NOTES,

CRITICAL, EXPLANATORY, AND PRACTICAL,

ON

THE BOOK

OF

THE PROPHET ISAIAH.

With a New Translation

BY

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CAREFULLY REVISED AND COMPARED WITH THE LAST AMERICAN EDITION

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IN THREE VOLUMES.

VOL. III.

THE SIXTH EDITION.

LONDON:

GEORGE ROUTLEDGE & CO., FARRINGDON STREET.

1855.

THE PROPHET ISAIAH.

CHAPTER XLVI.

ANALYSIS.

THIS chapter is a continuation of the argument before commenced to show the folly of idolatry, and to induce the people to put their confidence in the true God: and it is especially designed to induce the captive and exile Jews to put their trust in JEHOVAH. The argument in the chapter consists of the following particulars:

I. The idols of Babylon should be overthrown. vs. 1, 2. The prophet sees those idols removed from their places, laid on beasts of burden, and borne away. They were unable to deliver their city from the arm of the conqueror, but were themselves carried into captivity. The exiles, therefore, had the certain prospect of deliverance.

II. God appeals to the fact that he had always protected the Jewish people; that he had dealt with them as a parent, in the infancy and youth of their nation, and he solemnly assures them that he would not leave them in their old age and their trials. ver. 3, 4.

III. He shows them the folly of idolatry, and the vanity of idols. ver. 5—7. They could not aid or defend in the day of trial; and, therefore, the people should put their trust in the true God.

IV. He appeals to them by the recollection of former events, and reminds them of his merciful interposition, and shows them that he was the only true God, and that he alone was worthy of their confidence. vs. 8, 9.

V. He appeals to them by the fact that he had predicted future events, and that those events had been certainly fulfilled, and especially by the fact that he had raised up a distinguished conqueror—Cyrus—who should accomplish all his pleasure. vs. 10, 11.

VI. He calls upon the people to hearken to him, assures them that his righteous purpose was near to be accomplished, and that he would restore Zion to its former splendor, and that his salvation should be made known to his people. vs. 12, 13.

The *scene* of this prophecy is laid in Babylon, and at the time when the city was about to be taken by Cyrus, and when the Jews were about to be delivered from captivity. The idols of the Chaldeans, unable to defend the city, are borne in haste away for safety, and Cyrus is at the gates. The *design* is to give to the exiles there an assurance that when they should see these things, they should conclude that their deliverance drew near; and to furnish them thus with ample demonstration that JEHOVAH was the true God, and that he was their protector and friend. In their long and painful captivity also, they would have these promises to comfort them; and when they surveyed the splendor of the idol worship in Babylon, and their hearts should be pained with the prevalent idolatry, they would have also the assurance that those idols were to be removed, and that that idolatry would come to an end.

CHAPTER XLVI.

1. Bel [a] boweth down, Nebo [b] stoopeth, their idols were upon the beasts, [c] and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast.*

a Jer. 50. and 51. b Jer. 48. 1, &c. c Jer. 10. 5.

NEW TRANSLATION.

Bel boweth down, Nebo croucheth;
Their images are laid upon the beasts and the cattle;
Your burdens are loaded [upon the beast]
A burden to the weary.

1. *Bel boweth down.* *Bel* or *Belus* (בֵּל, *Bēl*, from בָּעַל, *Bēʿēl*, the same as בַּעַל, *Bāăl*,) was the chief domestic god of the Babylonians, and was worshipped in the celebrated tower of Babylon. Comp. Jer. l. 2; li. 44. It was common to compound names of the name of the divinity that was worshipped; and hence we often meet with this name, as in Belshazzar, Belteshazzar, Baal-Peor, Baal-zebub, Baal-Gad, Baal-Berith. The Greek and Roman writers compare Bel with Jupiter, and the common name which they give to this idol is *Jupiter Belus.* Pliny N. His. xxxvii. 10. Cic. de Nat. Deor. iii. 16. Diod. ii. 8, 9. Herodotus (B. i. 181—183) says, that in the centre of each division of the city of Babylon (for the Euphrates divided the city into two parts) there is a circular space surrounded by a wall. In one of these stands the royal palace, which fills a large and strongly defended space. The temple of Jupiter Belus, says he, occupies the other, whose huge gates of brass may still be seen. It is a square building, each side of which is of the length of two furlongs. In the midst, a tower rises of the solid depth and height of one furlong; on which, resting as a base, seven other turrets are built in regular succession. The ascent on the outside, winding from the ground, is continued to the highest tower; and in the middle of the whole structure there is a convenient resting-place. In this temple there is a small chapel, which contains a figure of Jupiter in a sitting posture, with a large table before him; these, with the base of the table, and the seat of the throne, are all of the purest gold. There was formerly in this temple a statue of solid gold, twelve cubits high. This was seized, says Herodotus, by Xerxes, who put the priest to death who endeavored to prevent its removal The upper room of this tower was occupied as an observatory. The idol *Baal*, or Bel, was peculiarly the god of the Phenicians, of the Canaanites, of the Chaldeans, of the Moabites, and of some of the surrounding nations. The most common opinion has been, that the idol was the *sun*, (see Notes on Isa. xvii. 8; xxvii. 9,) and that, under this name, this luminary received divine honors. But Gesenius supposes that by the name *Jupiter Belus* was not denoted Jupiter, "the father of the gods," but the planet Jupiter, *Stella Jovis*, which was regarded, together with Venus, as the principle of all good, and the giver of all good fortune; and which forms with Venus, the most fortunate of all constellations under which sovereigns can be born. The planet Jupiter, therefore, he supposes to have been worshipped under the name *Bel*, and the planet Venus under the name of Astarte, or Astaroth. See Gesenius, Comm. zu Isa. ii. 333, seq. and Rob. Cal. Art. Baal. The phrase "boweth down," means here, probably, that the idol sunk down, fell, did not remain fixed, or was removed. It was unable to defend the city, and was taken captive, and carried away. Jerome renders it, "confractus est Bel," Bel is broken; the LXX Ἔπτοε Βήλ—Bel has fallen. Perhaps in this *language*, there is allusion to the fact that Dagon *fell* before the ark of

2. They stoop, they bow down together; they could not deliver the burden, but themselves [1] are gone into captivity.

[1] *their soul.*

NEW TRANSLATION.

2. They crouch, they bow down together;
They cannot rescue the burden,
They themselves go into captivity.

God. 1 Sam. v. 2, 3, 7. The sense is, that even the object of worship—that which was regarded as the most sacred among the Chaldeans—would be removed. ¶ *Nebo stoopeth.* This was an idol god of the Chaldeans. In the astrological mythology of the Babylonians, according to Gesenius (Comm. zu Isa. ii. p. 333, seq.), this idol was regarded as the planet Mercury, which the Chaldeans and ancient Arabs worshipped as the celestial scribe, or writer. He is regarded as the scribe of the heavens, who records the succession of the celestial and terrestrial events; and is related to the Egyptian Hermes and Anubis. The extensive worship of this idol among the Chaldeans and Assyrians is evident from the many compound proper names occurring in the Scriptures, of which this word forms a part, as Nebuchadnezzar, Nebuzaradan; and also in the classics, as Nabonad, Nabonassar, &c. Nebo was, therefore, regarded as an attendant on Bel, or as his scribe. The exact form of the idol god is, however, unknown. The word "stoopeth," means that it had fallen down, as when one is struck dead he falls suddenly to the earth; and the language denotes *conquest*, where even the idols so long worshipped would be thrown down and despoiled. The scene is in Babylon, and the image in the mind of the prophet is that of the city taken, and the idols that were worshipped thrown down by the conqueror, and carried away in triumph. ¶ *Their idols were upon the beasts.* That is, they are seen upon the beasts, or they are laid upon the beasts to be borne away in triumph. The prophet sees them in vision laid upon beasts of burden, and upon wagons, to be borne off to Media in triumph. It was customary for conquerors to carry away all that was splendid and valuable to grace their triumph on their return; and nothing would be a more certain indication of victory, or a more splendid accompaniment to a triumph, than the gods whom the vanquished nations had adored. Thus in Jer. xlviii. 7, it is said, "And Chemosh shall go forth into captivity, with his priests and his princes together." Comp. Jer. xlix. 3, Margin. ¶ *Your carriages*, &c. That is, they were laden with the idols that were thus borne off in triumph. ¶ They are *a burden*, &c. They are so numerous; so heavy; and to be borne so far. This is a very striking and impressive manner of foretelling that the city of Babylon would be destroyed. Instead of employing the direct language of prophecy or of description, the prophet represents himself as *seeing* the heavy-laden animals and wagons moving along slowly, pressed down under the weight of the captured gods that were to be borne into the distant country of the conqueror. They move forth from Babylon, and the caravan laden with the idols, the spoils of victory, and the proof that the nation was conquered, is seen moving forward slowly to a distant land.

2. *They stoop.* Bel, and Nebo, and all the Babylonian gods. See ver. 1. ¶ *They could not deliver the burden.* The word "burden" here probably means the *load* of metal, wood, and stone, of which the idols were composed. The gods whom the Babylonians worshipped had not even power to protect the images which were made to represent them, and which had now become a heavy burden to the animals and wains which were carrying them away. They could not rescue them from the hands

3. Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne [d] *by me* from the belly, which are carried from the womb:

4. And *even* to *your* old age [e] I *am* he; and *even* to hoar hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you.*

. 19. 4. Ps. 71. 6, 18.

e Ps. 92. 14.

NEW TRANSLATION.

3. Hearken unto me, O house of Jacob,
And all the remnant of the house of Israel;
Ye that have been borne by me from the birth;
That have been carried from the womb.
4. And even to old age I am the same;
And even to gray hairs I will carry you.

of the conqueror; and how impotent were they, therefore, and unable to defend those who put their trust in them. The Vulgate renders this, "They could not deliver him that bare them." The LXX render it, "You are carrying them like a burden bound on the weary, faint, and hungry; who are all without strength, and unable to escape from battle; and as for them, they are carried away captives!" ¶ *But themselves*, &c. Marg., as in the Hebrew, "their soul." The sense is, that the gods thus worshipped, so far from being able to defend those who worshipped them, had themselves become captive, and were borne to a distant land.

3. *Hearken unto me.* From this view of the captive gods, the address is now turned to the Jews. The utter vanity of the idols had been set before them, and the futility of trusting in them; and in view of that, God now addresses his own people, and entreats them to put their trust in him. This is evidently addressed to the exiles in Babylon; and the idea is, that when they should thus see the idols borne away, they should put their trust in JEHOVAH, and be led more and more to rely on his protection and on his arm. The address he commences with words of great tenderness and endearment, designed to lead them to confide in him as their Father and friend. ¶ *And all the remnant*, &c. All who were left from slaughter, and all who were borne into captivity to Babylon. All who survived the calamities which God would have brought on the nation for their sins, and who would be living as exiles in Babylon. The language here is all full of tenderness, and is fitted to inspire them with confidence in God. The idols of the heathen, so far from being able to protect their worshippers, were themselves carried away into ignoble bondage, but JEHOVAH was himself able to carry his people, and to sustain them. ¶ *Which are borne* by me, &c. Like an indulgent father, or a tender nurse, he had carried them from the very infancy of their nation. The same image occurs in Deut. i. 31: "And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bare his son, in all the way that ye went, until ye came into this place." A similar figure occurs in Ex. xix. 4: "Ye have seen—how I bare you on eagles' wings, and brought you unto myself." So Deut. xxxii. 11, 12; Comp. Num. xi. 12; Isa. lxiii. 9. All this here stands opposed to the idols of the Babylonians. They were unable to protect their people. They were themselves made captive. But God had shown the part of a father and a protector to his people in all times. He had sustained and guided them; he had never forsaken them; he had never, like the idol gods, been *compelled* to leave them in the power of their enemies. From the fact that he had always, even from the infancy of their nation, thus protected them, they are called on to put their trust in him.

4. *And* even *to* your *old age I* am *he.*

5. To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6. They [f] lavish gold out of the bag, and weigh silver in the

[f] ch. 41. 7, &c.

NEW TRANSLATION.

I have done it, and I will bear;
I will carry, and I will deliver.
5. To whom will ye liken me and compare me?
Yea, to whom will ye compare me, that we may be like?
6. They pour out gold lavishly from the bag,
And silver they weigh in scales,
They hire a goldsmith, and he maketh it a god;
They fall down, yea they worship him.

Or rather, I am the same. I do not change. I remain unchangeably, with the same tenderness, the same affection, the same care. Herein the care of God for his people surpasses that of the most tender parent, and the most kind nourisher of the young. The care and solicitude of the parent naturally dies away as the child reaches manhood, and the parent is usually removed by death before the son or daughter that excited so much care and solicitude in infancy and childhood, reaches old age. But not so with God. His people always need his care, and are always the objects of his tender solicitude. Age does not make them less dependent, and experience only teaches them more and more their need of his gracious direction, and his sustaining grace. The *argument* here is, that he who had watched over the infancy of his people with so much solicitude; who had guarded them in their beginning as a nation; would not leave them in the exposures, and infirmities, and trials of the advanced years of their history. The *doctrine* is, (1.) that his people *always* need his protection and care; (2.) that he will never leave nor forsake them; (3.) that he who is the God of infancy and childhood will be the God of the aged, and that he will not leave nor forsake his people, who have been the objects of his care and affection in childhood, when they become old. And though this passage refers primarily to a *people*, or a community as such, yet I see no reason why the principle should not be regarded as applicable to those who are literally aged. They *need* the care of God no less than childhood does; and if they have walked in his ways in the vigor and strength of their life, he will not cast them off "when they are old and gray-headed." Even to "hoar hairs" he will carry them, and will defend them; and "when flesh and heart faileth, he will be the strength of their heart, and their portion for ever." Hoary hairs, therefore, if "found in the ways of righteousness," may trust in God; and the "second childhood" of man may find him no less certainly a protector than the first.

