy deceitful visions.

<sup>11</sup>Get out of the way.  
Turn aside from the path.

**29:22** “Redeemed”— note on redemption at Ps 78:35. God redeemed Abraham from an idolatrous society and vain way of life, separated him unto Himself, and brought him into the land of Canaan (Gen 12:1). Now the God who did that promises that something similar will happen to Jacob (the Jewish nation). They will come to the knowledge of God and His holiness (Jer 31:33-34; Rom 11:25-27).

**30:1** “Children”— 1:2.

“Take counsel”— to go to Egypt— 31:1. In Isaiah’s day, Judah’s leaders, faced with the threat from Assyria’s superior military strength, looked to Egypt for help. God did not lead them to do this. They did not even consult God about it. So God pronounces “woe” to those who were guilty of it. God’s people in every age must be careful about the alliances and friendships they form (2 Cor 6:14-18).

**30:3-7** Judah’s alliance with Egypt would prove to be disastrous. Egypt would be totally incapable

of giving help.

**30:6** “The south”— the desert-like region in the southern part of Canaan, called the Negev.

**30:7** “Rahab”— here means Egypt (51:9; Ps 87:4; 89:10). The second sentence of this verse, though different from the KJV, seems to bring out the meaning of the Hebrew well.

**30:8-11** Here we see the condition of Judah’s people that caused them to go to Egypt for help without consulting the Lord.

**30:9** Verse 1; 1:2; Ps 78:8,40; Jer 5:23.

“Will not listen”— this was the fault that was mother of so many other faults.

**30:10-11** As men in general, they did not want to hear the plain truth. It upset them. Preaching the holy way and the Holy One made them unhappy. They wanted to continue in their own sinful ways. They preferred pleasant lies to unpleasant truth (compare 1 Kings 22:8; Jer 5:30-31; 2 Thess 2:10-11).

- Cause the Holy One of Israel  
no longer to be in our presence.’ ”
- <sup>12</sup> Therefore thus says  
the Holy One of Israel:  
“Because you despise this word,  
and trust in oppression and perversity,  
and rely on them,
- <sup>13</sup> Therefore this evil will be  
to you like a breach ready  
to collapse,  
bulging out in a high wall,  
which will break suddenly,  
in an instant.
- <sup>14</sup> And he will break it like breaking  
a potter’s jar that is broken in pieces.  
He will not spare,  
and so among its pieces there will not  
be found a fragment to take fire  
from the hearth,  
or to take water from the cistern”.
- <sup>15</sup> For thus says the Lord God,  
the Holy One of Israel:  
“In returning and rest you will be  
saved.  
In quietness and in confidence  
you will have strength;  
and you were not willing.
- <sup>16</sup> But you said, ‘No, for we will flee  
on horses.  
‘Therefore you will flee. And *you said*,  
‘We will ride on swift  
*animals.*’ Therefore those  
who pursue you will be swift.
- <sup>17</sup> One thousand *will flee*  
at the threat of one;  
at the threat of five
- you will flee until you are  
left like a flagstaff on the  
top of a mountain,  
and like a banner on a hill”.
- <sup>18</sup> And therefore  
the LORD will wait,  
that he may be gracious to you,  
and therefore he will be exalted,  
that he may have mercy on you.  
For the LORD is a God of justice.  
Blessed *are* all those who wait for him.
- <sup>19</sup> For the people will  
dwell in Zion at Jerusalem.  
You will weep no more.  
He will be very gracious to you  
at the sound of your cry.  
When he hears it,  
he will answer you.
- <sup>20</sup> And *though* the Lord  
gives you the bread of adversity,  
and the water of affliction,  
yet your teachers will not be  
moved into a corner any more,  
but your eyes will see your teachers,
- <sup>21</sup> and your ears will hear  
a word behind you, saying,  
“This *is* the way;  
walk in it”, whenever you turn to  
the right or whenever you turn  
to the left.
- <sup>22</sup> You will also defile your silver plated  
carved images,  
and your moulded gold plated idols.  
You will throw them away  
like a menstrual cloth.  
You will say to them,

**30:12** “*Therefore*”— they would have to take the consequences for their foolish and wicked behavior.

“*Holy One*”— note at 1:4.

**30:13** “*This evil*”— their acts of oppression and deceit.

“*High wall*”— they thought their behavior made them safe.

**30:15** A principle good for all situations, all times. Turning to God and resting, trusting in Him is the way to salvation, strength and security. Observe that repentance comes first and then rest and trust (examples: 2 Chron 13:18; 14:11-12; 20:12,15-17,20). If people refuse the way of faith, as the people of Judah did, they will experience defeat and disaster, as Judah did.

**30:16** Ps 33:16-19.

**30:17** The opposite of Lev 26:7-8. This would show that God had given them up to their enemies (Deut 32:30).

**30:18** God punishes when justice demands it. But punishing is grievous to Him (Jer 48:31-39). He loves to show mercy whenever possible (Ex 34:6-7; Ps 33:5; 145:8). But if He shows compassion, that, too, must not violate justice (5:16).

“*Blessed*”— notes at Ps 1:1; 119:1.

“*Wait for him*”— 25:9; 40:31; 64:4; Ps 27:14.

**30:19-26** A description of some of the ways God will show compassion on, and be gracious to, the people of Judah.

**30:19** “*Weep no more*”— 25:8; 60:20; 61:3. God will remove all cause of weeping.

“*Answer*”— 65:24; Ps 50:15; 86:7; Jer 29:12-14; Zech 13:9.

**30:20-22** God would bring trouble on them outwardly, but do an inner work in them that would cause them to listen to the teachers He would send, and to obey His voice telling them the way. They will show obedience by casting away all their idols, whether physical or mental ones.

“Away with you!”

<sup>23</sup>Then he will give rain for your seed, so that you can sow in the ground, and the food, the produce of the land, will be rich and plentiful. In that day your cattle will graze in large pastures. <sup>24</sup>Likewise the oxen and the young donkeys that work the ground will eat clean fodder, which has been winnowed with the shovel and with the fan. <sup>25</sup>And on the day of the great slaughter, when the towers fall, on every high mountain and on every high hill there will be rivers and streams of waters. <sup>26</sup>Moreover the light of the moon will be like the light of the sun, and the light of the sun will be seven times *its usual brightness*, like the light of seven days, on the day that the LORD binds up the fracture of his people and heals the wound from the blow.

<sup>27</sup>See, the name of the LORD comes from afar, burning *with* his anger, and *its* burden *is* heavy. His lips are full of indignation, and his tongue *is* like a devouring fire, <sup>28</sup>And his breath *is* like an overflowing stream reaching up to the neck. He *comes* to sift the nations with the sieve of destruction. And *there shall be* a bridle

in the jaws of the people, causing *them* to go astray. <sup>29</sup>You will have a song, as in the night *when* a holy festival is kept, and gladness of heart, as when one walks with a flute to go to the mountain of the LORD, to the Mighty One of Israel. <sup>30</sup>And the LORD will cause his glorious voice to be heard, and make them see his arm descending, with raging anger and *with* the flame of a devouring fire, *with* cloudburst, and storm, and hailstones. <sup>31</sup>For through the voice of the LORD the Assyrian, *who* struck with a rod, will be beaten down. <sup>32</sup>And each place where the rod of punishment passes, which the LORD lays on him, will *resound* with tambourines and harps; and in battles, brandishing *his weapons*, he will fight against it. <sup>33</sup>For Tophet *has* long been ready; yes, it is prepared for the king. He has made *it* deep *and* large, a pyre of fire and much wood.

**30:23-24** He will send the blessings promised to an obedient Israel (Deut 28:1,11,12).

**30:25** “Slaughter”– 24:1,5,13; 34:2-4. “Towers”– 2:12-15.

“Streams”– v 23; 41:18; Joel 3:18; Zech 14:8.

**30:26** “Moon”, “sun”– if this is to be fulfilled literally, we may judge from the context (v 25), and the nature of the wonder itself, that it will be at the end of this age. Then there will be strange things happening in the heavenly bodies. Sunlight seven times brighter than normal would be a fearful thing (compare Rev 16:8-9). Would this not injure the Jewish remnant? God would protect them (compare 4:5-6).

“Binds up”, “heals”– 1:5-6; Deut 32:39; Ps 107:20; 147:3; Jer 33:6.

**30:27-33** Description of a terrible time for “all nations” (v 28), a time when God’s wrath will be poured out in a very striking manner. The words “fire” and “anger” appear several times.

**30:27** “Name of the LORD comes”– a manifestation of God Himself. At this event the attribute of God most clearly revealed is His burning holiness, His flaming anger against sin (Heb 12:29).

**30:28** “Breath”– 11:4; Ex 15:9-10; 2 Sam 22:16; 2 Thess 2:8.

“Sieve of destruction”– suggests something will remain of the nations.

**30:29** “You”– Israel.

“Have a song”– because of deliverance and the just punishment of wickedness (Rev 19:1-4).

**30:30** “Voice”– Ps 29:3-4; 68:32-33. Voice could here be connected with Rev 19:15 – the sharp sword coming out of Christ’s mouth is the word of God He speaks.

“Fire”– 2 Thess 1:7.

“Hailstones”– Rev 16:17-21.

**30:31** Here Assyria probably represents all of God’s (and Israel’s) enemies, as Moab seems to do in 25:10, and Edom in 34:5.

**30:32** Verse 29.

“Tambourines and harps”– compare Ex 15:20-21; 1 Sam 18:6.

**30:33** “Tophet”– note at Jer 7:31. Here it probably symbolizes the lake of fire (Rev 19:20).

“The king”– probably refers to the worldwide ruler at the end-time, the antichrist, the “beast” of Revelation chapter 13.



The breath of the LORD,  
like a stream of sulfur,  
causes it to burn.

**31** Woe to those who go down  
to Egypt for help,  
and rely on horses, and trust  
in chariots,  
because *they are* many,  
and in horsemen, because  
they are very strong,  
but who do not look to  
the Holy One of Israel,  
or seek the LORD!  
<sup>2</sup> Yet he too *is* wise,  
and will bring disaster,  
and will not call back his words,  
but will arise against  
the house of evildoers,  
and against those who help  
the workers of iniquity.  
<sup>3</sup> Now the Egyptians *are* men,  
and not God;  
and their horses *are* flesh, and not spirit.  
When the LORD stretches  
out his hand,  
both he who helps will stumble,  
and he who is helped will fall,  
and they will all perish together.  
<sup>4</sup> For the LORD has spoken to me thus:  
“As the lion and the young lion  
roaring over his prey  
when a multitude of shepherds  
is called out against him,  
will not be afraid of their voices,  
or disturbed by their noise,

so the LORD of hosts will come  
down to fight for Mount Zion,  
and for its hill.

<sup>5</sup> Like birds flying,  
so the LORD of hosts  
will defend Jerusalem,  
and defending *it* will also  
deliver *it*, and passing  
overhead will preserve *it*”.

<sup>6</sup> “Turn to *the One* from whom the children  
of Israel have deeply revolted. <sup>7</sup>For in that  
day every man will throw away his silver  
idols and his gold idols which your own  
hands have made for yourselves, as a sin.

<sup>8</sup> “Then the Assyrian will fall  
by a sword not of man,  
and a sword not of *mortal*  
man will devour him;  
but he will flee from the sword,  
and his young men will  
become forced labourers.

<sup>9</sup> And from fear he will  
cross over to his stronghold,  
and his princes will be  
afraid of the banner”,  
says the LORD,  
whose fire *is* in Zion,  
and whose furnace *is* in Jerusalem.

**32** See, a king will reign  
in righteousness, and princes  
will rule with justice.

<sup>2</sup> And a man will be like  
a hiding place from the wind,  
and a shelter from the storm,  
like rivers of water in a dry place,

“*Breath of the LORD*”— this speaks of God’s  
holy wrath. Hell is a place where the fiery anger  
of God burns against those He judges deserving  
of it.

**31:1** Note at 30:1-2; Jer 17:5.

**31:2** See what some leaders in Judah thought  
about God’s wisdom in 29:15-16.

“*His words*”— Num 23:19.

**31:3** 30:3,5,7.

“*His hand*”— 5:25; 9:12,17,21; 10:4.

**31:4-5** 37:35-36 (in the past); Zech 14:2-4 (in  
the future).

**31:5** “*Like birds*”— compare Matt 23:37.

**31:5** “*Passing overhead*”— similar words were used  
concerning Israel in Egypt (Ex 12:13,23).

**31:6** “*Turn*”— Jer 3:12,14; Ezek 33:11; Hos 14:1-2.

“*Revolted*”— 1:2,5.

**31:7** See 2:20; 30:22. This did not happen when  
God saved Jerusalem from the Assyrian army.  
So this event must refer to some time after that.

“*In that day*”— see 2:11; 24:1.

**31:8** See 37:36. Note on Assyria at 2 Kings 15:19.

**31:9** “*Stronghold*”— their great city Nineveh was  
destroyed in 612 BC, about a hundred years after  
this prophecy.

“*Furnace*”— Jerusalem was the center of God’s  
activities against the nations, the place from  
which His holy anger blazed forth.

**32:1-5** Suddenly again Christ’s kingdom on  
earth is in view (2:1-4; 4:2-6; 9:7; 11:1-16;  
24:23).

**32:2** “*A man*”— probably refers to the king of v  
1 and very likely both words signify the only  
true God-man, Christ Jesus. The use of “man”  
here suggests His incarnation (7:14; 9:6-7;  
John 14:1,14).

“*Shelter*”— 25:4. Could any but Christ be shelter,  
refuge and shadow to His people? (Ps 2:12; 91:2;  
Heb 6:18). Or like streams of water? (John 4:13-14;  
7:37,39).

- like the shadow of a great rock  
in a weary land.
- <sup>3</sup> And the eyes of those  
who see will not be dim,  
and the ears of those  
who hear will listen.
- <sup>4</sup> And the heart of the rash  
will understand knowledge,  
and the tongue of the stammerers  
will be ready to speak plainly.
- <sup>5</sup> The fool will no longer  
be called noble,  
or the villain said *to be* generous.
- <sup>6</sup> For the fool speaks foolishness,  
and his heart is at work  
on evil to practice ungodliness,  
and to speak error against the LORD,  
to keep the hungry unsatisfied,  
and to withhold water from  
the thirsty.
- <sup>7</sup> The villain's methods also *are* evil.  
He devises wicked schemes  
to destroy the poor  
with lying words,  
even when the needy speaks  
what is right.
- <sup>8</sup> But the noble man devises  
noble things,  
and by noble things he will stand.
- <sup>9</sup> Rise up, you women who are at ease!  
Hear my voice,  
you careless daughters.  
Give ear to my words.
- <sup>10</sup> You will be troubled  
many days and years,
- you careless women;  
for the grape harvest will fail,  
the gathering will not come.
- <sup>11</sup> Tremble, you women who are  
at ease!  
Be troubled, you careless ones!  
Strip yourselves,  
and make yourselves bare,  
and tie *sackcloth* on *your* waists!
- <sup>12</sup> Beat your breasts for  
the pleasant fields,  
for the fruitful vine!
- <sup>13</sup> On the land of my people  
thorns *and* briars will come up;  
yes, on all the happy homes  
*in* the city of joy.
- <sup>14</sup> Because the palaces will be forsaken,  
the populous city abandoned.  
The forts and towers will become  
permanent dens,  
the delight of wild donkeys,  
a pasture for flocks,
- <sup>15</sup> Until the Spirit is poured  
on us from on high,  
and the wilderness  
becomes a fruitful field,  
and the fruitful field  
is counted as a forest.
- <sup>16</sup> Then justice will dwell  
in the wilderness,  
and righteousness remain  
in the fruitful field.
- <sup>17</sup> And the work of righteousness  
will be peace,  
and the effect of righteousness

**32:3** See 29:18; 35:5-6. Compare 6:9-10.

**32:4** In that day a great change will appear in people both in body and mind.

*"Understand"*— 11:9; 29:24; 41:20; 60:16; Jer 31:33-34.

**32:5** In the Bible "fool" often refers to those who lack moral and spiritual sense, not necessarily to those who are unintelligent. Notes at Ps 14:1; Prov 1:7. In those days many such "fools" and "villains" were highly regarded by others. Nor is it any different now. In Christ's coming kingdom this lack of discernment, this high regard for "fools" will vanish.

**32:6** As good a description of the "fool" as any in the Bible. He speaks foolishly (see 29:15-16; Ps 14:1). He thinks foolishly. He acts foolishly, and is foolish also in what he does not do (compare Matt 25:31-33,41-46).

**32:7** The scoundrel is even more foolish, if possible, than the fool. He vainly imagines he can behave as he does in God's world and escape God's judgment.

**32:8** Just as the fool and scoundrel, the noble man is revealed by his plans and actions (Matt 7:16-20). *"Stand"*— Ps 15:5; 16:8; 55:22.

**32:9** See 3:16-26.

**32:10** This probably refers to the invasion of the armies of Assyria in 701 B.C. For a time they controlled the countryside around Jerusalem and took or destroyed what they wanted.

**32:11-13** A warning that there would be great cause for mourning and weeping.

**32:13** *"City of joy"*— 5:11-12,22; 22:12-13.

**32:14-20** This seems to look far beyond anything that happened at the time of the Assyrian invasion. None of the events described here occurred then.

**32:14** The Assyrian invasion was a warning of what would one day happen.

**32:15** *"The Spirit"*— 44:3; Ezek 37:9-14; Joel 2:28-32.

**32:16** Verse 1; 9:7; 11:4.

**32:17** Ps 85:10; 119:165; Rom 5:1. Peace on earth, peace of mind, and in the heart quietness and confidence toward God—these things do not, and cannot, result from man's schemes and efforts.

quietness and assurance forever.  
 18 And my people will live  
 in a peaceful dwelling place,  
 and in secure houses,  
 and in quiet resting places;  
 19 Though hail comes down  
 on the forest,  
 and the city be laid completely low.  
 20 Blessed are you  
 who sow beside all waters,  
 who send out freely the feet  
 of the ox and the donkey.

**33** Woe to you who plunder,  
 though you were not plundered,  
 and who deal treacherously,  
 though they did not deal  
 treacherously with you!  
 When you stop plundering,  
 you will be plundered,  
 and when you finish dealing  
 treacherously,  
 they will deal treacherously with you.  
 2 O LORD, be gracious to us.  
 We have waited for you.  
 Be their arm every morning,  
 and our salvation in the time  
 of trouble.  
 3 At the noise of the tumult  
 the people flee.  
 When you rise up the nations scatter.  
 4 And your plunder will be gathered  
 like caterpillars gather;  
 men will rush onto it like locusts  
 rushing about.  
 5 The LORD is exalted,

for he dwells on high.  
 He has filled Zion with justice and  
 righteousness.  
 6 And wisdom and knowledge will be  
 the stability of your times,  
 and the strength of salvation;  
 the fear of the LORD is his  
 treasure.  
 7 See, their valiant ones will cry outside;  
 the ambassadors of peace will  
 weep bitterly.  
 8 The highways are deserted,  
 men have stopped travelling.  
 He has broken the covenant;  
 he has despised the cities,  
 he regards no man.  
 9 The earth mourns and languishes.  
 Lebanon is ashamed and withers.  
 Sharon is like a wilderness,  
 and Bashan and Carmel shake off  
 their fruits.  
 10 "Now I will rise", says the LORD,  
 "Now I will be exalted.  
 Now I will lift up myself.  
 11 You will conceive chaff,  
 you will give birth to straw.  
 Your breath will devour you like fire.  
 12 And the people will be burned to lime.  
 They will be burned in fire like  
 thorns cut up.  
 13 You who are far off,  
 hear what I have done;  
 and you who are near,  
 acknowledge my might".  
 14 The sinners in Zion are afraid.  
 Fear has gripped the ungodly.

**32:18** Hardly true of Israel from that day to this.  
 But it will be fulfilled eventually (vs 1,2).

**32:19-20** Compare Ps 46:1-3.

**32:19** "City"— 24:10,12; 25:2; 26:5.

**32:20** "Blessed"— notes at Ps 1:1-3; 119:1. Here  
 prosperity, security and enjoyment are in view.  
 "Sow"— Ps 126:5-6.

**33:1** This verse probably refers to Assyria (10:5-7).  
 But the words of this verse would be suitable for  
 many other treacherous, destroying powers (see  
 21:1-2; 24:16-17; Dan 8:23-25).

"They will deal treacherously with you"— another  
 example of reaping what is sown (see Jer 30:16).

**33:2** A general prayer suitable for the people  
 then, or for any now facing troubles and  
 distress.

"Arm"— God Himself is the strength of His  
 people (Ps 18:1; 19:14; 27:1).

"Salvation"— God Himself is the salvation of  
 His people (12:2; Ex 15:2; Ps 35:3; 62:2).

**33:3-4** See 30:30-31; Num 10:35; Ps 46:6;  
 68:1,32,33.

**33:3** "Nations"— more than the Assyrians seem  
 in view here.

**33:5** "Righteousness"— 1:21; 32:1,16.

**33:6** Observe here what God considers riches  
 — the fear of the Lord. See notes at Gen 20:11;  
 Job 28:28; Ps 34:1-14; 111:10; Prov 1:7.

**33:7-9** Describes conditions during an enemy  
 invasion, possibly the one by the Assyrians,  
 possibly the Babylonian one.

**33:10-14** God rises in judgment against the  
 "sinners in Zion". In the Assyrian invasion  
 Jerusalem was saved, so this probably refers to  
 another time, possibly to the destruction of the  
 city at the hands of the Babylonians. Or perhaps  
 to the end of this age (Zech 14:2-3).

**33:12** "Burned"— 1:31; 9:18-19; 30:27.

**33:13** See 1:2; 34:1.

**33:14** "Sinners"— 1:27-28; 3:8-11; 5:18-19.

Who among us can dwell with the  
devouring fire?  
Who among us can dwell with  
everlasting burnings?  
15 He who conducts himself righteously  
and speaks uprightly,  
he who despises the gain of extortion,  
who shakes out his hands,  
*refusing* to take bribes,  
who stops his ears from hearing of  
bloodshed,  
and shuts his eyes from seeing evil,  
16 He will dwell on high.  
His place of defense *will be* the  
fortress of the rocks.  
Food will be given him.  
His water *will be* sure.  
17 Your eyes will see the King in  
his beauty;  
they will see the land of far distances.  
18 Your heart will ponder on the  
*former* terror:  
“Where *is* the scribe?  
Where *is* the receiver?  
Where *is* the one who counted  
the towers?”  
19 You will not see a fierce people,  
a people of obscure speech,  
unintelligible, of a stammering  
tongue *that you can not*

understand.  
20 Look at Zion, the city of our  
festivals.  
Your eyes will see Jerusalem,  
a quiet habitation,  
a tent *that* will not be taken down.  
Not one of its stakes will  
ever be removed,  
nor will any of its ropes be broken.  
21 But there the majestic LORD  
*will be* for us a place of broad  
rivers *and* streams,  
in which no galley with oars will  
move,  
no mighty ship will pass.  
22 For the LORD *is* our judge;  
the LORD *is* our lawgiver;  
the LORD *is* our king.  
He will save us.  
23 Your rigging is loosened;  
they could not strengthen their  
mast,  
they could not spread the sail.  
Then the prey of great plunder  
is divided;  
the lame take the prey.  
24 And the inhabitant will not say,  
“I am sick”. The people  
who live there *will be* forgiven  
*their* iniquity.

“*Everlasting burnings*” – those sinners seeing some of God’s flaming judgments against themselves and probably hearing some of Isaiah’s words (see v 12), say this. In the light of Heb 12:29 it is a question all may well ask.

**33:15-16** This seems to be the answer to the questions of v 14. Only those who are righteous before God can dwell with the God of fiery holiness Who hates all unrighteousness. Compare Ps 15:1-5; 24:3-6. God fits all true believers to dwell in His holy presence (Eph 1:3-6; 5:25-27).

**33:17-24** Looks forward to the kingdom of Christ. Certainly it is practically impossible to see in the past the fulfillment of some of the expressions in this passage – for example, v 20. Jerusalem has rarely known peace from Isaiah’s day to ours, and has been pulled down more than once. Verse 24 will not be fulfilled as long as conditions in this world continue as they have since Adam fell into sin.

**33:17** “*The king in his beauty*” – what king could this be other than the great King from heaven seen in other places in Isaiah (6:5; 9:6-7; 11:1-9; 24:23; 32:1)?

“*Land of far distances*” – or it could be translated

“the distant land” – 9:3; 14:2; 26:15; 54:2-3.

**33:18-19** The leaders of the invading armies.

**33:19** “*Tongue*” – 28:11.

**33:20** “*Not be taken down*”, etc – if we let this verse have its full meaning, we will not think these prophecies have already been fulfilled.

**33:22** Here we see four things the Lord is to His people:

Judge – 2:4; 11:4; John 5:22-23; Acts 10:42

Lawgiver – 2:3; 51:4; Jam 4:12

King – v 17; 9:7; 24:23; 32:1

Saviour – 19:20; 25:9; 45:22.

**33:23** “*Your*” – probably refers to enemy forces which are compared to a ship unable to conquer Jerusalem. In the previous verse Jerusalem’s people expressed confidence that God would save them. He does so by defeating the enemy’s “ship”.

“*Plunder*” – verse 4; Ezek 39:9-10. When God defeats the enemy coming against Jerusalem, plunder will be so abundant and so easily obtained that even the lame will be able to get a portion without difficulty.

**33:24** “*Sick*” – this looks to the time of verses 17,20,21; 11:1-9; 65:20-25.

“*Forgiven*” – 43:25; 53:5-6; Jer 31:34; 33:8; Micah 7:18-20; Rom 11:26-27.



**34** Come near, you nations,  
to hear; and listen, you people.  
Let the earth hear, and all  
that is in it,  
the world, and all things  
that come out of it.  
<sup>2</sup> For the anger of the LORD  
is upon all nations,  
and *his* fury upon all their armies.  
He has utterly destroyed them,  
he has delivered them to  
the slaughter.  
<sup>3</sup> And their slain will be thrown out,  
and their stench will rise  
from their corpses,  
and the mountains will be drenched  
with their blood.  
<sup>4</sup> And all the *starry* host  
of heaven will be dissolved,  
and the heavens will be rolled  
up like a scroll,  
and all their host will fall,  
as the leaf falls from the vine,  
and as a falling *fruit* from the fig tree.  
<sup>5</sup> “For my sword will be  
drenched in the heavens.  
See, it will come down  
on Edom for judgment,  
and on the people *whom*  
*I have put under a curse*”.  
<sup>6</sup> The sword of the LORD is  
filled with blood,  
it is covered with fat,  
and with the blood of lambs  
and goats,  
with the fat of the kidneys of rams;  
for the LORD has a sacrifice  
in Bozrah,  
and a great slaughter  
in the land of Edom.  
<sup>7</sup> And the wild oxen will fall  
with them,

and the young bulls with the  
strong bulls;  
and their land will be soaked  
with blood,  
and their dust saturated with fat.  
<sup>8</sup> For *it is* the day  
of the LORD’s vengeance,  
and the year of retribution  
for the cause of Zion.  
<sup>9</sup> And its streams will be turned  
into pitch,  
and its dust into sulfur,  
and its land will become burning  
pitch.  
<sup>10</sup> It will not be quenched night or day;  
its smoke will go up forever.  
From generation to generation  
it will lie waste.  
No one will pass through  
it forever and ever.  
<sup>11</sup> But the cormorant and  
the bittern will possess it,  
and the owl and the raven  
will dwell in it.  
And he will stretch out over it  
the measuring line of chaos and  
the plumb line of emptiness.  
<sup>12</sup> They will call its nobles  
to the kingdom,  
but no one *will be* there,  
and all its princes will be nothing.  
<sup>13</sup> And thorns will come up  
in its palaces,  
nettles and brambles in its fortresses,  
and it will be a habitation of jackals,  
and a home for owls.  
<sup>14</sup> And desert animals will meet  
with the hyenas,  
and the wild goat will bleat  
to its companion.  
The screech owl also will rest there,  
and find for itself a place of rest.

**34:1** See 1:2; 33:13; Ps 49:1.

**34:2** “*All nations*”—this looks beyond any invasion of Judah by Assyrians or Babylonians. The words of v 4 indicate the “Day of the LORD”, the time of the outpouring of God’s wrath on the whole world at the end of this age. Compare Matt 24:29-30; Rev 6:12-16. Note on day of the Lord at 26:20-21; 30:27-30; 66:14-16.

“*Fury*”— Num 25:3; Ps 90:7-11.

**34:3** See 63:3-6; Ezek 38:22; 39:11-12; Rev 14:17-20; 19:17-21.

**34:4** See 13:10,13; Joel 2:31; Matt 24:29-30; Rev 6:12-14.

**34:5** “*Edom*”— Jer 49:7-22; Ezek 25:12-14; 35:1-15;

Amos 1:11-12; Obadiah. Here Edom is named as one of the “all nations” of v 2. Perhaps much of the slaughter of that future great battle will take place in the territory once known as Edom. See 63:1-6.

**34:6** “*Sword of the Lord*”— Deut 32:41-42; Jer 12:12; 47:6; Ezek 21:5.

“*Bozrah*”— a city in Edom (Idumea).

**34:8** “*Vengeance*”— 1:24; 35:4; 47:3; 61:2; 63:4; Deut 32:3; Jer 51:56; Rom 12:9; Rev 16:5-6; 19:2.

**34:9-15** For similar descriptions about other places see 13:20-22; Jer 50:39-40; 51:37.

**34:11** “*Cormorant...bittern*”— it is not clear what birds are indicated by the Hebrew words.

<sup>15</sup> There the great owl will make its nest,  
and lay *eggs*, and hatch *them*,  
and gather *its young* in its  
shadow.

There the vultures will also be  
gathered,  
each one with its mate.

<sup>16</sup> "Search the book of the LORD,  
and read.

Not one of these will fail,  
not one will lack its mate;  
for my mouth has commanded it,  
and his Spirit will gather them.

<sup>17</sup> And he has cast the lot for them,  
and his hand has divided  
it for them by a measuring line.  
They will possess it forever,  
from generation to generation  
they will dwell in it".

**35** The wilderness and the dry  
lands will be glad for them,  
and the desert will rejoice  
and blossom like the rose.

<sup>2</sup> It will blossom abundantly,  
and rejoice with gladness and

singing.

The glory of Lebanon will be given  
to it,  
the splendour of Carmel and Sharon.  
They will see the glory of the LORD,  
*and* the splendour of our God.

<sup>3</sup> Strengthen the weak hands,  
and make the feeble knees firm.

<sup>4</sup> Say to those *who are* of a fearful  
heart,

"Be strong. Do not fear.  
See, your God will come  
*with* vengeance,

God *with* retribution.  
He will come and save you.

<sup>5</sup> Then the eyes of the blind  
will be opened,  
and the ears of the deaf  
will be unstopped.

<sup>6</sup> Then the lame *man*  
will leap like a deer,  
and the tongue of the dumb will sing;  
for water will gush out in the  
wilderness,  
and streams in the desert.

<sup>7</sup> And the parched ground

**34:16** "*Book*"—the written record of the prophecies just given.

"*These*"—the animals and birds of vs 13-15.

**34:17** There is no promise concerning the restoration of Edom as there is about Moab and Ammon in the same general area (Jer 48:47; 49:6).

**35:1-10** Compare this chapter with similar passages in Isaiah such as 11:6-9; 32:15-16; 49:8-11; 51:3. There is a strong difference of opinion about how this chapter should be interpreted. Some think it is a description of spiritual conditions in the land of Judah after the Babylonian exile. Some think it describes New Testament times. Some think it describes this whole age of grace. Some think it refers to the immediate aftermath of Christ's second coming, the beginning of a thousand-year reign on earth. Some think it refers to conditions in the new heaven and earth. Some seem sure that this chapter has nothing to do with the literal land and people of Israel. Others are convinced it has to do with them alone.

The author of these notes believes that this chapter describes events after the second coming of Christ, probably refers to the Millennium, and that Israel is concerned in it. This belief is based on the evidence available. I also believe that some of the figurative expressions here may suggest, to some extent, what happens any time in any era, in human hearts when Christ does His work of salvation in them.

I believe also that, though it is important to interpret prophecy correctly, it is more

important to live holy lives of love to God and man (1 Cor 13:2), and that it does not make us better people if we choose to believe a particular one of the above interpretations, or worse people if we reject it and believe another one. While trying to understand the meaning of the prophet's words about the future let us try to learn also spiritual, practical lessons that will help us in the present to live as God wants us to live.