5. *To whom will ye liken me*, &c. See Notes, ch. xl. 18, 25. The design of this and the following verses is, to show the folly of idolatry, and the vanity of trusting in idols. This is a subject that the prophet often dwells on. The argument here is derived from the fact that the idols of Babylon were unable to defend the city, and were themselves carried away in triumph, vs. 1, 2. If so, how vain was it to rely on them; how foolish to suppose that the living and true God could resemble such weak and defenceless blocks. On the contrary, God says that he had protected and borne them from the earliest period of their existence (ver. 3), and they should put their trust in him alone.

6. *They lavish gold.* The word here used means, properly, to shake; to shake out; and then to pour out abundantly, or in a lavish manner. It is used in connexion with the idea of *squandering*

balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

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

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

NEW TRANSLATION.

7. They bear him upon the shoulder, and they carry him;
They set him in his place, and there he standeth;
From his place he shall not remove;
Yea, one cries unto him, and he does not answer,
Nor save him out of his trouble.
8. Remember these things, and show yourselves men;
Lay them to heart, ye transgressors.

in Prov. xxiii. 21; xxviii. 7; Deut. xxi. 20. Here the idea is, that they spared no expense; they contributed freely and liberally; they poured out gold as if it were vile and worthless, in order to make an idol. The design of this verse is, to show the superstition of those who were idolaters; and particularly, by showing how much they were willing to devote in order to maintain idol worship. ¶ *Out of the bag.* Out of the purse. They pour their gold out of the bag, or purse, where they have kept it; that is, they lavish it freely. ¶ *And weigh silver in the balance.* Perhaps the idea is here, that they used silver so lavishly and freely that they did not wait to count it, but weighed it as they would the grosser metals. The word here used and translated "balance," קָנֶה, *qāněh*, means, properly, cane, reed, calamus; then a measuring reed, or rod, Ezek. xl. 3, 5; then a rod, or beam of a balance, or scales. Gr. ζυγὸς. ¶ And *hire a goldsmith.* See Note on ch. xl. 19, 20. ¶ *And he maketh it a god.* The goldsmith manufactures the gold and the silver into an image. The object of the prophet is to deride the custom of offering divine homage to a god formed in this manner. See Notes on ch. xliv. 9—19.

7. *They bear him upon the shoulder.* They carry the idol which they have made on their shoulder to the temple, or place where it is to be fixed. This circumstance, with the others, is doubtless introduced to show how ridiculous and absurd it was to offer divine homage to a god whom they could thus carry about on the shoulder. ¶ *And set him in his place.* Fix the idol on its basis or pedestal, in its proper niche, or place in the temple. The whole design of this verse is to contrast the idol with JEHOVAH. JEHOVAH is uncreated and eternal; he is intelligent and active; he had protected and defended his people always; the idol, on the contrary, is made by men, is borne about, is fixed in its place, has no power to move, remains there until it is taken down, and has no ability either to hear or save those who worship it. So stupid is heathenism; and so foolish and absurd it is to worship idols.

8. *Remember this.* Bear in mind what is now said of the manner in which idols are made. This is addressed, doubtless, to the Jews, and is designed to keep them from the folly of idolatry. These truths they were constantly to bear in mind, and thus guard themselves from the sin and folly of idol worship. ¶ *And shew yourselves men.* Act as men; be wise; throw away the childish trifles of idolaters. The word here used, הִתְאַשָּׁשׁוּ, *hithōshāshū*, occurs nowhere else in the Bible. It is, according to Gesenius derived,

9. Remember the former things of old: for I *am* God, and *there is* none else: I *am* God, and *there is* none like me,

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

NEW TRANSLATION.

9. Remember the former things of ancient times:
For I am God, and there is none else;
God, and there is none like me.
10. Declaring the end from the beginning,
From ancient times the things that were to be done,
Saying, My purpose shall stand;
And all my pleasure I will accomplish.

a man, and means to act *as a man*. A similar word is used in 1 Cor. xvi. 13, *ἀνδρίζεσθε*, from *ἀνήρ*, *a man*, and is correctly rendered there "quit you like men." This word often occurs in the Septuagint. It is used as a translation of אָמַץ *kāmătz*, in Josh. i. 6, 7, 9, 18; 1 Chron. xxviii. 20; 2 Chron. xxxii. 7; Nah. ii. 1; of גָּדַל *ghādhăl*, in Ruth i. 12; of חָזַק *hhāzăq*, in Deut. xxxi. 6, 7, 23; Josh. x. 25; 2 Sam. x. 12; xiii. 28; Ps. xxxi. 24, and in several other places. Jerome renders it "be confounded;" the LXX *στενάξατε*, *groan*; the Syriac, "consider," or understand. The meaning is not difficult. It is, that they were to act as became men—not as children; as became those endowed with an immortal mind, and not as the brutes. So Kimchi renders it: "Be men, and not brutes, which neither consider nor understand." ¶ *O ye transgressors.* Ye who have violated the laws of God by the worship of idols. In the time of Manasseh, the Israelites were much addicted to idolatry, and probably this is to be regarded as addressed to them, and as designed to recal them from it to the worship of the true God.

9. *Remember the former things*, &c. Bear in mind the repeated and constant proofs that have been given that JEHOVAH is the true God—the proofs derived from the prediction of future events, and from the frequent interpositions of his Providence in your behalf as a nation. See Note, ch. xliii. 18. ¶ *For I* am *God*, &c. See Note, ch. xlv. 5.

10. *Declaring the end from the beginning.* Foretelling accurately the course of future events. This is an argument to which God often appeals in proof that he is the only true God. See ch. xli. 22, 23; xliii. 12; xliv. 26. ¶ *My counsel shall stand.* My purpose, my design, my will; that which I design, and which I foretel. The phrase, "shall stand," means that it shall be stable, settled, fixed, established. It shall not be vacillating, and shall not be defeated. This proves, (1.) That God *has* a purpose, or plan in regard to human affairs. If he had not, he could not predict future events, since a contingent event cannot be foreknown and predicted; that is, it cannot be foretold that an event shall certainly occur in one way, when by the very supposition of its being a *contingent* event, it may happen that way or some other way. (2.) That God's plan shall not be frustrated. It shall certainly be accomplished. He has *power* enough to secure the execution of his designs, and he will exert that power in order that all his plans may be accomplished.—We may observe, also, that it is a matter of unspeakable joy that *God has* a plan, and that it will be executed. For (1.) if there were *no plan* in relation to human things, the mind could find no peace and no rest. If there was no evidence that One Mind presided over human

11. Calling a ravenous bird from the east, the man [1] that executeth my counsel from a far country: yea, I have spoken *it*, will also bring it to pass; I have purposed *it*, I will also do it.

NEW TRANSLATION.

11. Calling from the east the eagle;
From a distant land the man of my counsel;
As sure as I have spoken, so surely will I bring it to pass:
I have purposed it, and surely I will do it.

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affairs; that an infinitely wise plan had been formed, and that all things had been adjusted so as best to secure the ultimate accomplishment of that plan; everything would have the appearance of chaos, and the mind must be filled with doubts and distractions. But our anxieties vanish in regard to the apparent irregularities and disorders of the universe, when we feel that all things are under the wise direction of an Infinite Mind, and will be made to accomplish his plans, and further his great designs. (2.) If his plans were *not accomplished* there would be occasion of equal doubt and dismay. If there was any power that could defeat the purposes of God; if there was any stubbornness of matter, or any inflexible perverseness in the nature of mind; if there were any unexpected and unforeseen extraneous causes or circumstances that could interpose to thwart his plans, then the mind must be full of agitation and distress. But the moment it can fasten on the conviction that there is a God of infinite wisdom who has formed a plan that embraces all things, and that extends to all eternity; that that plan is such as to be worthy of a God of infinite wisdom and goodness, and that it will certainly be executed; that all things which occur will be in some way made tributary to that plan, and will be made to further the interests of the whole; that moment the mind finds peace, and can calmly repose on the equity of the divine dealings, and be calm in resignation to his holy will. ¶ *And I will do all my pleasure.* I will accomplish all my wish, or effect all my desire. The word here rendered "pleasure," חֵפֶץ, *hhēphĕtz*, means, properly, delight, or pleasure, 1 Sam. xv. 22; Ps. i. 2; xvi. 3; Eccl. xii. 10; v. 3; then desire, wish, will, Job xxxi. 16; and then business, cause, affairs, Isa. liii. 10. Here it means that God would accomplish everything which was to him an object of desire, or pleasure everything which he wished, or willed. And why should he not? Who has power to hinder or prevent him? Rom. ix. 19. And why should not we rejoice that he will do all that is pleasing to him? What better evidence have we that it is desirable that anything should be done than that it is agreeable, or pleasing to God? What better security can we have that it is right, than that he wills it? What more substantial and permanent ground of rejoicing is there in regard to anything, than that it is such as God prefers, loves, and wills? Jerome renders this, "et omnis voluntas mea fiet"—And all my will shall be effected. The LXX, "And all things which I will, I will do."

11. *Calling a ravenous bird from the east.* There can be no doubt that Cyrus is intended here. See Note, ch. xli. 2, 25. The east here means Persia. The word rendered "ravenous bird," עַיִט, *ăyĭt*, is rendered fowl in Job xxviii. 7; bird or birds, in Jer. xii. 9; fowls, in Gen. xv. 11; Isa. xviii. 6; and ravenous birds, in Ezek. xxxix. 4. It does not occur elsewhere in the Bible. It is here used as an emblem of a warlike king, and the emblem may either denote the rapidity of his movements—moving with the flight of an eagle; or it may denote the devastation which he

12. Hearken unto me, ye [g] stouthearted, that *are* far from righteousness:

13. I bring near my righteousness; [h] it shall not be far off, and my salvation shall not tarry: [i] and I will place salvation in Zion for [k] Israel my glory.

[g] Acts 7. 51.

[h] Rom. 1. 17. [i] Ps. 46. 1, 5. Hab. 2. 3. [k] Ps. 14. 7.

NEW TRANSLATION.

12. Hearken unto me, ye that are stubborn of heart,
That are far from righteousness.

13. I bring my promised deliverance near, it shall not be deferred;
And my salvation shall not tarry;
And I will give in Zion salvation,
To Israel my glory.

would spread — an emblem in either sense peculiarly applicable to Cyrus. It is not uncommon in the Bible to compare a warlike prince to a bird, and especially to an eagle, Jer. xlix. 22; Ezek. xvii. 3; and the idea here is, probably, that Cyrus would come with great power and velocity, like the king of the birds, upon the nations, and would seize suddenly and unexpectedly upon his prey. Perhaps also there may be here allusion to the standard or banner of Cyrus. Xenophon (Cyrop. L. vii.) says, that the standard of Cyrus was a golden eagle affixed to a long spear; and it is well remarked by Lowth, that Xenophon has used the very word which the prophet uses here, as near as could be, expressing it in Greek letters. The word of the prophet is עַיִט, *ayit*; the Greek word used by Xenophon is αἰτὸς, *aëtos*. The Chaldee has, however, given a different rendering to this passage: "I, who say that I will gather my captivity from the east, and will lead publicly like a swift bird from a distant land the sons of Abraham, my friend." ¶ *The man that executeth my counsel.* Marg. *Of my counsel.* So the Hebrew. It may either mean the man whom he had designated or appointed by his counsel; or it may mean the man who should execute his purpose. ¶ *Yea, I have spoken.* As surely as I have said it, it shall come to pass. He spake it by the prophets; and the idea is, that all that he had spoken should be certainly accomplished. Everything which God had purposed, he would certainly effect.

12. *Hearken unto me.* This is designed to call the attention of the sceptical and unbelieving Jews to the important truth which he was delivering. Many among them might be doubtful whether his promise would be fulfilled; many might be disposed to say that the fulfilment of the promise was delayed; and he therefore calls upon them to attend particularly to his solemn declarations. ¶ *Ye stouthearted.* The phrase "stout-hearted" would naturally denote those who were bold and courageous. But here it evidently means those whose hearts were *strong against God;* those who nerved themselves to resist and oppose his plans and government; those who were *stubborn* and rebellious. ¶ *That* are *far from righteousness.* That are eminently wicked and depraved. Those who had no confidence in the promises of God, and who wandered in error and in sin.

13. *I bring near my righteousness.* The word *righteousness* here is evidently used in a sense similar to the word *salvation.* It denotes his *truth;* the fulfilment of his promises. His righteous and true character would be manifested to them so plainly and clearly, that they would be able no longer to doubt. It would not be remote in time, or in place, but it would be so near that they could see it, and so plain that they could no longer doubt or misunderstand it. ¶ *And my salvation shall not tarry*

It shall not be deferred beyond the promised time. The people shall be delivered from their bondage at the exact time which has been predicted. ¶ *I will place salvation in Zion.* Zion or Jerusalem shall be rebuilt, and salvation shall emanate from that as from a centre to the whole world. God's power of saving shall be again evinced there. ¶ *Israel my glory.* The people whom he had chosen, and who reflected his glory. God's honor and glory on earth are seen in, and by the church, and he designs that the church shall be the means of making his glory known among men. It is that which honors him on earth, and that in which he delights, and that through which his glory is to be diffused among the nations of the earth. Or it may mean, I will give my glory to Israel. I will shew to them my perfections; will fulfil to them my promises; and will make their nation the place of the manifestation of my glorious attributes.