**35:1** "*Wilderness*", "*desert*"—the language of this chapter seems to indicate the land of Israel. What will happen there is in complete contrast to what will happen in Edom as seen in the preceding chapter.

"*Blossom*"— 27:6; 51:3.

**35:2** "*Glory*", "*splendour*"— 4:5; 6:3; 59:19 (to be seen when v 1 is fulfilled).

**35:3-4** Heb 12:12—the meaning is, endure what must be endured, be strong and courageous in times of trouble and danger.

**35:4** "*God will come*"—could refer to the coming of Christ, the incarnation of God.

"*Vengeance*"—notes at Num 31:2; Ps 94:1. If the coming of Christ is meant it must be His second coming, not His first. At His first coming He came to save men's lives, not destroy them, and He took vengeance on no one. At His second coming He will take vengeance (2 Thess 1:5-10).

**35:5** "*Eyes*", "*ears*"— 29:18; 32:3; 33:24; 42:7.

**35:6** "*Tongue*"— 32:4.

"*Streams*"— 30:25; 41:18; 43:19.

will become a pool,  
and the thirsty land springs of water.  
In the habitat of jackals,  
where each lay, *there will be* grass  
with reeds and rushes.

<sup>8</sup> And a highway will be there,  
and a road,  
and it will be called  
The Way of Holiness.  
The unclean will not pass over it;  
but it *will be* for those  
who travel on it.

Fools will not wander *onto it*.

<sup>9</sup> No lion will be there,  
nor will *any* ravenous beast  
go up on it;  
it will not be found there.  
But the redeemed will walk *there*,

<sup>10</sup> And the ransomed  
of the LORD will return,  
and come to Zion with songs,  
and everlasting joy on their heads.  
They will obtain joy and gladness,  
and sorrow and sighing will  
flee away.

**36** Now it happened in the fourteenth year of King Hezekiah, *that* Sennacherib king of Assyria came up against all the fortified cities of Judah, and took them. <sup>2</sup>And the king of Assyria sent Rabshakeh from Lachish to Jerusalem to King Hezekiah with a great army. And he stood by the conduit of the upper pool by the highway to the Fuller's Field. <sup>3</sup>Then Eliakim, Hilkiah's son, who was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder, came out to him.

**35:8** "*Highway*"— 11:16; 19:23; 40:3; 49:11; 57:14; 62:10.

"*There*"— the land of Judah.

"*Way of Holiness*"— this "highway" will be only for the holy, only for the redeemed (v 9). This seems to indicate that the time spoken of is that time when the nation of Israel will be turned back to God and enter the narrow way that leads to life (Matt 7:14; Rom 11:26-27). The people will be holy and walk in holiness. See 4:3; 62:12; Zech 14:20-21. This is in great contrast to Israel's spiritual condition in the days Isaiah wrote this (1:2-4), and the present condition of that people.

"*Fools will not wander onto it*"— only the foolishness of wickedness will keep anyone from that way, not lack of intelligence. This phrase could also be translated "the foolish will not go

<sup>4</sup>And Rabshakeh said to them, "Say now to Hezekiah, Thus says the great king, the king of Assyria, What *is* this hope in which you are trusting? <sup>5</sup>I say *that you speak of* having counsel and strength for war, but *they are only* empty words. Now in whom are you trusting, that you rebel against me? <sup>6</sup>Look, you are trusting in the staff of that broken reed, on Egypt, on which if a man leans, it will go into his hand, and pierce it. So *is* Pharaoh king of Egypt to all who trust in him. <sup>7</sup>But if you say to me, 'We trust in the LORD our God', *is he* not the one whose high places and whose altars Hezekiah has taken away, and said to Judah and to Jerusalem, 'You shall worship before this altar?' <sup>8</sup>Now therefore I urge you to give a pledge to my master the king of Assyria, and I will give you two thousand horses, if you be able on your part to put riders on them! <sup>9</sup>How then can you turn away the face of one of the least of the captains of my master's servants, and put your trust in Egypt for chariots and for horsemen? <sup>10</sup>And have I now come up without the LORD against this land to destroy it? The LORD said to me, 'Go up against this land, and destroy it.' "

<sup>11</sup>Then Eliakim and Shebna and Joah said to Rabshakeh, "Please speak to your servants in the Syrian language, for we understand *it*, and do not speak to us in the Jews' language in the hearing of the people who *are* on the wall".

<sup>12</sup>But Rabshakeh said, "Has my master sent me *only* to your master and to you to speak these words? *Has he* not sent me to the men who sit on the wall, that they may eat their own dung, and drink their own

astray on it".

**35:9** "*Beast*"— 11:6-9; 65:25.

**35:10** "*Will flee away*"— it is always and ever true that the way to joy and singing in God's presence is the way of holiness and redemption (25:8; Ps 126:1-3; Rev 7:17; 14:1-5; 21:4).

**36:1** Chapters 36-39 are about the invasion of Judah by the armies of Assyria in the days of King Hezekiah. Except for 38:9-20 all of this material is found in 2 Kings chapters 18-20, usually in the very same words Isaiah used. See notes there on these important historical events. The growing power of Assyria, its invasion of Judah and its destruction are themes often seen in Isaiah (7:17-18; 8:4-8; 10:5-12; 14:24-25; 30:31; 31:8). Note on Assyria at 2 Kings 15:19.

**36:2-22** 2 Kings 18:17-37.

urine with you?”

<sup>13</sup>Then Rabshakeh stood and called out with a loud voice in the Jews' language, and said, "Listen to the words of the great king, the king of Assyria. <sup>14</sup>Thus says the king, Do not let Hezekiah deceive you, for he will not be able to rescue you. <sup>15</sup>And do not let Hezekiah make you trust in the LORD, saying, 'The LORD will surely rescue us. This city will not be delivered into the hands of the king of Assyria.'

<sup>16</sup>"Do not listen to Hezekiah. For thus says the king of Assyria, Make peace with me by a present, and come out to me, and every one of you eat from his vine, and each from his fig tree, and everyone drink the water from his own cistern, <sup>17</sup>until I come and take you away to a land like your own land, a land of grain and wine, a land of bread and vineyards.

<sup>18</sup>"Beware lest Hezekiah persuade you, saying, 'The LORD will deliver us.' Has any of the gods of the nations rescued his land from the hand of the king of Assyria? <sup>19</sup>Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? And have they rescued Samaria from my hand? <sup>20</sup>Among all the gods of these lands, which are those who have rescued their land from my hand, that the LORD should rescue Jerusalem from my hand?"

<sup>21</sup>But they kept silent and did not answer him a word, for the king's command said "Do not answer him".

<sup>22</sup>Then Eliakim, the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, came to Hezekiah with their clothes torn, and told him the words of Rabshakeh.

**37** And it came about, when King Hezekiah heard it, that he tore his clothes, and covered himself with sackcloth, and went into the house of the LORD. <sup>2</sup>And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders among the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz. <sup>3</sup>And they said to him, "Thus says Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy; for the children have come to the point of birth, and there is not strength to deliver them. <sup>4</sup>It may be the LORD your God will hear the words of

Rabshakeh, whom his master, the king of Assyria, has sent to insult the living God, and will rebuke the words which the LORD your God has heard. Therefore lift up your prayer for the remnant that is left".

<sup>5</sup>So the servants of King Hezekiah came to Isaiah. <sup>6</sup>And Isaiah said to them, "You must say this to your master: Thus says the LORD, 'Do not be afraid of the words that you have heard, with which the servants of the king of Assyria have blasphemed me. <sup>7</sup>See, I will put a spirit in him, and he will hear a rumour and return to his own land. And I will cause him to fall by the sword in his own land.' "

<sup>8</sup>So Rabshakeh returned and found the king of Assyria warring against Libnah; for he had heard that he had departed from Lachish.

<sup>9</sup>And he heard someone say concerning Tirhakah king of Ethiopia, "He has come out to make war with you". And when he heard it, he sent messengers to Hezekiah, saying, <sup>10</sup>"You must tell Hezekiah king of Judah, saying, 'Do not let your God, in whom you trust, deceive you, saying, "Jerusalem will not be given into the hands of the king of Assyria.'" <sup>11</sup>Look, you have heard what the kings of Assyria have done to all lands, completely destroying them. And will you be rescued? <sup>12</sup>Have the gods of the nations rescued those which my fathers have destroyed, like Gozan, and Haran, and Rezeph, and the children of Eden who were in Telassar? <sup>13</sup>Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivah?"

<sup>14</sup>And Hezekiah received the letter from the hand of the messengers, and read it. And Hezekiah went up to the house of the LORD, and spread it out before the LORD. <sup>15</sup>And Hezekiah prayed to the LORD, saying, <sup>16</sup>"O LORD of hosts, God of Israel, who dwells between the cherubim, you are God of all the kingdoms of the earth, you alone. You have made heaven and earth. <sup>17</sup>Incline your ear, O LORD, and hear. Open your eyes, O LORD, and see. And hear all the words of Sennacherib, who has sent messengers to insult the living God.

<sup>18</sup>"It is a truth, LORD, that the kings of Assyria have laid waste all the nations, and their countries, <sup>19</sup>and have thrown their gods into the fire; for they were not gods, but



the work of men's hands, wood and stone. Therefore they have destroyed them. <sup>20</sup>Now therefore, O LORD our God, save us from his hand, so that all the kingdoms of the earth may know that you *are* the LORD, you only".

<sup>21</sup>Then Isaiah the son of Amoz sent *word* to Hezekiah, saying, "Thus says the LORD God of Israel, Because you have prayed to me against Sennacherib king of Assyria, <sup>22</sup>*this is* the word which the LORD has spoken concerning him:

The virgin daughter of Zion  
despises you, *and* laughs you  
to scorn.

The daughter of Jerusalem  
shakes her head at you.

<sup>23</sup>Whom have you insulted  
and blasphemed?

And against whom have you  
raised *your* voice,  
and raised your eyes on high?  
Against the Holy One of Israel.

<sup>24</sup>Through your servants you have  
insulted the Lord, and have said,

'By my many chariots I have  
come up to the height of the  
mountains,  
to the sides of Lebanon,  
and I will cut down its tall cedars,  
*and* its choice fir trees.

And I will enter the height  
of its border,  
and the forest of its Carmel.

<sup>25</sup>I have dug and drunk water,  
and with the sole of my feet  
I have dried up all the rivers  
of the besieged places.'

<sup>26</sup>"Have you not heard?

Long ago I made it.  
From ancient times, I formed  
*this plan*.

Now I have brought it to pass,  
that you should be for causing  
the crash of fortified cities *into*  
heaps of ruins.

<sup>27</sup>Therefore their inhabitants  
*had* little power.

They were dismayed and put to  
shame.

They were *like* the grass  
of the field and the green plant,  
*like* the grass on housetops  
and *vegetation* scorched

before it has grown up.

<sup>28</sup>But I know your dwelling place,  
and your going out,  
and your coming in,  
and your rage against me.

<sup>29</sup>Because your rage against me  
and your uproar have come up  
into my ears,  
therefore I will put my hook  
in your nose,  
and my bridle in your lips,  
and I will turn you back  
the way by which you came.

<sup>30</sup>"And this *will be* a sign to you, *Hezekiah*:  
You will eat *this* year what grows by itself;  
and the second year what springs up from  
it; and in the third year sow and reap and  
plant vineyards, and eat their fruit. <sup>31</sup>And  
the remnant that has escaped of the house of  
Judah will again take root downward, and  
bear fruit upward. <sup>32</sup>For out of Jerusalem a  
remnant will go out, and those who escape  
from mount Zion. The zeal of the LORD  
of hosts will do this.

<sup>33</sup>"Therefore thus says the LORD  
concerning the king of Assyria: He will  
not come into this city, nor shoot an arrow  
there, nor come before it with shields, nor  
cast up a siege mound against it. <sup>34</sup>He will  
return by the way that he came, and will not  
come into this city, says the LORD. <sup>35</sup>For  
I will defend this city to save it for my own  
sake, and for the sake of my servant David".

<sup>36</sup>Then the angel of the LORD went  
out, and struck a hundred and eighty five  
thousand in the camp of the Assyrians. And  
when *people* arose early in the morning,  
see, there *were* all *the* dead bodies. <sup>37</sup>So  
Sennacherib king of Assyria withdrew and  
went away. And he returned and lived at  
Nineveh. <sup>38</sup>And it so happened that as he  
was worshipping in the house of his god  
Nisroch, his sons Adrammelech and Sharezer  
struck him down with the sword; and they  
escaped into the land of Armenia. And his  
son Esarhaddon reigned in his place.

**38** In those days Hezekiah was sick to  
*the point of* death. And Isaiah the  
prophet, the son of Amoz, came to him and  
said to him, "Thus says the LORD: Set your  
house in order, for you will die, and not live".

<sup>2</sup>Then Hezekiah turned his face toward the  
wall, and prayed to the LORD, <sup>3</sup>and said,

“Remember now, O LORD, I beg you, how I have walked before you in truth and with a perfect heart, and have done *what is good* in your sight”. And Hezekiah wept bitterly.

<sup>4</sup>Then the word of the LORD came to Isaiah, saying, <sup>5</sup>“Go and tell Hezekiah, Thus says the LORD, the God of your father David: I have heard your prayer, I have seen your tears. Now I will add fifteen years to your days. <sup>6</sup>And I will deliver you and this city from the hand of the king of Assyria, and I will defend this city. <sup>7</sup>And this *will be* a sign to you from the LORD, that the LORD will do this thing that he has spoken: <sup>8</sup>See, I will bring back the shadow on the sundial, which has gone down on the sundial of Ahaz, ten degrees backward”. So the sun went back ten degrees that it had gone down on the sundial.

<sup>9</sup>The writing of Hezekiah king of Judah, when he became sick and recovered from his sickness:

<sup>10</sup> “I said, In the prime of my life  
I will go to the gates of the grave;  
I am deprived of the remainder  
of my years.

<sup>11</sup> I said, I will not see the LORD,  
the LORD in the land of the living.  
I will no longer see man among  
the inhabitants of the world.

<sup>12</sup> My dwelling is gone,  
removed from me like

a shepherd’s tent.

I have rolled up my life like a weaver.

He will cut me off from the loom.

From day to night you make  
an end of me.

<sup>13</sup> I considered *this* until morning.

Like a lion, he will break all  
my bones.

From day to night you make  
an end of me.

<sup>14</sup> I chatter like a crane *or* a swallow;  
I mourn like a dove.

My eyes fail *from looking* upward.

O LORD, I am oppressed.

Undertake for me.

<sup>15</sup> What will I say? He has both spoken  
to me,

and he himself has done *it*.

I will walk carefully all my years  
in the bitterness of my soul.

<sup>16</sup> O Lord, by these *things men* live,  
and in all these *things is*  
the life of my spirit.

So you restore me, and cause me  
to live.

<sup>17</sup> See, for peace I had great bitterness;  
but in love for my soul

you have *delivered it*  
from the pit of corruption,

for you have cast all my sins  
behind your back.

<sup>18</sup> For the grave cannot thank you,

**38:9** The only writing we have of good King Hezekiah. It is similar to some of the psalms. The psalms were known to Hezekiah (2 Chron 29:30). He may have begun this writing while he was ill and completed it after his recovery.

**38:10** At the time of his illness Hezekiah was only 39 years old. He may have compared this brief span of life with the usual span mentioned in Ps 90:10.

“Grave” (also v 18) – in Hebrew “Sheol” – note at Gen 37:35.

**38:11** He believed he was going to die and had no hope of recovery.

**38:12** “Tent” – compare 2 Cor 5:1,4.

“Loom” – he regards his life as a cloth or garment made by a weaver, the weaver being himself. He thinks God is cutting him from the loom before he has had a full span of years to finish the work.

“Day to night” – may mean very suddenly, in the space of a single day.

**38:13** “Lion” – compare Job 10:16; Lam 3:10-11; Hos 13:7.

“Bones” – Job 16:12; Ps 6:2; 32:3; 51:8; Lam 3:4.  
**38:14-15** All he can do is make mournful sounds,

look upward and cry to God. But this was enough. God heard him. God saw his tears. God answered him (v 5). See Ex 2:23-24; Ps 34:4,6,18; 103:13-14; 147:3. His mourning is turned to praise (v 15). He wonders how he can best express his great gratitude to God.

**38:15** “Carefully” – or softly, quietly or humbly. He resolved not to be as he was before this experience. Yet see 2 Chron 32:24-26.

**38:16** Man’s life is entirely dependent on God’s will and merciful activity (Deut 32:39; 1 Sam 2:6; Job 12:10; Dan 5:23; Acts 17:28). And so Ps 103:1-5.

**38:17** “Pit” – Ps 28:1; 30:3; 40:2; 55:23; 69:15; 86:13; Prov 1:12. Here probably means the grave or the unseen realm of the dead.

“Back” – Hezekiah was aware of his sins, probably thought his disease and near death were a punishment for them. But he came to know that God had put them out of His sight. Compare 43:25; Ps 103:12; Micah 7:18-19; 1 John 1:9.

**38:18-19** Ps 6:5; 30:9; 88:10-11; 115:17-18. In Hezekiah’s time little was known about the state of men after death.

death cannot praise you.

Those who go down into the pit  
cannot hope for your truth.

<sup>19</sup> The living, the living praise you,  
as I *do* this day.

The father will make known  
your truth to the children.

<sup>20</sup> The LORD *was willing* to  
save me.

Therefore we will sing my songs  
for stringed instruments

all the days of our life in  
the house of the LORD”.

<sup>21</sup> For Isaiah had said, “Let them take a  
lump of figs and apply *it* as a poultice on  
the boil, and he will recover”.

<sup>22</sup> And Hezekiah had said, “What *is* the  
sign that I will go up to the house of the  
LORD?”

**39** At that time Merodach Baladan, the  
son of Baladan, king of Babylon,  
sent letters and a present to Hezekiah, for  
he heard that he had been sick and had  
recovered. <sup>2</sup> And Hezekiah was pleased  
with them, and showed them his treasure  
house, the silver, and the gold, and the spices,  
and the precious oil, and the whole of his  
armory, and all that was found among his  
treasures. There was nothing in his house  
or in his whole realm that Hezekiah did  
not show them.

<sup>3</sup> Then Isaiah the prophet came to King  
Hezekiah, and said to him, “What did these

men say? And where did they come from  
to you?” And Hezekiah said, “They came  
to me from a far country, from Babylon”.

<sup>4</sup> Then he said, “What did they see in your  
house?” And Hezekiah answered, “They  
saw everything that *is* in my house. There  
is nothing among my treasures that I did  
not show them”.

<sup>5</sup> Then Isaiah said to Hezekiah, “Hear the  
word of the LORD of hosts: <sup>6</sup> ‘See, the days  
are coming when all that *is* in your house  
and what your fathers stored up until this  
day, will be carried to Babylon. Nothing  
will be left, says the LORD. <sup>7</sup> And they will  
take away some of your sons who will issue  
from you, whom you will beget, and they  
will become eunuchs in the palace of the  
king of Babylon.’ ”

<sup>8</sup> Then Hezekiah said to Isaiah, “The  
word of the LORD which you have spoken  
*is good*”. He also said, “For there will be  
peace and truth in my days”.

**40** “Comfort, comfort my people”,  
says your God.

<sup>2</sup> “Speak compassionately to  
Jerusalem and cry out to her,  
that her warfare is ended,  
that her wickedness is pardoned;  
for she has received  
from the LORD’s hand double  
for all her sins”.

<sup>3</sup> The voice of one who  
cries out in the wilderness:

**38:19** “*To the children*”– Deut 6:7; 11:18-19;  
Ps 78:2-4; 145:4; Jer 32:19.

**38:20** Ps 33:1-3; 51:14-15; 63:3-4; 116:12-14.

**38:21-22** Note at 2 Kings 20:7-8.

**39:1-8** Note at 2 Kings 20:12-19.

**39:8** This concludes the first part of  
Isaiah. Chapters 1-35 were spoken and written  
before the Assyrian invasion of Judah, and much  
of what is in those chapters was written with  
that event in view. Chapters 36 and 37 record  
the crushing defeat suffered by the Assyrians at  
Jerusalem. In chapter 39 a new threat appears –  
the invasion of Judah by the Babylonians.  
They would not fail as the Assyrians had, but  
would capture Jerusalem and take the people  
into exile. Chapters 40-66 were written with  
that in view. Isaiah prophesies of the fall of  
Babylon, of the return of the people from  
there, and of the future glory of Jerusalem.  
And he brings before us very clearly the One  
on Whom the eternal salvation of Jews and  
other peoples depends – the Messiah, the Lord

Jesus Christ.

**40:1-2** In 12:1-3 there is a picture of comfort  
received “in that day”, after the appearance of  
the “Branch” (the Messiah – 11:1) to reign. The  
picture here is similar. The reason there and here  
for comfort is salvation experienced and God’s  
anger turned away. True comfort from God is  
connected with forgiveness, and the experience  
of His presence. Jerusalem – the literal city, the  
capital of Israel, here represents that nation.  
For the eventual restoration of Jerusalem see  
also 1:26; 2:1-4.

**40:2** “*Double*”– Jerusalem’s troubles and  
punishments are often set before us in  
Isaiah. See 3:1-26; 5:3-6,25-30; 7:18-25; 8:5-8;  
22:1-13; 29:1-4. No city in the world has  
experienced the repeated disasters, troubles,  
and destruction that Jerusalem has. There was  
more to come when Isaiah wrote. And there is still  
more to come at the end of this age – Zech 12:2-3;  
14:2; Matt 24:15-22. But the day is coming when  
its troubles will be over.

“Prepare the way of the LORD;  
make straight in the desert  
a highway for our God.  
4 Every valley will be exalted,  
and every mountain  
and hill will be made low,  
and the crooked *places*  
will be made straight,  
and the rough places a plain;  
5 And the glory of the LORD  
will be revealed,  
and all flesh will see *it* together;  
for the mouth of the LORD  
has spoken *it*”.  
6 The voice said, “Cry out!”  
And he said, “What shall I cry out?”  
“All flesh *is* grass,  
and all its beauty *is* like the flower  
of the field.  
7 The grass withers, the flower fades,  
because the Spirit of the LORD

blows on it.  
Surely the people *are* grass.  
8 The grass withers, the flower fades,  
but the word of our God  
will stand forever”.  
9 O Zion, *you* who bring  
good tidings, go up onto  
the high mountain!  
O Jerusalem, *you* who bring  
good tidings,  
lift up your voice with strength!  
Lift *it* up;  
do not be afraid. Say to the cities  
of Judah, “See your God!”  
10 See, the Lord God will come  
with strong *hand*,  
and his arm will rule for him.  
See, his reward *is* with him,  
and his wage accompanies him.  
11 He will feed his flock like a shepherd.  
He will gather the lambs

**40:3** “*The voice of one who cries out in the wilderness: Prepare*”– or it could be translated “The voice of one who cries out: ‘in the wilderness prepare.’” This depends on where we put the punctuation (in Hebrew there were no punctuation marks). This voice is the first of three mentioned in this chapter (vs 3,6,9). This one is the voice of John the Baptist (Matt 3:3; Mark 1:3; Luke 3:4; John 1:23) who came 700 years after Isaiah wrote. John announced the one through Whom alone true and lasting comfort could come to Jerusalem, or to us (Mark 1:7-8; John 1:29). Observe that when John prepared the way for the Lord Jesus he was preparing the way for God Himself.

“*Prepare*”– it was common in that day (as it is in our day in many countries) to repair the highway when a ruler visited a city. John was preparing the way for the King from heaven.

**40:4** See 26:7; 49:11. The meaning seems to be that all hindrances to the coming of the King should be removed, and full preparation made for welcoming Him.

“*Crooked*”– or “rugged”.

“*Straight*”– or “smooth”.

**40:5** The glory of the LORD was seen by some people in some measure in the Old Testament (Ex 33:18-23; 40:34; Deut 5:24). Here there is promise of a further revelation of God’s glory, and all people will see it. To some extent this was fulfilled at Christ’s first coming (John 1:1,14; 11:40; 2 Cor 4:6; Heb 1:3). There will be a further display of God’s glory in Christ at His second coming (Matt 16:27; 24:30; 25:31; Rev 1:7). Then indeed every eye will see it. Verse 3 looks forward to Christ’s first coming. This verse looks to the end of this age for its complete fulfillment.

**40:6** “*Cry out*”– cause men to know the truth which

follows. There is a contrast in these verses with both the preceding and following verses. God’s great glory is mentioned in v 5. Man’s glory is a frail, temporary thing, hardly worthy of the name of glory. And man is weak and withering as grass, totally incapable of bringing salvation and comfort to Jerusalem (or to anyone). So God must come to do what man cannot.

“*Grass*”– 37:27; 51:12; Jam 1:10; 1 Pet 1:24-25.

**40:7** “*Blows*”– Ps 103:15-16.

**40:8** “*Withers...fades*”– the whole of mankind’s history and all its pride, pomp, and glory are in these words. But as generations come and go there is something that never will pass away – God’s Word (Ps 119:89; Matt 5:18; 24:35; Luke 16:17; 1 Pet 1:25). The truth of the Bible is the only permanent thing in all the world that a person can hold.

**40:9** “*Good tidings*”– in the context this good news includes verses 2,5,8 and the verses of this section (vs 9-11).

“*Mountain*”– this is a symbolic way of saying that God wants all the land to hear. Voices could be better heard from the tops of hills.

“*Do not be afraid*”– do not hesitate because of the fear of man, or the grandness and solemnity of the message.

“*See your God*”– 25:9. Compare the question of Ps 42:3,10. The coming of Christ means the coming of God.

**40:10** These words indicate that the manifestation of God in v 9 is at the second coming of Christ (62:11; Matt 16:27; 25:19-21,31-34; Rev 22:12).

**40:11** “*Shepherd*”– true of God’s people in every age, at all times (Gen 48:15; Ps 23:1; 28:9; 78:52; 80:1; Jer 31:10; Ezek 34:12-16,23,31; John 10:11-16).



- with his arm,  
and carry *them* in his bosom,  
and will gently lead those  
who have young.
- <sup>12</sup> Who has measured the waters  
in the hollow of his hand,  
and marked off the heavens  
with the span,  
and calculated the dust of the earth  
in a measuring basket,  
and weighed the mountains in scales,  
and the hills in a balance?
- <sup>13</sup> Who has directed the Spirit  
of the LORD,  
or as his counsellor has taught him?
- <sup>14</sup> With whom did he take counsel,  
and *who* instructed him,  
and taught him in the path  
of judgment,  
and taught him knowledge,  
and showed him the way  
of understanding?
- <sup>15</sup> Look, the nations *are* like  
a drop in a bucket,  
and are regarded like fine dust  
on the balance.  
See, he lifts up the islands  
like a very little thing.
- <sup>16</sup> And Lebanon *is* not  
sufficient for burning,  
nor its beasts sufficient  
for a burnt offering.
- <sup>17</sup> All nations before him *are* as nothing,  
and they are regarded by him  
as less than nothing,  
and emptiness.
- <sup>18</sup> To whom then will you liken God?  
Or with what likeness will  
you compare him?
- <sup>19</sup> As for an idol, the craftsman puts  
it in a mold,  
and the goldsmith overlays it  
with gold,  
and molds silver chains.
- <sup>20</sup> He who *is* too poor for *such*  
an offering chooses a tree *that*  
will not rot.  
He seeks for himself a skillful  
craftsman to prepare a carved  
image *that* will not totter.
- <sup>21</sup> Have you not known?  
Have you not heard?  
Has it not been told you  
from the beginning?  
Have you not understood  
from the foundations of the earth?
- <sup>22</sup> He *it is* who sits above the circle  
of the earth,  
and its inhabitants *are*  
like grasshoppers.  
He stretches out the heavens  
like a curtain,  
and spreads them out  
like a tent to dwell in.
- <sup>23</sup> He brings the princes to nothing.  
He makes the judges  
of the earth worthless.
- <sup>24</sup> Even as they are planted,  
even as they are sown,  
even as their stock takes  
root in the ground,  
he merely blows on them,

*“Arm”*, *“bosom”*— indicates their weakness, His tenderness and love. How dear believers are to Him! The context here suggests that this will be true of the nation Israel at the second coming of Christ.

**40:12-31** A description of the greatness of the God whose coming is seen in verses 3,9 and 10. It is exceedingly important for us to know the one true God and to have right views of His character and attributes, His power and glory. This chapter is of great value when used for this purpose.

**40:12** Job 28:25-26; 38:3-5,8-11,18; Prov 30:4.

**40:13** Rom 11:34-36; 1 Cor 2:16.

**40:14** Job 12:13; 21:22; 36:22; Col 2:3; Isa 55:9.

**40:15** See 2:22; Ps 62:9. As a tiny speck of dust is to a giant, as an atom is to a scientist, so is the whole physical earth to God. It is so light in God's hand that it seems to have no weight at all.

**40:16** Lebanon had large forests of cedar trees. If one made a fire of them all and placed all its

animals together on the fire as a sacrifice to God it would not show God's worth or greatness. Compare 1 Kings 8:27; Ps 50:8-15; Acts 17:24-25.

**40:17** God has no difficulty whatever in controlling nations, peoples and events. For there is nothing on earth that has the power to overturn His plans. All through Isaiah we see God using the nations for His purpose, and destroying them according to His plans, as if they had no strength or size at all – vs 23,24.

**40:18-20** In the light of this supreme greatness of God we see the folly of trying to make an image to represent Him. God has His own image to represent Him – see 2 Cor 4:4; Heb 1:3.

**40:21** Verse 28; Ps 19:1; Acts 14:15-17; Rom 1:18-23.

**40:22** *“Circle”*— Job 22:14; Prov 8:27.

*“Stretches out”*— 42:5; 44:24; 51:13; Ps 104:2.

**40:23-24** Verse 6-8,17; 34:12; 41:2; 43:13; Prov 21:1; Dan 4:35.

and they wither,  
and the whirlwind takes  
them away like stubble.  
25 “To whom then will you compare me,  
or who is my equal?”  
says the Holy One.  
26 Lift up your eyes on high,  
and see who has created  
these *things*, who brings out  
their *starry* host by number.  
He calls them all by name,  
by the greatness of his might.  
Because *he is* strong  
in power not one fails.  
27 Why do you say, O Jacob, and speak,  
O Israel, “My way is hidden  
from the LORD,  
and my just claim is passed  
over by my God?”  
28 Have you not known,  
have you not heard *that*  
the everlasting God, the LORD,  
the Creator of the ends of the earth,  
neither grows faint nor  
becomes weary?  
*There is no searching*

of his understanding.  
29 He gives power to the faint,  
and he increases the strength of  
*those who have no might*.  
30 Even the youths will grow faint  
and be weary,  
and the young men will utterly fall,  
31 But those who wait on the LORD  
will renew *their* strength.  
They will rise up with wings  
like eagles.  
They will run and not be weary,  
*and* they will walk and not faint.

41 “Keep silence before me,  
O coastlands,  
and let the people renew  
*their* strength.  
Let them come near, then let them  
speak.  
Let us come near together  
for judgment.  
2 Who raised up *one* from the east,  
*and in righteousness*  
called him to his feet?  
*Who* gave the nations to him,

40:25 Verse 18.

40:26 God wants men to look thoughtfully at His creation and let it speak to them. This could change their whole outlook on life and start them on the road to God. Ps 19:1-4. God is saying to all of us, Look at the stars! Think!

“*By number*”—scientists estimate that there are at least 100 billions of stars in our own galaxy, though only a very few thousands are visible to the naked eye. And there are a great many crores of galaxies. God made them all, knows them all, sustains them all.

40:27 This verse brings us back to the condition of the Jews in Isaiah’s time. Some thought they could do as they pleased without God taking notice (29:15), others were skeptical and unbelieving about God’s concern for them (49:14).

40:28 “*The LORD (Jehovah)*”—if no one else knew this the Jews should have. Jehovah, the God of Israel, is the only God that exists (43:10; 44:8; 45:5; Ps 18:31).

“*Weary*”—He who is capable of what is described in v 26 will not be worn out in accomplishing His work in the earth and in His people.

“*No searching of his understanding*”—55:8-9; Ps 147:5; Rom 11:33.

40:29 “*Strength*”—Ex 15:2; Ps 18:1,32-36; 68:35; 73:26; 119:28; 2 Cor 12:9-10; Eph 1:18-19; 3:16.

40:30 The young also come under the description of verses 6-8. Also of Gen 8:21. And in spiritual matters youth will not have strength for the long race, the hard battle of life, unless they find it

in God.

40:31 For a holy walk in a fallen world, for strength to finish our earthly course with joy, for ability to serve God acceptably, we need a strength not our own. We must learn to exchange our poor and frail strength for the strength God gives (v 28,29. See in Eph 1:18-21 what great strength is available to believers in Christ). This can be done only by looking to Him in faith. We must learn to trust God to do for us and in us what we cannot do for and in ourselves. Another word to the weary, young or old, is Matt 11:28-30.

41:1 Jehovah speaks here. The meaning seems to be, let other peoples, wherever they are with their many idols, many gods, consider what God says in chapter 40; let them get their strength as they can and come and dispute with God, if they will. “*Coastlands*”—or “*islands*”.

41:2 “*East*”—east of Israel. The person from the east is Cyrus, king of the Medes and Persians (v 25; 44:28; 45:1,13; 46:11). The above translation, though differing from the KJV here, seems better to express the meaning of the Hebrew.

“*To his feet*”—God can and does use the rulers of the earth for His righteous purpose, whether those rulers are righteous or not, or whether they are aware of it or not. God’s purpose, according to this verse, was to make Cyrus the ruler of many nations. God used Cyrus also to send His people back to Israel from the Babylonian exile (Ezra 1:1-4; 6:3-5). The second phrase may also be translated “whom victory meets at every step”.

and made *him* rule over kings?  
 He made *them* like dust with  
 his sword,  
 and like driven stubble with his bow.  
<sup>3</sup> He pursued them *and* moved on safely  
 by a way *that* he had not gone  
 with his feet.  
<sup>4</sup> Who has done this and  
 accomplished *it*, calling the  
 generations from the beginning?  
 I, the LORD, the first and  
 with the last.  
 I *am* he.  
<sup>5</sup> The coastlands saw *it*, and feared;  
 the ends of the earth were afraid,  
 drew near and arrived.  
<sup>6</sup> Each of them helped his neighbour;  
 and *each one* said to his brother,  
 “Be courageous!”  
<sup>7</sup> So the craftsman encouraged  
 the goldsmith,  
 and he who smoothes *with*  
 the hammer *urges on* him  
 who struck the anvil,  
 saying, ‘It *is* ready for soldering.’  
 And he fastened it with nails,  
 so *that* it would not totter.  
<sup>8</sup> “But you, Israel, *are* my servant,  
 Jacob whom I have chosen,  
 the offspring of my friend  
 Abraham.  
<sup>9</sup> I have taken *you*  
 from the ends of the earth,

and called *you* from its farthest parts,  
 and said to you, You *are*  
 my servant.  
 I have chosen you, and not  
 rejected you.  
<sup>10</sup> Do not fear, for I *am* with you.  
 Do not be dismayed,  
 for I *am* your God.  
 I will strengthen you; yes,  
 I will help you;  
 yes, I will uphold you  
 with my righteous right hand.  
<sup>11</sup> See, all those who raged  
 against you will be put  
 to shame and disgraced.  
 They will be as nothing;  
 and those who strive  
 with you will perish.  
<sup>12</sup> You will seek those  
 who fought with you,  
 and will not find them;  
 those who wage war against you  
 will be as nothing,  
 and as a non-existent thing.  
<sup>13</sup> For I, the LORD your God,  
 will hold your right hand,  
 saying to you, Do not fear;  
 I will help you.  
<sup>14</sup> Do not fear, you worm Jacob,  
 you men of Israel.  
 I will help you, says the LORD,  
 and your redeemer,  
 the Holy One of Israel.

**41:3** In 546 BC Cyrus conquered all the lands from Persia to the west coast of present-day Turkey.

**41:4** Behind the victories of Cyrus stood the one who controls events on earth.

**41:5-7** At the approach of Cyrus and his armies the nations in his path would be greatly agitated. They would try to encourage one another. They would turn to their gods and idols for help. But all their efforts would come to nothing.

**41:8** “*My servant*”—the nation of Israel is contrasted with all other nations. Individuals in other nations might be servants of God, but only one nation was God’s servant, His chosen one (42:19; 43:10; 44:1,21; 45:4; Ps 135:4; 136:22; Deut 4:20; 7:7-8; 14:1-2).

“*My friend Abraham*”—2 Chron 20:7; Jam 2:23.

**41:9** “*Not rejected you*”—this would be a great comfort (40:1) to them when they would be exiled in Babylon (39:5-7) and when Cyrus was beginning his conquests.

**41:10** “*Do not fear*”—this command was not given to the wicked and unbelieving in Israel, but to

the true Israel in the midst of a rebellious nation (compare Rom 2:28-29; 9:6). God never tells the wicked and unbelieving not to fear. Believers are not to fear because they belong to God. In the not distant future the Babylonians would come and destroy Jerusalem and the temple and take the people into exile because of the sin of the nation. But God would be with them to preserve them. Of course, there is truth here that all who trust God may apply to themselves.

“*With you*”—43:2; Josh 1:9; Ps 27:1; 56:4; Matt 1:23; Rom 8:31; Heb 13:5-6.

“*Strengthen you*”—40:29-31.

**41:11-12** No people, no nation will be able to destroy Israel. All who try will be destroyed themselves (17:14; 29:5-8; 60:12). Compare Matt 16:18.

**41:13** Verse 10.

**41:14** “*Worm*”—God did not choose that people because they were beautiful and strong and noble and worthy. They were the opposite of all those things, as indeed we all are.

“*Redeemer*”—notes at Ps 78:35; Matt 20:28.

15 See, I will make you a new sharp threshing instrument having teeth. You will thresh the mountains, and beat *them* small, and will make the hills like chaff.

16 You will winnow them, and the wind will carry them away, and the whirlwind will scatter them; and you will rejoice in the LORD, and glory in the Holy One of Israel.

17 “When the poor and needy seek water, and *there is none*, and their tongue fails for thirst, I the LORD will hear them; I, the God of Israel, will not forsake them.

18 I will open rivers in high places, and fountains in the middle of the valleys. I will make the desert a pool of water, and the dry land springs of water.

19 In the wilderness I will plant the cedar, the acacia tree, and the myrtle, and the olive tree. In the desert I will set the fir tree, and the pine, and the box tree together,

20 That they may see, and know, and consider, and understand together, that the hand of the LORD has done this, and the Holy One of Israel has created it.

21 “Present your case”, says the LORD. Bring forth your strong *arguments*, says the King of Jacob.

22 Let them bring *them* forth, and show us what will happen. Let them tell what the former things *were*, that we may consider them, and know their outcome, or declare to us things to come.

23 Tell the things that are coming hereafter, that we may know that you *are* gods. Yes, do good or do evil, that we may be dismayed and see *it* together.

24 Look, you *are* nothing, and your work is nothing. *He who* chooses you chooses an abomination.

25 “I have raised up *one* from the north, and he will come. From the rising of the sun he will call on my name. And he will come against princes as *against* mortar, and as the potter tramples the clay.

26 Who has declared from the beginning, that we may know? And beforehand, that we may say, *He is* righteous? Certainly *there is* no one who tells; certainly *there is* no one who declares; certainly *there is* no one who hears your words.

**41:15-16** See what God can do with a “worm”. This is more than God merely protecting His people. In His hand (vs 10,13) they will become a powerful instrument to crush their enemies. This is an example of the weak finding their strength in God (40:31). And Israel will acknowledge this and glory in God, not in themselves. As for the time of fulfillment compare 11:12-14; 14:2; 49:23. As far as the record shows, this has not been fulfilled up to the present.

**41:17-18** See 30:19; 35:7; 43:20; 44:3; Ps 42:1-2; John 7:37-39.

**41:19** See 32:15-16; 35:1-2; 51:3; 55:13. God literally transforms good land to deserts and deserts to good land (Ps 107:33-35). And He may again do so in Judah. But sometimes in Scripture descriptions of physical changes suggest spiritual changes also.

**41:20** God’s work in Israel (whether in the land or in the people or both) will instruct other peoples of the world.

**41:21-23** These verses look back to v 1. The Lord

says that if the nations think their idols are useful and can explain the past or predict the future let them come forward and prove it (see also 43:9). God knows they will be unable to do so. In 42:9; and 46:10 God says He does what idols cannot do. Here in vs 23,24 it seems God is speaking directly to the people’s idols.

**41:24** “*Nothing*”— v 29; 37:19; 1 Sam 12:21; Ps 115:3-8; Jer 10:5,8,14; 1 Cor 8:4.

“*Abomination*”— Jer 16:18; Ezek 7:20; Mal 2:11.

**41:25** Verse 2. Cyrus was from the east of Israel, but conquered much territory to the north. It was the God of Israel Who stirred him up to come, and the idols of the nations in his path could neither do such a thing, nor predict it, nor prevent it.

“*Call on my name*”— Cyrus used Jehovah’s name (in Ezra 1:1-4) and prayed to Him, but he, at least at first, had no experiential knowledge of Him (45:4-5).

**41:26-27** Who foretold the rise of Cyrus to power? None of the idols of the nations. Only the true God, the God of Israel.



<sup>27</sup> I was the first to say to Zion,  
 'Look, see them!'  
 And I will give to Jerusalem one  
 who brings good tidings.  
<sup>28</sup> For I looked among them,  
 and *there was no man*,  
 and *there was no counsellor* who,  
 when I asked them, could answer  
 a word.  
<sup>29</sup> See they *are all worthless*.  
 Their works *are nothing*.  
 Their cast metal images *are*  
 wind and confusion.

**42** "See my servant, whom I uphold;  
 my chosen *one*, *in whom*  
 my soul delights.  
 I have put my Spirit on him.  
 He will bring justice to the Gentiles.  
<sup>2</sup> He will not shout or raise  
 his voice or cause *it*  
 to be heard in the street.  
<sup>3</sup> A bruised reed he will not break,  
 and a smouldering wick  
 he will not put out.  
 He will faithfully bring forth justice.

<sup>4</sup> He will not fail or be discouraged  
 until he has established justice  
 on the earth;  
 and the islands will wait for his law.  
<sup>5</sup> Thus says God the LORD,  
 he who created the heavens  
 and stretched them out,  
 he who spread out the earth  
 and what comes out of it,  
 he who gives breath to the people  
 on it,  
 and spirit to those who walk on it:  
<sup>6</sup> I the LORD have called you  
 in righteousness,  
 and I will take your hand  
 and keep you,  
 and give you as a covenant  
 for the people,  
 as a light for the Gentiles,  
<sup>7</sup> To open blind eyes,  
 to bring prisoners out of prison,  
 and those who sit in darkness out  
 of the dungeon.  
<sup>8</sup> I *am* the LORD. That *is* my name,  
 and I will not give my glory  
 to another,

**41:27** "Good tidings"—Cyrus was the messenger of good tidings (Ezra 1:1-4).

**41:28** "Them"—the idolaters of verses 21-23.

**42:1** "Servant"—(v 1)—He is the Messiah, the Lord Jesus Christ. See also 49:1-7; 50:4-10; 52:13-15. In 41:8 the nation Israel is called God's servant. But Israel was a poor servant, weak, sinful, and rebellious, and could not fulfill God's plan for themselves and for the earth (vs 18-25). So God speaks of another Servant Who is of Israel and who would be strong, holy, and obedient, and who would completely fulfill God's plans. This Servant is Christ. The Lord Jesus is called a servant in Acts 3:26; Rom 15:8. He said that He had come to serve, not to be served (Matt 20:28; Luke 22:27). Verses 1-4 are applied to Christ in Matt 12:18-21.

"Delights"—Matt 3:17.

"My Spirit"—11:2; 61:1; Mark 1:9-10; John 1:32-34; 3:34.

"Justice"—9:7; 11:4; 16:5; 32:1,16; 33:5.

"Gentiles"—non-Jewish peoples.

**42:2** When He comes He will not fulfill God's purpose by noisy endeavor, but quietly and gently.

**42:3** "Bruised reed"—signifies weakness from some sort of blow or crushing. A smoldering wick speaks of a spark which could be fanned to a flame. The meaning is that the coming Messiah would deal mildly, compassionately with people in fulfilling God's purpose. Christ's way is not the way of hardness and violence. He came to

save men not destroy them—John 10:10.

**42:4** Nothing will turn Him from doing God's work and finishing it. This work has to do with the whole earth (v 1) and not with the one small nation of Israel. Establishing justice on earth indicates removal of injustice, a just and righteous kingdom that will take in the whole world (v 1; 11:3-5). This is something God's people long to see, have never seen, but will one day see.

"Islands"—or "coastlands".

"Wait for his law"—2:2-4.

**42:5** Gen 1:1; 2:7; Ps 102:25; Isa 40:22; Acts 17:24.

**42:6** "You"—the Messiah of vs 1-4. "As a covenant" (49:8)—in other words, he will be one who makes a covenant, one who mediates between God and man on the basis of a covenant, one who embodies a covenant (Jer 31:31-34; Matt 26:27-28; 1 Tim 2:5; Heb 8:6; 9:15).

"Light"—49:6; Luke 2:32; John 8:12.

**42:7** 29:18; 32:3; 35:5; 49:9; 61:1.

**42:8** See 48:11. "The LORD" (Jehovah)—note at Ex 3:14-15. Fallen men continually refuse to give God the glory due to Him, and instead would put something else in God's place and praise it (compare Rom 1:22-23). And they may like to think that when praising idols or other gods that they are praising God. But the true God will have no part in it. He will not share anything with dumb idols. Men must choose either Him or them. They cannot have both (2:6-9; Ps 78:58-59; 106:36-41; Jer 7:9-11; 8:19; Ezek 5:11; 6:6; 14:7-8. Note also at 1 Kings 18:21).

- nor my praise to carved images.  
<sup>9</sup> “See, the former things have taken place,  
 and I declare new things.  
 Before they spring forth  
 I tell you about them”.
- <sup>10</sup> Sing to the LORD a new song,  
 and his praise from the end  
 of the earth,  
 you who go down to the sea,  
 and all that is in it,  
 the islands and their inhabitants.
- <sup>11</sup> Let the wilderness and its cities,  
 the villages *where* Kedar lives,  
 raise *their voice*;  
 let the inhabitants of the rock sing,  
 let them shout from the top  
 of the mountains.
- <sup>12</sup> Let them give glory to the LORD,  
 and declare his praise in the islands.
- <sup>13</sup> The LORD will go forth  
 like a mighty man,  
 he will stir up *his* zeal like a warrior.  
 He will cry out, yes, roar  
 a *battle cry*.  
 He will prevail against his enemies.
- <sup>14</sup> “I have kept silent for a long time.  
 I have been still *and* restrained  
 myself.  
 Now I will cry out like  
 a woman in childbirth;  
 I will both gasp and pant.
- <sup>15</sup> I will lay waste mountains and hills,  
 and dry up all their plants,  
 and I will make the rivers islands,  
 and dry up the pools.
- <sup>16</sup> And I will bring the blind  
 by a way they did not know.  
 I will lead them in paths  
 they have not known.  
 I will make darkness light  
 before them,  
 and crooked places straight.  
 These things I will do for them,  
 and not forsake them.
- <sup>17</sup> Those who trust in carved  
 images will be turned back,  
 they will be put to great shame,  
 those who say to cast metal images,  
 ‘You *are* our gods.’
- <sup>18</sup> Hear, you deaf; and look, you blind,  
 that you may see.
- <sup>19</sup> Who *is* blind, but my servant? or deaf,  
 as my messenger *whom* I sent?  
 Who *is* blind as *he who is* at peace,  
 and blind as the LORD’s servant?
- <sup>20</sup> You see many things,  
 but you do not observe *them*;  
 his ears are open,  
 but he does not hear”.
- <sup>21</sup> The LORD was well pleased  
 for his righteousness’ sake  
 to make the law great  
 and honourable.
- <sup>22</sup> But this *is* a people robbed  
 and plundered.  
 All *of them* are snared in holes,  
 and hidden in prisons.

**42:9** God, Who knows the future as well as He does the past has no difficulty declaring things to come (46:10). Much of what we have in Isaiah and the other prophets is just that (2 Pet 1:21). This is part of the glory He will not share with idols (41:21-23).

**42:10** “*To the LORD*”— not to idols who could never do anything like what we read of in vs 1-7.

“*A new song*”— indicates a new revelation of His character or a new truth or work or a new understanding (33:3; 40:3; Ps 96:1; 98:1; 144:9; 149:1; Rev 5:9; 14:3). Here all parts of the world are urged to sing because God’s work through His servant in verses 1-7 will affect all of them (v 4).

**42:11** “*Kedar*”, “*the rock (in Hebrew Sela)*”— 21:16; 16:1. Places in Edom and Arabia.

**42:13** “*Warrior*”— Ex 14:14; 15:3; Ps 18:34-35; 144:1; Eph 6:10-13.

“*Enemies*”— 66:14; Deut 32:40-41. All who oppose God. There are many such both in the unseen world of spirits and among men on earth.

**42:14** God speaks in the language of men to convey something to men He could not otherwise convey. The picture is of anger suppressed for a long time until at last it painfully bursts forth (compare 63:3-4).

**42:15** As punishment on His enemies (compare 24:1,4).

**42:16** “*Blind*”— in v 9 God tells us who they are. He means the nation of Israel.

“*Light*”— 9:2.

“*Not forsake them*”— 41:9; 49:14-16; 54:8.

**42:17** Ps 97:7; Jer 10:14-16.

**42:18-19** Israel was the blind servant (6:10; 29:9-10; 41:8-9; 43:8). The time will come when the nation will have its eyes opened (29:18; 35:5).

**42:20** See 43:8; Jer 5:21; 6:10.

**42:21** “*Law*”— the Hebrew word also means teaching or instruction (Ps 138:2; 2 Cor 3:7).

**42:22** The Assyrians had taken the northern kingdom into exile, and plundered Judah (8:7-8; 10:5-6). The Babylonians later took Judah into captivity (39:5-7).

They are for prey,  
and no one rescues *them*;  
for plunder,  
and no one says, "Restore".

<sup>23</sup> Who among you will give ear to this?  
Who will hear and pay attention  
for the time to come?

<sup>24</sup> Who gave Jacob as plunder,  
and Israel to the robbers?  
Was it not the LORD,  
the one against whom  
we have sinned?

For they would not walk in his ways,  
nor were they obedient to his law.

<sup>25</sup> Therefore he has poured  
on him the fury of his anger,  
and the strength of battle;  
and it has set him on fire all around,  
but he did not understand;  
and it burned him,  
yet he did not lay *it* to heart.

**43** But now thus says the LORD  
who created you, O Jacob,  
and he who formed you,  
O Israel: "Fear not,  
for I have redeemed you,  
I have called *you* by your name;  
*you are mine*."

<sup>2</sup> When you pass through the waters,  
I *will be* with you;  
and through the rivers,

they will not flow over you.  
When you walk through the fire,  
you will not be scorched,  
nor will the flame burn you.

<sup>3</sup> For I *am* the LORD your God,  
the Holy One of Israel,  
your Saviour.

I gave Egypt as your ransom,  
Ethiopia and Seba for you.

<sup>4</sup> Since you were precious in my sight,  
you have been honoured,  
and I have loved you.

Therefore I will give men for you,  
and people for your life.

<sup>5</sup> Fear not, for I *am* with you.

I will bring your descendants  
from the east,  
and gather you from the west.

<sup>6</sup> I will say to the north,  
'Give *them up*,' and to the south,  
'Do not restrain *them*.'

Bring my sons from afar,  
and my daughters from  
the ends of the earth,

<sup>7</sup> Each one who is called by my name;  
for I have created him  
for my glory;

I have formed him,  
yes, I have made him".

<sup>8</sup> Bring out the blind people  
who have eyes,  
and the deaf who have ears.

**42:23** "Give ear to this"— not just the preceding verse, but all God's message to them in these chapters.

**42:24** See 47:5-6; Jer 1:14-16.

**42:25** See 5:25; 9:12,17,21; 51:17; 2 Kings 22:13.

"Did not understand"— 1:3-9; 6:10-12. If God chastises us for our sins let us try to understand what He is doing and why He is doing it (Lam 3:39-40).

**43:1** This chapter states God's relationship to the people of Israel. He is their Creator (v 1), their Redeemer (v 1,14), their Saviour (v 3), their King (v 15), and Protector (v 2), One Who loves them (v 4), and Who will restore them (vs 5,6), and forgive them (v 25). Israel failed to do what they should have done (vs 22-24), and God had to punish them for it (v 28), but He would not fail (v 25). The people of Israel on their side of the relationship were to be witnesses (vs 10,12) and glorifiers of God (v 21). There is sweet truth in this chapter for all who trust the God of Israel as their God and Savior.

"Formed you"— the nation of Israel was a special

creation of God for a special purpose (vs 7,21).

"Fear not"— note at 41:10.

"Redeemed you"— note at Ps 78:35.

**43:2** This truth was sometimes fulfilled literally in the times of God's people (Ex 14:21-22; Josh 3:14-17; Dan 3:19-27), but was more often fulfilled in spiritual trials and rescue from spiritual dangers (Ps 66:10-12). If God is with us nothing can ever really harm us (though in our lack of understanding we may think some things do).

**43:3-4** When love is deep and strong it is willing to give up any thing for the sake of the loved one. God's love is like that. We are not told in what sense He gave Egypt and the other nations and peoples for Israel. Some commentators have suggested that it was in allowing Persia to conquer them in return for that nation's kindness to Israel (Ezra 1:1-4).

**43:5** "Fear not"— captivity and exile were certain (39:5-7), but release and return were equally certain (11:11-12; 27:12-13; 49:22; 56:8).

**43:8** See 42:16,18,19.

- <sup>9</sup> Let all the nations be gathered together,  
and let the people be assembled.  
Who among them can declare this,  
and tell us former things?  
Let them bring forth their witnesses,  
that they may be vindicated;  
or let them listen,  
and say, "*It is the truth*".
- <sup>10</sup> "You *are* my witnesses,  
says the LORD,  
and my servant whom I have chosen,  
that you may know and believe me,  
and understand that I *am* he.  
Before me there was no God formed,  
nor will there be after me.
- <sup>11</sup> I, yes, I *am* the LORD,  
and besides me *there is* no saviour.
- <sup>12</sup> I have declared, and have saved,  
and I have proclaimed,  
when *there was* no foreign *god*  
among you.  
Therefore you *are* my witnesses,  
says the LORD, that I *am* God.
- <sup>13</sup> Yes, from the *first day* I *am* he,  
and *there is* no one  
who can deliver out of my hand.  
I will work, and who can reverse it?"
- <sup>14</sup> Thus says the LORD,  
your redeemer, the Holy One  
of Israel:  
"For your sake I will send to Babylon,
- and bring down all their nobles,  
and the Chaldeans,  
whose shout *is* in the ships.
- <sup>15</sup> I *am* the LORD, your Holy One,  
the Creator of Israel, your King.
- <sup>16</sup> Thus says the LORD,  
who makes a way in the sea,  
and a path in the mighty waters,
- <sup>17</sup> Who brings out the chariot and horse,  
the army and the power.  
They will lie down together,  
they will not rise.  
They are extinguished,  
quenched like a wick.
- <sup>18</sup> "Do not remember the former things,  
or consider the things of old.
- <sup>19</sup> See, I will do a new thing.  
Now it will spring forth.  
Do you not know it?  
I will even make a way in the  
wilderness,  
*and* rivers in the desert.
- <sup>20</sup> The beast of the field will honour me,  
the jackals and the owls,  
because I give water in the wilderness,  
*and* rivers in the desert,  
for my people, my chosen, to drink.
- <sup>21</sup> This people I have formed for myself.  
They will show forth my praise.
- <sup>22</sup> "But you have not called on me,  
O Jacob, and you have been  
weary of me, O Israel.

**43:9-13** God speaks here as if the earth were a courtroom and truth were on trial. Compare 41:1,21-23. The point of dispute is this question: Who has shown proof that He is the true God by foretelling the future and controlling events? Idolatrous nations are asked to bring forth their witness (v 9). God's witness was His people Israel (v 10,12). It was through them that God wanted the truth established, the truth that He alone is God and that there can be no other. In the same way Christ's people in this New Testament age are to be His witnesses (Luke 24:48; Acts 1:8; 2:32; 4:20; 5:32; 13:31).

**43:10-11** See 44:6,8; 45:5-6,18,21,22; 46:9. Since Jehovah the God of Israel is the one true God, those who worship other gods are not worshipping God at all (42:8). And those who hope for salvation from some other god will hope in vain, for Jehovah is the only salvation (compare Acts 4:12).

**43:12** "*Among you*"—the most grievous sin of Israel, the one above all others that marred their witness to the true God, was idolatry (Deut 32:15-17).

**43:13** See 14:27; Deut 32:39; Job 9:12,34-35.

**43:14** "*For your sake*"—another example of the truth of vs 3,4. The Chaldeans (Babylonians) who had made exiles of God's people would

themselves flee from their enemies. In this way God freed His people from Babylon.

**43:15** "*Holy One*"—see 1:4.

"*King*"—6:5; 41:21; 44:6; Deut 33:5; 1 Sam 8:7; Ps 2:4-6; 44:4.

**43:16-17** Ex 14:21-28.

**43:18-20** God is saying here that His power was not confined to past events, and His people need not dwell on the past as if God no longer could or would act on behalf of His people. Compare Phil 3:13-14.

**43:19** "*A new thing*"—42:9; Jer 16:14-15; 23:7-8; Rev 21:5.

"*Desert*"—30:25; 35:7; 41:18.

**43:21** A reason (similar to the one in v 10) why God created Israel as a nation. When Israel at its best (as in David's time) fulfilled this purpose it produced the book of Psalms. Now in this age declaring the praise of God is one of the chief responsibilities of the Church (1 Pet 2:9).

**43:22-24** On the whole, Israel was a failure both as a witness and declarer of God's praise. They did not pray as they ought; their worship was half-hearted and displayed no love for God, no sense of the greatness and wonder of His calling



- <sup>23</sup> You have not brought me  
the sheep for your burnt offerings,  
nor have you honoured me  
with your sacrifices.  
I have not burdened you with offerings,  
or wearied you with incense.
- <sup>24</sup> You have bought me  
no sweet cane with money,  
nor have you satisfied me  
with the fat of your sacrifices;  
but you have burdened me  
with your sins,  
you have wearied me  
with your evil deeds.
- <sup>25</sup> I, yes, I *am* the one who blots out  
your transgressions for  
my own sake,  
and will not remember your sins.
- <sup>26</sup> “Remind me – let us argue  
*the case* together.  
State your *position*,  
so that you may be vindicated.
- <sup>27</sup> Your first father sinned,  
and your teachers have  
transgressed against me.
- <sup>28</sup> Therefore I will profane  
the princes of the sanctuary,  
and give Jacob to the curse,  
and Israel to insults.

**44** “Yet listen now,  
O Jacob my servant, and Israel,

- whom I have chosen.  
<sup>2</sup> Thus says the LORD  
who made you and formed you  
from the womb,  
who will help you:  
Do not fear, O Jacob, my servant,  
and you, Jeshurun,  
whom I have chosen.  
<sup>3</sup> For I will pour water  
on him who is thirsty,  
and floods on the dry ground.  
I will pour my Spirit  
on your descendants,  
and my blessing on your  
offspring;  
<sup>4</sup> And they will spring up  
among the grass,  
like willows by the water courses.  
<sup>5</sup> One will say, ‘I *am* the LORD’s’,  
and another will call *himself*  
by the name of Jacob,  
and another will write *on his hand*,  
‘The LORD’s’, and name *himself*  
by the name of Israel.  
<sup>6</sup> “Thus says the LORD the King  
of Israel and his redeemer,  
the LORD of hosts:  
I *am* the first, and I *am* the last,  
and besides me *there is* no God.  
<sup>7</sup> Then who *is* like me?  
*Let him* speak and declare it,  
and set it out in order before me,

them. In their history they either brought no offerings at all or sometimes brought their poorest things in an unacceptable way (1:11-17; 29:13; Amos 5:25-26; Mal 1:6-13).

**43:24** “*Burdened*”, “*wearied*”—oh, what a burden, what a weariness Israel’s sins (and ours) have been to God (Jer 44:22). Compare 53:5; Gen 6:5-6; Eph 4:30; John 1:29. Men’s sins may be a pleasure to them, but to God they are pain and grief.

**43:25** “*Blots out*”—40:2; 44:22; Jer 50:20.

“*My own sake*”—God’s love, God’s glory are tied up with His people Israel. He cannot, will not let them be eternally destroyed because of their sins. They will yet completely fulfill v 21.

“*Not remember your sins*”—Jer 31:34; Heb 10:17.  
**43:26** In vs 9-12 the world is like a courtroom for the nations. Here Israel is called to the courtroom, not as a witness but as a defendant. Compare 1:18.

**43:27** Both the father of the human race (Adam), and the father of the nation Israel (Abraham – 51:2) were sinners. Adam – Gen 3:6; Rom 5:12; Abraham – Gen 12:10-19; 20:1-6,9. See also Rom 3:9,23.

“*Spokesmen*”—or mediators or representatives

– the leaders of the people.

**43:28** The truth of v 25 did not change God’s mind about the necessity of chastising Israel for its sins. Forgiveness does not mean that the guilty will not have to endure some of the consequences of their sins. Note at Num 14:20-23.

**44:1** Verse 21; 41:8-9.

**44:2** See 41:10,13,14; 43:1,5.

“*Jeshurun*”—a symbolic name for Israel. It means “Upright one”.

**44:3** “*Water*”—30:25; 32:2; 35:6-7.

“*Spirit*”—it seems there will be an outpouring of God’s Spirit on Israel at the end of this age, at the time of the day of the Lord (32:15-16; Joel 2:28—3:2; Ezek 39:29; Zech 12:10-14). There was a partial fulfillment of this at Pentecost (Acts 2:16-21). Any individual in this age may receive the fullness of God’s Spirit by going to Christ in faith (John 7:37-39).

**44:4-5** Here are some of the results in Israel of the outpouring of the Spirit.

**44:6** “*King*”, “*redeemer*”—41:21; 43:1,15.

“*LORD of hosts*”—note at 1 Sam 1:3.

“*Last*”—41:4; Rev 1:8,17; 2:8; 22:13.

**44:7** See 41:22-23,26; 43:9.

- from the time I appointed  
the ancient people.  
And let them tell them  
the things that are coming,  
and will come.
- <sup>8</sup> Do not fear or be afraid.  
Have I not told you  
from that time and declared *it*?  
You *are* my witnesses.  
Is there a God besides me?  
Indeed, *there is no other* God.  
I do not know *any*".
- <sup>9</sup> All of those who make  
a carved image *are* nothing,  
and their precious things will not  
profit;  
and they *are* their own witnesses.  
They do not see or know,  
to their shame.
- <sup>10</sup> Who has formed a god,  
or cast a carved image *that is*  
useful for nothing?
- <sup>11</sup> See, all his companions will be put  
to shame.  
The workmen *are mere* men.  
Let them all be gathered together,  
let them stand up;  
*yet* they will be afraid *and*  
together will be put to shame.
- <sup>12</sup> The blacksmith works with  
the tongs in the coals,  
and shapes it with hammers  
and works it with the strength  
of his arms.  
Yes, he becomes hungry,  
and his strength fails;  
he does not drink water  
and becomes faint.
- <sup>13</sup> The craftsman stretches out  
*his* measuring line;  
he sketches one with a marker;  
he shapes it with planes,  
marks it out with a compass,  
and makes it like the figure of a man,  
according to the beauty of a man,  
that it may remain in a house.
- <sup>14</sup> He cuts down cedars for himself,  
and takes the cypress  
or the oak,  
which he secures for himself among  
the trees of the forest.  
He plants a pine and the rain  
makes *it* grow.
- <sup>15</sup> Then it will be for a man to burn;  
for he will take part of it  
and warm himself.  
Yes, he burns *it*  
and bakes bread;  
then he makes a god and worships *it*.  
He makes a carved image from it,  
and prostrates *himself* before it.
- <sup>16</sup> He burns part of it in the fire;  
with part of it he eats meat;  
he roasts meat, and is satisfied.  
Yes, he warms *himself*, and says,  
'Ah, I am warm,  
I have seen the fire.'
- <sup>17</sup> And with the rest of it  
he makes a god, his carved image.  
He falls down before it and worships  
*it* and prays to it,  
and says, 'Deliver me,  
for you *are* my god.'
- <sup>18</sup> They have not known or understood,  
for he has shut their eyes,  
that they cannot see, *and* their hearts,  
that they cannot understand.
- <sup>19</sup> And no one considers in his heart,  
nor *is there* knowledge  
or understanding to say,  
'I have burned part of it in the fire,  
and I have baked bread on its coals.  
I have roasted meat and eaten *it*;  
and will I make an abomination

**44:8** "Witnesses"— 43:10,12.

**44:9-20** The folly of idolatry. See also 40:18-20.

**44:9** "Nothing"— 37:19; Ps 115:3-8; 1 Cor 8:4.

"They do not see or know"— many otherwise intelligent and educated men defend idolatry. This is God's estimate of such men.