CHAPTER XLVII.

ANALYSIS.

In the closing verse of the previous chapter, God had given the assurance that his people should certainly be delivered from their captivity in Babylon, and restored to their own land. They are addressed as suffering under a long and painful bondage in that city, and God gives to them the most positive assurance that their captivity shall cease. In this chapter, He describes the vengeance which he would take on Babylon, and the entire chapter is occupied in portraying, under various images, the prostration and humiliation of that proud and oppressive seat of magnificence and of empire. Babylon is described under the image of a lady carefully nourished and decorated; proud, self-confident, and haughty; and all the images of her destruction are drawn from those circumstances which would tend to humble and afflict a gay and proud female that had been accustomed to luxury, and unused to scenes of humiliation, poverty, and bereavement. The *scope* of the chapter is, to state the crimes for which she would be humbled and punished, and the circumstances and manner in which it would be done. These are intermingled in the chapter, but they may be contemplated separately. The chapter may, therefore, be regarded as consisting of the following items.

I. Babylon is addressed, by an apostrophe to her, as the seat of empire, and her humiliation is directly predicted under the image of a gay, and delicately reared and proud female, suddenly reduced to circumstances of great humiliation and disgrace, vs. 1—5. She is commanded to sit down in the dust; her throne is said to depart; she should no longer be treated as tender and delicate (ver. 1); she would be reduced to the most abject condition—like a delicate and tender female from elevated life compelled to perform the most humble and menial offices, and stripped of all her gay attire (vs. 2, 3); she was to sit in darkness, or obscurity; her honor was to be taken away, and she was no more to be called the lady of kingdoms (ver. 5); and all this was to be done by JEHOVAH, to take vengeance on the oppressors of his people, vs. 3, 4.

II. God states the reasons why he would thus humble and punish her, vs. 6, 7. It was because she had shewn no mercy to his people, and had laid a heavy yoke on an ancient nation (ver. 6); and because she had vainly calculated that her power and magnificence would continue for ever, notwithstanding the manner in which she had oppressed the people whom God had given into her hand, ver. 7.

III. The nature of the punishment which should come upon her for this, is more distinctly and fully predicted, intermingled with further statements of the *causes* why she should be punished and humbled, vs. 8, 9. The *causes* were, that she was given to pleasures; that luxury and effeminacy abounded; that she was self-confident, and supposed she had nothing to fear; that she was proud, and did not apprehend that it was possible that she should be reduced from her state of magnificence and grandeur; and that she had cherished sor-

CHAPTER XLVII.

1. Come [a] down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

[a] Ps. 18. 27. Jer. 48. 18.

NEW TRANSLATION.

1. Come down and sit in the dust, O virgin daughter of Babylon!
Sit on the ground without a throne, O daughter of the Chaldeans!
For thou shalt no more be called the tender and the delicate.

cerers and enchantments. The *punishment* was, that she should be reduced in a moment to the condition of a widow, and to the state of one who had been suddenly bereft of all her children.

IV. The crime and the punishment of the city are further stated, vs. 10, 11. The *crime* was, that she had trusted in her wickedness; that she had supposed no avenging God saw her; and that she had become proud and vain of her wisdom and knowledge. The *punishment* would be, that evil would come upon her from a quarter where she little expected it, and that desolation and destruction would come in a manner which she could not prevent, and that she would be involved in sudden and entire ruin.

V. Babylon is sarcastically called on to invoke to her aid those in whom she had trusted, and on whom she had relied—the astrologers, the star-gazers, and those who practised sorcery and enchantments, vs. 12, 13. She had boasted herself of these; she had trusted in them; she had sought their counsel in times of dismay and trouble; and now was a time to shew their real value and power. If they could save, now was the time to do it.

VI. The chapter concludes with a statement of the utter vanity of the sorcerers, &c., and the absolute folly of trusting in them, vs. 14, 15. Even the flame would pass over them; and so far were they from having any power to deliver those who trusted in them, that they had no power to preserve themselves from ruin.

This chapter, therefore, contains many very particular statements about the manner in which Babylon was to be destroyed—statements which will be found to have been fulfilled with surprising accuracy. They are statements, moreover, which could not have been the result of conjecture, or mere political sagacity, for political conjecture and sagacity do not descend to minute particulars and details. It is to be borne in remembrance that this prophecy was uttered a hundred and fifty years before its fulfilment, and that there were no circumstances existing in the time of Isaiah which could have laid the foundation for conjecture in regard to the events predicted in this, and the foregoing and succeeding chapters. The temple was then standing; the city of Jerusalem was not in ruins; the kingdom of Judah was powerful; Babylon was just rising into magnificence; and the power which ultimately overthrew it had scarce begun to start into being; and none of the causes which ultimately led Cyrus to attack and destroy it, had as yet an existence. And if these things were so, then the conclusion is inevitable that Isaiah was under the influence of divine inspiration. It is the *particularity* of the description in the prophets long before the events occurred, which, more than anything else, distinguishes them from mere political conjecture and sagacity; and *if* the particular descriptions here and elsewhere recorded of the overthrow of Babylon, and of other future events, were actually made *before* the events occurred, then the conclusion is irresistible that they were inspired by God.

1. *Come down.* Descend from the throne; or from the seat of magnificence and power. The design of this

verse has already been stated in the analysis. It is to foretel that Babylon would be humbled, that her power would be broken, and that she would be reduced from her magnificence and pride to a condition of abject wretchedness. She is therefore represented as a gay and proud female accustomed to luxury and ease, suddenly brought to the lowest condition, and compelled to perform the most menial services. ¶ *And sit in the dust.* To sit in the dust, or on the ground, and to cast dust on the head, is a condition often referred to in the Scriptures as expressive of humiliation, and of mourning. Josh. vii. 6; Lam. iii. 29; Job ii. 12; x. 9; Ps. xxii. 15. In this manner also on the medals which were struck by Titus and Vespasian to commemorate the capture of Jerusalem, Jerusalem is represented under the image of a female sitting on the ground under a palm-tree, with dishevelled hair, and with the inscription, *Judæa capta.* See Note on ch. iii. 26. The design here is, to represent Babylon as reduced to the lowest condition, and as having great occasion of grief. ¶ *O virgin daughter of Babylon.* It is common in the Scriptures to speak of cities under the image of a virgin, a daughter, or a beautiful woman. See Note, ch. i. 8; xxxvii. 22. Comp. Lam. i. 15; Jer. xxxi. 21; xlvi. 11. The reason of this image, is probably, that a city was regarded as a beautiful object, and might therefore be compared with a beautiful female. Kimchi supposes that the term virgin is here given to Babylon, because it had remained to that time uncaptured by any foreign power; but the main purpose is doubtless to refer to Babylon as a beautiful and splendid city, and as being distinguished for delicacy, and the prevalence of what was regarded as ornamental. Gesenius supposes that the words "virgin daughter of Babylon," denote not Babylon itself, but Chaldea, and that the whole land or nation is personified. But the common interpretation, and one evidently more in accordance with the Scripture usage, is to refer it to the city itself. ¶ There is *no throne.* Thou shalt be reduced from the throne; or the throne shall be taken away. That is, Babylon shall be no longer the seat of empire, or shall cease to be the capital of kingdoms. It would be without a throne, and without a king. It would be deprived of its power and splendor. How truly this was fulfilled, needs not to be told to those who are familiar with the history of Babylon. Its power was broken when Cyrus conquered it; it soon lost its splendor; its walls were reduced by Darius; Seleucia rose in its place, and took away its trade, and a large portion of its inhabitants, until it was completely destroyed, so that it became for a long time a question where it had formerly stood. See Notes on ch. xiii. xiv. ¶ *Thou shalt no more be called.* Thou shalt be no longer regarded or spoken of as such. ¶ *Tender and delicate.* A place to which luxuries flow, and where they abound. Thou shalt no longer be distinguished for the elegances of life; for splendor, &c. The allusion is to a female that had been delicately and tenderly brought up, and that would be reduced to the lowest condition of servitude, and even of disgrace. It is *possible* that there may be an allusion here to the effeminacy and the consequent corruption of morals which prevailed in Babylon, and which made it a place sought with greediness by those who wished to spend their time in corrupt and licentious pleasures. The corruption and licentiousness of Babylon, consequent on its wealth and magnificence, was almost proverbial, and was unsurpassed by any city of ancient times. The following extract from Curtius (v. 1), which it would not be proper to translate, will give some idea of the prevailing state of morals. "Nihil urbis ejus corruptius moribus, nihil ad irritandas illiciendasque immodicas voluptates instructius. Liberos conjugesque cum hospitibus stupro coire, modo pretium flagitii detur, parentes maritique patiuntur. Babylonii maxime in vinum, et quæ ebrietatem sequuntur, effusi sunt. Fœminarum convivia ineuntium, in principio modestus est habitus, dein summa quæque amicula exuunt paulatimque pudorem profanant; ad ultimum (horror

2. Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

NEW TRANSLATION.

2. Take the mill-stones, and grind meal;
Raise thy veil; lift up thy train;
Make bare the legs, wade through the streams!

auribus est) ima corporum velamenta projiciunt. Nec meretricum hoc dedecus est, sed matronarum virginumque, apud quas comitas habetur vulgati corporis vilitas." See also the description of a loathsome, disgusting and abominable custom which prevailed nowhere else, even in the corrupt nations of antiquity, except Babylon, in Herodot. Book 1, 199. I cannot transcribe this passage from Herodotus. The description is too loathsome, and would do little good. Its *substance* is expressed on a single sentence, *πᾶσαν γυναῖκα ἐπιχωρίην . . . . . μιχθῆναι ἀνδρὶ ξείνῳ.* It adds to the abomination of this custom that it was connected with the rites of religion! and was a part of the worship of the gods!! Strabo, speaking of this custom (iii. 348), says, *ἔθος κατά τι λόγιον ξένῳ μίγνυσθαι.* See also Baruch vi. 43, where the same custom is alluded to. For an extended description of the wealth and commerce of Babylon, see an article in the Biblical Repository, vol. vii. pp. 364—390. The sense here is, that all the means of luxury and effeminacy would be removed from Babylon, and that she would be reduced to the most abject and wretched condition.

2. *Take the millstones, and grind meal.* The design of this is plain. Babylon, that had been regarded as a delicately trained female, and had sat as a queen, was to be reduced to the lowest condition of poverty and wretchedness—represented here by being compelled to perform the most menial and laborious offices, and submitting to the deepest disgrace and ignominy. There is an allusion here to the custom of grinding in the East. The mills which were there commonly used, and which are also extensively used to this day, consisted of two stones, of which the lower one was convex on the upper side, and the upper one was concave on the lower side, so that they fitted into each other. The hole for receiving the grain was in the centre of the upper stone, and in the process of grinding the lower one was fixed, and the upper one was turned round, usually by two women (see Matt. xxiv. 41), with considerable velocity by means of a handle. Water-mills were not invented till a little before the time of Augustus Cæsar; and wind-mills long after. The custom of using hand-mills is the primitive custom everywhere, and they are still in use in some parts of Scotland, and generally in the East. See Mr. Pennant's Tour to the Hebrides, and the Oriental travellers generally. Grinding was usually performed by the women, though it was often regarded as the work of slaves. It was often inflicted on slaves as a punishment.

"Molendum in pistrino; vapulandum; habendæ compedes."

TERENT. *Phormio*, ii 1. 19.

In the East it was the usual work of female slaves. See Ex. xi. 5, in the Septuagint. "Women alone are employed to grind their corn." Shaw, Algiers and Tunis, p. 297. "They are the female slaves that are generally employed in the East at those hand-mills. It is extremely laborious, and esteemed the lowest employment in the house." Sir J. Chardin, Harmer's Obs. 1. p. 153. Comp. Lowth, and Gesen. Comm. über Isa. This idea of its being a low employment is expressed by Job xxxi. 10: "Let my wife grind unto another." The idea of its being a most humble and laborious employment was long since exhibited by Homer:

"A woman next, then laboring at the mill,
Hard by, where all his numerous mills he kept,
Gave him the sign propitious from within.

Twelve damsels tolled to turn them, day by day,
Meal grinding, some of barley, some of wheat,
Marrow of man. The rest (their portion ground),
All slept, one only from her task as yet,
Ceased not, for she was feeblest of them all;
She rested on her mill, and thus pronounced:
'Jove, Father, Governor, of heaven and earth!
'O grant the prayer
'Of *a poor bond woman*. Appoint their feast,
'This day the last, that in Ulysses' house,
'The suitors shall enjoy, for whom I drudge,
'Grinding to weariness of heart and limb,
'Meal for their use.'" COWPER.