**44:10-11** The makers of idols and gods are men, so what they make cannot be God, cannot in a true way represent God – v 20.

**44:12** A piece of metal, no matter how well a craftsman may shape it, cannot represent the true God.

**44:13-20** A tree made by God cannot be made

into God.

**44:15** "Worships it"— vs 15,17,19. We must worship God Himself, not the things God has made or that man can make (see Rom 1:21-25; John 4:24).

**44:17** "Deliver me"— can that which a person has made from a block of wood hear him? See Ps 135:17. Even if it could hear him could it save him? See Isa 45:20; 46:7; 47:15.

**44:18-20** No one who worships idols has any spiritual wisdom. They become like their idols (Ps 115:8; 135:18).

**44:19** "Abomination"— see again that idolatry is detestable to the true God.

from the rest of it?  
 Will I fall prostrate before  
 a block of wood?  
<sup>20</sup> He feeds on ashes. A deceived heart  
 has turned him aside,  
 so that he cannot rescue his soul,  
 or say, 'Is *this* in my right hand  
 not a lie?'  
<sup>21</sup> "Remember these *things*,  
 O Jacob and Israel,  
 for *you* are my servant.  
 I have formed you;  
 you are my servant. O Israel,  
 you will not be forgotten by me.  
<sup>22</sup> I have blotted out your transgressions  
 like a thick cloud,  
 and your sins like a cloud.  
 Return to me, for I have redeemed  
 you".  
<sup>23</sup> Sing, O heavens!  
 For the LORD has done it. Shout,  
 you lower parts of the earth!  
 Break out into singing,  
 you mountains,  
 you forest and every tree in it!  
 For the LORD has redeemed Jacob,  
 and glorified himself in Israel.  
<sup>24</sup> Thus says the LORD, your redeemer,  
 the one who formed you from  
 the womb:

"I *am* the LORD who made  
 all *things*,  
 who alone stretched out the heavens,  
 who spread out the earth  
 by myself,  
<sup>25</sup> Who frustrates the omens  
 of the liars,  
 and makes fools of diviners,  
 who turns wise *men* backward  
 and makes their knowledge  
 foolishness,  
<sup>26</sup> Who confirms the word of his  
 servant,  
 and carries out the purpose  
 of his messengers,  
 who says to Jerusalem,  
 'You will be inhabited';  
 and to the cities of Judah,  
 'You will be built;  
 and I will raise up its ruined places';  
<sup>27</sup> Who says to the deep,  
 'Be dry!' and 'I will dry up your  
 rivers';  
<sup>28</sup> who says of Cyrus,  
 'He is my shepherd and will  
 accomplish all my pleasure';  
 and saying to Jerusalem,  
 'You will be built';  
 and to the temple,  
 'Your foundation will be laid.'

**44:20** "*Ashes*"—the idolater is devoted to something that is the opposite of spiritual nourishment.

"*Deceived heart*"— Jer 17:9.

"*Lie*"— 10:14; 51:17; Rom 1:25. An idol is a lie because it cannot do what its creators say it can do. Also because it completely misrepresents what the true God is like.

**44:21** The people of Israel were to be a witness to the true God. It was absolutely essential that they understand and remember the above truth.

"*Forgotten*"— 49:15-16; Jer 31:20.

**44:22** See 40:2; 43:25— these verses seem to look forward to the cross of Christ. It was there alone that God did away with the sins of all His people and made forgiveness possible.

"*Redeemed*"— note at Ps 78:35.

**44:23** The forgiveness, the redemption of Israel brings great joy to God's heart. He wants all nature to share this joy. And it will. See 35:1-2; 49:13; 55:12-13; Rom 8:19-21; 11:12.

"*Glorified*"— 4:2; 40:5; 46:13; 49:3; 55:5; 60:9,21; 61:3.

**44:24** "*Stretched out*"— 40:22; 51:13.

**44:25** "*Liars*"— false prophets or anyone who says he gets messages from God by other means than God has appointed. See Deut 13:1-4; 18:10-14,21,22; Jer 14:14. There will be many

who like to think of themselves as prophets, and whom others regard as prophets, who are false. They may give signs that deceive many people (Matt 24:11,24). But God will show in His time and way who is true and who is false.

"*Wise men*"— note at 29:14. So much of what the world regards as wisdom is only ignorance in disguise. In good time God will fully reveal this also.

**44:26** "*Servant*", "*messengers*"— the prophets of the Bible. God shows they are true prophets by fulfilling their words. God here gives predictions through Isaiah. By fulfilling them He showed Isaiah was a true prophet. These verses look beyond the destruction of Judah and Jerusalem by Nebuchadnezzar king of Babylon.

**44:27** Ex 14:21-22; Jer 50:38; 51:36.

**44:28** "*Cyrus*"— Ezra 1:1-4; 6:3-5. The return of Judah's exiles and the rebuilding of the temple meant that Jerusalem would be rebuilt and Judah occupied again.

"*Shepherd*"— God used Cyrus to help His people return to their land. Cyrus, called God's servant and a shepherd, here seems, in this one regard, to be a picture or type of the Lord Jesus. Cyrus destroyed Babylon's power and restored Israel to its homeland.

**45** “Thus says the LORD  
to his anointed, to Cyrus,  
whose right hand I have grasped,  
to subdue nations before him  
(and I will loosen the armour  
of kings, to open the double doors  
before him;  
and the gates will not be shut):  
<sup>2</sup> I will go before you, and make the  
rough  
places level. I will break the gates  
of bronze in pieces, and cut the  
bars of iron in two.  
<sup>3</sup> And I will give you the treasures  
of darkness, and hidden riches  
of secret places,  
that you may know that I, the LORD,  
am the God of Israel.  
<sup>4</sup> For the sake of my servant  
Jacob and Israel my chosen,  
I have also called you by your name.  
I have named you,  
even though you have not known me.  
<sup>5</sup> I am the LORD, and *there is* no other.  
*There is* no God besides me.  
I girded you *with armour*,  
even though you have not known  
me,  
<sup>6</sup> So that from the rising of the sun and  
from the west they may know that  
*there is* no one besides me.  
I am the LORD, and *there is* no other.  
<sup>7</sup> “I form the light, and create darkness.  
I make peace, and create disaster.  
I the LORD do all these *things*.  
<sup>8</sup> Rain down, you heavens,  
from above, and let the skies

pour down righteousness.  
Let the earth open up,  
and let them bring out salvation,  
and let righteousness spring up  
with *it*. I the LORD have created it.  
<sup>9</sup> Woe to him who quarrels with his  
Maker!  
*Let a piece of pottery quarrel*  
with earth’s pieces of pottery.  
Will the clay say to the one  
who forms it,  
‘What are you making?’  
Or your handiwork say,  
‘He has no hands?’  
<sup>10</sup> Woe to him who says to *his* father,  
‘What have you begotten?’  
Or to the woman,  
‘To what have you given birth?’ ”  
<sup>11</sup> Thus says the LORD,  
the Holy One of Israel and his Maker:  
“Do you question me  
about things to come  
concerning my sons?  
And will you command me  
concerning the work of my hands?  
<sup>12</sup> I have made the earth,  
and created man on it.  
I, *with my own* hands,  
have stretched out the heavens,  
and I have given commands  
to all their *starry* host.  
<sup>13</sup> I have raised *Cyrus* up in  
righteousness,  
and I will direct all his ways.  
He will build my city,  
and he will let my captives go,  
not for price or reward,  
says the LORD of hosts”.

**45:1-7** A prophecy that God would enable Cyrus to conquer and plunder many lands, and cities. Through him God would bring disaster to some countries (such as Babylon), prosperity to others (Medes and Persians) – v 7. In doing this God had three purposes. He wanted Cyrus to know that the God of Israel was the One Who was behind his victories (v 3); He wanted to raise up a helper for Israel (v 4); and He wanted men everywhere to know that He was the one true God (v 6).

**45:8** “*Righteousness*” – v 13; 41:2. Cyrus was an instrument in God’s hand to fulfill His righteous purposes toward Israel. Through Cyrus He released Israel from captivity in Babylon.

**45:9-13** There are always men who will quarrel with God’s ways. In those days some might have said, “Why should God use a godless nation like Babylon to punish Israel, and then use another

godless nation like Persia to set Israel free?” Here is God’s answer to man’s impious and ignorant questioning. He is the Maker of mankind and of Israel (vs 9,11). He is perfectly holy (v 11). He is the Creator of the starry universe (v 12). Obviously, He knows better than man (who is like a broken piece of pottery – v 9) what should be done and how to do it. See 29:16; Jer 18:5-9; Rom 9:20-21.

**45:11** “*And will you command me...?*” – the KJV has “command ye me”, but in the context (and in the light of the whole Bible) this meaning seems unlikely. Also the Hebrew verb here for “command” is not in the form of the verb used to express a command (the imperative mood). It seems better to put this sentence (and the preceding one) in the form of a question.

**45:13** “*Cyrus*” – in Hebrew “him”.



- <sup>14</sup> Thus says the LORD:  
 “The labour of Egypt,  
 and merchandise of Ethiopia  
 and of the Sabeans,  
 men of stature,  
 will come over to you,  
 and they will be yours.  
 They will walk behind you.  
 They will come over in chains,  
 and they will fall down before you.  
 They will plead with you,  
 saying, ‘Surely God is in you,  
 and no one else; *there is no*  
*other God.’ ”*
- <sup>15</sup> Truly you *are* a God  
 who hides yourself,  
 O God of Israel, the Saviour.
- <sup>16</sup> They will be put to shame  
 and disgraced, all of them;  
 those *who are* makers of idols will  
 go away in disgrace together.
- <sup>17</sup> *But* Israel will be saved  
 in the LORD with an everlasting  
 salvation.  
 You will not be put to shame  
 or disgraced world without end.
- <sup>18</sup> For thus says the LORD  
 who created the heavens,  
 God himself who formed  
 the earth and made it,  
 who established it,  
 who did not create it in vain,  
 who formed it to be inhabited:  
 “I *am* the LORD,  
 and *there is* no other.
- <sup>19</sup> I have not spoken in secret,  
 in a dark place of the earth.  
 I did not say to the offspring  
 of Jacob,
- ‘Seek me in vain.’  
 I, the LORD, speak righteousness;  
 I declare things that are right.
- <sup>20</sup> Assemble yourselves and come;  
 draw near together,  
 you *who have* escaped from  
 the nations.  
 Those who set up the wood of  
 their carved image,  
 and pray to a god *which*  
 cannot save,  
 have no knowledge.
- <sup>21</sup> Speak and bring forward  
*your case*. Yes,  
 let them take counsel together.  
 Who has declared this  
 from ancient time?  
*Who* has been declaring it  
 from that time?  
 Have not I, the LORD?  
 And *there is* no other God besides me.  
 I *am* a just God and Saviour.  
*There is* no one besides me.
- <sup>22</sup> Look to me and be saved,  
 all *you* ends of the earth;  
 for I *am* God,  
 and *there is* no other.
- <sup>23</sup> I have sworn by myself;  
 this word has gone out  
 of my mouth *in* righteousness,  
 and will not return:  
 To me every knee will bow,  
*by me* every tongue will swear;
- <sup>24</sup> He will say, “surely they will say,  
 ‘In the LORD alone  
 I have righteousness and strength.  
 To him men will come;  
 and all who have raged against him  
 will be ashamed.

**45:14** See 11:14-16; 14:1-2; 49:23; 54:3; 60:11-14; Zech 14:16-19.

**45:15** God is always at work in the earth fulfilling His purposes, but it is all obscure and mysterious to men (55:8-9; Ps 139:6; 145:3; Eccl 8:17; Rom 11:33). Especially He hides Himself from the sinful, disobedient and unbelieving – 1:15; 57:17; 59:2; Deut 31:17; Hos 5:6-7.

**45:16** See 42:17; 44:9-11.

“*Saved*” – Jer 23:6; Rom 11:26.

**45:17** “*Everlasting*” – 54:8; Jer 33:16-26.

**45:18** See 40:21-22; Ps 19:1-4.

**45:19** God openly proclaimed His truth through His servants – 48:16; John 18:19-21. Truth has nothing to hide.

“*I did not say...Seek me in vain*” – Deut 4:29; 2 Chron 15:2; Jer 29:12-14.

**45:20** “*Nations*” – 41:1,21,22; 43:9-13.

“*Cannot save*” – 44:17-19; Jer 2:28.

**45:22** God will save Israel (vs 17,25). But His salvation is for all the nations of earth. Their gods and idols can’t save them (v 20). Their only hope is in Jehovah the God of Israel, the only God there is. The words of verse 22 are more than an invitation, they are a prophecy (2:2-4).

**45:23** “*Sworn*” – Heb 6:13. A very solemn way of speaking which indicates the importance of what follows.

“*Every knee will bow*” – Rom 14:11; Phil 2:10-11.

**45:24** Men will acknowledge that of all that they have called God the only one who is completely righteous and powerful is Jehovah.

<sup>25</sup> In the LORD all the descendants  
of Israel will be justified,  
and will glory.’ ”

**46** “Bel bows down, Nebo stoops.  
Their idols are *loaded*  
on beasts, and on cattle;  
your carriages *are* loaded heavily;  
*they are* a burden to  
the weary *beast*.  
<sup>2</sup> They stoop, they bow down together.  
They could not deliver  
the burden, but have gone into  
captivity themselves.  
<sup>3</sup> “Listen to me, O house of Jacob,  
and all the remnant of the house  
of Israel,  
who are borne *by me* from birth,  
who are carried from the womb:  
<sup>4</sup> *Even to your* old age, I *am* he,  
and *even to* gray hairs  
I will carry *you*.  
I have made *you*, and I will bear *you*;  
I will carry *you*, and will rescue  
*you*.  
<sup>5</sup> To whom will you liken me,  
and make *me* equal,  
and compare me,  
so that we may be alike?  
<sup>6</sup> They pour gold out of the bag,  
and weigh silver in the balance,  
*and* hire a goldsmith;  
and he makes it *into* a god.  
They prostrate themselves,  
yes, they worship.

<sup>7</sup> They bear it on the shoulder;  
they carry it and set it in its place,  
and it stands.  
It will not move from its place;  
yes, *someone* will cry out to it,  
but it cannot answer,  
or save him out of his trouble.  
<sup>8</sup> Remember this,  
and show yourselves men.  
Recall *it* to mind again,  
O you transgressors.  
<sup>9</sup> Remember the former things,  
*things* of old.  
For I *am* God, and *there is* no other.  
I *am* God, and *there is* no one  
like me,  
<sup>10</sup> Declaring the end from  
the beginning,  
and from ancient times *the things*  
that are not yet done,  
saying, My counsel will stand,  
and I will do all *that* I please,  
<sup>11</sup> Calling a bird of prey  
from the east,  
the man from a far country  
who carries out my purpose.  
Yes, I have spoken *it*;  
I will also cause it to happen.  
I have purposed *it*, I will  
also do it.  
<sup>12</sup> “Listen to me, you stubborn in heart,  
who *are* far from righteousness.  
<sup>13</sup> I am bringing my righteousness  
near.  
It will not be far away,

**45:25** “All”– Rom 11:26.

“*Will be justified*”– they will be declared righteous in Christ (Jer 23:6; Acts 13:38-39; 1 Cor 1:30; Phil 3:9).

“*Glory*”– Rom 5:1-2; Gal 6:14.

**46:1** Bel and Nebo were gods of Babylon. “Bel” means “lord”. This god was similar to the god Baal worshiped by the nations around Israel and sometimes by Israel itself.

**46:2** Another way of saying that the Babylonians will go into captivity. Their gods would not be able to save them.

**46:3** “*Listen*”– God speaks.

“*Carried*”– as a father carries a small child.

**46:4** They should not fear God would forsake them, that He would be as weak and useless as the gods of Babylon.

**46:5-7** God is not like the gods made by men (40:18-20; 44:9-20).

**46:7** “*It will not move*”– Ps 115:7.

“Or save” – 44:17; 45:20.

“*It cannot answer*”– 1 Kings 18:26; Ps 115:5.

**46:8** “*Transgressors*”– or “rebels” – 1:2,20,23; 30:1; 57:4. Israel rebelled against God and ran after the gods of the nations around them. That is one reason why in chapters 40–46 God repeatedly condemns idolatry and declares the uselessness of gods.

**46:9** “*Former things*”– God means things like His judgments on the gods of Egypt and His power displayed in the salvation of His people at that time (Ex 12:12; 14:13-14).

“*No other*”– 43:10-11; Deut 4:35.

**46:10** “*Things that are not yet done*”– 41:22; 42:9; 43:9,18; 48:3.

“*Stand*”– it will stand toward Babylon (Jer 51:12,29), and in everything (Ps 33:11; 115:3; Dan 4:35; Eph 1:11; Heb 6:17).

**46:11** This refers to Cyrus–41:2; 45:1. He would come swiftly on Babylon and other lands to take plunder.

**46:12** “*Righteousness*”– v 8; 1:4,15; 29:13; 64:6-7.

**46:13** “*Near*”– 41:2; 45:8.

and my salvation will not be delayed.  
And I will place salvation  
in Zion for Israel my glory.

**47** “Come down and sit in the dust,  
O virgin daughter of Babylon.  
Sit on the ground. *There is no throne,*  
O daughter of the Chaldeans.  
For you will no longer be called  
tender and delicate.  
<sup>2</sup> Take the millstones, and grind flour.  
Remove your veil; tie up the skirt;  
uncover the leg, cross the rivers.  
<sup>3</sup> Your nakedness will be uncovered;  
yes, your shame will be seen.  
I will take vengeance,  
and I will not meet you as  
a man would’.  
<sup>4</sup> As for our redeemer,  
the LORD of hosts is his name,  
the Holy One of Israel.  
<sup>5</sup> “Sit silently, and go into darkness,  
O daughter of the Chaldeans;  
for you will no longer be called,  
‘The Lady of kingdoms’.  
<sup>6</sup> I was angry with my people.  
I have profaned my inheritance,  
and given them into your hands.  
You showed them no mercy.  
On the elderly you have laid  
your very heavy yoke.  
<sup>7</sup> And you said, ‘I will be a lady forever’  
so that you did not lay  
these *things* to your heart,

or remember their coming end.  
<sup>8</sup> Therefore now hear this,  
*you who are* given to pleasures,  
who live carelessly,  
who say in your heart,  
‘I am, and there is no other besides  
me;  
I will not sit *like* a widow,  
nor will I know the loss of children.’  
<sup>9</sup> But these two *things*  
will come to you in a moment,  
in one day:  
the loss of children, and widowhood.  
They will fully come on you  
because of your many sorceries  
and because of the great  
abundance of your *magic* spells.  
<sup>10</sup> For you have trusted  
in your wickedness.  
You have said, ‘No one sees me’.  
Your wisdom and your knowledge  
have perverted you,  
and you have said  
in your heart,  
‘I am, and there is no one else besides  
me.’  
<sup>11</sup> Therefore disaster will  
come on you.  
You will not know from where it  
rises.  
And calamity will fall on you.  
You will not be able to avert it;  
and desolation will come  
on you suddenly,

“*Israel my glory*”— or possibly “my glory to Israel” — 35:2; 40:5; 44:23; 49:3. Probably looks forward to the defeat of Babylon, and the return of the Jews to Israel.

**47:1-15** Other prophecies concerning Babylon at 13:1—14:23; 21:1-9; Jer 50:1—51:64. Here Babylon is pictured as a daughter of the human family. Because of Babylon’s wickedness she will lose her kingdom (v 1), be put to shame (vs 2,3), no longer be queen (v 5), see her people destroyed (v 8), and be utterly disappointed in her sorcerers, astrologers and wise men (vs 10-15).

**47:1** “*In the dust*”— 3:26; 29:4; Job 2:13.

“*Chaldeans*”— Babylonians.

**47:2** “*Grind*”— not the usual work for a queen!

**47:3** Nahum 3:5. She will be unable to defend herself.

“*Vengeance*”— 13:17-19. Shows how God would take vengeance on Babylon. The reason for God’s vengeance is clear from the rest of the chapter. God’s vengeance is always righteous judgment. Note at Num 31:2.

**47:4** “*Redeemer*”— note at Ps 78:35.

“*LORD of hosts*”— note at 1 Sam 1:3.

“*Holy One of Israel*”— note at 1:4.

**47:5** Babylon was a beautiful and a powerful city.

**47:6** “*My people*”— 42:23-25; 2 Chron 36:15-17. This verse speaks of a future event as if it had already happened. This is not uncommon in prophecy. Now God’s anger would come on Israel’s oppressors. Note at Jer 50:33-34.

**47:7-8** Reveals the arrogance and ignorance of Babylon (Jer 50:31). Compare Ps 49:11. See Rev 18:7.

**47:9** “*In one day*”— indicates the suddenness of Babylon’s capture (v 11).

“*Many sorceries*”— v 12. Babylon was a center of idolatry, sorcery, and astrology in the ancient world. They learned that none of these could help when God rose in anger to punish them.

**47:10** “*No one sees me*”— 29:15; Heb 4:13.

“*Wisdom*”— Babylon was noted for its wise men, but their so-called wisdom contributed to their destruction.

*which* you will not understand.  
<sup>12</sup> Stand now with your spells,  
 and with your many sorceries,  
 in which you have laboured  
 from your youth.  
 See if you will be able to profit,  
 if you may succeed.  
<sup>13</sup> You are wearied  
 by your many counsels.  
 Now let the astrologers,  
 the stargazers who make  
 monthly predictions,  
 stand up and save you from  
*these things* that will  
 come on you.  
<sup>14</sup> See, they will be like stubble;  
 the fire will burn them;  
 they will not rescue themselves  
 from the power of the flame.  
*There will not be a coal*  
 to warm *oneself* by,  
 or a fire to sit before!  
<sup>15</sup> Those with whom you have  
 laboured from your youth,  
 your merchants,  
 will be like this to you.  
 Each one of them will wander  
 to his quarter. No one will save  
 you.

**48** “Hear this, O house of Jacob,  
 you who are called  
 by the name of Israel,  
 who have come from the waters  
 of Judah,  
 who swear by the name of the LORD,  
 and invoke the God of Israel,  
*but not in truth or in righteousness.*  
<sup>2</sup> For they call themselves  
 after the holy city,

and lean on the God of Israel;  
 the LORD of hosts *is* his name.  
<sup>3</sup> I have declared the former  
 things long ago;  
 and they went out of my mouth,  
 and I declared them.  
 Suddenly I acted, and they took  
 place.  
<sup>4</sup> Because I knew that you *are*  
 obstinate,  
 and your neck *is* an iron sinew,  
 and your brow bronze,  
<sup>5</sup> I declared *it* to you long ago.  
 Before it happened I declared *it*  
 to you,  
 so that you could not say,  
 ‘My idol has done them,  
 and my carved image and my cast  
 metal image has commanded  
 them.’  
<sup>6</sup> You have heard; look at all this.  
 And will you not declare *it*?  
 From this time I tell you new things,  
 hidden things that  
 you have not known.  
<sup>7</sup> They are created now,  
 and not long ago;  
 and before this day  
 you have not heard them,  
 so that you cannot say,  
 ‘See, I knew them.’  
<sup>8</sup> You certainly did not hear;  
 you certainly did not know;  
 from that time your ear  
 certainly was not opened;  
 for I knew that you would deal  
 very treacherously,  
 and that you were called  
 a transgressor from the womb.  
<sup>9</sup> “For my name’s sake

**47:12-13** Spoken ironically. There was no possibility that their sorcerers would bring success.

**47:13** “*Astrologers*”— were common in Babylon (Dan 2:2,10). But they would fail as Babylon’s crisis hour approached, as they always fail. For it is impossible to predict accurately the future of a people or an individual by the stars. Astrology is an ancient superstition without the slightest basis in reality. See note on Gen 25:24.

**47:14-15** The sorcerers and astrologers would not be able to save either Babylon or themselves. For an account of their helplessness and ignorance on the very night of Babylon’s capture see Daniel chapter 5. On astrology see notes at Gen 25:24; Dan 2:2.

**48:1** Even when they ran after idols (v 5), even when their spiritual condition was as described in 1:2-17, they liked to continue with the forms of their religion.

“*Not in truth*”— 29:13. Compare John 4:24.

**48:2** “*Holy city*”— Jerusalem (52:1).

**48:3-6** God can do what sorcerers and astrologers and idolaters cannot do. This is one of the leading themes of chapters 41–48 (41:21-29; 42:8-9; 43:9-13; 44:6-9; 45:19-21; 46:8-10; 47:13).

**48:3** Ex 32:9; Jer 6:28; Ezek 3:7; Acts 7:51.

**48:8** “*Did not know*”— 1:3; 6:9-10.

**48:9** See 1 Sam 12:22; Ps 78:38; Isa 37:35. If God did not restrain His anger who would not be cut off? Notes on God’s anger at Num 25:3; Ps 90:7-11; John 3:36; Rom 1:18.



- I will delay my anger,  
and for my praise I will  
restrain *it* from you,  
so that I do not cut you off.
- <sup>10</sup> See, I have refined you,  
but not as silver; I have chosen you  
in the furnace of affliction.
- <sup>11</sup> For my own sake,  
yes, for my own sake,  
I will do *it*; for why should *my name*  
be profaned?  
And I will not give my glory  
to another.
- <sup>12</sup> Listen to me, O Jacob and Israel,  
my called *people*; I *am* he;  
I *am* the first, I *am* also the last.
- <sup>13</sup> And my hand has laid  
the foundation of the earth,  
and my right hand has spanned  
the heavens.  
When I call to them,  
they stand up together.
- <sup>14</sup> All of you, assemble yourselves  
and listen.  
Who among them has declared  
these *things*?  
The LORD loves him;  
he will carry out his pleasure  
on Babylon,  
and his arm *will be against*  
the Chaldeans.
- <sup>15</sup> I, I *myself*, have spoken;  
yes, I have called him.  
I have brought him,  
and he will make his way successful.
- <sup>16</sup> Come near to me; listen to this.  
From the first I have not spoken  
in secret.  
From the time that it happened,  
I *am* there. And now the Lord God,  
with his spirit, has sent me.
- <sup>17</sup> Thus says the LORD,  
your Redeemer,  
the Holy One of Israel:  
“I *am* the LORD your God  
who teaches you to *your* benefit,  
who leads you in the way  
*that* you should go.
- <sup>18</sup> “O that you had listened  
to my commandments!  
Then your peace would  
have been like a river,  
and your righteousness like  
the waves of the sea,
- <sup>19</sup> And your descendants  
would have been like the sand,  
and the offspring of your body  
like its grains;  
his name would not have been  
cut off or destroyed from  
my presence”.
- <sup>20</sup> Go out of Babylon!  
Flee from the Chaldeans.  
With a voice of singing declare,  
tell this, send it out  
to the ends of the earth,  
saying, “The LORD has redeemed  
his servant Jacob”.

**48:10** Jer 9:7; Ezek 22:17-22; Ps 66:10-12. Many of God's people through the centuries have been tested in this furnace (1 Pet 1:6-7; 4:1,12).

**48:11** Verse 9. If God completely destroyed the nation Israel, if He did not continue to work in them to bring them back to Himself and make them what they ought to be, if He did not keep His promises toward them, His name would be dishonored. Compare Ex 32:9-14.

**48:12** “*First...last*”– 44:6.

**48:13** “*Heavens*”– 40:21-22; 42:5; 51:13.

“*Together*”– all creation obeys God. Only men together with Satan and his demons disobey.

**48:14** “*Who...has declared*”– see note at vs 3-6.

“*These things*”– probably refers to Cyrus' conquest of Babylon (41:2; 45:1-3,13).

“*Chaldeans*”– Babylonians (also v 20).

**48:16** See 45:19. In the last words of the verse the speaker is probably Isaiah. He refers to his appointment and empowering as a prophet (6:9; 2 Pet 1:21).

**48:17** “*Redeemer*”– Ps 78:35.

“*Holy One*”– 1:4.

“*Who teaches*”– notes at Ps 25:4-5. How great a teacher God is! How great the sinful, stubborn, and willful ignorance of people who cannot learn from so great a teacher!

**48:18** “*Peace...righteousness*”– two words which sum up much of what God desires for His people (Rom 14:17). They result from obedience to God (Ps 119:9,165) just as restlessness and evil result from disobedience.

“*Waves*”– both rivers and waves move on without ceasing.

**48:19** “*Like the sand*”– Gen 15:5; Deut 1:10. If Israel had been obedient they would have been far more numerous than they were. God's judgment had cut off many of them and was about to take away more.

**48:20** God speaks to the remnant as though they were already in Babylon and as if Babylon were destroyed. He Who knows the end from the beginning may (and does) speak so (46:10). This foretells Israel's release from captivity and the joy they would experience because of it.

<sup>21</sup> And they did not thirst *when*  
 he led them through the deserts.  
 He caused water to flow out  
 of the rock for them.  
 He also split the rock, and water  
 gushed out.  
<sup>22</sup> “*There is no peace*”,  
 says the LORD, “for the wicked”.

**49** Listen to me, O islands,  
 and pay attention,  
 you peoples far away!  
 The LORD called me from  
 the womb;  
 from the body of my mother  
 he made mention of my name.  
<sup>2</sup> And he has made  
 my mouth like a sharp sword.  
 He has hidden me in the shadow  
 of his hand,  
 and made me a polished arrow.  
 He has hidden me in his quiver,  
<sup>3</sup> And said to me,  
 “You *are* my servant, O Israel;  
 in you I will be glorified”.  
<sup>4</sup> Then I said, “I have laboured  
 in vain,

I have spent my strength  
 for nothing, in vain.  
 Yet surely justice for me *is* with  
 the LORD,  
 and my reward *is* with my God”.  
<sup>5</sup> “And now the LORD  
 who formed me from the womb  
 to be his servant to bring Jacob  
 back to him says (even though  
 Israel is not gathered,  
 yet I will be honoured  
 in the eyes of the LORD,  
 and my God will be my strength),  
<sup>6</sup> Yes, he says, ‘It is too small a thing  
 for you to be my servant  
 to raise up the tribes of Jacob,  
 and to restore the preserved  
*ones* of Israel.  
 I will also give you as a light to the  
 Gentiles,  
 that you may be my salvation  
 to the ends of the earth.’ ”  
<sup>7</sup> Thus says the LORD,  
 the Redeemer *and*  
 Holy One of Israel,  
 to him whom man despises,  
 to him whom the nation abhors,

**48:21** A reminder of what God did once before in desert regions (Ex 17:6; Num 20:11; Deut 8:15; Ps 78:15-16). The reminder was to assure Israel of God’s care and provision for them during the return from Babylon. See also 32:2; 35:6; 43:19; 49:10. Of course, there is spiritual truth here for believers now too as they journey through the desert of this world to the heavenly Mount Zion.  
**48:22** See 3:11; 57:20-21. The wicked in Israel would not share in the redemption and joy of v 20. How can there be peace for the wicked when God has set His face against all wickedness and will take vengeance on it? But even the wicked may have what seems to be peace – temporarily (Ps 73:3-12,16-20; Rom 2:4-6).

**49:1-7** In this section God tells the world that He chose the nation Israel for special purposes (v 2,3). They failed in these purposes (v 4) and went away from God (v 5). But One would rise out of Israel Who would bring Israel back to God and be a source of salvation to the whole world (vs 5,6). This is the Messiah, the Lord Jesus Christ.  
**49:1** “*Listen*”– 1:1; 41:1.

“*From the womb*”– if an individual is meant it would be Jacob who here represents the whole nation – Gen 25:21-26. However, birth here may mean the birth of the nation as in 44:1-2, and not the birth of an individual.

**49:2** “*Sword*”– Israel was given the word of God, and its prophets spoke the word of God which is

a sword (Eph 6:17; Heb 4:12; Rev 2:12,16; 19:15).  
 “*Shadow*”– this indicates protection.

“*Arrow*”– Israel was an instrument of judgment in God’s hand on wicked nations.

**49:3** “*Servant*”– 41:8-9. The whole nation was to serve God on earth and do His will.

“*In you I will be glorified*”– the highest purpose for which God called Israel. God will fulfill this purpose. See also 43:21. The glory of His character and attributes and works will yet be displayed in that nation.

**49:4** The nation admits their efforts to fulfill God’s purposes came to nothing. But in hope they leave their future in God’s hands.

**49:5** “*Servant*”– note at 42:1-9. The future hope of Israel, the purposes for which God called them, will be fulfilled. Here an individual – the Messiah – comes into view Who represents Israel and Who will do what the nation failed to do.