The sense here is, that Babylon should be reduced to the lowest state, like that of reducing a female delicately and tenderly reared, to the hard and laborious condition of working the hand-mill—the usual work of slaves. ¶ *Uncover thy locks.* Gesenius renders this, "raise thy veil." The word here used, עָמָה, *tzămmāh*, is rendered "locks," in Cant. iv. 1, 3; vi. 7, as well as here. It occurs nowhere else in the Bible. Gesenius derives it from עָמַם, *tzāmăm*, to braid, to plait; and then to bind fast as a veil; to veil. Jerome renders it, denuda turpitudinem tuam. The LXX render it, *τὸ κατακάλυμμά σου, thy veil.* The Syriac also renders it, "thy veil." The Chaldee has paraphrased the whole verse thus: "Go into servitude; reveal the glory of thy kingdom. Broken are thy princes; dispersed are the people of thy host; they have gone into captivity like the waters of a river." Jarchi says that the word here used, עָמָה, *tzămmāh*, denotes whatever is bound up, or tied together. Kimchi says that it means the hair, which a woman disposes around her temples, over her face, and which she covers with a veil, deeming it an ornament; but that when a female goes into captivity this is removed, as a sign of an abject condition. It properly means that which is plaited, or gathered together; and it *may* refer either to the hair so plaited as an ornament, or covering for the head and face, (Comp. Note on 1 Cor. xi. 15); or it may denote a veil. To remove either would be regarded as disgraceful. It is known that oriental females pay great attention to their hair, and regard it as highly ornamental, and also, that it is a universal custom to wear a close veil. To remove either, and to leave the head bare, or the face exposed, was deemed highly humiliating and dishonorable. See Note on ch. iii. 24. "The head," says the editor of the Pictorial Bible, "is the seat of female modesty in the East; and no woman allows her head to be seen bare. In our travelling experience, we saw the *faces* of very many women, but never the bare head of any except one—a female servant, whose *face* we were in the constant habit of seeing, and whom we accidentally surprised while dressing her hair. The perfect consternation, and deep sense of humiliation, which she expressed on that occasion, could not easily be forgotten, and furnish a most striking illustration of the present text." ¶ *Make bare the leg.* In the interpretation of this, also, commentators vary. Jerome renders it, "discooperi humerum," uncover the shoulder. The LXX, *ἀνακάλυψαι τὰς πολιάς, uncover thy grey locks.* The Syriac, "cut off thy hoary hairs." Jarchi, and Kimchi, suppose it means, "remove the waters from the paths, so that they might pass over them." The word here used, שׁוֹבִל,

is derived from שָׁבַל, *shābhăl*, to go; to go up, to rise; to grow; to flow copiously. Hence, the noun in its various forms, means a path, Ps. lxxvii. 19; Jer. xviii. 15; ears of corn, *shibboleth*, Judg. xii. 6; Job xxiv. 24; Gen. xli. 5; Isa. xvii. 5; Ruth ii. 2; floods, Ps. lxix. 15; branches, Zech. iv. 12. In no place has it the certain signification of *a leg;* but it rather refers to that which *flows*; flows copiously; and probably here means the train of a robe, (Gesenius and Rosenmüller); and the expression means, "uncover, or make bare the train;" that is, lift it up, as would be necessary in passing through a stream, so that the leg would be made bare. The Orientals, as is well known, wore a long, loose, flowing robe, and in passing through a stream, or through waters, it would be necessary to lift, or gather it up, so that the legs would be bare. The idea is, that she who had

3. Thy nakedness shall be [b] uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* a man.

[b] Jer. 13. 22, 26. Nah. 3. 5.

NEW TRANSLATION.

3. Thy nakedness shall be uncovered;
Thy shame shall be seen;
I will take vengeance,
And I will not suffer man to intercede.

been encompassed with luxury; who had sat as a queen, and who had been clad in the rich, loose, and flowing robe which those usually wore who were in the most elevated ranks of life, should now be compelled to leave the place of her dwelling, and the seat of magnificence, and in such a manner as to be subject to the deepest shame and disgrace. ¶ *Uncover the thigh.* By collecting, and gathering up the train of the robe, so as to pass through the streams. ¶ *Pass over the rivers.* Heb., pass the rivers; that is, by wading or by fording them. This image is taken from the fact that Babylon was surrounded by many artificial rivers or streams, and that one in passing from it would be compelled to cross or ford many of them. It does not mean that the *population* of Babylon would be removed into captivity by the conquerors —for there is no evidence that this was done—but the image is that of Babylon, represented as a delicately reared, and magnificently attired, female, compelled to depart, and to ford the streams. And the idea is, that the power and magnificence of the city should depart, and should be transferred to other places. Rosenmüller remarks that it is common in the countries bordering on the Tigris and the Euphrates, for females of humble rank to ford the streams, or even to swim across them.

3. *Thy nakedness*, &c. This denotes the abject condition to which the city would be reduced. All its pride would be taken away; and it would be brought to such a state as to fill its inhabitants with the deepest mortification and shame. Vitringa supposes that it means that all the imbecility and weakness, the vileness, the real poverty, the cruelty and injustice of Babylon, would be exposed. But, it more probably means, that it would be reduced to the deepest ignominy. No language could more forcibly express the depth of its shame and disgrace than that which the prophet here uses. ¶ *I will take vengeance.* This expresses, *literally*, what had been before expressed in a figurative manner. The whole purpose of God was to inflict vengeance on her for her crimes, her pride, her luxury, and oppression, and especially for her want of kindness and mercy towards his people. See ver. 6. ¶ *And I will not meet* thee as *a man.* This phrase has been very variously interpreted. Jerome renders it, "and man shall not resist me." The LXX render it, "I will take that which is just of thee, and will no more deliver thee up to men." The Syriac, "I will not suffer man to meet thee." Grotius, "I will not suffer any man to be an intercessor." So Lowth, "Neither will I suffer man to intercede with me." Noyes, "I will make peace with none." So Gesenius renders it, "I will take vengeance, and will not make peace with man; *i. e.*, will make peace with none before all are destroyed." Lex. by Robinson. The word here used, פֶּגַע, *pĕphgă*, is derived from פָּגַע, *pāghă*, which means, to strike upon, or against; to impinge upon any one, or anything; hence to fall upon in a hostile manner, 1 Sam. xxii. 17; to kill, to slay, Judg. viii. 21; xv. 12; to *assail* with petitions, to urge, entreat any one, Ruth i. 16; Jer. vii. 16; to light upon, or meet with any one, Gen. xxviii. 11; and then, according to Gesenius, to *strike* a league with any one, to make peace with him.

4. *As for* our [c] Redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

[c] Jer. 50. 34.

5. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

NEW TRANSLATION.

4. Our Redeemer! JEHOVAH of hosts is his name!
The Holy One of Israel!
5. Sit thou in silence; and go into darkness, O daughter of the Chaldeans;
For thou shalt no longer be called the mistress of kingdoms.

Jarchi renders it, "I will not solicit any man that he should take vengeance;" *i. e.*, I will do it myself. Aben Ezra, "I will not admit the intercession of any man." Vitringa renders it, "I will take vengeance, and will not have a man to concur with me; that is, although I should not have a man to concur with me who should execute the vengeance which I meditate; on which account I have raised up Cyrus from Persia, of whom no one thought." In my view, the most probable meaning, and the one which best accords with the usual sense of the word, is that proposed by Lowth, that no one should be allowed to interpose or intercede for them. *All* the interpretations concur in the same general signification, that Babylon should be totally destroyed; that he would take entire vengeance; and that no means, whether as Jerome supposes, by resistance, or as Lowth, by intercession, should be allowed to oppose the execution of his purpose of vengeance. The city so proud, so haughty, and so long the oppressor of the nations, should be totally destroyed.

4. As for *our Redeemer.* This verse stands absolutely, and is not connected with the preceding or the following. It seems to be an expression of admiration, or of grateful surprise, by which the prophet saw JEHOVAH as the Redeemer of his people. He saw, in vision, Babylon humbled; her pride brought low; her power destroyed; and the exile people set at liberty; and, full of the subject, he breaks out into an expression of grateful surprise and rejoicing. "O! our Redeemer! It is the work of *our Saviour*, the Holy One of Israel! How great is his power! How faithful is he! How able to protect! How manifestly is he revealed! Babylon is destroyed. Her idols could not save her. And her destruction has been accomplished by him who is the Redeemer of his people, and the Holy One of Israel." Lowth regards this verse as the language of a *chorus* that breaks in upon the midst of the subject, celebrating the praises of God. The subject is resumed in the next verse.

5. *Sit thou silent.* The same general sentiment is expressed here as in the preceding verses, though the figure is changed. In vs. 1—3, Babylon is there represented under the image of a gay and delicately reared female, suddenly reduced from her exalted station, and compelled to engage in the most menial and laborious employment. Here she is represented as in a posture of mourning. To sit silent, or in silence, is emblematic of deep sorrow or affliction. See Lam. ii. 10. "The elders of the daughter of Zion sit upon the ground and keep silence, they have cast up dust upon their heads," &c. See Note on Isaiah iii. 26. "And she (Jerusalem) being desolate shall sit upon the ground." Job ii. 13. "So they (the three friends of Job) sat down with him upon the ground seven days and seven nights, and none spake a word unto him, for they saw that his grief was very great." Comp. Ezra ix. 4. ¶ *Get thee into darkness.* That is, into a place of mourning. Persons deprived of friends, or greatly afflicted, almost, as a matter of course, shut out the light from their

6. I [d] was wroth with my people; I have polluted mine inheritance, and given them into thine hand: thou [e] didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

[d] 28. 9. Zech. 1. 15. [e] Ob. 10—16.

NEW TRANSLATION.

6. I was angry with my people,
I profaned mine inheritance,
And gave them into thine hand;
Thou didst show them no mercy,
Even upon the aged didst thou lay very heavily thy yoke.

dwellings, or seek a place of darkness, as emblematic of their feelings, and as in accordance with their state of mind. This is common even in this country—and particularly in the city where I write—where the universal custom prevails, of making a house dark during the time of mourning. Nature prompts to this; for there is an obvious similarity between darkness and the feelings of sorrow. That this custom also prevailed in the East is apparent. See Lam. iii. 2. "He hath led me and brought me into darkness, and not into light." Micah vii. 8. "When I sit in darkness, the LORD shall be a light unto me." The idea is, that Babylon would be brought to desolation, and have occasion of sorrow, like a delicately trained female suddenly made a widow, and deprived of children (ver. 9), who would seek a place in darkness and silence, where she might fully indulge her grief. ¶ *O daughter of the Chaldeans.* Babylon, the beloved daughter, or the object of the tender affection of the Chaldean empire. See Note on ver. 1. ¶ *For thou shalt no more be called, The lady of kingdoms.* Thou shalt no more be regarded as such. The magnificence, splendor, beauty, and power, which have given occasion to this appellation, and which have led the nations, by common consent, to give it to thee, shall be entirely and for ever removed. The appellation, "Lady of kingdoms," is equivalent to that so often used of Rome, as "the mistress of the world;" and the idea is, that Babylon sustained, by its power and splendor, the relation of mistress, and that all other cities were regarded as servants, or as subordinate. The *propriety* of this appellation arose from its splendor, its size, its wealth, and especially from the fact that it would be the capital of the most mighty empire on earth. Yet all this splendor was to fade; this power to be destroyed; and Babylon, so great, was to sink into the condition of most abject and absolute wretchedness.

6. *I was wroth with my people.* In this verse and the following, a reason is assigned why God would deal so severely with her. One of the reasons was, that she had dealt cruelly with the people of God, and in executing the punishment which *he* had designed on the Jewish people, she had done it with pride, ambition, and severity; so that though God intended *they* should be punished, yet the feelings of Babylon in doing it, were such also as to deserve his decided rebuke and wrath. Instead of doing it with any view to his glory and honor, it had been done for purposes of conquest, and with the utmost cruelty, and severity of feeling. God had indeed been angry with his people, and he had delivered them into the hands of the Chaldeans; but in executing this design of his, *they* had evinced such feelings as to deserve his most decided indignation. ¶ *I have polluted mine inheritance.* Jerusalem and the land of Judea. He had profaned, or defiled it. See Note, ch. xliii. 28. He had stripped it of its glory; caused the temple and city to be destroyed; and spread desolation over the land. Though it had been done by the Chaldeans, yet it had been in accordance with his pur-

7. And thou saidst, I [f] shall be a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

[f] Rev. 18. 7.

NEW TRANSLATION.

7. And thou saidst, "I shall be mistress for ever;"
Thou didst not lay these things to thy heart,
Nor didst thou remember what would be the end thereof.

pose, and under his direction. That land was called his "inheritance," because he claimed it peculiarly as his own. It was that part of the world which peculiarly belonged to him, and which he regarded and treated as his own. See Ps. xxviii. 9; Deut. iv. 20. ¶ *Thou didst shew them no mercy.* Though God had given up his people to be punished for their sins, yet this did not justify the spirit with which the Chaldeans had done it; or make proper the cruelty which they had evinced towards them. It is true that some of the Jewish captives, as *e. g.*, Daniel, were honored and favored in Babylon. It is not improbable that the circumstances of many of them were comparatively easy while there, and that they acquired possessions and formed attachments there, which made them unwilling to leave that land when Cyrus permitted them to return to their own country. But it is also true, that Nebuchadnezzar showed them no compassion when he destroyed the temple and city, and spread desolation over the land. And it is also true, that the mass of them were treated with great indignity and cruelty in Babylon. See Ps. cxxxvii. 1, 3, where they pathetically and beautifully record their sufferings:

By the rivers of Babylon there we sat down,
Yea, we wept when we remembered Zion.

For there they that carried us away captive required of us a song;
And they that wasted us required of us mirth,
Saying, Sing us one of the songs of Zion.

Thus, also, Jeremiah describes the cruelty of their conquerors. Jer. l. 17: "Israel is a scattered sheep—the lions have driven him away; this Nebuchadnezzar, king of Babylon, hath broken his bones." See, also, Jer. li. 34; Lam. iv. 16; v. 11—14; 2 Kings xxv. 5, 6—26. ¶ *Upon the ancient,* &c. That is, upon the old man. The idea is, that they had disregarded age and rank. They had oppressed, and reduced to hard servitude those who were venerable by years, and by experience. To treat the aged with veneration is everywhere in the Scriptures regarded as an important and sacred duty (Lev. xix. 32; Job xxxii. 4—6); and to disregard age, and pour contempt on hoary hairs, is everywhere spoken of as a crime of aggravated nature. Comp. 2 Kings ii. 23—25; Prov. xxx. 17. That the Chaldeans had thus disregarded age and rank, is a frequent subject of complaint among the sacred writers:

They respected not the persons of the priests,
They favored not the elders.
Lam. iv. 16.

Princes are hanged up by their hand;
The faces of elders were not honored.
Lam. v. 12.

¶ *Laid thy yoke.* The yoke in the Bible is an emblem (1.) of slavery, or bondage, Lev. xxvi. 13; Deut. xxviii. 48; (2.) of afflictions and crosses, Lam. iii. 27; (3.) of punishment for sin, Lam. i. 14; (4.) of God's commandments, Matt. xi. 29, 30. Here it refers to the bondage and affliction which they experienced in Babylon.

7. *And thou saidst, I shall be a lady for ever.* I shall be magnificent, and the mistress of the world. This passage describes the pride and self-confidence of Babylon. She was confident in her wealth; her favourable situation; the strength of her gates and walls; and in her abundant resources to resist an enemy, or to sustain a siege. Babylon was ten miles square; and it was supposed to contain provisions enough to maintain a siege for many years. There

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

[g] Zeph. 2. 15.

NEW TRANSLATION

8. But now hear this, thou that art given to pleasures,
That dwellest in security;
That sayest in thine heart, "I am, and there is none else beside me,
"I shall never sit as a widow,
"And I shall never know the loss of children."

were, moreover, no symptoms of internal decay; there were no apparent external reasons why her prosperity should not continue; there were no causes at work, which human sagacity could detect, which would prevent her continuing in her pride and magnificence and splendor to any indefinite period of time. ¶ *Thou didst not lay these* things *to thy heart.* Thou didst not consider what, under the government of a holy and just God, must be the effect of treating a captured and oppressed people in this manner. Babylon supposed that, notwithstanding her pride and haughtiness and oppressions, she would be able to stand for ever. ¶ *Neither didst remember the latter end of it.* The end of such a course of conduct — of pride, of arrogance, and cruelty. The sense is, that Babylon might have learned from the fate of other kingdoms that had been like her, proud and arrogant and cruel, what must inevitably be her own destiny. She relied on her own resources; and she was confident in her own strength; and she supposed that she would escape the common lot of wicked nations and be safe. She refused to learn a lesson from their doom. So common is it for nations to disregard the lessons which history teaches; so common for individuals to neglect the warnings and admonitions furnished by the destruction of the wicked.

8. *Therefore hear now this.* The prophet proceeds in this verse and the following, to detail more particularly the sins of Babylon, and to state the certainty of the punishment which would come upon her. In the previous verses, the denunciation of punishment had been figurative. It had been represented under the image of a lady delicately trained and nurtured, doomed to the lowest condition of life, and compelled to stoop to the most menial offices. Here the prophet uses language without figure, and states directly her crimes, and her doom. ¶ That art *given to pleasures.* Devoted to gaiety, to dissipation, and to the effeminate pleasures which luxury engenders. See the Note on ver. 1, Curtius in his History of Babylon as it was in the times of Alexander, Lib. v. c. v. § 36; Herodotus, i. § 198; and Strabo, Geog., Lib. 16, have given a description of it, all representing it as corrupt, licentious, and dissipated in the extreme. Curtius, in the passage quoted on ver. 1, says, among other things, that no city was more corrupt in its morals; nowhere were there so many excitements to licentious and guilty pleasures. ¶ *That dwellest carelessly.* In confidence; in vain security; without any consciousness of danger, and without alarm or apprehension. Comp. Zeph. ii. 15. ¶ *I* am, *and none else beside me.* The language of pride. She regarded herself as the principal city of the world, and all others as unworthy to be named in comparison with her. Comp. Note on ch. xlv. 6. Language remarkably similar to this occurs in Martial's description of Rome:

"Terrarum dea gentiumque, Roma,
Cui par est nihil, et nihil secundum."
Lib. xii. Epigr. 8.

"Rome, goddess of the earth and of nations, to whom nothing is equal, no-

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

NEW TRANSLATION.

9. But these two things shall come upon thee suddenly, in one day,
Loss of children and widowhood;
In full measure shall they come upon thee,
In the very midst of the multitude of thy sorceries,
And in the very midst of thy strongest enchantments.

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second." ¶ *I shall not sit as a widow.* On the word "sit," see Note on ver. 1. The figure here is that of a woman surrounded by her children, and confident in their ability to defend her. The sense is, that she would never be lonely, sad, and afflicted, like a wife deprived of her husband, and a mother of her children. She would never want those who would be able to protect and defend her. The figure is changed from ver. 1, where she is represented as a virgin; but the same idea is presented under another form. Comp. Note ch. xxiii. 4.

9. *In a moment in one day.* This is designed, undoubtedly, to describe the suddenness with which Babylon would be destroyed. It would not decay slowly, and by natural causes; it would not lose its commerce, its importance, and its influence, by the rise of rival cities; but it would be suddenly and unexpectedly destroyed. How strikingly this was fulfilled, it is not needful to pause to state. See Notes on ch. xiii. xiv. In the single night in which Babylon was taken by Cyrus, a deathblow was given to all her greatness and power; and from that moment a train of causes was originated which did not cease to operate until it became a pile of ruins. ¶ *The loss of children, and widowhood.* Babylon would be in a moment in the situation of a wife and a mother who is instantaneously deprived of her husband, and bereft of all her children. ¶ *They shall come upon thee.* Widowhood, and the loss of children. You shall be called to experience the trial in its utmost extent. ¶ *In their perfection.* In full measure; completely; entirely. You shall know all that is meant by this condition. The state referred to is that of a wife who is suddenly deprived of her husband, and who at the same time, and by the same stroke, is bereft of all her children. And the sense is, that Babylon would know *all* that was meant by such a condition, and would experience the utmost extremity of grief which such a condition involved. ¶ *For the multitude of thy sorceries.* This was one of the reasons why God would thus destroy her, that sorceries and enchantments were patronized there, and abounded. Lowth, however, renders this, "notwithstanding the multitude of thy sorceries," &c. So Noyes, "in spite of thy sorceries," &c. The Hebrew is, "*in* the multitude, בְּרֹב, *bĕrōbh*, of thy sorceries," &c. Jerome renders it, "On account of (propter) the multitude of thy sorceries." The LXX, "In (ἐν) thy sorcery." Perhaps the idea is, that sorcery and enchantment abounded, and that these calamities would come, notwithstanding all that they could do. They would come *in the very midst* of the abounding necromancy and enchantments, while the people practised these arts, and while they depended on them. They would afford no security; they could not save from ruin. That this trust in sorcery was one cause why these judgments would come upon them is apparent from vs. 10, 11. And that they would not be able to protect the city, or that these judgments would come in

10. For thou hast trusted in thy wickedness: [h] thou hast said, None seeth [i] me. Thy wisdom and thy knowledge, it hath perverted [1] thee; and thou hast said in thine heart, I *am*, and none else beside me.

[h] Eccles. 8. 8. [i] Ps. 94. 7.

[1] or, *caused thee to turn away.*

NEW TRANSLATION.

10. For thou hast trusted in thy wickedness,
Thou didst say, "No eye seeth me;"
Thy wisdom and thy knowledge hath perverted thee;
Thou hast said in thy heart, "I am, and there is none beside me."

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spite of all their efforts, is apparent from ver. 13. The idea is exactly expressed by a literal translation of the Hebrew. They would come upon her IN, *i. e., in the very midst* of the multitude of sorceries and enchantments. The word here rendered "sorceries," means magic, incantation, and is applied to the work of magicians, 2 Kings ix. 22; Micah v. 11; Nah. iii. 4. Comp. Ex. vii. 11; Deut. xviii. 10; Dan. ii. 2; Mal. iii. 5. Magic, it is well known, abounded in the East, and indeed this may be regarded as the birth place of the art. See Note, ch. ii. 6. ¶ And *for the great abundance of thine enchantments.* And in the strength; that is, in the full vigor of thine enchantments. While they would prevail; while they would be relied on; and while they would exert their utmost power to preserve the city. Incantations and charms will not save from the judgment of God. The word rendered "enchantments," means, properly, *society*, company, community—from being *associated*, or *bound together;* and then spells, or enchantments, from the notion that they *bound* or confined the object that was the subject of the spell, or charm. The idea was that of controlling, binding, or restraining an enemy, or any one whom they pleased, by the power of a charm. God would destroy them, notwithstanding all their efforts to prevent him by a spell, or charm. Or, the city could not be made sure by all the power of incantations. See Diodorus Siculus, L. ii. p. 81; Ed. Rhod.

18. *For thou hast trusted in thy wickedness.* The word *wickedness* here refers, doubtless, to the pride, arrogance, ambition, love of power, and oppressions of Babylon. It means, that she had placed her reliance in these things, and supposed that she was able by these to maintain the ascendancy over other nations, and perpetuate her dominion. She was wicked. She oppressed others. She disregarded the rights of nations. She was confident in her own strength and resources, and she put her reliance on these. She supposed that by her great power, her natural advantages, and her wealth, she could resist the causes which had operated to destroy other nations. Men often confide in their own wickedness—their cunning, their artifices, their frauds, their acts of oppression and cruelty, and suppose that they are secure against the judgments of God. ¶ *None seeth me.* There is no power that can take vengeance; there is no avenging being that is a witness of what I do. Comp. Ps. x. 11: "He said in his heart, God hath forgotten; he hideth his face; he will never see it." See also Ps. xciv. 7. ¶ *Thy wisdom*, &c. Thy boasted wisdom; that on which thou didst pride thyself. Probably the wisdom here referred to was that for which Babylon was distinguished, the supposed science of astrology, and the arts of divinations and of incantations. It may, however, refer to the purposes of the kings and princes of Babylon; and the meaning may be, that it had been perverted and ruined by relying on their counsels. But it more probably refers to the confidence in the wisdom and science which prevailed there. ¶ *Hath perverted thee.* Marg.,

11. Therefore shall evil come upon thee; thou shalt not know [1] from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to [2] put it off; and desolation shall come upon thee suddenly, [k] *which* thou shalt not know.

12. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy

[1] *the morning thereof.* [2] *expiate.* [k] 1 Thes. 5. 3.

NEW TRANSLATION.

11. Therefore shall evil come upon thee, of which thou knowest not the dawn,
And mischief shall fall upon thee which thou shalt not be able to expiate;
And destruction shall suddenly come upon thee which thou didst not apprehend.

12. Stand now with thy enchantments,
And in the multitude of thy sorceries in which thou hast labored from thy youth,
Perhaps thou mayest profit by them!
Perhaps thou mayest terrify!

"caused thee to turn away." That is, has turned thee away from the path of virtue, truth, and safety. It has been the cause of thy downfall. Babylon had trusted in her wisdom; she had become self-confident and proud; and she had thus involved herself in ruin. It was this vain reliance on wicked arts that had led her to destruction. ¶ *I am*, &c. See ver. 8.

11. *Therefore shall evil come upon thee.* In consequence of thy pride and self-confidence; in consequence of the prevalence of corruption, licentiousness, and sin; in consequence of the prevalence of the arts of magic, and of divination, and the contempt of the God of vengeance; and in consequence of the cruel and unfeeling oppression of the people of God;—for all these crimes ruin shall come certainly and suddenly upon thee. ¶ *Thou shalt not know from whence it riseth.* Marg., "The morning thereof." The margin expresses the true sense of the phrase. The word here used, שַׁחַר, *shăhhăr*, means the aurora, the dawn, the morning. See Note, Isa. xiv. 12. Lowth has strangely rendered it, "evil shall come upon thee, which thou shalt not know how to deprecate." But the word properly means the dawning of the morning, the aurora; and the sense is, that evil should come, or calamity should befal them whose springing forth, rising, or dawning they did not see, or anticipate. It would come unexpectedly and suddenly, like the first rays of the morning. It would spring up as if from no antecedent cause which would seem to lead to it, as the light comes suddenly out of the darkness. The origin of it they would not see, and the destruction would suddenly and inevitably come upon them. ¶ *And mischief.* Destruction; ruin. ¶ *Thou shalt not be able to put it off.* Marg., "expiate." This is the sense of the Hebrew. See Note, ch. xliii. 3. The meaning is, that they could then make no atonement for their sins; they could not avert these calamities by any sacrifices, by any deprecation, by any prayers. Ruin would suddenly and certainly come; and they had nothing which they could offer to God as an expiation by which it could then be prevented. We need not say how strikingly descriptive this is of the destruction of Babylon. Her ruin came silently and suddenly upon her, as the first rays of morning light steal upon the world; and came in such a way that she could not meet it, or turn it away.

12. *Stand now with thine enchantments.*

youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13. Thou art wearied [1] in the multitude of thy counsels. Let now the [1] astrologers, [m] the star-gazers, [2] the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

[l] Ezek. 24. 12.

[1] *viewers of the heavens.* [m] Dan. 2. 2.
[2] *that give knowledge concerning the months.*

NEW TRANSLATION.

13. Thou art wearied with the multitude of thy counsels,
Let them stand up now and save thee—
The dividers of the heavens, the star-gazers,
They that make known at the new moons
The events which shall happen to thee.

See Note on ver. 9. This is evidently sarcastic and ironical. It is a call on those who practised the arts of magic, and who relied on those arts, to stand forth, and to show whether they were able to defend the city, and to save the nation. ¶ *Wherein thou hast laboured.* Or in practising which thou hast been diligently employed. ¶ *From thy youth.* From the very commencement of thy national existence. Babylon was always distinguished for these acts. Now was a time when their value was to be put to the test, and when it was to be seen whether they were able to save the nation. ¶ *If so be,* &c. Or, perhaps, or possibly they may be able to profit thee —the language of irony. Perhaps by the aid of these arts you may be able to resist and repel your foes.