“*Honoured...strength*”– all the honor and strength of the Lord Jesus came from God the Father (John 5:19,30; 8:50,54; 17:1,5).

**49:6** “*Jacob*”– the Lord Jesus will do this (Zech 12:9-14; Rom 11:25-29; Rev 17:1-8).

“*The ends of the earth*”– God’s purposes of grace are both for Israel as a nation and for all the world (Luke 2:30-32; Acts 3:19-21; Rom 15:8-10).

**49:7** “*Despises*”– 53:3. The nation as a whole despised the only one who could turn them back to God (53:3; Matt 27:22; John 15:24; Acts 7:52).

- to a servant of rulers,  
 “Kings will see and arise;  
 princes also will worship,  
 because of the LORD who is faithful,  
 and the Holy One of Israel,  
 and he will choose you”.
- <sup>8</sup> Thus says the LORD,  
 “In an acceptable time  
 I have heard you,  
 and in the day of salvation  
 I have helped you.  
 And I will keep you,  
 and give you as a covenant  
 for the people,  
 to restore the earth,  
 to assign the desolate inheritances,
- <sup>9</sup> That you may say to the prisoners,  
 ‘Go out!’ to those who *are*  
 in darkness,  
 ‘Show yourselves!’  
 They will feed along the paths,  
 and their pastures *will be*  
 in all the high places.
- <sup>10</sup> They will not hunger or thirst,  
 nor will the heat or sun  
 strike them,  
 for he who has mercy  
 on them will lead them,  
 and will guide them  
 by the springs of water.
- <sup>11</sup> And I will make a road  
 of all my mountains,  
 and my highways will be  
 raised up.
- <sup>12</sup> See, these will come from afar,  
 and, lo *and behold*,  
 these from the north and
- from the west,  
 and these from the land of Sinim”.
- <sup>13</sup> Sing, O heavens!  
 Be joyful, O earth!  
 Break out into singing,  
 O mountains!  
 For the LORD has comforted  
 his people,  
 and will have mercy on  
 his afflicted.
- <sup>14</sup> But Zion has said,  
 “The LORD has forsaken me,  
 and my Lord has forgotten me”.
- <sup>15</sup> “Can a woman forget her  
 nursing child,  
 so that she does not have  
 compassion on the son  
 of her womb?  
 Yes, they may forget,  
 but I will not forget you.
- <sup>16</sup> See, I have engraved you  
 on the palms of *my hands*.  
 Your walls *are* continually  
 before me.
- <sup>17</sup> Your children will make haste;  
 your destroyers and those  
 who laid you waste will go  
 away from you.
- <sup>18</sup> Lift up your eyes  
 and look all around;  
 all these assemble together  
*and* come to you.  
 As I live, says the LORD,  
 you will surely put them all  
 on as an ornament,  
 and fasten them *on you*,  
 as a bride *does*.

“*Servant*”— the Lord Jesus was a servant to all (Matt 20:28; Rom 15:8). The time is coming when all kings will bow the knee before Him (Ps 72:8-11).

**49:8** “*The day of salvation*”— this looks forward to this New Testament age (2 Cor 6:2).

“*Covenant*”— note at 42:6.

“*Earth*”— 44:26. This looks to the end of this New Testament age. Because a prophecy is partly fulfilled now does not mean it is completely fulfilled now.

**49:9** See 42:7; 61:1.

**49:10** See 48:21; Ps 121:6; Rev 7:16.

**49:11** See 11:16; 26:7; 35:8; 62:10.

**49:12** See 11:11; 43:5-6; 60:4.

“*Sinin*”— or “*Syene*”. This indicates Aswan, located in the south of Egypt.

**49:13** Note at 44:23; 54:7-10.

**49:14** An example of the depression that

sometimes comes when God chastises His people (Ps 13:1; 44:24; Lam 5:22; Heb 12:12).

**49:15-16** From this verse to the end of the chapter God speaks to the city of Jerusalem. How can we ever imagine that God will not fulfill His word to the nation of Israel? That the literal Zion is here meant is clear from the context (v 5,6,19,22). Of course the spiritual truth is applicable to all believers in every age.

**49:16** “*Engraved you on the palms of my hands*”— compare Ex 28:9-12. Who can blot out names engraved on the hands of God?

“*Before me*”— compare Deut 11:12.

**49:17** “*Your children*”— the exiles from Jerusalem shall return there.

**49:18** “*Ornament*”— indicates the joy and pride Zion will feel at the return of her exiles.

<sup>19</sup> For your waste and desolate places,  
and your destroyed land,  
will now be too small  
for the inhabitants,  
and those who swallowed you up  
will be far away.

<sup>20</sup> The children whom you will have,  
after you have lost the others,  
will say again in your ears,  
'This place *is* too small for me.  
Give me a place where I can live.'

<sup>21</sup> Then you will say in your heart,  
'Who has begotten these for me,  
since I have lost my children,  
and been desolate, a captive,  
and going here and there?  
And who brought these up?  
See, I was left alone.  
As for these, where *have they been?*' "

<sup>22</sup> Thus says the Lord God:  
"See, I will lift up  
my hand to the Gentiles,  
and set up my banner  
for the peoples;  
and they will bring your sons  
in *their* arms,  
and your daughters will be  
carried on *their* shoulders.

<sup>23</sup> And kings will be  
your foster fathers,  
and their queens your nursing  
mothers.  
They will bow down to you  
with *their* face toward the ground,  
and lick up the dust of your feet.  
And you will know that  
I *am* the LORD;

for those who wait for me  
will not be put to shame".

<sup>24</sup> Will the prey be taken  
from the mighty,  
or the lawful captive delivered?  
<sup>25</sup> But thus says the LORD:  
"Even the captives of the mighty  
will be taken away,  
and the prey of the terrible  
will be rescued.  
For I will contend with him  
that contends with you,  
and I will save your children.

<sup>26</sup> And I will cause those who  
oppress you to eat their own flesh,  
and they will be drunk with  
their own blood as with  
sweet wine.  
And all flesh will know that I,  
the LORD, *am* your Saviour  
and your Redeemer,  
the mighty One of Jacob".

**50** Thus says the LORD,  
"Where *is* the certificate  
of your mother's divorce  
with which I sent *her* away?  
Or to which of my creditors  
have I sold you?  
See, you have sold yourselves  
for your wicked deeds,  
and your mother was sent away  
for your transgressions.

<sup>2</sup> Why *was there* no man when I came?  
When I called, *why was there*  
no one to answer?  
Is my hand shortened at all

**49:19-20** This was not fulfilled when the exiles returned from Babylon. A comparatively small number returned then. See Ezra 2:64.

**49:21-22** Jerusalem itself will be astonished at the number of her sons who return. That literal Jews are meant seems clear from v 22 where Zion's sons are distinguished from Gentiles. In 14:2; 43:6; 60:9 other nations are said to bring Israel back.

**49:23** Jerusalem will become the beloved city, the favourite of the nations – 2:2-4.

"*You will know*" – v 26; 60:16; Ezek 12:20; 13:9; 36:38.

"*Not be put to shame*" – 29:22; Rom 10:11.

**49:25** God will restore the captives of Israel, and their plunder – 14:2.

"*Contend*" – 51:22; Jer 50:34; Gen 12:3; Num 23:8,11; Zech 2:8.

**49:26** God will make Israel's enemies as Israel's

enemies made them (Lam 4:10).

"*Jacob*" – God's dealing with Israel, especially at the end of this age, will cause all mankind to know that He has not abandoned that nation and that city, but saved them.

**50:1-3** In 49:15-26 God spoke to Zion as if that city were a mother. See too vs 17,18,20; 51:17-18. He spoke of her "sons" and "children". Now God speaks to the sons and children, the people of Israel. The words look beyond Isaiah's day to the time of exile. God says that the exile of the people of Jerusalem and Judah was their fault, not His. He had not "divorced" Zion, the mother (compare 49:15-16). But there was a temporary separation because of Israel's many sins.

**50:2** "*When I came*" – God came again and again to the people but no one paid any attention (64:7. See Jer 7:13,25; 25:3-4).



so that it cannot redeem?  
 Or have I no power to rescue?  
 See, at my rebuke I dry up the sea,  
 I make the rivers a desert;  
 because *there is* no water  
 their fish stink and die from thirst.  
<sup>3</sup> I clothe the heavens with blackness,  
 and I make sackcloth their  
 covering”.  
<sup>4</sup> “The Lord God has given me  
 the tongue of the learned,  
 so that I would know  
 how to speak a word in season  
 to the weary.  
 He awakens me morning  
 by morning;  
 he awakens my ear to hear  
 as the learned.  
<sup>5</sup> The Lord God has opened my ear,  
 and I was not rebellious,  
 nor did I turn back.  
<sup>6</sup> I gave my back to those  
 who struck *me*,  
 and my cheeks to those  
 who plucked off the hair.  
 I did not hide my face

from insult and spitting.  
<sup>7</sup> For the Lord God will help me;  
 therefore I will not be disgraced.  
 Therefore I have set my face  
 like a flint,  
 and I know that I will not be  
 put to shame.  
<sup>8</sup> *The one* who vindicates me  
 is near;  
 who will contend with me?  
 Let us stand up together.  
 Who *is* my adversary?  
 Let him come near me.  
<sup>9</sup> Look, the Lord God will help me;  
 who *is* the one *who* condemns me?  
 See, they will all become  
 old like a garment;  
 the moth will eat them up”.  
<sup>10</sup> Who among you fears the LORD,  
 who obeys the voice  
 of his servant,  
 who walks *in* darkness,  
 and has no light?  
 Let him trust in the name  
 of the LORD,  
 and rely on his God.

**50:2** “*To rescue*”— God could have saved them from the Babylonians, but He determined that the nation must be punished for its evil.

“*A desert*”— 43:16-17; Ex 14:29. The God Who did that was not lacking in strength to rescue His people.

**50:3** See 13:10; Joel 2:10,31; Rev 6:12-13. Sackcloth in the Bible is a sign of mourning (Gen 37:34; Esther 4:1; Ps 35:13).

**50:4-9** The Servant of the Lord (Christ) now speaks (v 10; 42:1-4; 49:5-7). He is of Israel, represents Israel, and will bring Israel back to God (49:5).

**50:4** “*Tongue of the learned*”— true of Christ (Ps 45:2; Luke 4:22; John 7:16-17; 12:49-50; 14:24). God instructs men’s mouths too – 51:16; Ex 4:12; Jer 1:9; Matt 10:19-20; Mark 13:10; Gal 1:1,11,12.

“*To the weary*”— 40:29; 42:3; Matt 11:28-30.

God has compassion on the weary. The Servant of the Lord would know what to say to the weary because morning after morning he would get his instructions from God.

**50:5** As a servant the Messiah would not be like Israel (42:19-20), or like Jonah (Jonah 1:1-3).

**50:6** Bringing Israel back to God (49:5), making Zion a place of holiness and glory (4:2-6; 52:1; 60:1-3), would be no easy matter. It would mean extreme dishonor and suffering for the Messiah, the Servant of the Lord (Ps 22:6-18; Matt 27:26,30; Mark 14:65; 15:19; Luke 22:63; John 19:1).

**50:7** The Lord Jesus courageously faced

everything that came to Him (Luke 9:51; 22:42; John 18:10-11). He knew He would not fail or be disappointed in His work of providing salvation to the world (49:6; Heb 12:2-3).

**50:8-9** The Lord Jesus was charged with blasphemy and executed as a criminal with criminals (Matt 26:65-66; 27:35-40). How did God vindicate Him? This passage in Isaiah does not say, but we know from the New Testament that it was by raising Him from the dead and exalting Him to His right hand (Acts 13:28-31; Rom 1:4; Phil 2:9). Will anyone still accuse the Lord Jesus? Will any say He is a madman or a liar or possessed by Satan (as some people did when He was on earth)? Let them come forward! They will find they are fighting against God, and will be destroyed like old clothes that moths devour.

**50:10** Isaiah now speaks by God’s Spirit about the Servant of the Lord Who has spoken in vs 4-9.

“*Fears the LORD*”— notes at Gen 20:11; Job 28:28; Ps 34:11-14; 111:10; Prov 1:7.

“*Fears*”, “*obeys*”, “*trust*”— these three are essential to the full enjoyment of the salvation the Messiah provides. Days of darkness may come to God’s people, days when they do not know what God is doing or what they should do. If they show awe, reverence, and obedience to God and to the Lord Jesus Christ all else they need to do is simply to trust, to lean on God.

<sup>11</sup> Look, all you who kindle a fire,  
 who surround *yourselves* with sparks,  
 walk in the light of your fire  
 and of the sparks you have kindled.  
 This is *what* you will have  
 from my hand:  
 you will lie down in torment.

**51** “Listen to me,  
 you who follow righteousness,  
 you who seek the LORD.  
 Look to the rock *from which*  
 you are cut,  
 and to the quarry *where*  
 you were dug out.  
<sup>2</sup> Look to Abraham your father,  
 and to Sarah *who bore you*.  
 For I called him alone,  
 and blessed him and increased him”.  
<sup>3</sup> For the LORD will comfort Zion.  
 He will comfort all her  
 waste places,  
 and he will make her wilderness  
 like Eden,  
 and her desert like the garden  
 of the LORD.  
 Joy and gladness will be found in it,  
 thanksgiving and the sound  
 of melody.  
<sup>4</sup> “Listen to me, my people,  
 and give ear to me,  
 O my nation.  
 For a law will proceed from me,  
 and I will make my justice rest

as a light for the people.  
<sup>5</sup> My righteousness *is* near.  
 My salvation has gone forth,  
 and my arms will judge the peoples;  
 the islands will wait for me,  
 and they will trust in my arm.  
<sup>6</sup> Lift up your eyes to the heavens,  
 and look on the earth below;  
 for the heavens will vanish away  
 like smoke,  
 and the earth will become old like  
 a garment,  
 and those who dwell in it will die  
 in like manner.  
 But my salvation will be forever,  
 and my righteousness will not be  
 abolished.  
<sup>7</sup> Listen to me, you who know  
 righteousness,  
 the people in whose heart *is* my law.  
 Do not fear the reproach of men,  
 or be afraid of their insults.  
<sup>8</sup> For the moth will eat them up like  
 a garment,  
 and the worm will eat them like wool.  
 But my righteousness will be forever,  
 and my salvation from generation  
 to generation”.  
<sup>9</sup> Awake! Awake! Put on strength,  
 O arm of the LORD!  
 Awake, as in days long ago,  
 in the generations of old.  
*Are you not the arm*  
 which cut Rahab,

**50:11** “*Who kindle a fire*”— this could mean one of two things. It could signify those who engage in wicked practices which burn like fire (9:18). Or it could signify those who refuse the light the Lord Jesus will give (42:6), and try to create their own light. Many people try to do this, and God will leave them to it. The end in either case will be torment in the fire that is never quenched – Matt 25:41; Mark 9:43; Luke 16:24; Rev 20:15.  
**51:1-3** This passage looks forward to the time of the Babylonian captivity. God addresses those who would seek God (v 1) and return to Jerusalem (compare Jer 29:10-14). They would be few in number but God tells them to think of the father of their nation. When God called him he had no children at all, but later Israel became a great people (Gen 22:7; Ex 1:7). God promises to make Zion a paradise where, presumably, a great many will have cause for rejoicing.  
**51:4-5** God has in mind more than the blessing of Jerusalem (2:2-4; 9:7; 42:1,4).  
**51:5** “*Is near*”— 50:8; 2 Pet 3:8-9; Rev 1:3.

“*Arms*”— power – 40:10; 50:2; 52:10; 59:16; 63:5; Ps 98:1.

“*Islands*”— 11:11; 24:15; 41:1,5; 42:4,10,12; 49:1; 59:18; 60:9; 66:19.

**51:6** See 34:4; 24:4; Heb 1:10-12; 12:25-29.

“*Salvation...forever*”— v 8; 45:17; Titus 1:2. What then should we choose – a temporary world or an eternal heaven?

**51:7** “*Righteousness*”— v 1.

“*Heart*”— Deut 6:6; Ps 119:11; Jer 31:33.

“*Reproach*”— if they despise and insult the master (49:7; 50:6) the servants will hardly escape (Matt 10:25; John 15:18-20). But instead of fear believers can have joy (v 12; Rom 5:3; 2 Cor 12:10; 1 Pet 4:12-16).

**51:8** See 50:9; Mark 9:48.

**51:9-10** Isaiah inspired by God’s Spirit now speaks for the righteous. God has promised great things. He prays for their fulfillment. Let God act again for His people as He did at the Red Sea (Ex 14:21-31).

**51:9** “*Rahab*”— Egypt (Job 9:13).

- and pierced the serpent?  
<sup>10</sup> Are you not *the arm*  
 which dried the sea,  
 the waters of the great deep,  
 that made the depths of the sea  
 a way for the ransomed  
 to cross over?  
<sup>11</sup> Therefore the redeemed  
 of the LORD will return,  
 and come to Zion with singing;  
 and everlasting joy *will be*  
 on their heads.  
 They will obtain gladness  
 and joy,  
 and sorrow and mourning will  
 flee away.  
<sup>12</sup> “I, I *myself*, am the one who  
 comforts you. Who are you,  
 that you should be afraid of a man  
*who will die*,  
 and of the son of a man *who will be*  
 made *like grass*?  
<sup>13</sup> And you forget the LORD  
 your maker,  
 who has stretched out the heavens,  
 and laid the foundations  
 of the earth,  
 and you have been afraid continually  
 every day because of the fury  
 of the oppressor,  
 when *he seemed* ready to destroy.  
 And where *is* the fury  
 of the oppressor?  
<sup>14</sup> The captive exile will soon be  
 set free,  
 and will not die in the dungeon,  
 nor will his food fail.  
<sup>15</sup> For I *am* the LORD your  
 God who divided the sea,  
 whose waves roared.  
 The LORD of hosts *is* his name.
- <sup>16</sup> And I have put my words  
 in your mouth,  
 and I have covered you with the  
 shadow of my hand,  
 that I may establish the heavens,  
 and lay the foundations of the earth,  
 and say to Zion:  
 You *are* my people”.  
<sup>17</sup> Awake! Awake!  
 Stand up, O Jerusalem,  
 you who have drunk at the hand  
 of the LORD the cup of his fury.  
 You have drunk the dregs  
 of the cup of trembling,  
 and drained it.  
<sup>18</sup> *There is* no one to guide her  
 among all the sons *whom* she has  
 brought forth.  
 Nor among all the sons she has  
 brought up *is there any* who  
 take her by the hand.  
<sup>19</sup> These two *disasters* have come  
 to you;  
 who will mourn for you?  
 Desolation and destruction,  
 and famine and sword;  
 by whom will I comfort you?  
<sup>20</sup> Your sons have fainted.  
 They lie at the head of every street,  
 like an antelope in a net.  
 They are full of the fury of  
 the LORD,  
 the rebuke of your God.  
<sup>21</sup> Therefore, now listen to this,  
 you afflicted, and drunk,  
 but not with wine:  
<sup>22</sup> Thus says your Lord,  
 the LORD and your God *who*  
 pleads the cause of his people:  
 “See, I have taken out of your hand  
 the cup of trembling,

**51:11** Note at 35:10.

**51:12** Again God begins to speak.

“Comforts”— v 3; 40:1; 49:13.

“A man who will die”— v 7; Matt 10:26-28.

“Grass”— 40:6.

**51:13** Fear of men can make even God’s people forget His comfort and power.

**51:15** “Sea”— Job 26:12; Ps 107:24-25; Jer 31:35. Can, then, the Babylonians or any other enemy of God’s people stand against Him?

**51:16** “In your mouth”— v 7; Ex 4:11-12; Jer 1:9.

“Hand”— 49:2; Ps 91:1-2. Surely there is safety there!

“My people”— 41:8-10; 43:1,15; 44:1-2,21.

**51:17-23** These verses look beyond Isaiah’s own day. Jerusalem had to drink the cup of God’s wrath because of its wickedness. This cup meant “desolation, destruction, famine, sword” (v 19). The enemy armies would be the cause of these. When God determined that Jerusalem had been punished enough He would comfort her and make her enemies drink the cup of punishment. On “cup” see Jer 25:15-29; Ezek 23:32-34; Zech 12:2; John 18:11; Rev 14:10.

**51:18** “No one”— 64:7; Jer 5:1; Ezek 22:30.

**51:21** “You afflicted”— Jerusalem.

**51:22** “Pleads the cause of his people”— 49:24; Zech 14:3.

the dregs of the cup of my fury.  
You will not drink it again.

<sup>23</sup> But I will put it into the hands  
of those who afflict you,  
who have said to your soul,  
'Lie down, so that we may walk  
over you.'  
And you made your backs like  
the ground,  
and like the street,  
to those who walked over you".

**52** Awake! Awake!  
Put on your strength,  
O Zion! Put on your beautiful  
garments,  
O Jerusalem, the holy city!  
For from now on the uncircumcised  
and the unclean will no longer  
come into you.  
<sup>2</sup> Shake yourself from the dust.  
Arise, and sit down,  
O Jerusalem.  
Loose yourself from the shackles  
on your neck,  
O captive daughter of Zion.  
<sup>3</sup> For thus says the LORD:  
"You have sold yourselves for  
nothing,  
and you will be redeemed  
without money".

"*You will not drink it again*"— this is evidence that this whole passage looks beyond the capture of Jerusalem by the Babylonians. For after that Jerusalem once again had to drink of the cup of God's wrath (Luke 19:41-44; 1 Thess 2:16). And it will yet be a cup in the Lord's hands that its enemies must drink (Zech 12:2).

**52:1-2** Jerusalem captured and enslaved and lying prostrate in the dust will be set free, will rise again. Compare 2:2; 49:14,22,23.

**52:1** "*Beautiful garments*"— 61:10

"*The uncircumcised and the unclean*"— those not in covenant relationship with Jehovah (Gen 17:9-14), those who remain in their sins. The literal meaning is that no foreign armies will invade the city again. A spiritual application may also be drawn from these words— 35:8; Ps 15:1-5; Ps 24:3-5; Rev 21:27; 22:15.

**52:3** The Lord received nothing by bringing enemies to capture His city— nothing but grief and pain. It would cost Him no money to free the people and bring them back to Jerusalem. But what it cost God to free His people from sin and bring them back to Himself is seen in the next chapter. See also 1 Pet 1:18-19.

<sup>4</sup>For thus says the Lord God: "My people went down at first into Egypt to live there. *Afterwards* the Assyrian oppressed them without cause. <sup>5</sup>Now therefore, what have I here", says the LORD, "that my people are taken away for nothing? Those who rule over them make them wail", says the LORD, "and my name continually every day *is* blasphemed.

<sup>6</sup>Therefore my people will know my name; therefore in that day *they will know* that I *am* the one who speaks. See, *it is I*".

<sup>7</sup> How beautiful on the mountains are the feet of the one who brings good tidings,  
who proclaims peace,  
who brings good tidings of good things,  
who proclaims salvation,  
who says to Zion, "Your God reigns!"

<sup>8</sup> Your watchmen will raise *their* voices;  
with *their* voices they will sing together,  
for when the LORD restores Zion they will see it with their own eyes.

<sup>9</sup> Break forth into joy, sing together,  
you waste places of Jerusalem!  
For the LORD has comforted his people,  
he has redeemed Jerusalem.

**52:4** "*Egypt*"— Gen 46:6; Ex 1:1-14.

"*Assyrian*"— 8:5-8; 10:5-6.

**52:5** "*Now*"— the Lord may be referring to the Babylonian captivity or to a literal captivity long after that.

"*Blasphemed*"— Rom 2:24. Israel's enemies, because they defeated and crushed them, would think the God of Israel was a weak God unable to help them (compare 37:23-24. See also Ezek 36:20-23). Let us learn that anyone who professes to be a worshiper of the true God and lives a wicked life is bringing dishonor to God's name.

**52:6** "*Will know my name*"— to know God's name here means to know His nature and attributes, to know God Himself. Israel shall enter into this knowledge.

**52:7** "*Good tidings*"— 40:9. Here the good news is that God reveals His sovereignty and power in releasing Zion from captivity to her enemies and reigns in their midst (9:7; 32:1; 33:17). Spiritual application— Rom 10:5; Eph 6:15. The good news is a proclamation of three things— peace with God, salvation, and God's kingdom among men.

**52:9** See 40:1; 44:23; 48:20; 49:13.



<sup>10</sup> The LORD has bared his holy arm  
in the eyes of all the nations;  
and all the ends of the earth will see  
the salvation of our God.

<sup>11</sup> Depart! Depart! Go out from there!  
Do not touch any unclean *thing*!  
Go out of the midst of her! Be clean,  
you who carry the vessels of the LORD.

<sup>12</sup> For you will not go out with haste,  
or leave like fugitives,  
for the LORD will go  
in front of you,  
and the God of Israel *will be* your  
rear guard.

<sup>13</sup> “See, my servant will act wisely.  
He will be exalted and lifted up  
and be very high.

<sup>14</sup> Just as many were astonished at you,  
so his appearance was disfigured  
more than any man,

and his form more than the sons  
of men.

<sup>15</sup> So he will sprinkle many nations.  
Kings will shut their mouths at him,  
for they will see what they had  
not been told,  
and consider what they had not heard”.

**53** Who has believed our report?  
And to whom has the arm  
of the LORD been revealed?

<sup>2</sup> For he will grow up before him  
like a tender plant,  
and like a root out of dry ground.  
He has no *striking* form or majesty,  
and when we see him,  
*there is* no beauty that  
we should desire him.

<sup>3</sup> He is despised and rejected by men,  
a man of sorrows,

**52:10** “*His holy arm*”— 51:5.  
“*Ends of the earth*”— 40:5.

**52:11-12** Meaning for Israel in captivity in Babylon – leave Babylon, bearing the vessels for the temple (Ezra 1:7-11), and taking nothing from that accursed city, such as idols, that would be unclean. There is also a meaning in this for those who are in the figurative “Babylon” at the end of this age (Rev 18:4), and always a spiritual application to the Church of the New Testament (2 Cor 6:14-18).

**52:12** Verse 7.

**52:13-15** The Servant of God, the Lord Jesus, is brought into view again (see 42:1-4; 49:5-7; 50:4-9). It is through Him alone that the glorious events of this chapter have their fulfillment. Verse 14 describes what would happen to Him at the hands of men (compare 50:6; Ps 22:6-18). Verse 13 describes His behavior and how God exalted Him (see Acts 2:32-33; 3:13; Eph 1:20-23; Phil 2:9-11). Verse 15 states what He would do after God exalted Him.

**52:13** “*Will act wisely*”— or, possibly, “will prosper”.

**52:15** “*Sprinkle*”— Moses, the mediator of the old covenant, sprinkled others to confirm the covenant with them (Ex 24:7-8). Sprinkling signified also consecration and purification (Ex 29:21; Lev 8:30; Num 8:5-7). Three elements were used in sprinkling – blood, oil and water. They speak of atonement, cleansing from sin, and the giving of the Holy Spirit and water of life. Moses sprinkled individuals or one nation – Israel. Jesus sprinkles many nations, signifying that they will receive the forgiveness of sins and the Holy Spirit.

“*Shut their mouths*”— in astonishment, or as in Job 40:4-5; Rom 3:19. The last part of v 15 is quoted in Rom 15:21. The work of sprinkling is now going on. But it is far from being finished yet.

**53:1** Here is one of the most wonderful chapters in the Bible. It sets forth the sufferings and death of Christ for sinners 700 years before He came into the world. Compare Psalm 22. This verse

speaks of the unbelief of Israel concerning the message of the Messiah (John 12:38; Rom 10:16). This message in part appears in the last 3 verses of chapter 52.

“*Arm of the LORD*”— the arm of Jehovah mightily at work was revealed in the birth, life, death, and resurrection of the Lord Jesus, but among the Jews only a few acknowledged that it was the arm of the Lord at work (see Matt 12:24; John 8:48).

“*Revealed*”— most of the verbs in this chapter are in the past tense, but from the point of view of Isaiah’s day the chapter describes events far in the future. It is as though Isaiah were transported forward in time to see these events as history. See note at 55:10-11. God knows the end from the beginning and can reveal events in the future as though they had already happened – so certain is the fulfillment of all that He reveals.

**53:2** “*Plant*”, “*root*”— 11:1. Several times in the prophets the Messiah is called a Branch, etc. Observe that He grew up in God’s presence. His life from beginning to end was totally God-oriented. Dry ground probably signifies the barren spiritual condition of the people of Israel.

“*No beauty*”— the Lord Jesus came as a poor man, as a servant, as a person of no reputation (Mark 6:3; Luke 9:58; John 9:28-29; Phil 2:7). He did not come with the pomp and splendor of a royal house. He had no appearance of a king. Here Isaiah experiences the feelings that most Jews in Christ’s day would have about Christ. They were expecting in the Messiah a mighty conqueror who would deliver them from the yoke of Rome. See Luke 9:11. But Jesus came not like Solomon in his glory, but like Jeremiah in tears. Men are not attracted by poverty, and sorrow. They prefer pomp and outward show.

**53:3** “*Despised*”— 49:7; Ps 22:6; John 15:24.

“*Rejected*”— Matt 26:66; 27:21-22; John 1:11; 19:15-16; Acts 3:13-14.

and acquainted with grief.  
 And we hid, as it were,  
*our* faces from him.  
 He was despised,  
 and we did not esteem him.  
<sup>4</sup> Surely he has borne our griefs  
 and carried our sorrows.  
 Yet we considered him stricken,  
 smitten by God, and afflicted.  
<sup>5</sup> But he was wounded for  
 our transgressions,  
*he* was bruised for our wicked deeds;  
 the chastisement for our peace was  
 on him,  
 and by his wounds we are healed.  
<sup>6</sup> All we like sheep have gone astray;

each one of us has turned  
 to his own way;  
 and the LORD has laid on him  
 the wickedness of us all.  
<sup>7</sup> He was oppressed and he was  
 afflicted,  
 but he did not open his mouth.  
 He was brought like a lamb  
 to the slaughter,  
 and as a sheep before her shearers  
 is silent,  
 so he did not open his mouth.  
<sup>8</sup> He was taken from prison and  
 from judgment;  
 and who will declare his generation?  
 For he was cut off from the land

*"Sorrows", "Grief"*—Ps 69:7-12,19-21; Luke 12:50; 19:41; John 11:35. We read in the Gospels that Jesus wept, but never that He laughed. Being despised, insulted and rejected by those you are trying to help and save does not produce laughter. Besides this the Lord Jesus felt the awful weight of people's guilt and misery.

*"Hid"*—many treated Him as if He were such an awful sight that they could not bear to look at Him.

*"Did not esteem him"*—while He lived on earth the leaders, the people, and usually even His disciples failed to see His true greatness, His divine qualities. See references at v 2.

**53:4** *"Griefs"*—the Hebrew also means "infirmities".

*"Carried"*—in Matt 8:17 this is said to mean His ministry of healing. But why then does this not say that He healed our infirmities? Possibly to indicate that He did more than heal them—He experienced them like a burden, He was one with sufferers in their pain. See Matt 9:36. Compassion means to "suffer with". Let us understand too that all of Jesus' sufferings were as our substitute, our representative. He was in our place. (See 63:9. Compare Paul's words in 2 Cor 11:28-29).

*"Smitten by God"*—when Jesus was on earth many in Israel thought that prosperity was a sign of God's favor. Judging from this verse, they assumed that the poverty, sorrows, and sufferings of Christ were God's punishment on Him.

**53:5** *"Wounded"*—Ps 22:16; John 19:18,34; Zech 12:10. The Hebrew word indicates wounded to death by sharp instruments, so it could be translated "pierced". Again it is emphasized that all Jesus' sufferings were as our substitute, in our place. He endured what we deserve to endure. Our sins were the reason He had to be pierced and crushed. The word "bruised" suggests the weight of the sins of the whole world that were laid on Him (John 1:29; 2 Cor 5:21; 1 Pet 2:24). The Hebrew word also means "crushed" and "broken".

*"Chastisement"*—or "punishment". Punishment

that brings us peace means that punishment which pays for our sins, which makes it possible for us to be reconciled to God. There can be no peace with God, no peace of God for sinners until sin is removed. The Lord Jesus endured the punishment that our sins deserve. God punished Him in our place. This was to reconcile us to God and bring us peace (2 Cor 5:18-21; Eph 2:13-18; 1 Pet 3:18).