13. *Thou art wearied,* &c. Thou hast labored much; hast practised so many arts, and practised them so long, that thou art exhausted in them. The "counsels" here referred to, are those which the astrologers and diviners would take in examining the prognostications, and the supposed indications of future events. ¶ *Let now the astrologers.* Call in now the aid of the various classes of diviners on whom thou hast trusted to afford aid to thee in the time of distress, and to save thee from the impending calamity and ruin. The words here rendered astrologers, חֹבְרֵי שָׁמַיִם, *hōbberēy shâmāyim,* mean, properly, *the dividers of the heavens;* those who divided, or cut up the heavens for the purpose of augury, or to take a horoscope. *Gesenius.* What this art was is not certainly known. It is probable that it referred to their designating certain stars, or constellations, or conjunctions of the planets in certain parts of the heavens, as being fortunate and propitious, and certain others as unfortunate and unpropitious. At first, astrology was synonymous with astronomy. But in process of time it came to denote a distinct science, that which professes to discover certain connexions between the position and movements of the heavenly bodies, and the events which occur on the earth. It was supposed that the rising and setting, the conjunction and opposition of the planets, excited a powerful influence over the fates of men; over the health of their bodies, and the character of their minds, and the vicissitudes of their lives. Some regarded, it would seem, the positions of the stars as mere *signs* of the events which were to follow; and others, and probably by far the larger portion, supposed that those positions had a positive influence in directing and controlling the affairs of this lower world. The origin of this science is involved in great obscurity. Aristotle ascribes the invention to the Babylonians and Egyptians. Ptolemy concurs in this opinion, and Cicero traces it to the same origin. Lucian says that both these nations, as well as the Lybians, borrowed it from the Ethiopians; and that the Greeks owed their knowledge of this pretended science to the poet Or-

14. Behold, they shall be as [n] stubble; the fire shall burn them; they shall not deliver themselves [l] from the power of the flame: *there shall* not *be* a coal to warm at, *nor* fire to sit before it.

[n] Nah. 1. 10. [l] *their souls.*

NEW TRANSLATION.

14. Behold they shall be like stubble; the fire shall burn them up:
They shall not deliver themselves from the power of the flame;
Not a coal shall be left to warm by,
Nor a spark of fire to sit by.

pheus. The science prevailed, it is probable, however, much more early in India; and in China, the pretended science of astrology appears to be coeval with their history. The Arabians have been distinguished for their attachment to this science; and even Tycho Brahe was a zealous defender of astrology; and Kepler believed that the conjunctions of the planets were capable of producing great effects on human affairs. It is also a remarkable fact that Lord Bacon thought that the science required to be purified from errors rather than altogether rejected. Those who wish to inquire into the various systems of astrology, and the arts by which this absurd science has maintained an influence in the world, may consult the Edin. Ency., Art. Astrology, and the authorities enumerated there. The thing referred to in the passage before us, and which was practised in Babylon, was, probably, that of *forecasting* future events, or telling what would occur by the observation of the positions of the heavenly bodies. ¶ *The stargazers.* Those who look upon the stars; those who endeavor to tell what will occur by the contemplation of their relative positions. ¶ *The monthly prognosticators.* Marg., "That give knowledge concerning the months." That is, at the commencement of the months they give knowledge of what events might be expected to occur during the month; or more probably, from the relative position of the moon and the stars at the new moon, they augured what events would happen. At the new moons they pretended to be able to disclose what would occur—perhaps from the dip of the moon, or its riding high or low, &c. Something of this kind is still retained by those persons who speak of a dry or wet moon; or who expect a change of weather at the change of the moon, &c.—all of which is just as wise as was the old systems of astrology among the Chaldeans. ¶ *Stand up,* &c. This whole passage would have been more literally and better translated by preserving the order of the Hebrew, "Let them stand up now and save thee, who are astrologers; who gaze upon the stars, and who make known at the new moons what things will come upon thee."

14. *Behold they shall be as stubble.* The astrologers, &c., shall be like the stubble before the fire, which is quickly and entirely consumed. They shall be no more able to resist the judgments which are coming upon them, and upon the city, than dry stubble can resist the action of the fire. A similar figure is used in ch. i. 31. See Note on that verse. Comp. also ch. xxix. 6; xxx. 30, where fire is a symbol of the devouring judgments of God. Fire is, indeed, in the Scriptures everywhere a symbol of the judgments of heaven on the guilty. See Note, i. 10. ¶ *The fire shall burn them.* That is, they shall be destroyed by the judgments of God. They shall not be able to resist or oppose his judgments. ¶ *They shall not deliver themselves.* Marg., as in the Hebrew, "Their souls." The meaning is, that they would be unable to protect themselves from the calamities which would come upon them and the city. ¶ There shall *not* be *a coal to warm at.* The meaning is, that they would be entirely consumed—so completely, that not even a coal or a spark would be left, as when stubble, or a

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants from thy youth: they shall wander every one to his quarter; ° none shall save thee.

ch. 56. 11.

NEW TRANSLATION.

15. Such shall they be to thee with whom thou hast labored,
Thy merchants [with whom thou hast trafficked] from thy youth;
They shall wander every one his own way,
None shall save thee.

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piece of wood is entirely burned up. There would not be the slightest portion left, so that one could warm himself by it. And according to this interpretation, the sense is, that the judgments of God would come upon them and the city, so that entire destruction would ensue. They would not be able to resist the extremity of God's judgments. It would be, in spite of all their efforts, as if a raging fire should pass over an object, and not leave even a coal or a spark. Rosenmüller, however, Cocceius, and some others, suppose this should be rendered, "there shall not remain a coal so that bread could be baked by it." But the more common and more correct interpretation is that suggested above. Comp. Gesenius and Rosenmüller on the place.

15. *With whom thou hast laboured.* The multitude of diviners, astrologers, and merchants, &c., with whom thou hast been connected and employed. The idea is, that all these classes had been laboring in Babylon. It had been the mart where all of them had been assembled. They had been busy there; and the prosperity of Babylon had depended on their efforts. ¶ Even *thy merchants from thy youth.* Babylon was favorably situated for traffic; and was distinguished for it. Foreigners and strangers had resorted there, and it was filled with those who had come there for purposes of trade. The sense here is, that the same destruction which would come upon the diviners, &c., would come on all who had been engaged there in traffic and merchandise. It does not mean that the *individuals* who were thus engaged would be destroyed, however true that might be, but that destruction would come *upon the business;* it would come *in spite* of all the efforts of the astrologers, and *in spite* of all the facilities for commerce, and all the mercantile advantages of the place. The destruction would be *as* entire as if a fire should pass over stubble, and leave not a coal or a spark. What a striking description of the total ruin of the commercial advantages of Babylon! ¶ *From thy youth.* From the very foundation of the city. ¶ *They shall wander every one to his quarter.* All shall leave Babylon, and it shall be utterly forsaken as a place of commerce, and all who have been engaged in mercantile transactions there shall go to other places. The phrase, "his own quarter" (לְעִבְרִי), means, to his own way; they shall go scattered, and dispersed; they shall be driven from Babylon; and shall wander to other places. They shall flee from the danger; and if they practise their arts, or engage in commerce, it shall be done in other places besides Babylon. ¶ *None shall save thee.* None shall be able to preserve Babylon from destruction. How truly this was fulfilled need not here be stated. See Notes on ch. xiii. xiv. All its arts of astrology; all its wealth; all its mercantile advantages; all the strength of its walls and gates, were insufficient to save it, and it now lies a wide waste—a scene of vast and doleful ruin. So certainly will all the predictions of God be accomplished; so vain are all the arts and devices of man; all the strength of fortifications, and all the advantages for commerce, where God purposes to inflict his ven-

geance on a guilty nation. The skill of astrology cannot save it; the advantages of science cannot save it; accumulated treasures cannot save it; brazen gates and massive walls cannot save it; and commercial advantages, and the influx of foreigners, and a fertile soil, cannot save it. All these things are in the hands of God; and he can withdraw them when he pleases. Babylon once had advantages for commerce, and for merchandise, equal to most of the celebrated marts now of Europe and America. So had Palmyra, and Tyre, and Baalbec, and Petra, and Alexandria, and Antioch. Babylon was in the midst of a country as fertile by nature as most parts of the United States. She had as little prospect of losing the commerce of the world, and of ceasing to be a place of wealth and power, as Paris, or London, or Liverpool, or New York. Yet how easy was it for God, in the accomplishment of his plans, to turn away the tide of her prosperity, and level her walls, and reduce her to ruins. How easy, in the arrangement of his providences, to spread desolation over all the once fertile plains of Chaldea, and to make those plains pools of water. And so with equal ease, if he pleases, and by causes as little known as were those which destroyed Babylon, can he take away the commercial advantages of any city now on earth, and reduce it to ruins. Tyre has lost all its commercial importance; the richly laden caravan has ceased to pause at Petra; Tadmor lies waste. Baalbec is known only by the far-strewed ruins (see Lamartine's description in his Holy Land), and Nineveh and Babylon are stripped of all that ever *made* them great, and *can* rise no more. God has taken away the importance and the power of Rome, once, like Babylon, the mistress of the world, by suffering the malaria to desolate all the region in her vicinity; and so with equal truth, all that contributes to the commercial importance and the wealth of New York, Philadelphia, Boston, London, or Paris, are under the control of God. By some secret causes he could make these cities a wide scene of ruins; and they *may be*, if they are *like* Babylon and Tyre and Tadmor in their character, yet *like* them in their doom. They should feel that the sources of their prosperity and their preservation are not in themselves, but in the favor and protection of God. Virtue, justice, and piety will better preserve them than wealth and commercial advantages; and without these they *must be*, in spite of their commercial advantages, what the once celebrated cities of antiquity now are.

CHAPTER XLVIII.

ANALYSIS.

This chapter contains renewed assurances of the deliverance of the exile Jews from Babylon. It is designed, in the main, to state the causes for which the captivity would occur, and to furnish the assurance also that, notwithstanding their sins, and the justice of the judgment that should come upon them, God would deliver them from bondage. It contains lamentations that there was a necessity for bringing these calamities upon them; assurances that God had loved them; appeals to themselves in proof that all that they had suffered had been predicted; and a solemn command to go forth out of Babylon. It is to be regarded as addressed to the exile Jews *in* Babylon, though it is not improbable that the prophet designed it to have a bearing on the Jews of his own time as given to idolatry, and that he intended that the former part of the chapter should be an indirect rebuke to them by showing them the consequences of their proneness to idolatry. The chapter is exceedingly tender, and full of love, and is an expression of the kindness which God had for his own people.

It is not very susceptible of division, or of easy analysis, but the following topics present probably the main points of the chapter.

I. A reproof of the Jews for their idolatrous tendencies, reminding them that this was the characteristic of the nation, and indirectly intimating that all their calamities would come upon them

CHAPTER XLVIII.

1. Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters [a] of Judah, which swear by the name of the LORD, and make mention of the God of Israel, *but* not [b] in truth, nor in righteousness.

a Ps. 68. 26.

b Deut. 5. 28, 29. Jer. 5. 2. John 4. 24.

NEW TRANSLATION.

1. Hear this, O house of Jacob;
Ye that are called by the name of Israel,
And who flow from the fountain of Judah,
Who swear by the name of JEHOVAH,
And publicly acknowledge the God of Israel—
Yet not in truth or in sincerity!

on account of that, vs. 1—8. This part contains,

(*a*) An address to the Jews, as those who professed to worship God, though in insincerity and hypocrisy, vs. 1, 2.

(*b*) A solemn declaration of God that he had foretold all these events, and that they could not be traced in any manner to the power of idols, and that he, therefore, was God, vs. 3—5.

(*c*) He had predicted all these things, and he could appeal to them as proof that he had foretold them. They were his witnesses that he was God, vs. 6, 7.

(*d*) Their character had been that of rebellion and treachery, from the very commencement of their history, ver. 8.

II. Promises of deliverance from the evils that their sins had brought upon them, with expressions of regret that their conduct had been such as to make such judgments necessary, vs. 9—19.

(*a*) God says that he would restrain his anger, and would not wholly cut them off, ver. 9.

(*b*) The purpose of the calamities brought upon them was to refine and purify them as in a furnace, ver. 10.

(*c*) All his dealings with them had been for his own glory, and so as to promote his own honor, ver. 11.

(*d*) An assertion of his power, and his ability to accomplish what he had purposed. He was the only true God, and he had made, and he upheld all things, vs. 12, 13.

(*e*) He had solemnly purposed to destroy Babylon and the Chaldeans, ver. 14.

(*f*) He had raised up for that purpose one who should accomplish his designs on Babylon, vs. 15, 16.

(*g*) God expresses his deep regret that their conduct had been such as to make it necessary to bring these heavy judgments on them, and states what would have been the result if they had observed his commandments. Their peace would have been as a river, and their righteousness as the waves of the sea, and their offspring as the sand, vs. 17—19.

III. A command to go forth from Babylon, implying the highest assurance that they should be delivered from their long and painful captivity, vs. 20—22.

(*a*) They should go out with singing and triumph; and the ends of the earth should see it, ver. 20.

(*b*) God would provide for them in the deserts, and cause the waters to flow for them in their journey through the pathless wilderness, ver. 21.

The chapter concludes with a general declaration that the wicked have no peace, implying that they only have peace and security who put their trust in God, and designed to lead them to rely on the arm of JEHOVAH, ver. 22.

1. *Hear ye this.* This is an address to the Jews regarded as *in* Babylon, and is designed to remind them of their origin, and of their privileges as the descendants of Jacob, and having the name of Israel. Comp. Note, ch. xliii. 1. ¶ *And are come forth out of the waters*

2. For they call themselves of the holy city, [c] and stay [d] themselves upon the God of Israel; The LORD of hosts *is* his name.

[c] 52. 1. [d] Micah 3. 11.

NEW TRANSLATION.

2. Although they call themselves of the holy city,
And upon the God of Israel rely—
JEHOVAH of hosts is his name:—

of Judah. Are sprung from Judah as a fountain; or flow from the fountain of Judah. The metaphor is taken from a fountain which sends forth its streams of water; and the idea is, that they owed their origin to Judah as the streams flowed from a fountain. A similar figure is used by Balaam in describing the vast increase of the Jews: "He shall pour the waters out of his buckets, and his seed shall be in many waters." Num. xxiv. 7. So in Deut. xxxiii. 28: "The fountain of Jacob shall be upon a land of corn and wine." So Ps. lxviii. 26:

Bless ye God in the congregations,
JEHOVAH, ye that are of the fountains of Israel.
Margin.

The idea is, that *Judah* was the fountain, or the origin of the people who were then exiled in Babylon. The ten tribes had revolted, and had been carried away, and the name of Benjamin had been absorbed in that of Judah, and this had become the common name of the nation. Hence the name *Jews.* Perhaps *Judah* is here mentioned with honor as the fountain of the nation, because it was from him that the Messiah was to descend, (Gen. xlix. 10;) and this mention of his name would serve to bring that promise to view, and of course would be an assurance that the nation would not be destroyed, nor the power finally depart, until the Messiah should come. ¶ *Which swear by the name,* &c. Who worship JEHOVAH, and acknowledge him as the only true God. This is expressive of their recognising him as the true and only God. See Note, ch. xix. 18; xlv. 23. Comp. ch. xlviii. 1; lxv. 16. ¶ *And make mention,* &c. That is, in your prayers and praises. You acknowledge him, and profess to worship him. ¶ But *not in truth,* &c. In a hypocritical manner; not in sincerity, not as acceptable worshippers. Comp. Jer. v. 2: "And though they say, The Lord liveth, surely they swear falsely."

2. *For they call themselves of the holy city.* Of Jerusalem. See ch. lii. 1; Neh. xi. 1; Rev. xxi. 2—27; Matt. iv. 5; xxvii. 53. The word rendered "for" here, כִּי, *kī,* means, as it often does, *although,* and the sense is, although, or notwithstanding, they call themselves of the holy city, yet they do not worship God in sincerity and truth. Jerusalem was called "the holy city," because the temple was there, the ark was there, and the symbol of the divine presence was there, and it was the place where God was worshipped. It was deemed sacred by the Jews, and they regarded it as sufficient proof of goodness, it would seem, that they had dwelt there. Even in Babylon they would pride themselves on this, and suppose, perhaps, that it entitled them to divine protection and favour. The sense is, they regarded themselves as the people of God. ¶ *And stay themselves upon the God of Israel.* They are his professed people, and in time of danger and trial they profess to seek him, and to commit their cause to him. ¶ *The* LORD *of hosts* is *his name.* JEHOVAH is his name, (see Note, ch. xlii. 8,) and he is the God of hosts or armies. See Note, ch. i. 9. The object of the prophet in here mentioning his holy name is, probably, to show them the guilt of their conduct. He was holy. He was JEHOVAH, the source of all existence. He was the true and only God. He was the God of all the hosts of heaven, and all the armies on earth. He had all power to destroy. How wicked, therefore, it was to come before him in a

3. I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass.

4. Because I knew that thou *art* [1] obstinate, and thy neck [c] *is* an iron sinew, and thy brow brass;

[1] *hard.* [c] Deut. 31. 27.

NEW TRANSLATION.

3. The former things from the beginning I declared;
From my mouth they proceeded, and I made them known.
Suddenly I effected them, and they came to pass.
4. Because I knew that thou wast obstinate,
And that thy neck was a sinew of iron,
And that thy forehead was brass.

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false and hypocritical manner, and while they were professedly worshipping him, to be really offering their hearts to idols, and to be characteristically inclined to relapse into idolatry!

3. *I have declared the former things*, &c. That is, in former times I have predicted future events by the prophets, which have come to pass as they were foretold. Though the prediction was disbelieved, and though the fulfilment might have appeared to be long delayed, yet it came to pass at the very time, which showed it to be an exact fulfilment of the prophecy. The design of thus referring to the former predictions is, to remind them of their proneness to disregard his declarations, and to recal to their attention the fact, that all that he said would be certainly accomplished. As a people, they had been prone to disbelieve his word. He saw that the same thing would take place in Babylon, and that there also they would disbelieve his prophecies about his raising up Cyrus, and about restoring them to their own land. He therefore endeavors to anticipate this, and to guard them against it, by reminding them of their former unbelief, and of the fact that all that he *had* foretold in former times had come to pass. ¶ *From the beginning.* Long before they came to pass. In regard to this, and the meaning of the phrase, "the former things," see Notes, ch. xli. 22; and xliii. 9. The phrase, "former things," refers to the things which *precede* others—the series, or order of events. ¶ *I did* them *suddenly.* They came to pass at an unexpected time—when you were not looking for them, and when perhaps you were doubting whether they would occur, or were calling in question the divine veracity. The idea is, that God in like manner would, certainly and suddenly, accomplish his predictions about Babylon, and their release from their captivity. Babylon was taken in the night by surprise. Notes, ch. xiii., xiv. Its destruction came suddenly and unexpectedly; and the deliverance of the Jews there in bondage was *as* sudden and unlooked for.

4. *Because I knew*, &c. I made these frequent predictions, and fulfilled them in this striking manner, because I knew that as a people you were prone to unbelief; were obstinate, not easily convinced, and were disposed to be rebellious; and in order that you might have the most full and undoubted demonstration of the truth of what God had declared. As they were given to unbelief, and disinclined to credit his promises, and as he saw that in their long captivity they would be prone to forget, or disbelieve what he had said, respecting their deliverance under Cyrus, he had, therefore, given them these numerous evidences of his faithfulness, and of the certainty of the fulfilment of all his prophecies, in order that their minds might credit what he said about their return to their own land. ¶ *That thou* art *obstinate.* Marg. "hard," so the Hebrew. The sense is, that they were obstinate, intractable,

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

6. Thou hast heard, see all this; and will not ye declare *it*? I have shewed thee new things from this time, even hidden things, [f] and thou didst not know them.

f 1 Cor. 2. 9, 10.

NEW TRANSLATION.

5. And I declared it to thee from the first,
Before it occurred I made it known to thee,
Lest thou shouldst say, My idol effected it,
And my graven image, and my molten image hath directed it.
6. Thou didst hear it;—now see it all [accomplished];
And will you not declare it [that it is so]?
From this time I make thee to hear new things,
Even hidden things which thou hast not known.

hardened—an expression probably taken from an obstinate and insubmissive bullock, who refuses to receive the yoke. The word "hard," as expressive of obstinacy, is often combined with others. Thus in Ex. xxxii. 9; xxxiv. 9, "hard of neck," *i. e.*, stiff-necked, stubborn; "hard of face," Ezek. ii. 4; "hard of heart," Ezek. iii. 7. The idea is, that they were, as a people, obstinate, rebellious, and indisposed to submit to the laws of God—a charge which is often brought against them by the sacred writers, and which is abundantly verified by all their history as a people. Comp. Deut. ix. 6—13; xxxi. 27; Ezek. ii. 4; Ex. xxxii. 9; xxxiii. 3—5; xxxiv. 9; 2 Chron. xxx. 8; Acts vii. 51. ¶ *Thy neck* is *an iron sinew.* The word גִּיד, *ghīdh*, means, properly, a cord, thong, or band; then a nerve, sinew, muscle, or tendon. The metaphor is taken from oxen when they make their neck stiff, and refuse to submit it to the yoke. Or it may refer to them when they are obstinate, and when, being commanded to go forward, they go backward, and withdraw their neck from the yoke. Comp. Neh. ix. 29. "And withdrew the shoulder, and hardened their neck, and would not hear." ¶ *And thy brow brass.* Thy forehead is hard and insensible as brass. It indicates no emotion, no feeling. It is bold, unfeeling, impudent. The phrase is applied to the shameless brow of a harlot, (Jer. iii. 3; Ezek. iii. 7,) where there is an utter want of modesty, and where there is consummate impudence. A brow of brass is an image of insensibility, or obstinacy. So in Jer. vi. 28:

They are brass or iron all of them,
Instruments of adulteration are they.

5. *I have even from the beginning declared* it *to thee.* I have foretold future events. God refers here, not only to the deliverance from Babylon, but in general to the events which he had foretold. He had foretold future events, so that they had abundant demonstration that he was the true God, and so that they could not be under a mistake in regard to the source of the favors conferred on them, or of their deliverances from danger. ¶ *Mine idol hath done them.* The idols which the Jews often worshipped. The idols and molten images had not foretold these events, and when they came to pass, it could not, therefore, be pretended that they had been produced by idols. By predicting them, JEHOVAH kept up the proof that he was the true God, and demonstrated that he alone was worthy of their confidence and regard.

6. *Thou hast heard.* You to whom the prophecy was spoken. To you who are Jews the prediction was made. You are witnesses that the prediction

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

NEW TRANSLATION.

7. They are created now, and not from of old;
And before this day thou hast not heard of them;
Lest thou shouldst say, Behold I knew them.

was uttered long before it was fulfilled. ¶ *See all this.* See how they are accomplished. Behold how it is all fulfilled. Bear witness that the event is as it was predicted. ¶ *And will ye not declare* it? Will you not bear witness to the entire fulfilment of the prophecy. God appeals to them as qualified to testify that what he had declared had come to pass, and calls on them to make this known as a demonstration that he alone was God. See Note, ch. xliv. 8. ¶ *I have shewed thee new things from this time.* From this time I make known a new thing; a thing which has not before occurred, that you may have a similar demonstration that JEHOVAH is God. The "new thing" here referred to, is, doubtless, the prediction of the deliverance from the captivity of Babylon—a new thing, in contradistinction from those which had been before predicted, and which were already fulfilled. See Note, ch. xlii. 9; xliii. 19. ¶ *Even hidden things.* Events which are so concealed that they could not be conjectured by any political sagacity, or by any contemplation of mere natural causes. They are, as it were, laid up in dark treasure-houses (comp. ch. xlv. 3), and they can be known only by him to whom "the darkness shineth as the day," and to whom the night and the day are both alike. Ps. cxxxix. 12.

7. *They are created now.* The LXX render this, Νῦν γίνεται, *done now*; and many expositors interpret it in the sense that they are now brought into light as if they were created. Aben Ezra renders it, "they are decreed and determined by me." Rosenmüller supposes that it refers to the revelation, or making known those things. Lowth renders it, "they are produced now, and not of old." Noyes, "it is revealed now, and not long ago." But the sense is probably this: God is saying that they did not foresee them, nor were they able to conjecture them by the contemplation of any natural causes. They could not foretel them by any sagacity; nor could their idols predict them. There were no natural causes in operation at the time the predictions were made respecting the destruction of Babylon, by which it could be conjectured that that event would take place. And when the event occurred, it was *as if* it had been *created* anew. It was the result of Almighty power and energy, and was to be traced to him alone. The sense is, that it could no more be predicted, at the time when the prophecy was uttered, from the operation of any natural causes, than *an act of creation* could be predicted which depended on the exercise of the divine will, and the exertion of the divine power alone. It was a case which God only could understand, in the same way as he alone could understand the purposes and the time of his own act of creating the world. ¶ *And not from the beginning.* The events have not been so formed from the beginning that they could be predicted by the operation of natural causes, and by political sagacity. ¶ *Even before the day when thou heardest them not.* The sense of this is probably, "and before this day thou hast not heard of them;" that is, these predictions pertain to new events, and are not to be found in antecedent prophecies. The prophet did not speak now of the deliverance from Egypt, and of the promised land, &c., which had constituted the burden of many of the former prophecies, but he spoke of a *new* thing; of the deliverance from Babylon, and of events which they could by no natural sagacity anticipate,

8. Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew [g] that thou wouldest deal very treacherously, [h] and wast called a transgressor from the [i] womb.

9. For [k] my name's sake will

[g] Ps. 139. 1—4.

[h] Jer 5. 11. Hos. 5. 7: also 6. 7.
[i] Ps. 51 5. [k] Ps. 79. 9; 106. 8.

NEW TRANSLATION.

8. Yea, thou hast not heard; yea, thou hast not known;
Yea, from the first thine ear was not open;
For I know that thou art wholly faithless,
And that thou art called rebellious from thy birth.
9. For my name's sake will I defer mine anger,

so that they could claim that they knew them. ¶ *Lest thou shouldest say, Behold, I knew them.* The taking of Babylon by Cyrus, and the deliverance of the exiles from their bondage, are events which can be known by no human foresight or sagacity. They can be foreseen only by God. Yet the prophet says that he had declared these events which thus lay entirely beyond the power of human conjecture, long before they occurred, so that they might not *possibly* pretend that they knew them by any natural sagacity, or that an idol had effected this, but that it could be accomplished only by God.