*"Healed"*—this includes forgiveness but is more than forgiveness. It means also to die to sins and live for righteousness, to come to the Good Shepherd and live under His guidance (1 Pet 2:24-25). It will eventually mean being made sinless, and perfect like the Lord Jesus (Rom 8:29; 1 Cor 15:49; 2 Cor 3:18; Phil 3:21; 1 John 3:2). The wounding to death of the Lord Jesus has made all this possible.

**53:6** Going astray from God and turning to one's own way is the sin that is the root of all other sins, and all men since Adam have been guilty of it—Gen 3:6 (Rom 5:12); Ps 58:3; 95:10; 119:67,176; Jer 2:13; Rom 3:12; 1 Pet 2:25. Going astray is described as iniquity in the next sentence. All of our iniquities, including going astray, were caused to fall on Christ (compare Lev 16:20-22).

**53:7** Verses 3-6 describe Christ's sufferings. This verse speaks of how patiently He endured them. He did not murmur or complain or defend Himself (Matt 27:12-14; Mark 14:60-61; 15:5; Luke 23:8-9; John 19:8-10; 1 Pet 2:21-23).

*"Like a lamb"*—Ex 12:3-7; Lev 1:10-13; John 1:29,36; Rev 5:6,12.

**53:8** *"Prison"*—or "arrest"—after He was arrested and judgment was passed on Him He was taken away to the cross.

*"And who will declare his generation?"*—in some translations this sentence is linked with the following words like this: "And as for His generation, who considered that He was cut off out of the land of the living for the transgression of my people to whom the stroke was due?" (NASB). This translation is as possible as the one in the text above.

of the living.  
 For the transgression of my people  
 he was struck.  
<sup>9</sup> And he made his grave with the  
 wicked,  
 and with the rich at his death,  
 though he had done no violence,  
 and no deceit was in his mouth.  
<sup>10</sup> Yet it pleased the LORD to  
 bruise him.  
 He put *him* to grief.  
 When you make his soul an offering  
 for sin,  
 he will see *his* offspring,

he will prolong *his* days,  
 and the pleasure of the LORD  
 will prosper  
 in his hand.  
<sup>11</sup> He will see the travail of his soul,  
 and will be satisfied.  
 By his knowledge my righteous  
 servant will justify many,  
 for he will bear their wicked deeds.  
<sup>12</sup> Therefore I will allot him *a portion*  
 with the great,  
 and he will divide the plunder  
 with the strong,  
 because he poured out his soul

*"Struck"*— see all the words in this chapter which describe the sufferings and death of Christ — "struck", "stricken", "bruised", "wounded", "oppressed", "afflicted", "slaughter", "cut off".  
**53:9** *"Made his grave"*— His enemies no doubt intended that the dead body of Christ should be treated as the corpses of crucified criminals were treated — cast into a common grave. But another decision was made which resulted in His burial in a rich man's tomb (see Matt 27:57-60).

*"No violence and no deceit"*— an indication of the pure, meek, and sinless character of the Lord Jesus. Apart from Him there has been at least some deceit found in the mouth of every person born into the world (Ps 12:2; Jer 9:7-8; 17:9; Rom 3:13).

**53:10** From this verse we see that those who afflicted and killed the Lord Jesus were instruments in God's hands. Men made Him suffer and put Him to death, but God was behind them working out His will. See Acts 2:23; 4:27-28. God was thus working through the actions of wicked men in order to make Christ a guilt offering for the sins of men (see Lev 5:14-15; Rom 3:25; 8:3; 2 Cor 5:21; Heb 9:12-14; 10:14; 1 John 2:2,4,10). This "pleased" Him, not, of course, in the sense of being happy at Christ's sufferings, but because it was the one way to save human beings. And in all this Christ was not an unwilling victim, but put His Father's will above all else (Matt 26:39; John 10:17-18; Heb 10:5-7).

*"Prolong his days"*— how can it be said He would prolong His days just after it is said that He was put to death and buried? The answer is in His resurrection from the dead. He thus prolongs His days forever (Rev 1:18; 9:7; Ps 45:6; 72:5; Heb 1:10-12; 13:8). This explains how He can "see His offspring" — His spiritual children born by His Spirit. He can have these "offspring" only because He was made a guilt offering.

*"Will prosper in his hand"*— He fully accomplished God's will while He was on earth (John 17:4). He will continue to fully accomplish it now that He is in heaven (Eph 1:9-10; Isa 42:1-4; Acts 1:1-2; 2:33; Matt 28:18; John 17:2; Col 1:29). The

accomplishing of the will of God could not be in better hands. He will successfully complete all that God has given Him to do just as He did in His life and death on earth.

**53:11** In this verse and the next Jehovah Himself is speaking about the Messiah.

*"He will see of the travail of His soul, and will be satisfied"*— there will be great results from Christ's suffering, enough to fill even His large expectations. These results are the glory of God and a multitude of people forever saved and rejoicing (as appears from the rest of the verse).

*"His knowledge"*— this may mean the knowledge that people will have of Him as in John 17:3. This knowledge involves learning of Him, trusting Him, experiencing Him. Or it may mean the knowledge that the Messiah has of the true God and of people and of the meaning of His sacrifice for them.

*"Servant"*— 42:1-7. His righteousness is emphasized here for it is only because He is righteous and righteously bore men's sins and paid the full penalty for them that He is able to give righteousness to others.

*"Justify"*— notes at Rom 3:24,26,28; 4:25; 5:1; 10:10; 1 Cor 6:11; Gal 2:16; Titus 3:7.

*"Many"*— not every human being; only those who believe in Him. Still there will be an innumerable multitude of those from every nation on earth (Rev 7:9-10).

**53:12** Dividing spoils among the great and with the strong suggests a battle and victory and plunder from the battle. This verse indicates that the preceding verses describe warfare. In His suffering and death the Messiah was fighting for His people against their enemies (Satan and his followers). Compare Col 2:15; Heb 2:14-15. The "great" and the "strong" are those called His offspring in v 10, the justified in v 11, many nations in 52:15. On "strong" compare Matt 11:12. They will be great and strong because He makes them so.

*"Divide"*— see Rom 8:17.

*"Plunder"*— what is this plunder? All that is taken away from Satan's control — earth redeemed, restored, made new, and everything in it.



to death,  
and he was numbered  
with the transgressors,  
and he bore the sin of many,  
and made intercession  
for the transgressors.

**54** “Sing, O barren one,  
you *who* have not borne  
a *child*! Break forth into singing,  
and shout aloud, you *who* have not  
travailed with child!  
For the children of the desolate  
one *are* more than the children of  
the married woman”,  
says the LORD.

<sup>2</sup> “Enlarge the place of your tent,

and let them stretch out  
the curtains of your dwelling  
places.

Do not spare. Lengthen your ropes,  
and strengthen your stakes.

<sup>3</sup> For you will spread out to the right  
and to the left,  
and your offspring will inherit  
the Gentiles,  
and cause the desolate cities  
to be inhabited.

<sup>4</sup> Do not fear, for you will not be  
put to shame, nor be disgraced,  
for you will not be humiliated.  
For you will forget the shame of  
your youth,  
and will no longer remember

“*Death*”—this is the reason and the only reason  
why there is “plunder” to share and why He and  
others will share in it.

“*Numbered with the transgressors*”—Mark 15:28.  
This probably means that He was regarded as  
one of them.

“*Bore the sins of many*”—repeated in different  
words in vs 5,6,8,10,11.

“*Intercession for the transgressors*”—one of Christ’s  
works before the cross (John chapter 17), on  
the cross (Luke 23:34), and throughout this age  
(Rom 8:34; Heb 7:25; 1 John 2:1). By intercession  
He makes sure that His people will share His  
plunder with Him. But here the intercession may  
refer primarily to the event on the cross.

**54:1** This verse raises some questions that need to  
be answered if we wish to interpret this chapter  
correctly. Who is the “barren one”, the “desolate  
one?” Who is she who has a husband? What  
was Paul trying to show by quoting this verse  
in Gal 4:27? The answers to these questions are  
a bit complicated.

First, the barren and desolate one is Jerusalem  
or Mount Zion as representing the nation of Israel.  
We judge this by the context of chapters 49–52  
(see 49:14,19-21; 51:17; 52:1) and by vs 6-8 of this  
chapter. This prophecy of the “barren” one looks  
far into the future from Isaiah’s day (as do most  
of the prophecies of chapters 40–66).

Second, she “who has a husband” is also  
Jerusalem representing the nation Israel. The  
husband was none other than Jehovah God  
Himself (v 5; 50:1; Jer 3:14). This means that  
sometime after the giving of this prophecy, Israel,  
after being forsaken for a while, will be redeemed  
and made new and will become far more fruitful  
than the old Israel.

Third, in quoting this verse Paul was showing  
the difference between law and grace. The nation  
Israel under the law speaks of bondage and  
rejection. Israel under grace will mean freedom,

acceptance, and fruitfulness. The difference  
is between the two covenants – the old given  
through Moses, the new given through Christ.  
The writer of these notes does not believe that Paul  
is teaching in Galatians (or anywhere) that the  
Church of the New Testament is the new Israel.  
He is teaching that now whether we are Jews or  
Gentiles we must be saved in the same way, the  
way of grace, and that the Jerusalem in heaven,  
God’s holy city, is the mother of all believers. In  
this chapter and in Isaiah as a whole we see that  
eventually the nation Israel, the Jewish people,  
will be brought back to God, brought into all the  
blessings of the new covenant; that she will be  
like a wife restored, and will become far more  
fruitful than she was during the long ages of the  
Old Testament.

“*Break forth into singing*”—the word is given as  
a prophecy to that future new Israel who had  
not brought forth a child in Isaiah’s day because  
she did not yet exist as the new Israel. It is no  
coincidence that this instruction to Israel to sing  
comes immediately after chapter 53. In what  
Christ did on the cross there is the foundation  
not only for the salvation of individual believers  
now, but for the making of that future new  
Israel.

**54:2-3** Here is a prophecy that the future new  
Israel will have more territory and more power  
than ever before. See 26:1,15; 33:20-24. Compare  
2:1-3. Is there no spiritual application to the  
New Testament Church? We may well think  
so. It is similar to Matt 28:19-20; Mark 16:15;  
Luke 24:45-48; Acts 1:8.

**54:3** “*Gentiles*”—non-Jewish peoples.

**54:4-8** For an understanding of these verses an  
understanding of Rom 7:1-6 and Rom 11:11-29  
is necessary. See those portions with their notes.

**54:4** “*Shame of your youth*”—in those days  
barrenness (v 1) was considered shameful, a lack  
of God’s blessing.



the reproach of your widowhood.  
<sup>5</sup> For your Maker *is* your husband.  
 The LORD of hosts *is* his name.  
 And your Redeemer *is*  
 the Holy One of Israel.  
 He will be called the God of the  
 whole earth.  
<sup>6</sup> For the LORD has called you,  
 a woman forsaken and grieved in  
 spirit,  
 and a youthful wife when  
 you were rejected, says your God.  
<sup>7</sup> For a brief moment  
 I have forsaken you,  
 but with great mercies  
 I will gather you.  
<sup>8</sup> With a little wrath I hid my face  
 from you for a moment,  
 but with everlasting kindness  
 I will have mercy on you,  
 says the LORD your Redeemer.  
<sup>9</sup> For this *is like* the waters  
 of Noah to me;  
 for as I swore that the waters  
 of Noah would not again  
 flood the earth,  
 so I have sworn that I would not be  
 angry

with you *again*, or rebuke you.  
<sup>10</sup> For the mountains will depart,  
 and the hills be removed,  
 but my kindness will not depart  
 from you,  
 nor will my covenant of peace be  
 removed,  
 says the LORD who has mercy  
 on you.  
<sup>11</sup> “O you afflicted,  
 tossed with a tempest,  
 and not comforted, see, I will lay  
 your stones with fair colours,  
 and lay your foundations  
 with sapphires.  
<sup>12</sup> And I will make your battlements  
 of rubies,  
 and your gates of crystal,  
 and all your walls of precious stones.  
<sup>13</sup> And all your children *will be* taught  
 by the LORD,  
 and great *will be* the peace  
 of your children.  
<sup>14</sup> In righteousness you will be  
 established.  
 You will be far from oppression,  
 and you will not fear;  
 and *far* from terror,

“Widowhood”— the nation for centuries has been like a woman whose husband is dead. But all that will change.

**54:5-6** Jehovah was husband to Israel under the law, but because of her sin, He rejected her as a nation. The husband was as though dead to her. Israel in the future will be “remarried” to Jehovah (see Hosea chapter 2; 3:5). Eventually God will restore the nation to Himself, not as Lawgiver, but as Maker and Redeemer. It is very difficult to see how verses like these can possibly refer to the Church of the New Testament which is Christ’s body. But as elsewhere in Isaiah, after making the proper interpretation of these verses, we can see spiritual truth that may apply to believers now. Since God Himself is our “husband”, how fruitful we should be in proclaiming the Gospel and bringing others to experience the new birth!

**54:5** “God of the whole earth”— compare Ps 47:2.

**54:7** “Moment”— brief compared with the eternal salvation Israel will enjoy. Compare v 8; Rom 8:18; 2 Cor 4:17; 2 Pet 3:8. Observe that the same nation that was God’s chosen people and abandoned by God, will be brought back to God. Can this possibly refer to any nation or people other than Israel?

“Great mercies”— v 8,10; 14:1; 49:10. This is an

attribute of God He loves to display (Ex 34:5-7). **54:8** “Wrath”— 9:12,17,21; 60:10; 2 Chron 36:15-16; John 3:36. Notes on God’s wrath at Num 25:3; Ps 90:7,11.

“Redeemer”— note at Ps 78:35.

**54:9** The same nation that was an object of His anger will no longer (after He restores them in the future) taste of it again.

“Noah”— Gen 9:8-11. In this there is a spiritual application for believers now – Rom 5:9; 1 Thess 1:10; 5:9. True believers in Christ, born of God’s Spirit, are forever delivered from God’s condemning wrath.

**54:10** “Covenant of peace”— 53:5; 55:3; Jer 31:31-37; 33:20-21; Eph 2:17-18. The new covenant was actually made with representatives of the nation Israel, and now people of other nations participate in it because they are brought into the olive tree which is Israel (Matt 26:28; Heb 8:7-8; Rom 11:16-24).

**54:11-12** These gems indicate something of the future glory of Jerusalem.

**54:13** “Taught by the LORD”— 30:19-21; Jer 31:34. This is something all of us need to experience now. See Ps 25:4-5.

“Peace”— 9:7; 66:12.

**54:14** “Righteousness”— 1:26; 4:3; 26:2; 58:8; 62:2.

“Oppression”, “terror”— 9:4; 14:3-4; 33:17-19; Zeph 3:15; Zech 9:8.

for it will not come near you.

<sup>15</sup> See, they will surely attack,  
*but it will not be* from me;  
and whosoever attacks you will fall  
for your sake.

<sup>16</sup> See, I have created the blacksmith  
who blows the coals in the fire,  
and who brings out an instrument  
for his work;  
and I have created the destroyer  
to produce ruin.

<sup>17</sup> No weapon that is formed against  
you will prosper;  
and you will condemn every tongue  
*that rises against you in judgment.*  
This *is* the heritage of the servants  
of the LORD,  
and their righteousness *is* from me”,  
says the LORD.

**55** “Ho, everyone who is thirsty,  
come to the waters;  
and he who has no money,  
come, buy and eat;

yes, come, buy wine and milk  
without money and without cost.

<sup>2</sup> Why do you spend money  
for *what is* not bread?  
and your labour for  
*what does not* satisfy?

Listen carefully to me,  
and eat *what is* good,  
and let your soul delight itself  
in abundance.

<sup>3</sup> Turn your ear and come to me.  
Hear, and your soul will live,  
and I will make an everlasting  
covenant with you,  
the sure mercies of David.

<sup>4</sup> See, I have given him as  
a witness to the people,  
a leader and commander to the people.

<sup>5</sup> See, you will call a nation *that*  
you do not know,  
and nations *that* did not know  
you will run to you because  
of the LORD your God,  
and the Holy One of Israel;

**54:15-17** Jerusalem (and the nation it represents) will be absolutely secure and victorious. After their final restoration God will never again send enemies against them as He did before.

**54:16** “*I have*”— 10:15; Jer 51:1,11,20; Rev 17:16-17.

**54:17** Whether we think the people addressed in this chapter (and similar chapters) in Isaiah means a future new nation of Israel or the present Church of the New Testament has no bearing on the spiritual lessons and practical applications of truth we can learn from them. We may certainly apply a verse like this to ourselves now as believers.

“*No weapon...will prosper*”— Matt 16:18; Rom 8:37; 1 Cor 15:57; Heb 13:6.

“*Their righteousness is from me*”— 53:11; Acts 13:38-39; Rom 8:33; 1 Cor 1:30; 2 Cor 5:21.

**55:1-13** Here is a great chapter full of grace and sweet promises to all who will trust in Christ, whether now or in some future time, whether Jews or Gentiles.

**55:1** “*Thirsty*”— 44:3; Ps 107:9; John 7:37; Rev 21:6; 22:17.

“*Come to the waters*”— these waters signify Christ and the Holy Spirit (John 7:38-39. See Jer 2:13; and 17:13 where the Lord says that He Himself is the “spring of living water”). What is required to obtain the water of eternal life is simply to come to Christ and drink.

“*Buy*”— not with money, not with offerings, not with good deeds – we cannot buy the benefits of the gospel of Christ with things like these. We “buy” from Him by coming to Him in faith and giving Him our hearts. Compare Rev 3:18.

“*Wine and milk*”— these signify other abundant blessings of the Gospel.

“*Cost*”— the blessings of the Gospel are freely given by God’s grace (Rom 3:24; 6:23; Eph 2:8-9; Titus 3:3-7). The cost of it all was paid by Christ (chapter 53).

**55:2** “*Why?*”— men continually spend money and labour for that which cannot permanently satisfy. Compare Eccl 1:2; 2:11; Jer 2:13. The world with its pleasures, works, and religions leave men at last empty and lost (1 John 2:16-17).

“*Listen*”— God wants us to enjoy something fully satisfying. The Gospel of Christ is like a feast of good things, the richest of fare (25:6; Ps 22:26; Matt 22:2; Luke 14:15-16; John 6:27).

**55:3** “*Your soul will live*”— the Gospel brings new, spiritual life to those who hear and come (John 5:24; 20:31).

“*Everlasting covenant*”— God promised David a royal line that would go on forever (2 Sam 7:14-16). This will be fulfilled by God’s faithful love in the Lord Jesus. In Isaiah we often see Him in prophecy as king (9:6-7; 11:1-9; 32:1-5; 33:17). See also Ps 2:6-9; 45:6; 72:5-11; 89:28-29,35-37; Acts 13:34.

**55:4** “*I have given him*”— the “him” refers to David, mentioned in the preceding verse. He may here represent the Son of David, the Lord Jesus. Compare Ezek 37:24-25; Hos 3:5.

**55:5** “*You will call*”— who is meant here? Possibly the Messiah, but more likely the nation Israel, redeemed, restored, made new; or possibly Israel together with the Messiah their king (2:2-3; 44:23; 60:2-3; 66:18-21; Jer 3:17; Zech 14:16).

for he has glorified you”.

<sup>6</sup> Seek the LORD while he may be found,  
call to him while he is near.

<sup>7</sup> Let the wicked forsake his way,  
and the unrighteous man his thoughts,  
and let him return to the LORD,  
and he will have mercy on him;  
and to our God,  
for he will abundantly pardon.

<sup>8</sup> “For my thoughts *are* not  
your thoughts,  
and your ways *are* not my ways”,  
says the LORD.

<sup>9</sup> For as the heavens are higher  
than the earth,  
so are my ways higher than  
your ways,  
and my thoughts than your thoughts.

<sup>10</sup> For as the rain comes down,  
and the snow from heaven,  
and does not return there,  
but waters the earth,  
and makes it bring forth and bud,  
that it may give seed to the sower,

and bread to the eater,

<sup>11</sup> So will my word be that goes out  
from my mouth;  
it will not return to me void,  
but it will accomplish what I please,  
and it will succeed *in the thing*  
I send it to *do*.

<sup>12</sup> For you will go out with joy,  
and be led forth with peace.  
The mountains and the hills will  
break out in front of you into  
singing,  
and all the trees of the field will clap  
*their* hands.

<sup>13</sup> Instead of the thorn the fir tree  
will come up,  
and instead of the briar the myrtle  
will come up;  
and it will be to the LORD  
for a name,  
for an everlasting sign *that*  
will not be cut off”.

**56** Thus says the LORD,  
“Preserve justice, and do the right;  
for my salvation *is* about to come,

**55:6** “*Seek*”– Deut 4:29; Jer 29:13-14; Hos 3:5; Amos 5:8; Matt 7:7-8.

“*While he may be found*”– Ps 32:6; 49:8.

“*Call*”– Ps 50:15; Isa 65:24; Jer 33:3; Rom 10:12-13.

**55:7** 2 Chron 7:14; Prov 28:13; Ezek 18:27-28. A striking example of this is in 2 Chron 33:1-20.

“*Thoughts*”– the wicked must forsake evil inwardly as well as outwardly. Men’s inner thoughts are the source of their evil actions (Gen 6:5; 8:21; Matt 5:28; 15:19; 2 Cor 10:5). We must repent of our thoughts as well as our deeds.

“*Pardon*”– 43:25; 44:22; 53:5; Micah 7:18-19; Eph 1:7; 1 John 1:9.

**55:8** It is not like fallen men to pardon those who sin against them. Their thoughts do not delight in showing mercy to others.

**55:9** Ps 145:3; Rom 11:33-36. Our thoughts can’t even begin to understand all God has made, let alone the depths in God Himself. It is not surprising that books like this prophecy of Isaiah, inspired by God and surging with His thoughts and plans, should in places seem to us mysterious and hard to understand.

**55:10-11** Just as surely as the rain and snow fulfill God’s purposes for which they were designed so will God’s Word. God’s Word came from His mouth into the mouths of His prophets and from there out into the world working God’s will (compare 44:26; 46:10; Jer 1:9-10; 25:15-17; Ezek 37:9-10; Matt 4:4; John 6:63). God saying something makes it absolutely certain (for an example of this

see Genesis chapter 1). This is why prophecies of the future in God’s word may use past tenses of the verbs. When they were uttered it was as if they were fulfilled, though their actual fulfillment might have been many hundreds of years later.

**55:12-13** This is one of the purposes God will accomplish. It is as good as done because God has said it. The picture is Israel redeemed and the land blessed and fruitful – 35:1-2,10; 41:18-20; 44:23; 52:9. Compare Ps 96:11-13; 98:7-9. Joy, peace and song are natural elements of the kingdom of God in all ages (Rom 14:7).

**55:13** “*For a name*”– see Jer 33:4-9. The redemption and restoration of Israel will bring eternal glory to God. It will be a marvelous display of grace, love, and faithfulness to His Word.

**56:1** God here speaks in general terms of some great event that was coming. What the event means specifically and when it would take place are not at all clear. Some think this revelation of God’s salvation and righteousness refers to His righteous rescue of Israel from Babylon in 538 BC (compare 41:2; 44:28; 45:1-7). Others think it refers to the first coming of the Lord Jesus when salvation and righteousness were revealed in a marvelous way. Still others think it may refer to the second coming of Christ when salvation and righteousness will be revealed and established in all the earth (11:3-9; 32:1-5). In any case the event is used as a basis of appeal to the people in Isaiah’s day to live righteous lives. Compare 2 Pet 3:11-14.

and my righteousness *is ready*  
to be revealed.  
<sup>2</sup> Blessed *is* the man *who* does this,  
and the son of a man *who* lays  
hold of it,  
who keeps the Sabbath  
from polluting it,  
and keeps his hand from doing  
any evil.  
<sup>3</sup> Do not let the son of a foreigner  
who has joined himself to  
the LORD,  
speak, saying, ‘The LORD has  
utterly separated me from  
his people’, nor let the eunuch say,  
‘Here I *am*, a dry tree.’  
<sup>4</sup> For thus says the LORD  
to the eunuchs who keep  
my Sabbaths,  
and choose *the things* that please me,  
and take hold of my covenant:  
<sup>5</sup> To them I will give a place  
in my house and within my walls,  
and a name better than that of sons  
and of daughters.  
I will give them an everlasting name  
that will not be cut off.  
<sup>6</sup> And as for the sons of a foreigner,  
who join themselves to the LORD  
to serve him,  
and to love the name of the LORD,

to be his servants,  
every one who keeps the Sabbath  
from polluting it,  
and takes hold of my covenant,  
<sup>7</sup> Them I will bring to my holy  
mountain,  
and make them joyful in my house  
of prayer.  
Their burnt offerings and their  
sacrifices  
*will be* accepted on my altar;  
for my house will be called a house  
of prayer for all people”.  
<sup>8</sup> The Lord God who gathers the exiles  
of Israel says:  
“I will gather still *others* to him,  
besides those who are gathered to  
him”.  
<sup>9</sup> All you beasts of the field,  
come to devour,  
all you beasts in the forest.  
<sup>10</sup> His watchmen *are* blind.  
They are all ignorant;  
they *are* all dumb dogs;  
they cannot bark, sleeping,  
lying down, loving to slumber.  
<sup>11</sup> Yes, *they are* greedy dogs  
*which* can never have enough,  
and they *are* shepherds  
*who* cannot understand.  
They all look to their own way,

**56:2** “*Sabbath*”— Jer 17:19-27. The Sabbath was a sign of the old covenant God made with Israel (Ex 31:12-18). It was a part of the law of Moses. Here it represents the whole law that Israel was to keep. Believers now under the new covenant are not under the law and there is no command from God anywhere in the New Testament that Christians should keep the Sabbath. It is, in fact, the only one of the ten commandments not repeated to Christians as a principle of behavior. But the principle of one day (whatever the day may be) set apart for rest and worship is certainly of great benefit when practiced. Christians usually set apart Sunday for this purpose when it is possible to do so. See Acts 20:7; 1 Cor 16:2; Rev 1:10.

**56:3** No non-Jew would ever dream of saying such a thing now under the new covenant. But in those days, because of verses like Deut 23:3,7,8 and because of the teaching that Israel was a special people, separate from all others, some foreigners might well have thought like this.

“*Eunuch*”— Deut 23:1. Here they probably represent all who had some physical defect (see Lev 21:16-23).

**56:4-7** A promise which means that God will

not exclude anyone from His temple and His fellowship if they bind themselves to Him and keep His covenant. The mention of the Sabbath in verse 6 indicates that the old covenant is meant. The foreigners would be Jewish proselytes (like Cornelius – Acts chapter 10). “Burnt offerings” and sacrifices (v 7) also suggest the old covenant. They are unnecessary under the new covenant. The Lord Jesus quoted the last part of v 7 (Mark 11:17).

**56:8** “*Gathers*”— 11:10-16.

“*Others*”— many more “foreigners” would be gathered to Israel than the comparatively few proselytes of the past (2:2-3; 49:5-6; 55:5; 60:3; Zech 8:2; John 10:16; Rom 11:11-18).

**56:9-12** Verse 9 indicates a coming danger to Israel. Sometimes in the Bible wicked nations are called beasts – lion in Jer 4:7; beasts in Daniel chapters 7 and 8. The leaders, priests and prophets of Israel were all blind and corrupt. Even a dog knows to bark at danger, but these watchmen could bark only for more food for themselves (v 11).

**56:11** “*Shepherds who cannot understand*”— Jer 23:1; Ezek 34:1-6.

“*Own way*”— 53:6.



every one for his gain,  
from his own border.  
12 "Come", *they say*, "I will bring wine,  
and we will fill ourselves  
with strong drink.  
And tomorrow will be like today,  
*and even more so*".

**57** The righteous perishes,  
and no man takes *it* to heart;  
and merciful men *are* taken away,  
no one understanding that  
the righteous is taken away  
from evil.  
2 He will enter into peace.  
They will rest in their beds,  
*each one* having walked  
*in* his uprightness.  
3 "But come here,  
you sons of the sorceress,  
the offspring of the adulterer  
and the prostitute.  
4 At whom do you mock?  
At whom do you make a wide mouth,  
*and* stick out the tongue?  
Are you not children  
of transgression,  
descendants of falsehood,  
5 Inflaming yourselves with idols  
under every green tree,  
slaying the children in the valleys,  
under the clefts of the rocks?  
6 Among the smooth *stones*  
of the stream *is* your portion.

They, they *are* your lot.  
To them you have poured out  
a drink offering,  
you have offered a grain offering.  
Should I relent concerning  
these things?  
7 On a lofty and high mountain  
you have made your bed;  
there you went up to offer sacrifice.  
8 Also behind the *doors*  
and the door posts you have  
set up your signs.  
Away from me you have uncovered  
*yourself*, and have gone up;  
you have made your bed wide,  
and made *a covenant* with those *idols*;  
you loved their bed where  
you saw *it*.  
9 And you went to the king  
with ointment,  
and increased your perfumes,  
and sent your messengers far away,  
and debased *yourself even* to hell.  
10 You were wearied by the length  
of your road,  
*but* you did not say,  
'There is no hope'.  
You found your strength revived,  
therefore you were not grieved.  
11 And of whom have you been afraid  
or feared,  
that you have lied and have not  
remembered me,  
or taken *it* to your heart?

"*His gain*"— 57:17; Jer 8:10; 22:17; Ezek 13:19; Micah 3:11; Eph 5:5; 1 Tim 6:9-10.

57:1-2 God in mercy took away some of the righteous by death before a time of wrath and judgment. But the wicked who remained did not understand what was happening. They may even have thought that their death was God's judgment on them.

57:2 "*Peace*"— see v 21.

"*Rest*"— Dan 12:13; Rev 14:13.

57:3 "*You sons of the sorceress*"— this means the wicked who made up most of the nation as described in 1:2-4, 10-17. No doubt they thought they were God's children. Compare Matt 3:7-9; 12:34; 23:33.

"*The adulterer*"— from what follows it is probable that spiritual adultery is in view (see Jer 2:2; 3:14; 31:32; Ezekiel chapters 16 and 23).

57:4 "*You mock*"— 28:9, 14. The wicked in Israel mocked and sneered at all the true prophets of God.

57:5 "*Every green tree*"— where idols were placed. "*Slaying the children*"— Lev 18:21; Deut 18:10;

Ps 106:37-38; Ezek 16:20.

57:6 "*Should I relent*"— Jer 5:7-9, 29; 9:9.

57:7 "*Your bed*"— suggests spiritual adultery (v 3). "*Offer sacrifice*"— at shrines on the mountains and hills (Jer 3:6; Ezek 16:16; 22:9).

57:8 "*Signs*"— some symbols to remind them of the gods they worshiped.

"*Loved*"— worldly allies with their gods, and idols of other nations is what they loved (Jer 3:2; Ezek 16:26; 23:7).

57:9 "*To the king*"— this could be translated "to Molech". Molech means king, but he was also a false god. See Lev 18:21; 1 Kings 11:7; Jer 32:35. But probably this verse indicates the alliances with foreign powers Israel frequently tried to make.

"*Hell*"— in Hebrew "Sheol", world of the dead. Compare 28:15.

57:10 They thought that foreign alliances had brought them strength. They were hopelessly wrong.

57:11 They feared foreign powers, and mere men (51:12-13).

Is it because I have kept silent  
that you did not fear me?  
<sup>12</sup> I will declare your righteousness,  
and your works;  
but they will not profit you.  
<sup>13</sup> When you cry out,  
let your collection of *idols*  
deliver you!  
But the wind will carry them  
all away.  
A breath will take *them* away.  
But the one who puts his trust in me  
will possess the land,  
and will inherit my holy mountain.  
<sup>14</sup> And *it* will be said:  
'Raise *it* up, raise *it* up!  
Prepare the way!  
Take away the stumbling block  
from my people's path.'  
<sup>15</sup> "For thus says the high and lofty  
One who inhabits eternity,  
whose name *is* Holy:  
I dwell in the high and holy *place*,  
and with him *who is* contrite  
and humble in spirit,  
to revive the spirit of the humble,  
and to revive the heart  
of the contrite ones.

<sup>16</sup> For I will not contend forever,  
and I will not always be angry;  
for the spirit would grow faint  
before me,  
and the souls *which* I have made.  
<sup>17</sup> For the sin of his covetousness  
I was angry,  
and struck him. I hid myself,  
and was angry, and he went on  
turning back in the way of  
his heart.  
<sup>18</sup> I have seen his ways,  
and will heal him.  
I will also lead him, and restore  
comforts to him and to his  
mourners.  
<sup>19</sup> I create the fruit of the lips:  
Peace, peace to *the one who is*  
far away,  
and to *the one who is* near,  
says the Lord; and I will heal him.  
<sup>20</sup> But the wicked *are* like  
the troubled sea, when it  
cannot rest,  
whose waters cast up mire  
and dirt".  
<sup>21</sup> "*There is no peace*",  
says my God, "for the wicked".

"*Silent*"— 42:14; Eccl 8:11.

"*Fear me*"— notes at Gen 20:11; Job 28:28;  
Ps 34:11-14; 111:10; Prov 1:7.

**57:12** "*Righteousness*"— 58:2-3; 64:6.

**57:13** 44:17; Jud 10:13-14. This is the nature of  
man. He will do what he pleases without God,  
and when trouble comes cry to God for help.

"*Land*"— 49:8; Ps 25:12-13; 37:9,22.

**57:14-19** Again God speaks through the prophet  
about the future.

**57:14** "*Way*"— the way for their unimpeded return  
(11:16; 35:8-10; 62:10).

**57:15** "*High and lofty One*"— 6:1; 52:13.

"*Holy*"— note at Lev 20:7.

"*Contrite*"— or "crushed" — "humble" — the  
most high God loves the most lowly of men. He  
lives in the highest heaven and in the humblest  
heart, the heart that turns from sin and feels  
crushed because of its sin and trembles at His  
Word (66:2; Ps 51:17; Matt 5:3-4). Note on God's  
dwelling with men at Ex 25:8. He resists those  
who think they are high and mighty — 2:10-18;  
1 Pet 5:5-6.

"*Revive*"— Ps 85:6; 38:7; Hab 3:2. New spiritual  
life will come to those who humble themselves  
before God and accept His rule in their lives.

**57:16** He disputes with men now (3:13-14; Ps 50:21),  
and is angry with their sin — John 3:36; Rom 1:18;  
Eph 5:6; Rev 19:15. Notes on God's anger at

Num 25:3; Ps 90:7-11; John 3:36; Rom 1:18. He  
will not be angry with every single individual  
forever. If He were to be, no one could ever have  
strength to stand before Him (54:9; Ps 103:9-14;  
Jer 3:12).

**57:17-19** These verses look forward to the future  
restoration of the nation Israel. The nation is  
viewed as an individual ("his", "him", "he").  
Compare 41:8-16; 42:19-22; 44:1-2; 48:4-11. In spite  
of experiencing God's punishments the nation  
kept on its own sinful way. The root of Israel's sin  
is referred to in v 17. In spite of Israel's apostasy  
God says "I will heal him" (see also Deut 32:39;  
2 Chron 7:14; Isa 30:26; 32:3-5; 35:5-10).

**57:18** "*Lead*"— 30:21; 42:16; 48:17.

"*Comforts to him*"— 40:1; 49:13. This will be all  
of grace. Israel deserved and deserves nothing  
but eternal condemnation.

**57:19** "*Far*" and "*near*" — probably means the  
whole nation wherever they may be, but it may  
mean both Jew and Gentile (2:4; 26:3,12; 32:17;  
Eph 2:17). Healing to the whole earth will come  
when Israel is healed (Rom 11:12,15).

**57:20-21** 48:22. Even if all Israel and all the world  
had peace the wicked would never enjoy peace  
themselves. Their inward nature makes peace  
impossible. It seethes with evil thoughts, desires  
and ambitions (Gen 6:5; 8:21). To have peace men  
must repent and be changed by God's power.

**58** “Shout aloud! Do not spare!  
Lift up your voice like a trumpet,  
and declare to my people  
their transgression,  
and to the house of Jacob their sins.  
<sup>2</sup> Yet they seek me daily,  
and delight to know my ways,  
as *if it were* a nation  
that acts in righteousness,  
and has not forsaken the ordinance  
of their God.  
They ask me for just decisions.  
They take delight in approaching  
God.  
<sup>3</sup> ‘Why have we fasted’,  
*they say*, ‘And you have not seen *it*?  
Why have we afflicted our soul,  
and you have paid no attention?  
Look, on your day of fasting you  
find pleasure,  
and exploit all your labourers.  
<sup>4</sup> Look, you fast for strife and debate,  
and to strike with the fist  
of wickedness.  
You do not fast as *you do* today  
to make your voice heard on high.  
<sup>5</sup> Is this the kind of fast I have chosen?  
*Merely* a day for a man  
to afflict his soul?  
*Is it* to bow down his head  
like a bulrush,  
and to spread sackcloth and  
ashes *under him*?  
Will you call this a fast,  
and an acceptable day to the LORD?  
<sup>6</sup> “*Is not* this the fast  
that I have chosen:  
to loose the bands of wickedness,

to undo the heavy burdens,  
and to let the oppressed go free,  
and to break every yoke?  
<sup>7</sup> *Is it* not to share your bread  
with the hungry,  
and to bring to your house the poor  
who have been thrown out?  
When you see the naked,  
to cover him, and not to hide yourself  
from *those of your own flesh*?  
<sup>8</sup> Then your light will break forth  
like the dawn,  
and your healing will spring  
forth speedily,  
and your righteousness will go  
before you,  
and the glory of the LORD will be  
your rear guard.  
<sup>9</sup> Then you will call,  
and the LORD will answer;  
you will cry out,  
and he will say, ‘Here I *am*.’  
If you take away the yoke  
from among you,  
the pointing the finger,  
and speaking evil,  
<sup>10</sup> And *if* you draw out your soul  
to the hungry,  
and satisfy the afflicted soul,  
then your light will rise  
in darkness,  
and your dusk will *be* like noonday,  
<sup>11</sup> And the LORD will guide  
you continually,  
and satisfy your soul in drought,  
and make your bones fat;  
and you will be like a watered garden,  
and like a spring of water,

**58:1** When God’s people sin God’s prophets in every era must boldly and openly point those sins out to them.

**58:2-3** See again what can go along with a life of sin and rebellion – much religious activity and prayer, inner deception, and a conviction that God is not treating them as fairly and graciously as they desire. Jer 17:9 gives the inner cause of such madness of men.

**58:3** “*Exploit*” – 3:14-15; 10:2.

**58:4-7** Their fasting was not from good motives, nor from an understanding of what God wanted. Fasting (and all religious activities) with them (and with a great many people since then) was only another means of gaining what they thought was merit and of displaying what they considered their own righteousness – Matt 6:16; Luke 18:10-12.

**58:6-7** God intended fasting to be associated

with repentance, with a desire to live justly, with a determination to keep God’s instructions, especially as regards the poor and weak and helpless (1:17; Ezek 18:5-9; Matt 25:35-36). This is what God wants to see, not men boasting in their righteousness because they observe a day of fasting. If our religion is not compassionate, does not cause us to help others, it is a vain and useless thing (Jam 1:27).

**58:8-12** If Israel repented, sought God as they ought, and put into practice God’s word there would be marvelous results. Believers now also – in the measure they obey God’s Word – will enjoy the blessings listed in these verses: light, healing, righteousness marching before them, God’s glory guarding them, answered prayer, guidance, satisfaction, strength, fruitfulness, power to build and restore.

whose waters do not fail.  
<sup>12</sup> And from among you *there will be those who* build up the old waste places.  
 You will raise up the foundations of many generations, and you will be called, 'The Repairer of the Breach', 'The Restorer of Streets to Dwell in'.  
<sup>13</sup> "If you turn away your foot from *trampling on* the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight, the holy *day* of the LORD honourable, and will honour him, not acting *according to* your own ways, or finding your own pleasure, or speaking *your own* words,  
<sup>14</sup> Then you will delight yourself in the LORD; and I will cause you to ride on the high places of the earth, and feed you with the heritage of Jacob your father; for the mouth of the LORD has spoken *it*".

**59** See, the LORD's hand is not so short that it cannot save, and his ear *is* not so dull that it cannot hear,  
<sup>2</sup> But your iniquities have separated you from your God, and your sins have hidden *his* face from you, so that he will not hear.

**58:13** "Sabbath"— see 56:2-8.

"*Call the Sabbath a delight*"— for them this would be the same as delighting in the Lord and His law (Ps 1:2; 37:4; 84:2,10).

**58:14** "*Delight yourself in the LORD*"— Ps 37:4.

"*High places*"— Deut 32:13; 33:29; Ps 18:33; Isa 33:16.

"*Heritage*"— the land of Israel (Ps 105:10-11).

**59:1-2** God is neither helpless nor deaf (50:2; Ps 65:2). If He does not hear His people and work on their behalf the fault is not His but theirs. Sin separates us from God's fellowship and is the reason for much unanswered prayer (1:15; Ps 66:18).

**59:3-8** A summary of the evil ways of the people of Israel that had been denounced before.

**59:5** Their plans are pure poison to others, useless to themselves (1:2,4,15-17,21-23; 5:7,23).

<sup>3</sup> For your hands are defiled with blood, and your fingers with wickedness. Your lips have spoken lies, your tongue has muttered unjust things.  
<sup>4</sup> No one calls for justice, no one pleads for truth. They trust in emptiness, and speak lies. They conceive mischief, and bring forth evil.  
<sup>5</sup> They hatch the viper's eggs, and spin the spider's web. He who eats any of their eggs dies, and *from* one that is crushed a viper breaks out.  
<sup>6</sup> Their webs will not become garments, nor will they cover themselves with their works. Their works *are* works of iniquity, and the act of violence is in their hands.  
<sup>7</sup> Their feet run to evil, and they hurry to shed innocent blood. Their thoughts *are* thoughts of wickedness. Wasting and destruction *are* in their paths.  
<sup>8</sup> The way of peace they do not know, and *there is* no justice in their ways. They have made crooked paths for themselves. Whoever goes in them will not know peace.  
<sup>9</sup> Therefore justice is far from us,

**59:7-8** See Rom 3:15-17 where Paul uses these verses in his general description of the human race as a whole. Verses 1-6 apply equally well to fallen man. As for Israel though this describes the bulk of the people as God saw them, they still thought that God should answer their prayers (58:2-3)!

**59:7** "*Run*"— Prov 1:16. This indicates the eagerness with which men commit sin.

"*Thoughts*"— Gen 6:5; 8:21.

"*In their paths*"— 53:6; Acts 13:10; Gal 1:7.

**59:8** "*Way of peace*"— 57:20-21.

**59:9-15** The prophet Isaiah identifies himself with his people Israel in this confession of the nation's sinful condition. Compare 64:5-7; Ezra 9:6-7; Jer 3:22-25; Dan 9:4-19; Rom 3:9. The prophets and saints of the Bible did not set themselves up as some superior beings, more holy and righteous than others.



- and righteousness does not  
overtake us.  
We wait for light, but see darkness;  
for brightness,  
*but we walk in the dark.*
- <sup>10</sup> We grope for the wall like the blind;  
yes, we grope as if we *had* no eyes.  
We stumble at noonday as  
in the night.  
*We are like dead men in  
desolate places.*
- <sup>11</sup> We all roar like bears,  
and mourn bitterly like doves.  
We look for justice, but *there is none*;  
for salvation,  
*but it is far away from us.*
- <sup>12</sup> For our transgressions  
are multiplied before you,  
and our sins testify against us.  
For our transgressions *are* with us,  
and *as for* our evil deeds,  
we know them:
- <sup>13</sup> Transgressing and lying  
against the LORD,  
and departing from our God,  
speaking oppression and revolt,  
conceiving and uttering  
from the heart words of falsehood.
- <sup>14</sup> And justice is turned back,  
and righteousness stands  
at a distance;
- for truth has fallen in the street,  
and integrity cannot enter.
- <sup>15</sup> Yes, truth is missing,  
and he *who* departs  
from evil makes himself a prey.  
And the LORD saw *it*,  
and it displeased him that  
*there was no justice.*
- <sup>16</sup> And he saw that  
*there was no just man*,  
and wondered that  
*there was no intercessor.*  
Therefore his arm brought victory  
to him,  
and his righteousness sustained him.
- <sup>17</sup> For he put on righteousness  
like a breastplate,  
and a helmet of salvation on his head;  
and he put on the garments  
of vengeance as clothing,  
and was clothed with zeal like a  
cloak.
- <sup>18</sup> According to *their* deeds,  
so he will repay:  
fury to his adversaries,  
retribution to his enemies;  
to the islands he will mete  
out retribution.
- <sup>19</sup> So they will fear the name  
of the LORD from the west,  
and his glory from the rising

*"In the dark"*— sin separates men from God who is light (1 John 1:5). In Him there is no darkness at all. In Israel, at the time of these words, there was no light at all. This fulfilled Deut 28:15,28,29. See too Isa 6:9-12. The people of Israel did not see what they were or where they were going or how this darkness of mind and heart and spirit was a punishment for their sin. They had not wanted God's light and truth. This was the result.

**59:11** *"Like doves"*— 38:14; Ezek 7:16; Nahum 2:7.

**59:12-15** Isaiah makes it very clear why the nation is in darkness. He confesses the nation's sins, first generally, then more specifically. In verses 13-15 it seems almost as if he were speaking of conditions so common in our day.

**59:13** *"Transgressing"*— or "rebelling"— 1:2; 46:8; 48:8.

*"Departing"*— 1:4; 2 Chron 29:6; Jer 2:27.

*"Oppression"*— 3:14-15; 5:7; 30:12.

*"Falsehood"*— in this chapter notice the emphasis on the sin of lying (vs 3,4,13,14,15). Men often think lightly of this, one of the worst of sins. Notes on lying at Prov 6:16-19.

**59:14** All through Isaiah there is emphasis on justice and righteousness. The words are used nearly sixty times.

**59:15** Those who stand for righteousness and holiness should be honored, but in a corrupt society they are often opposed, persecuted, and sometimes destroyed. And will the one true God who loves justice, honesty and truth be pleased with that kind of society? Compare Gen 6:5-6.

**59:16** *"No just man"*— 63:5; 64:6; 2 Kings 14:26; Jer 5:1; Ezek 22:30.

*"Wondered"*— or "was desolate"— 63:4.

*"His arm"*— 51:9; 52:10.

*"His righteousness"*— there was no righteousness whatever in Israel that could be a foundation for His work.

**59:17** *"Breastplate"*— and "helmet"— see Eph 6:14,17.

*"Vengeance"*— v 18; 1:24; 34:2,8; 35:4; 47:3; 61:2; 63:4.

*"Zeal"*— 9:7; 26:11; 37:32; 42:13.

**59:18** See 65:6-7; 66:6; Rom 2:6; Rev 22:12.

**59:19** All nations will realize that Jehovah is the one true God and will learn to fear Him— 2:2-3; 11:10; 40:5; 45:6; 52:10. "He" in verse 18 refers to the Redeemer seen in verse 20, the Lord Jesus. The last sentence of this verse may also be translated "When the enemy comes in like a flood, the Spirit of the LORD will put him to flight".

of the sun.  
When the enemy comes in like  
a flood,  
the Spirit of the LORD will lift up  
a banner against him.

<sup>20</sup> “And the Redeemer will come  
to Zion,  
and to those who turn from  
transgression in Jacob”,  
says the LORD.

<sup>21</sup> “As for me, this *is* my covenant with  
them”, says the LORD: “My Spirit who *is* on  
you, and my words which I have put in your  
mouth, will not depart from your mouth, or  
from the mouth of your offspring, or from  
the mouth of your offspring’s offspring”,  
says the LORD, “from now on and forever”.

**60** “Arise, shine!  
For your light has come,  
and the glory of the LORD has risen  
on you.

<sup>2</sup> For, see, the darkness will cover  
the earth,  
and deep darkness the people,  
but the LORD will rise upon you,

and his glory will be seen over you.

<sup>3</sup> And the Gentiles will come to  
your light,  
and kings to the brightness of  
your rising.

<sup>4</sup> “Lift up your eyes all around  
and look.  
They all assemble, they come to you.  
Your sons will come from afar,  
and your daughters will be nursed  
at *your* side.

<sup>5</sup> Then you will see, and be radiant,  
and your heart will thrill and swell  
*with joy*.  
For the abundance of the sea will be  
turned to you,  
the riches of the Gentiles will come  
to you.

<sup>6</sup> A multitude of camels will cover  
your *land*, the dromedaries  
of Midian and Ephah,  
all those from Sheba will come.  
They will bring gold and incense,  
and they will declare the praises  
of the LORD.

<sup>7</sup> All the flocks of Kedar will be

**59:20** This is a key verse in the interpretation of Isaiah. Paul applies this verse to the literal Israel in Rom 11:25-26. And since all Israel will be saved after the fullness of the Gentiles comes in, the time points to the time of Christ’s second coming. It is when Israel is redeemed and restored that the nations of the earth will turn to God as in v 19 (Rom 11:12,15). To Paul Zion meant Jerusalem as representing the literal nation of Israel.

**59:21** “Covenant”— 42:6; 55:3; Jer 31:31-34.

“You”— the nation spoken to as if an individual.

“My words...in your mouth”— 51:16. It indicates a complete change in the nation that had cast God’s words behind its back. Word in the mouth here indicates word in the heart also. Compare Matt 12:34.

“Forever”— after Israel’s restoration at Christ’s second coming there will be succeeding generations of offspring, so that for the fulfillment of this a literal millennium is needed.

**60:1** “Your light”— means Jerusalem as the representative of the nation Israel – vs 10,14,15,18,21. Some scholars teach that the nation of Israel has no future and that this chapter and similar prophecies refer exclusively to the Church of the New Testament. The author of these notes does not deny that spiritual application of these passages can be made to the New Testament Church, but he does deny

that they will have no fulfillment in the literal nation of Israel. It may well be that Old Testament prophecies of God’s kingdom can have a fourfold reference – to the historical circumstances of the prophets themselves; to a spiritual or typical fulfillment in the Church; to a literal fulfillment in the millennium; and to some sort of eternal fulfillment in the new heavens and earth.

“Light”, “glory”— 4:5-6; 9:2; 58:8.

**60:2** Darkness speaks of the spiritual blindness that results from sin – 9:2; 59:9; Eph 4:17-18.

“The LORD will rise upon you”— the Lord Himself is the light that dispels spiritual darkness (Mal 4:2; John 8:12; 2 Cor 4:3-6).

**60:3** Verses 5,10-12; 2:2-4. It is repeated again and again in Isaiah that the salvation and restoration of Israel will mean marvelous blessing for the whole earth (Gen 12:3). The Gentiles mean non-Jewish peoples.

**60:4** See 49:18,22.

**60:5** “Radiant”— Ps 34:5.

“Joy”— 35:2,10; 66:14.

“Riches”— v 11; 18:7; 23:18; 45:14; 61:6; 66:12.

**60:6** “Midian”— Gen 37:28; Num 31:2-3; Jud 6:2; Ps 83:9. Ephah was a son of Midian.

“Sheba”— located either in Modern day Ethiopia or in the southern Arabian peninsula.

“Praises”— indicates a complete change in the nation. Notice the word “all”.

**60:7** “Kedar”— note at 21:16.

- gathered together to you,  
the rams of Nebaioth will serve you.  
They will come up on my altar  
and be accepted,  
and I will glorify the house of  
my glory.
- <sup>8</sup> Who *are* these who  
fly like a cloud,  
and like doves to their windows?
- <sup>9</sup> Surely the islands will wait for me;  
and at first *will come* the ships  
of Tarshish bringing your sons  
from afar,  
their silver and their gold with them,  
to the name of the LORD your God,  
and to the Holy One of Israel,  
because he has glorified you.
- <sup>10</sup> “And the sons of strangers  
will build up your walls,  
and their kings will minister to you.  
For in my anger I struck you,  
but in my favour I have had mercy  
on you.
- <sup>11</sup> Therefore your gates will be  
open continually;  
they will not be shut day or night,  
so that *people* may bring  
to you the riches of the Gentiles,  
and their kings led in procession.
- <sup>12</sup> For the nation and kingdom  
that will not serve you will perish;  
yes, *those* nations will be  
utterly ruined.
- <sup>13</sup> “The glory of Lebanon will come  
to you,  
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.
- <sup>14</sup> The sons of those who afflicted  
you will also come bending down  
to you,  
and all those who despised  
you will bow down at the soles  
of your feet;  
and they will call you,  
‘The City of the LORD’,  
‘The Zion of the Holy One of Israel’.
- <sup>15</sup> “Although you have been forsaken  
and hated,  
so that no man went through *you*,  
I will make you an eternal excellence,  
a joy for many generations.
- <sup>16</sup> You will also suck the milk  
of the Gentiles,  
and be nursed at the breast of kings.  
And you will know that I, the LORD,

“*Nebaioth*”— son of Ishmael.

“*Flocks*” and “rams” and “altar” suggest offerings. See also 56:6-7. But will there be animal sacrifices in the future millennium? This is a difficult question. See note at Ezek 40:38-43. If God then has Israel offer such sacrifices there will be a perfectly good reason for it. And if God reveals, in such verses as this, that there will be such sacrifices, believers now have no business denying it.

**60:9** The answer to the question of v 8. See 11:11-12. The day is coming when all nations will honor the true God. See Rev 21:24,26.

“*Tarshish*”— 2:16; 23:1; 2 Chron 9:21; Ps 48:7; 72:10.

**60:10** It is true that believers of many nations now are builders of some sort in the New Testament Church (1 Cor 3:10-13), and that the Church is now being built (Eph 2:22). And even kings have had their part in it. But the words which follow obviously refer to Jerusalem representing the nation of Israel.

“*I struck you*”— Lev 26:27-33; Deut 28:22; Lam 1:12; Isa 1:5; 5:25; Luke 19:41-44; 20:14-18; 1 Thess 2:16.

“*Mercy*”— 54:7-8.

**60:11** The language is very similar to Rev 21:24-26. This does not mean there can be no fulfillment

for the literal city of Jerusalem. The city of Rev 21:9-27 was never struck and abandoned by God, as the literal city of Jerusalem was (54:7). Nor was the true Church ever abandoned by God. **60:12** Does this not speak again of the political supremacy of the nation Israel in the future? See 14:2; 49:23; Zech 14:16-19.

**60:13** “*Lebanon*”— 35:2; famous for its magnificent trees used in constructing Solomon’s temple (1 Kings 5:10,18). During Solomon’s reign Israel reached the pinnacle of its glory and political power in Old Testament times. The glory and power will return in greater measure than before. **60:14** Verses 10,12; 49:7,23.

“*City of the LORD*”— one of several names the future Jerusalem will have – 1:26; 62:4; Ezek 48:35; Zech 8:3. It will be an earthly picture of the heavenly city of God (Heb 12:22).

**60:15** “*No man went through you*”— true enough of the literal Jerusalem and Israel (6:11-12; 62:4; Jer 30:17; Ps 106:40; Lev 26:14-39; Deut 28:15-68).

“*Eternal excellence*”— Jerusalem will be the brightest and best spot on earth, the center of truth and spirituality.

**60:16** “*Breast*”— vs 5,11.

“*You will know*”— 49:26 says all mankind will know. Israel will fully enter into an experiential knowledge of it.

am your Savior and your Redeemer,  
the mighty One of Jacob.  
<sup>17</sup> Instead of bronze I will bring gold,  
and instead of iron I will bring silver,  
and instead of wood bronze,  
and instead of stones iron.  
I will also make peace your officials,  
and righteousness your lords.  
<sup>18</sup> Violence will be heard  
in your land no more,  
nor ruin or destruction within  
your borders;  
but you will call your walls  
'Salvation',  
and your gates 'Praise'.  
<sup>19</sup> By day the sun will be your light  
no more,  
and the brightness of the moon  
will not give light to you;  
but the LORD will be an everlasting  
light for you,  
and your God your glory.  
<sup>20</sup> Your sun will go down no more,  
and your moon will not  
withdraw itself;  
for the LORD will be your

everlasting light,  
and the days of your mourning  
will be ended.

<sup>21</sup> And all your people *will be* righteous.  
They will inherit the land forever,  
the branch of my planting,  
the work of my hands,  
that I may be glorified.  
<sup>22</sup> A little one will become a thousand,  
and a small one a strong nation.  
I the LORD will hasten it in its time".

**61** "The Spirit of the Lord God is  
upon me,  
because the LORD has anointed me  
to preach good news to the meek.  
He has sent me to bind up  
the brokenhearted,  
to proclaim liberty to the captives,  
and the opening of the prison  
to *those who are* bound,  
<sup>2</sup> To proclaim the acceptable  
year of the LORD,  
and the day of vengeance of our God,  
to comfort all who mourn,  
<sup>3</sup> To transform those

**60:17** "Gold"— another suggestion of Solomon's reign (1 Kings 10:21,27).

"Peace", "righteousness"—9:7; 32:17; 48:18; 54:13-14.

**60:18** "Violence"— 14:4; 49:19; 54:14.

"Salvation", "praise" (26:1)— complete security and praise to the God who accomplished it.

**60:19-20** See 4:5-6; conditions in the millennium. Compare Rev 21:23; 22:5 which gives conditions throughout the eternal ages.

**60:20** "Mourning will be ended"— 25:8; 35:10; 40:1; 51:11; 65:19; Rev 21:4.

**60:21** "Righteous"— 4:3; 35:8; Rev 21:27.

"Land"— signifies the land of Israel promised by God to them. The promise was repeatedly confirmed (Gen 12:6-7; 15:18-19; 17:8; 28:13; Ps 37:11,22; Isa 49:8; 61:7).

"Branch"— this branch is the nation Israel (5:1-2,7; Ex 15:17; Ps 44:2; 80:8-11). They will be planted again — Amos 9:15.

"Glorified"— 49:3; 61:3. What a glory it will be to God when He takes that stiff-necked, rebellious, unbelieving, sinful nation that rejected and crucified His Son and makes it humble, holy and splendid.

**60:22** "Thousand"— 51:2; 54:3 — speaks of great increase in numbers.

"Hasten it"— once God starts the work of restoring Israel it will not take long.

**61:1** Old Testament prophets, priests and kings were those who were anointed. Here the ministry of prophet is in view. In Luke 4:16-21 the Lord Jesus applied these verses to Himself. He is the

great prophet foretold in Deut 18:17-19. The Spirit of God had anointed Him for His ministry before that (Luke 3:21-22; Acts 10:38). Jesus, speaking in Nazareth, meant that the fulfillment of Isaiah's words was in progress that day.

"Good news"— Matt 11:4-6; this was part of Jesus's ministry. The good news is defined in the rest of the verse. Fallen men are captives of Satan and servants of sin (John 8:34,44; Rom 6:20; Eph 2:1-2; 2 Tim 2:26). Jesus came and proclaimed the way of release. The last sentence in this verse probably refers to spiritual blindness. The word translated "opening" usually in Isaiah means opening of eyes or ears. And the Septuagint has "the blind" instead of "the prison". So a possible translation is "recovery of sight for the blind".

**61:2-3** After reading the first sentence of verse 2, Jesus stopped reading (Luke 4:18-19). The year of the Lord's favor is not a literal year but the whole time of His favor (2 Cor 6:2). The day of vengeance had not come (34:2,8; 35:4; 63:4), nor had the time to comfort all who mourn in Zion (40:1-2; 49:13), nor to transform those who grieve in Zion. The things mentioned in v 3 — beauty, gladness, praise — signify the complete redemption and restoration of the nation Israel (12:1-6; 26:1-4; 35:1-10; 51:3). Is there no spiritual application of these things in this age of grace? Of course there is. The Lord Jesus now gives them to those who turn to Him in trust and obedience. But this does not exhaust the meaning of the passage (note on 60:1-22).



who mourn in Zion,  
to give them beauty in place of ashes,  
the oil of joy in place of mourning,  
the garment of praise in place  
of the spirit of heaviness,  
so that they might be called  
'Trees of Righteousness',  
'The Planting of the LORD',  
that he might be glorified.  
4 "And they will build up  
the old ruins;  
they will raise up the former  
desolations,  
and they will repair the ruined cities,  
the desolations of many generations.  
5 And foreigners will stand  
and feed your flocks,  
and the sons of aliens *will be*  
your plowmen and your vine  
dressers.  
6 But you will be named 'The Priests  
of the LORD';  
*people* will call you  
'The Ministers of our God'.  
You will eat the riches  
of the Gentiles,  
and in their glory you will boast.  
7 Instead of your shame *you will have*  
a double *amount*,  
and *instead of* disgrace  
they will rejoice in their portion.  
So in their land they will possess  
a double *amount*.

They will have everlasting joy.  
8 "For I, the LORD, love justice.  
I hate robbery in the burnt  
offering;  
and I will direct their work in truth,  
and I will make an everlasting  
covenant with them.  
9 And their descendants will be known  
among the Gentiles,  
and their offspring among  
the peoples.  
All who see them will acknowledge  
them,  
that they *are* the offspring  
*whom* the LORD has blessed".  
10 I will greatly rejoice in the LORD.  
My soul will be joyful in  
my God,  
for he has clothed me with the  
garments of salvation,  
he has covered me with the robe  
of righteousness,  
as a bridegroom decks *himself*  
with ornaments,  
and as a bride adorns *herself*  
with her jewels.  
11 For as the earth brings forth  
its sprouts,  
and as the garden causes  
what is sown in it to spring up,  
so the Lord God will cause  
righteousness and praise to  
spring up before all the nations.

**61:3** "Trees of Righteousness"— 1:26; 4:3; 26:2; 35:8; 60:21.

"Glorified"— 44:23; 46:13; 49:3; 52:1; 55:5; 60:9,21.

**61:4** "Build up"— 49:8; 54:3; 58:12.

**61:5** "Foreigners"— 14:1-2; 60:10-11. Israel will be the chief of the nations.

**61:6** "Priests"— in the present age all believers are priests. See notes at Ex 28:1; 1 Pet 2:5,9. At the end of this present age believers will be caught up to be with Christ. After that, in the millennium, it seems there will be a priesthood in the hands of Israel, redeemed and restored to be God's representative on earth (66:21; Jer 33:17-18; Ezek 40:44-46). It is not clear just how the outworking of this will be, but not understanding it should not be a reason for denying it.

"Riches"— 60:5,11.

**61:7** Zech 9:12. Israel was like God's "firstborn" (Ex 4:22; Jer 31:9). The firstborn among Israelites received a double portion (Gen 25:31; Deut 21:17).

**61:8** "Truth", "covenant"— this is the reason why there is a future for Israel as a nation. God made

many promises to them and He will keep them. On "covenant" see 55:3; 59:21; Jer 31:35-37; 32:40.

**61:9** "Gentiles"— non-Jewish peoples.

"Offspring"— 43:5; 48:19; 59:21.

"Blessed"— 32:20; 44:3; 65:23. Notes on God's blessings at Gen 12:3; Num 6:22-27; Ps 1:1; 119:1.

**61:10** "Rejoice"— 25:9; 35:10; here either Jerusalem, representing the future redeemed people of Israel, or Isaiah is speaking.

"Garments"— v 3; 52:1; Rom 13:14.

"Robe of righteousness"— this is a righteousness God gives, the opposite of man's own (64:6; note at Gen 3:21; Rom 3:21; 1 Cor 1:30; Phil 3:9). It can be put on only by faith. The words "bridegroom" and "bride" indicate the beginning of something new in the relationship between God and Israel, or the consummation of a progressive relationship. Compare Hos 2:19-20.

**61:11** Righteousness and praise will spring out of the earth — 45:8; 55:10-11. This means that God's righteousness will eventually produce righteous people, righteous nations and a righteous world.

**62** For Zion's sake I will not  
keep silent,  
and for Jerusalem's sake  
I will not rest,  
until its righteousness goes  
forth like brightness,  
and its salvation like  
a burning lamp.  
<sup>2</sup> And the Gentiles will see  
your righteousness,  
and all the kings your glory;  
and you will be called by  
a new name,  
which the mouth of the LORD  
will name.  
<sup>3</sup> You will also be a crown of glory  
in the hand of the LORD,  
and a royal diadem in the hand  
of your God.  
<sup>4</sup> You will no longer be called  
"Forsaken",  
nor will your land any longer be  
called "Desolate",  
but you will be called "Hephzibah"  
and your land "Beulah", for the  
LORD delights in you,  
and your land will be married.  
<sup>5</sup> For as a young man marries a virgin,  
so your sons will marry you;  
and as the bridegroom  
rejoices over the bride,  
so your God will rejoice over you.  
<sup>6</sup> I have set watchmen  
on your walls,  
O Jerusalem, *who* will never

keep silent, day or night.  
You who make mention  
of the LORD, do not keep silent,  
<sup>7</sup> And give him no rest,  
until he establishes Jerusalem,  
and until he makes it a praise  
in the earth.  
<sup>8</sup> The LORD has sworn by his  
right hand,  
and by the arm of his strength,  
"Certainly I will no longer give  
your grain *to be* food  
for your enemies,  
and the sons of foreigners will not  
drink your wine,  
for which you laboured;  
<sup>9</sup> But those who have gathered it  
will eat it,  
and praise the LORD,  
and those who have brought it  
together will drink it in  
my holy courts".  
<sup>10</sup> Go through, go through the gates!  
Prepare the way for the people!  
Build up, build up the highway!  
Take away the stones!  
Lift up a banner for the people!  
<sup>11</sup> See, the LORD has proclaimed  
to the ends of the earth:  
"Tell the daughter of Zion:  
Look, your salvation is coming;  
look, his reward *is* with him,  
and his wages accompany him".  
<sup>12</sup> And they will call them,  
"The Holy People",

**62:1** "I"— who is speaking? Some think it is Isaiah representing succeeding generations of believers. Others think the speaker is the Messiah as in 61:1, and this seems more likely. The truth revealed is the same in either case. Jerusalem will be filled with righteousness and eternally saved — 4:3-4; 26:1-2; 46:13; 59:20-21; 60:18; Jer 23:5-6.

**62:2** "Gentiles"— 2:2; 52:10; 60:3.

"New name"— vs 4,12; 1:26.

**62:3** Compare 28:5; Zech 9:16. Crown speaks of authority and political power.

**62:4** "Desolate"— Lev 26:43; Isa 5:5-6; 6:12; 54:6-7; 60:15; Jer 30:17. Hephzibah means "my delight is in her". Beulah means "married". Observe that it is the same city and the same land which were deserted and desolate which will experience the wonderful change. What else but a literal Jerusalem and a literal land of Israel could be meant?

**62:5** This means that the people of Israel will

again possess the land, and God will again regard Israel as a wife.

**62:6-7** The speaker is either the Messiah the Son of God, or the Father. The truth revealed is the same in either case. For "watchman" see 52:8; 56:10; Jer 6:17; 31:6; Ezek 3:17; 33:7. They should pray unceasingly for the restoration of Jerusalem. For "a praise in the earth" see Jer 33:9; Zeph 3:19-20.

**62:8-9** The word "sworn" indicates a very solemn and emphatic way of making a promise. The promise is that after Jerusalem's restoration, oppression from enemies will cease forever.

**62:9** "My holy courts"— compare Lev 23:39-40; Deut 14:22-26.

**62:10** See 11:10,16; 57:14; 48:20; 60:11.

**62:11** "Your salvation is coming"— since the next words speak of the giving of rewards, this coming is doubtless the second coming of Christ — 40:10; Matt 25:14-19; Rev 11:18; 22:12.

**62:12** "Holy people"— 4:3; 26:2; 45:25; 52:1; 60:21.

“The Redeemed of the LORD”,  
and you will be called,  
“Sought Out,  
A City Not Forsaken”.

**63** Who *is* this who comes  
from Edom, from Bozrah,  
with garments *stained* red?  
This *One who is* glorious  
in his apparel,  
travelling in the greatness  
of his strength?  
“I who speak in righteousness,  
mighty to save”.  
<sup>2</sup> Why *is* your clothing red,  
and your garments like one  
who treads the winepress?  
<sup>3</sup> “I have trodden the winepress alone,  
and none of the people was  
with me;  
for I have trod on them in my anger,  
and trampled them in my fury,  
and their blood was sprinkled  
on my garments,  
and I have stained all my clothing.  
<sup>4</sup> For the day of vengeance was  
in my heart,  
and the year of my redeemed  
has come.  
<sup>5</sup> And I looked,  
and *there was* no one to help;  
and I wondered that *there was*  
no one to give support;  
therefore my own arm brought  
salvation for me,  
and my fury gave me support.

<sup>6</sup> And I trampled the peoples  
in my anger,  
and made them drunk with  
my fury,  
and I brought their strength down  
to the ground”.  
<sup>7</sup> I will mention the acts of loving  
kindness of the LORD,  
*and* the praises of the LORD,  
according to all that the LORD  
has granted to us,  
and the great goodness toward  
the house of Israel which he has  
granted to them,  
according to his mercies and  
according to the multitude of  
his acts of loving kindness.  
<sup>8</sup> For he said, “Surely they *are*  
my people,  
children *who will not lie*”.  
So he was their Saviour.  
<sup>9</sup> In all their affliction he was  
afflicted,  
and the angel of his presence  
saved them.  
In his love and in his pity he  
redeemed them,  
and he bore them and carried them  
all the days of old.  
<sup>10</sup> But they rebelled and grieved  
his Holy Spirit.  
Therefore he turned to become  
their enemy,  
*and* he fought against them.  
<sup>11</sup> Then *they* remembered  
the days of old,

“Redeemed”— 35:9; 44:23; 51:11. Only after the second coming of Christ will this verse have its fulfillment.

**63:1** See 34:6. 34:1-8 gives a picture very similar to the first six verses of this chapter. This can refer only to the Messiah. He is pictured as coming to deliver Israel.

**63:2-3** Rev 14:17-20; 19:15.

**63:4** See 34:2,8; 35:4; 61:2. The time of vengeance on God’s enemies will be the time of redemption for His people.

**63:5** See 59:16 and note there.

**63:6** “Drunk”— compare Jer 25:15-31.

**63:7-14** A brief look at God’s great goodness toward Israel in the past, similar in tone to Psalms 105,106.

**63:8** “Children who will not lie”— the Hebrew here should probably be translated “sons who must not be false to me”. God knew in advance that they would be sinful and rebellious.

**63:9** This is the nature of God as revealed in the Bible. He is not distant, uncaring, hard and cold. He feels what His people suffer. He endures it with them, in them. The word “compassion” means to suffer with. The Hebrew expression here is equally strong. In the New Testament see Matt 25:35-40; Acts 9:4.

“Angel”— Ex 14:19; 23:20-23; 33:12,14,15; Num 20:16; note at Gen 16:7.

“Carried”— Deut 1:31; 32:10-12.

**63:10** “Rebelled”— Num 20:10; Deut 9:24; Ps 78:40; 106:40.

“Grieved”— Ps 106:33; Eph 4:30.

“Enemy”— Lev 26:17; Jer 21:5; Ezek 15:7.

**63:11-14** The people, remembering the past, ask what has become of the God of such mighty works. Ex 14:22,30.

**63:11** “Then they remembered”— or it could be translated “he remembered”.

Moses, and his people,  
 saying, "Where is the one  
 who brought them up out of the sea  
 with the shepherd of his flock?  
 Where is the one who put  
 his Holy Spirit within him,  
 12 Who led *them* with his glorious arm,  
 by the right hand of Moses,  
 dividing the water before them,  
 to make himself an everlasting name,  
 13 Who led them through the deep,  
 like a horse in the wilderness,  
 so *that* they would not stumble?"  
 14 The Spirit of the LORD caused  
 them to rest,  
 like cattle going down into the valley;  
 so you led your people,  
 to make yourself a glorious name.  
 15 Look down from heaven and see  
 from your holy and glorious  
 dwelling place.  
 Where is your zeal and your strength,  
 the stirring of your heart and  
 of your mercies toward me?  
 Are they restrained?  
 16 Doubtless you *are* our father,  
 though Abraham was ignorant of us,  
 and Israel does not acknowledge us.  
 You, O LORD,  
 are our father, our redeemer;  
 your name *is* from everlasting.  
 17 O LORD, why have you caused us

to stray from your ways,  
 and hardened our heart  
 from your fear?  
 Return for the sake of your servants,  
 the tribes of your inheritance.  
 18 Your holy people have possessed  
 it only a little while.  
 Our adversaries have trampled  
 down your sanctuary.  
 19 We are *yours*. You have never  
 ruled over them;  
 they have not been called by  
 your name.

**64** Oh, that you would rend the  
 heavens!  
 That you would come down!  
 That the mountains might tremble  
 at your presence,  
 2 As fire makes the brushwood burn,  
 as fire causes water to boil,  
 to make your name known  
 to your adversaries,  
 that the nations may tremble  
 at your presence!  
 3 When you did awesome things  
 for which we did not look,  
 you came down,  
 the mountains trembled  
 at your presence.  
 4 For since the beginning of the world

"*Holy Spirit*"— vs 10,14; Gen 1:2; Num 11:17,25; Ps 51:11; John 14:17.

**63:12** See 51:9; 52:10; 53:1; Ex 15:16.

**63:14** "*Name*"— Ex 9:16.

**63:15** Here begins a prayer of Isaiah. He represents the people of Israel. The people felt that God had completely withdrawn from earth to heaven, and was no longer active among them.

"*Zeal*"— 9:7; 26:11; 42:13.

**63:16** See 64:8; Ex 4:22; Deut 32:6; Jer 3:4; John 8:41. In Israel God was regarded as the Father of the nation. But the people of Israel had fallen so low, were so rebellious against God's will, that if Abraham and his grandson Israel were there they would not be able to recognize them as their descendants.

**63:17** This prayer probably has reference to 6:9-10. Whatever God did to them in this way was a perfectly just punishment for their sins. Note on hardening at Ex 4:21.

"*Inheritance*"— Ex 6:7; 34:9; Deut 4:20; 7:6; 32:9.

**63:18** See 64:10-11. This had not happened in Isaiah's day. Therefore we may judge that he is looking forward to a future time and making

this prayer for a future generation.

**63:19** Here the contrast is between God's people Israel and the enemies mentioned in v 18. This verse may possibly be translated "We are like those you have never ruled, like those never called by your name".

**64:1-12** He continues his prayer which begins at 63:15, a marvelous prayer of confession of sin and of pleading that God might come again in mighty power, and forgive and restore his people.

**64:1-2** He prays that God will come suddenly, powerfully, shaking the earth and the nations, blazing like fire against His enemies. This prayer will yet be fully answered (24:18-20; 30:27-28; 2 Thess 1:7; Heb 12:26-29; Rev 19:11-12).

**64:1** "*Tremble*"— closer to the meaning of the Hebrew word than "flow down".

**64:2** "*Name*"— 30:27; 59:19.

**64:3** Deut 7:21; 10:21.

"*Awesome*"— Ps 65:5; 66:3-6; 106:21-22; 145:6.

**64:4** This prayer is directed to the only God who can perform great and awesome deeds — Jehovah. And He is still at work for those who wait confidently for Him — 25:9; 30:18; Ps 27:14; Jer 33:3. Let us continue to look to Him!



people have not heard  
 or perceived with the ear,  
 nor has the eye seen a God besides  
 you who acts on behalf of  
 the one who waits for him.  
<sup>5</sup> You meet him who rejoices  
 and works righteousness,  
*those who* remember you  
 in your ways.  
 See, you have been angry,  
 for we have sinned.  
 We have long *continued* in them.  
 And we need to be saved.  
<sup>6</sup> But we are all like an unclean *thing*,  
 and all our righteous deeds  
 are like filthy rags,  
 and we all fade like a leaf,  
 and our iniquities, like the wind,  
 have taken us away.  
<sup>7</sup> And *there is* no one  
 who calls on your name,  
 who stirs himself up to take hold  
 of you;  
 for you have hidden your face  
 from us,

and have consumed us because  
 of our iniquities.  
<sup>8</sup> But now, O LORD,  
 you *are* our father;  
 we *are* the clay, and you *are*  
 our potter,  
 and we all *are* the work of  
 your hands.  
<sup>9</sup> Do not be very angry,  
 O LORD, or remember iniquity  
 forever.  
 Look and see, we beg you,  
 we *are* all your people.  
<sup>10</sup> Your holy cities are a wilderness,  
 Zion is a wilderness,  
 Jerusalem a desolation.  
<sup>11</sup> Our holy and our beautiful house,  
 where our fathers praised you,  
 is burned up with fire,  
 and all our pleasant things are  
 laid waste.  
<sup>12</sup> Will you restrain yourself  
 for these *things*, O LORD?  
 Will you keep silent,  
 and afflict us very severely?

**64:5** “Works righteousness” – mere waiting for God to act is not sufficient. If we expect God to work for us we must willingly work for Him.

“We have sinned” – Isaiah well knows why God has ceased to perform wonderful deeds for them (59:1-2). Continuing in sin is what all men do until they are changed by God’s power. Notes on God’s anger at Num 25:3; Ps 90:7-11; John 3:36; Rom 1:18. When men anger the only God who can help them, the only God there is, it is a hard matter to gain assurance of salvation. There is a recognition here that they had deserved all God’s anger, all that had come upon them.

**64:6** “All like an unclean thing” – if the best works men can do are like filthy rags, what must their worst be like? And what right do men have to present their filthy rags of so-called merit to God and expect salvation in exchange for them? Happy are those who understand what this verse means and go to Christ for His righteousness (Phil 3:9).

“Leaf” – sin blights and kills as disease destroys a leaf.

“Away” – away from truth, away from righteousness, away from God.

**64:7** Men call on their many gods, but none by nature call on the name of the true God. If we call on Him it is because He has stirred us up to do so.

“Consumed us” – or “made us waste away”. Isaiah is speaking of Israel, but there is truth here for all. We sin, God hides His face, we fail to pray, and waste away. And our lack of prayer is blameworthy and the cause of more sin.

**64:8-12** Reasons why God should hear this prayer. **64:8** “Father” – 63:16. The prayer is to one who is intimately concerned with their condition.

“Potter” – 29:16; 45:9; Jer 18:1-6. With such a wise and skillful Potter at work with them there is still hope for the nation. Compare Ps 138:8.

“Work of your hands” – compare Eph 2:10; Phil 1:6.

**64:9** These requests are based on what God had revealed – as our requests must always be, if we want our prayer answered.

“Angry” – 54:7-8.

“Iniquity” – 40:1-2; 43:25.

“Your people” – 63:17-19. This was reminding God of their covenant relationship with Him (Gen 17:7; Lev 26:40-45; Deut 7:6).

**64:10** Notice “Your holy cities” – an appeal to God to look with concern on His own property as well as on His own people (v 8,9).

“Holy cities” – 48:2. Zion and Jerusalem here are regarded as twin cities. The original Zion was a part of the larger city that was called Jerusalem. But often in the Old Testament Zion refers to the entire city.

**64:11** Isaiah was a prophet looking into the future and describing things that had not yet happened as though they had. Note at 55:10-11. The temple was not destroyed for another hundred years. Another temple erected in its place was not destroyed for some hundreds of years after Isaiah’s day.

**64:12** “Will you keep silent?” – 62:1,6,7.

“Very severely” – Ezra 9:13; Ps 103:10.

**65** “I am sought by *those who*  
did not ask *for me*;  
I am found by *those who*  
did not seek me.  
I said, ‘See me, see me’,  
to a nation *that* was not called  
by my name.  
<sup>2</sup> I have spread out my hands  
all day to a rebellious people,  
who walk in a way *that is* not good,  
after their own thoughts,  
<sup>3</sup> A people who provoke me to anger  
continually to my face,  
who sacrifice in gardens,  
and burn incense on brick altars,  
<sup>4</sup> Who sit among the graves,  
and spend the night among  
the tombs,  
who eat swine’s flesh,  
and *in* whose pots *is* the broth  
of abominable *things*,  
<sup>5</sup> Who say, ‘Keep to yourself;  
do not come near me,  
for I am holier than you.’  
These *are* smoke in my nostrils,  
a fire that burns all day.  
<sup>6</sup> See, *it is* written before me:  
‘I will not keep silent, but will repay,  
repay into their bosom  
<sup>7</sup> Your evil deeds,  
and the evil deeds of your fathers  
together’,

says the LORD, you who have burned  
incense on the mountains,  
and blasphemed me on the hills.  
Therefore I will measure into  
their bosom *repayment for* their  
former deeds”.

<sup>8</sup> Thus says the LORD:  
“As the new wine is found  
in the cluster *of grapes*,  
and *someone* says,  
‘Do not destroy it,  
for a blessing *is* in it’,  
so I will act for the sake  
of my servants,  
that I may not destroy them all.  
<sup>9</sup> And I will bring forth offspring  
from Jacob,  
and from Judah an heir of  
my mountains.  
And my chosen ones will  
inherit it,  
and my servants will live there.  
<sup>10</sup> And Sharon will be a pasture  
for flocks,  
and the valley of Achor a place  
for herds to lie down,  
for my people who have sought me.  
<sup>11</sup> But you *are* those  
who forsake the LORD,  
who forget my holy mountain,  
who prepare a table for Fortune,  
and who furnish a drink offering

**65:1-2** God begins to speak in answer to the prayer of 63:15—64:12. Paul quotes these two verses in Rom 10:20-21. See note there. God is speaking in v 1 of other nations who did not know the God of Israel. In pure grace He would turn to them (49:6; Matt 28:19; Acts 13:46; 28:28).

**65:2-16** God reveals what He will do to the nation Israel. He begins by describing their character and behavior.

**65:2** “*Rebellious*”— 1:2-4; 30:1,9.

“*Own thoughts*”— 59:7; Gen 6:5; 8:21. Anyone who follows his own imaginations will certainly walk in ways not good.

**65:3** Idolatry provokes God to anger as much as anything men can do (Lev 26:30; Deut 4:25; Jud 2:12-13).

**65:4** “*Graves*”— 8:19; 57:9; Deut 18:11.

“*Swine’s flesh*”— Lev 11:7-8. Note at Lev 11:2-23. They had contempt for God’s very specific instruction to them.

**65:5** These rebels, idolaters, sorcerers, eaters of forbidden food, thought they were very superior people. They were self-righteous hypocrites. Compare Matt 9:11; Luke 7:39; 18:9-12.

**65:6** “*Silent*”— 42:14; 57:11; Ps 50:21; Hab 1:13.

**65:7** “*Hills*”— they had their shrines to other gods on high places.

“*Repayment*”— 59:18; Deut 32:40-41; 2 Chron 6:23; Rom 12:19.

**65:8-10** God will not completely destroy the nation but will preserve a remnant who will seek Him – 1:9; 10:20-21,22; 11:11,16; 46:3. Jacob (v 9) probably signifies the northern kingdom that had gone into captivity to Assyria.

**65:9** “*My mountains*”— represent the whole land of Israel. God promised it to Israel forever (Gen 17:8). Sharon (v 10) is along the Mediterranean Sea, Achor near the Jordan River. Those who possess the land will be those who seek God (v 10; 51:1. Compare Jer 29:12-14).

**65:11-16** The happy future belongs to those in Israel (or in any nation) who seek God. The wicked and rebellious should not think they have any part in it.

**65:11** “*Fortune*”— and “*Destiny*”— the Hebrew words may refer to certain gods of “good fortune” and “good luck”. Some Jews mistakenly thought they could combine the worship of those with the worship of Jehovah. Compare Matt 6:24. See 1 Kings 18:21.

- for Destiny.  
<sup>12</sup> Therefore I will destine you  
 for the sword,  
 and you will all bow down  
 to the slaughter;  
 because when I called,  
 you did not answer;  
 when I spoke, you did not listen,  
 but did evil before my eyes,  
 and chose that in which I had  
 no delight".  
<sup>13</sup> Therefore thus says the Lord God:  
 "See, my servants will eat,  
 but you will be hungry.  
 See, my servants will drink,  
 but you will be thirsty.  
 See, my servants will rejoice,  
 but you will be put to shame.  
<sup>14</sup> See, my servants will sing  
 for joy of heart,  
 but you will cry for sorrow of heart,  
 and will wail for grief of spirit.  
<sup>15</sup> And you will leave your name  
 as a curse for my chosen,  
 for the Lord God will slay you,  
 and call his servants by another  
 name,  
<sup>16</sup> That he who is blessed on the earth  
 will be blessed in the God of truth;  
 and he who takes an oath  
 on the earth will swear  
 by the God of truth;  
 because the former troubles will be  
 forgotten,
- and because they will be hidden  
 from my eyes.  
<sup>17</sup> "For, see, I will create new heavens  
 and a new earth;  
 and the former will not be  
 remembered, nor come to mind.  
<sup>18</sup> But be glad and rejoice forever  
*in* what I create, for, see,  
 I will create Jerusalem a rejoicing,  
 and her people a joy.  
<sup>19</sup> And I will rejoice in Jerusalem,  
 and joy in my people;  
 and the voice of weeping no longer  
 will be heard in her,  
 nor the voice of crying.  
<sup>20</sup> "No longer will there be an infant  
*who lives only a few days*,  
 or an old man who has not completed  
 his days;  
 for the child will die a hundred  
 years old;  
 but the sinner *being* a hundred years  
 old will be accursed.  
<sup>21</sup> And they will build houses and live  
*in them*, and they will plant  
 vineyards and eat their fruit.  
<sup>22</sup> Others will not live in what  
 they build;  
 others will not eat what they plant;  
 for the days of my people *will be*  
 like the days of a tree,  
 and my chosen ones will long  
 enjoy the work of their hands.  
<sup>23</sup> They will not labour in vain,

**65:12** See 41:28; 50:2; Prov 1:24-32; Jer 7:27.

**65:13-14** The wicked will justly receive the exact opposite of the righteous. Compare Ps 102:8.

**65:15** "Curse"— Jer 29:22.

"Another name"— See 1:26; 60:14; 62:2,4,12; Rev 2:17.

**65:16** After the final restoration of Israel (Amos 9:15) no one there will ever again swear by any false god (such as Baal – see Jer 12:16).

"God of truth"— the literal translation of the Hebrew here is "God of Amen". It means the God Who is absolutely faithful to His Word. Note on God of truth at Ps 31:5.

"Will be forgotten"— v 17.

**65:17** "New earth"— Rev 21:1-4.

**65:18-25** These verses can hardly apply to conditions as they will be in the new heaven and earth for they speak of birth and death (death is the result of sin – Gen 2:17; Rom 5:12; 6:23, and will have no place in the new heaven and earth where sin will not exist). Yet it will be a time of great blessing for Israel, a time of striking differences from the present. Evidently these verses describe the same

time Isaiah wrote about in 2:2-5; 4:2-6; 9:7; 11:1-16; 25:6-9; 26:1-4; 32:1-5; 35:1-10; 40:1-2; 49:8-23; 51:3; 52:1-2; 54:1-17; 60:1-22; 61:3-7; 62:1-12. The New Testament speaks of this future time in Rev 20:4-6.

**65:18** See 54:11-13.

**65:19** See 62:4-5.

**65:20** This speaks of a great change from the present in the length of time people live. Compare Genesis chapter 5.

"The sinner being a hundred years old will be accursed"— in Hebrew this sentence is obscure and difficult. It could be translated "the sinner who reaches a hundred will be considered accursed". The sentence may mean that if someone fails to live at least one hundred years people will think him accursed. Or possibly it means God may permit even the worst of sinners to live to be a hundred.

**65:21** See 62:8-9.

**65:22** "Like the days of a tree"— some trees live for many hundreds of years. Compare with v 20.

**65:23** See 61:9. Notes on blessing and blessed at Gen 12:2-3; Num 6:22-27; Ps 1:1; 119:1.

or bear *children* for trouble;  
for they *will be* the descendants  
of those blessed by the LORD,  
and their offspring with them.

<sup>24</sup> And it will come about that  
before they call, I will answer;  
and while they are still speaking,  
I will hear.

<sup>25</sup> The wolf and the lamb will feed  
together, and the lion will eat  
straw like a bull,  
and dust *will be* the serpent's food.  
They will not hurt or destroy  
in all my holy mountain",  
says the LORD.

**66** Thus says the LORD:  
"Heaven *is* my throne,  
and the earth *is* my footstool;  
where *is* the house  
that you will build for me?  
And where *is* the place of my rest?  
<sup>2</sup> For my hand has made all  
those *things*,  
and so all those *things* came to be",  
says the LORD,  
"But to this *person* I will look,  
to *the one who is* lowly and  
of a contrite spirit,  
and trembles at my word.  
<sup>3</sup> "He who kills a bull *is as if*  
he killed a man;

he who sacrifices a lamb *is as if he*  
cut off a dog's neck;  
he who makes an offering  
*is as if he offered* swine's blood;  
he who burns incense *is as if*  
he blessed an idol.

Yes, they have chosen  
their own ways,  
and their soul delights  
in their abominations.

<sup>4</sup> So I will choose their hardships,  
and will bring on them  
what they fear,  
because when I called,  
no one answered;  
when I spoke, they did not listen,  
but did evil before my very eyes,  
and chose *that in which*  
I did not delight.

<sup>5</sup> Hear the word of the LORD,  
you who tremble at his word.  
Your brethren who hated you,  
who threw you out for  
my name's sake,  
said, 'Let the LORD be glorified.'  
But he will appear to your joy,  
and they will be put to shame".

<sup>6</sup> A sound of noise from the city!  
A voice from the temple!  
The voice of the LORD who repays  
his enemies:

<sup>7</sup> "Before she was in labour,

**65:24** See 30:19; 58:9; Zech 10:6. Compare 1:15.  
**65:25** See 11:6-8.

**66:1-24** God continues to speak through Isaiah. Here He emphasizes what kind of people He wants His people to be, and what the results will be when Israel becomes that kind of people. He reveals also what the end will be for those who refuse Him and His Word.

**66:1-2** 40:21-22; 1 Kings 8:27; Ps 2:4; Matt 5:34-35; Acts 7:48-50; 17:24-25. The God of Israel is the mighty Creator of the universe – 40:26; Gen 1:1. And the whole universe is not big enough for Him. God does not need a material temple. He much prefers a spiritual one – the humble hearts and bodies of a believing people (57:15; 1 Cor 6:19; Eph 2:21-22).

**66:2** "Contrite" – or "wounded".

The Hebrew word translated "look" is used in Gen 4:4-5; Ex 2:25; Num 16:15; Jud 6:14; Ps 25:16. It implies both approval and affection. For "lowly and contrite" see 57:15; Ps 51:17; Matt 5:3-4; Luke 18:13-14; Jam 4:6. Trembling at God's word means a sense of unworthiness combined with reverence and fear to offend its Giver, and in haste to obey it – Ezra 9:4; Hos 3:5.

Compare Ps 2:11; 99:1; 114:7; Jer 5:22.

**66:3** Compare 1:11-14. No offering of the wicked is acceptable to God – Prov 15:8; 21:27.

"*Their own ways*" – 53:6; 57:17. Men are very far gone into depravity when they "delight" in their abominations. Compare Phil 3:18-19.

**66:4** See 65:7,12; Ps 18:25-26.

**66:5** In this world those who tremble in humility at God's word will sometimes be hated even by those who should love them (59:15; Ps 38:20; Micah 7:6; Matt 10:36).

**66:6** "*City*", "*temple*" – 64:10-11; Jer 52:12-14. The Lord often uses human instruments to take vengeance or repay His enemies (10:5-6).

**66:7-11** This speaks of the fruitfulness of Zion representing the nation of Israel. Compare 49:14-20; 54:1-8. The "male child" of v 7 is the country, the nation of v 8. So great will be the change in Israel that it will be as though the country and the people were made completely new. Compare 4:2-6; 11:6-16; 27:6; 35:1-10. The change in Israel will take place very suddenly without the travail of birth. See Zech 12:10—13:2; Rom 11:26-27; Rev 1:7.



- she gave birth. Before her pain came,  
she delivered a male child.
- <sup>8</sup> Who has heard such a thing?  
Who has seen such things?  
Will the earth be made to give birth  
in one day?  
Or will a nation be born at once?  
For as soon as Zion was in labour,  
she gave birth to her children.
- <sup>9</sup> Will I bring to the *point of birth*,  
and not give delivery?"  
says the LORD.  
"Will I bring to birth,  
and shut *the womb*?" says your God.
- <sup>10</sup> Rejoice with Jerusalem,  
and be glad with her,  
all you who love her.  
Rejoice and be happy with her,  
all you who mourn for her,
- <sup>11</sup> That you may nurse and be satisfied  
with her comforting breasts,  
that you may drink deeply,  
and be delighted with the abundance  
of her glory.
- <sup>12</sup> For thus says the LORD,  
"See, I will extend peace to her  
like a river,  
and the glory of the Gentiles like  
a flowing stream.  
Then you will nurse,  
you will be carried on *her* hips  
and dandled on *her* knees.
- <sup>13</sup> I will comfort you like one  
whom his mother comforts;  
and you will be comforted
- in Jerusalem.
- <sup>14</sup> And when you see *this*,  
your heart will rejoice,  
and your bones will flourish like  
grass;  
and the hand of the LORD will be  
known to his servants,  
and *his* indignation to his enemies.
- <sup>15</sup> For, see, the LORD will come  
with fire and with his chariots  
like a whirlwind,  
to render his anger with fury,  
and his rebuke with flames of fire.
- <sup>16</sup> For the LORD will execute judgment  
by fire and by his sword on  
all flesh;  
and the slain of the LORD  
will be many.
- <sup>17</sup> "Those who sanctify and purify  
themselves *to go*  
into the gardens,  
following one in the middle of those  
who eat the meat of pigs and  
the abomination and the mouse,  
will be consumed together",  
says the LORD.
- <sup>18</sup> "For I *know* their deeds and their  
thoughts. *The time* will come when I gather  
all nations and tongues, and they will come,  
and see my glory. <sup>19</sup>And I will set a sign  
among them, and I will send those of them  
who escape to the nations, *to* Tarshish, Pul,  
and Lud (who draw the bow), *to* Tubal and  
Javan, *to* the islands far away, who have not  
heard my fame or seen my glory; and they

**66:10** See 65:18; Ps 122:6; 137:6.

**66:11** Verse 12; 49:23; 60:16. Jerusalem in the millennium will be like a mother. It will at last be a true reflection of the Jerusalem which is above, who is the mother of all who believe (Gal 4:26).

**66:12** See 48:18; 60:5.

**66:13** God has the tender compassion that a mother has and He will comfort those concerned with the future of Jerusalem (40:1-2; 49:13-16; 54:7-8).

**66:14** "Grass"—not as 40:6-8, but as 44:4.

"Hand of the LORD"—53:1; Ezra 7:9; 8:31. Here this means God's power at work to bless His people.

**66:15-16** See 2:11,17,20; 26:20-21; 30:27-28; 34:2; 42:25; 2 Thess 1:1,7-10; Rev 19:11-16.

**66:17** Is it surprising to see in this grand finishing chapter of the great book of Isaiah any sort of emphasis on eating food forbidden by the law of Moses? See also 65:4. Does this not indicate that literal Israel is in view? The wicked among them

are thus shown as those who have contempt for God's commands. Of all the instructions of the law probably the easiest to keep were the ones about clean and unclean animals. Those who will not keep those will hardly be of a mind to keep any other laws. For notes on meaning of prohibition of certain foods see Leviticus chapter 11.

**66:18** "Their thoughts"—65:2.

"All nations"—Joel 3:2; Zeph 3:8; Zech 14:2-5. They will see God's glory in the rescue of His people and the destruction of their foes, as the Egyptians did at the Red Sea (Exodus chapter 14).

**66:19-21** Judging from the context, and from other prophecies in Isaiah (and other books of the Bible) these verses probably describe some events in the future millennium. Some of the words here fit the activities of the Church of the New Testament, but others do not.

**66:19** "Them"—the Jews.

"Pul"—the Septuagint has "Put" which probably signifies Libya.

will declare my glory among the Gentiles.

<sup>20</sup>And they will bring all your brethren as an offering to the LORD out of all nations on horses and in chariots and on litters and on mules and on swift animals, to my holy mountain Jerusalem”, says the LORD, “just as the children of Israel bring an offering in a clean vessel into the house of the LORD.

<sup>21</sup>And I will also take some of them as priests and as Levites”, says the LORD.

<sup>22</sup> “For as the new heavens  
and the new earth, which  
I will make, will remain before  
me”, says the LORD,  
“so your offspring and your name

will remain.

<sup>23</sup> And it will happen from  
one new moon to another,  
and from one Sabbath to another,  
*that* all mankind will come  
to worship before me”,  
says the LORD.

<sup>24</sup> “And they will go out,  
and look at the corpses of the men  
who have transgressed  
against me;  
for their worm will not die,  
and their fire will not be quenched;  
and they will be loathsome to  
all mankind”.

**66:20** See 11:11-12; 49:22; 60:4.

**66:21** Note at 61:6. In this New Testament era all believers are priests, not some only (1 Pet 2:5,9). And they are not serving as Levites.

**66:22** See 65:17.

“*Remain*”– 60:20-21; Jer 33:19-26.

**66:23** Notice again the emphasis on “all mankind”.

**66:24** Rebellion is a theme found often in Isaiah (1:2,23; 30:1,9; 60:10; 65:2). The picture here

is of those in the city of Jerusalem going and looking into the valley of Hinnom or Tophet (30:33; Jer 7:31-33; 19:6). This verse gives the destiny of those who rebel against God. In the New Testament Tophet or Hinnom became a symbol for hell, and part of this verse is quoted in Mark 9:48. The only escape from the punishment revealed in this verse is through the suffering servant depicted so clearly in the 53rd chapter of this book.