8. *Yea, thou heardest not.* This verse is designed to show, not only that these events could not have been foreseen by them, but that when they were actually made known to them, they were stupid, dull, and incredulous. It is not only re-offering what had been said in the previous verses, but is designed to show that they were characteristically and constantly a perverse, a hardened, and insensible people. The phrase, "thou heardest not," therefore means, that they did not attend to these things when they *were* uttered, and were prone to disregard God, and all his predictions and promises. ¶ *Yea, from that time* that *thine ear was not opened.* The word "that" which is here supplied by our translators greatly obscures the sense. The meaning is, "from the first, thine ear was not open to receive them" (Lowth); that is, they were stupid and insensible, and uniformly prone to disregard the messages of God. An open ear, or to open the ear, denotes a prompt and ready attention to what God says (see ch. l. 5), and to close the ear denotes a rebellious spirit, an unwillingness to listen to what is spoken by God. ¶ *For I knew that thou wouldest deal very treacherously.* I knew that as a people you are characteristically false and perfidious. This does not refer to their conduct towards other nations, but to their conduct towards God. They were false and unfaithful to him. They broke their covenant vows. They were prone to idolatry; and they could not be confided in. They were prone to pervert the best institutions. And the sense is, that *if* God had not foretold the destruction of Babylon and their deliverance from it so clearly that there could have been no misunderstanding of it, and no perversion, they would have also perverted this, and ascribed it to something else than to Him. *Perhaps* they might, as their forefathers did when they came out of Egypt (Ex. xxxii. 4), have ascribed it to idols (comp. ver. 5), and the result might have been a relapse into that very sin, to cure which was the design of removing them to Babylon. ¶ *And wast called.* This was thy appropriate appellation. This has been thy character. ¶ *From the womb.* From the very commencement of your national history; from the very time when the nation was first organized. See Note, ch. xliv. 2.

9. *For my name's sake.* In order to promote my glory. See Note, ch. xliii. 25; Comp. ch. lxvi. 5. It is possible

I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

NEW TRANSLATION.

And for my praise will I restrain [it] from thee,
That I may not utterly cut thee off.

that the design of this verse may be, to answer an objection which might here be made. "If the character of the nation is such," it might be said, "if they are so perverse and rebellious, why should God *desire* to restore them again to their own land? If their sins have been so great as to make these heavy judgments proper, and if the character of the nation from the very beginning of their history has been so perverse and so rebellious, why not suffer them to remain under the infliction of the deserved judgment? Why should God interpose? why raise up Cyrus? why overthrow Babylon? why conduct them across a pathless wilderness, and provide for them in a sandy desert?" To this the answer is, that it was not on *their* account. It was not because they were holy, or were deserving of his favor; nor was it primarily and mainly in order that they might be happy. It was *on his own account*, in order to show his covenant faithfulness; his fidelity to the promises made to their fathers; his mercy, his compassion, his readiness to pardon, and his unchanging love. And this is the reason why he "defers his anger," in relation to any of the children of men. His own glory, and not their happiness, is the main object in view. And this is right. The glory, the honor, and the happiness of God, are of more importance than the welfare of any of his creatures; because, (1.) they are *in themselves* of more importance just in proportion as God is more elevated than any of his creatures; and (2.) the welfare of *any* or *all* of his creatures depends on the maintaining of the honor of God, and of his government; and on the manifestation of his perfections to the universe. See the Treatise of Pres. Edwards on "The End for which God created the World." Works, vol. iii., ed., New York, 1830.

¶ *Will I defer mine anger.* That is, I will not wholly cut you off as a people. I will spare you, and restore you again to your own land. See Note, ver. 2. ¶ *And for my praise.* In order to promote and secure my praise, or to lay the foundation for praising me. ¶ *Will I refrain for thee.* Will I refrain my anger in reference to you as a nation. The word here used (חָטַם, *khātăm*) denotes, properly, *to muzzle*, and is used with reference to an animal, in order to tame or subdue it. Here it means that God would restrain himself; he would not put forth his anger in order to destroy them. His glory would be promoted by sparing them, and delivering them from their captivity, and restoring them to their own land. Learn hence (1.) that God acts with reference to his own glory, in order to manifest his own perfections, and to secure his praise; (2.) that the reason why the wicked are not cut off sooner in their transgressions is, that God may show his forbearance, and secure praise by long-suffering; (3.) that the reason why the righteous are kept amidst their frequent failures in duty, their unfaithfulness, and their many imperfections, is, that God may get glory by showing his covenant fidelity, and his great compassion; and (4.) that it is one evidence of piety—and one that is indispensable—that there should be a willingness that God should do all his pleasure; that he should secure his own glory in his own way; and that there should be a constant desire that *his* praise should be promoted, whatever may befal his creatures. God's glory is the great object in the creation, and in all his dealings with the universe; and he alone is a pious man who desires that supremely as the great end for which he lives, and who is willing to sacrifice all that he

10. Behold, I have refined [1] thee, but not with [1] silver; I have chosen thee in the furnace [m] of affliction.

l Ps. 66. 10.
[1] or, *for*, Ezek. 22. 20—22.
m Zech. 13. 9. 1 Pet. 4. 12.

NEW TRANSLATION.

10. Behold, I have refined thee, but not with silver;
I have tried thee in the furnace of affliction.

has, to surrender all that God requires him to surrender, in order that that may be secured. If his property is required, he will be willing to give it; if his health, his talents, his sons, his daughters, are required in any service, or to be taken away by death, he will surrender them; if his own life is demanded, he will be willing to lay it down in any manner, or at any time, in order that he may promote the glory of God.

10. *Behold, I have refined thee.* This refers to the Jews, and to their afflictions and captivity in Babylon. It states *one* design which he had in view in doing it—to purify them. The *chief* object which he wished to secure in regard to them was, to remove from them their tendency to idolatry as a nation, and this object was abundantly secured. The word here used and rendered *refined* (צָרַף, *tzārăph*) means, properly, to melt; to smelt metals; to subject them to the action of fire, in order to remove the scoria or dross from them. See Note on ch. i. 25. Then it means to *purify* anything in any manner. Here it means that God had used these afflictions for the same purpose for which fire is used in regard to metals, in order that every impurity in their moral and religious character might be removed. ¶ *But not with silver.* Marg., *for*, Heb., בְּכֶסֶף, *bkhkhāsĕph*. Many different interpretations of this have been proposed. Jerome renders it, "non quasi argentum," *not as silver*. The LXX, οὐχ ἕνεκεν ἀργυρίου, *not on account of silver*. Grotius explains it, "I have a long time tried thee by afflictions, but nothing good appears in thee;" that is, I have not found you to be silver, or to be pure, as when a worker in metals applies the usual heat to a mass of ore for the purpose of separating the dross, and obtains no silver. Gesenius explains it to mean, "I sought to make you better by afflictions, but the end was not reached; you were not as silver which is obtained by melting, but as dross." And the idea, according to him, (Comm. in loc.,) is, that they were made no better by their trials. Rosenmüller supposes it means, that he had not tried them with that intensity of heat which was necessary to melt and refine silver; and remarks, that those skilled in metals observed that gold is easily liquefied, but that silver requires a more intense heat to purify it; and that the sense is, that God had not dealt with his people with the utmost severity, but with comparative clemency and mildness. Jarchi renders it, "not by the fire of Gehenna, as silver is melted by the fire." Kimchi explains it, "not as one who is smelting silver, and who removes all the scoria from it, and so consumes it that nothing but pure silver remains. If that had been done, but few of you would have been left." Vitringa supposes that it means, that God had sent them to Babylon to be purified. Yet it was not to be done *with* silver. It was by the agency of a people who were wicked, sinful, and unbelieving. That he had not sent them to a people who could be compared with silver, but to a people depraved and abandoned, &c. Amidst this variety of interpretation, it is difficult to determine the sense. Probably it may be, I have melted thee, and found no silver; or the result has not been that you have been shown to be pure by all your trials; and thus it will agree with what is said above, that they were perverse, and false, and rebellious as a people. ¶ *I have chosen thee.* Lowth renders this, "I have tried thee." So Noyes, and so

11. For mine own sake, *even* for mine own sake, will I do *it:* for [n] how should *my name* be polluted? and [o] I will not give my glory unto another.

n Deut. 32. 26, 27.

o ch. 42. 8

NEW TRANSLATION.

11. For mine own sake, for mine own sake, will I do it;
For how should my name be blasphemed?
And my glory will I not give to another.

the Syriac read it. The Vulgate and the LXX, however, render it, "I have chosen thee." The word here used (from בָּחַר, *bāhhār*) means, according to Gesenius, 1. To prove, to try, to examine; and the primary idea, according to him, is that of *rubbing* the lapis Lydius, or the touch-stone, or else of cutting in pieces for the purpose of examining. 2. It means to approve, choose, or select. This is the most common signification in the Hebrew Bible. Job ix. 14; xv. 5; xxix. 25; Gen. xiii. 11; Ex. xvii. 9; Josh. xxiv. 15. 3. To choose, to select, *i. e.*, to delight in. Gen. vi. 2; Isa. i. 29. Probably the meaning here is, "I have proved, or tried thee in the furnace of affliction." It was true, however, that God had *chosen* or selected their nation to be his people when they were suffering in the furnace of affliction in Egypt; and it is also true that God *chooses* sinners now, or calls them to himself, and converts them, as the result of heavy affliction. Possibly this may be the idea, that their afflictions had *prepared* them to embrace his offers and to seek consolation in him; and he may design to teach that one effect of affliction is to *prepare* the mind to embrace the offers of mercy. ¶ *In the furnace of affliction.* Referring particularly to their trials in Babylon. Afflictions are often likened to fire—from the fact that fire is used to purify or try metals, and afflictions have the same object in reference to the people of God.

11. *For mine own sake,* &c. See ver. 9. The expression here is repeated to denote emphasis. He had thrown them into the furnace of affliction on his own account, *i. e.*, in order that his own name should not be profaned by their irreligion and idolatry, and in order that the glory which was due to him should not be given to idols. ¶ *For how should* my name *be polluted?* How can I bear that my name should be profaned? how can it be tolerated? The sense is, that it would be inconsistent with his perfections to see his name profaned, without endeavoring to correct and prevent it; and in order to this, that he brought these afflictions upon them. They had profaned his name by their irreligion and hypocrisy. They professed to be his peculiar people. Yet they had been guilty of great national sins, and the result was, that his name had been thus dishonored. The *impression* was produced by the conduct of his professed people that his worship had no tendency to make men holy, or his religion to restrain them from sin. In order to correct this evil, and to prevent it in future, he had brought these national judgments on them and removed them to Babylon. The doctrine here taught is, that when the conduct of God's professed people is such as to dishonor God, and to make his name a subject of reproach with the wicked, he will visit them with heavy judgments and severe afflictions. He *cannot* indulge them in a course of life which will reflect dishonor on his own name. ¶ *And I will not give my glory unto another.* The honor that is due to me I will not suffer to be ascribed to any other being. See this explained in the Note on ch. xlii. 8. The sense here is this. The Jews had been addicted to idolatry. They had, as a nation, been prone to ascribe to idols that which was due to God alone. To correct this, to punish them for it, and to prevent it in future, to make an *effectual* reform, he

12. Hearken unto me, O Jacob and Israel, my called; I *am* he; *am* the first, I also *am* the last.

13. Mine [q] hand also hath laid the foundation of the earth, and [l] my right hand hath spanned the heavens: *when* I [r] call unto them, they stand up together.

14. All ye, assemble yourselves, and hear; which among them hath declared these *things?* The LORD hath loved [s] him: he will [t] do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

p Rev. 22. 13. *q* Ps. 102. 25.
[l] or, *the palm of my right hand hath spread out.*
r ch. 40. 26. *s* Mark 10. 21. *t* ch. 44. 28.

NEW TRANSLATION.

12. Hearken unto me, O Jacob,
And Israel whom I have called;
I am He: I am the first; I also am the last.
13. Yea, my hand hath founded the earth,
And my right hand hath spanned the heavens;
When I call unto them, they stand up together.
14. Assemble yourselves, all of you, and hear,
Who among you hath declared these things?
He, the loved of JEHOVAH, will execute his pleasure on Babylon,
And his arm shall be on the Chaldeans.

had removed them to Babylon, and doomed them to a long and painful captivity there. It may be added, that the punishment *was* effectual; and that their long trial in Babylon served entirely to correct all their idolatrous propensities as a nation.

12. *Hearken unto me,* &c. This is a solemn call on the Jews in Babylon to attend to what he was now about to say. It is the commencement of a new part of the argument, containing the assurance that he would deliver them, and utterly destroy the Chaldeans. He begins, therefore, by asserting that he is the only true God, and that he has all power, and is able to accomplish all his purposes. ¶ *My called.* The people whom I have chosen or called. ¶ *I am he.* I am the same; or I am the true and only God. Or, perhaps, more literally, "I myself, I am the first," &c. ¶ *I* am *the first.* See Note, ch. xli. 4; xliv. 6. The sense is, that he was the only true God, and that he was able to deliver them, and had a right to their confidence and homage.

13. *Mine hand also hath laid,* &c. I am the Creator of all things, and I have all power, and am abundantly able to deliver you from all your foes. See Note, ch. xl. 22. ¶ *And my right hath spanned the heavens.* Marg., The palm of my right hand hath spread out. The sense is, that he by his right hand had spanned, or measured the heavens. The phrase is designed to show his greatness and his power. See the expression explained in Note, ch. xl. 12. ¶ When *I call unto them,* &c. When I speak to the heavens and the earth, they obey me. The idea is, that he had power to command all their host, and they implicitly obeyed his word:

> For he spake, and it was obeyed;
> He commanded, and it stood fast.
> Ps. xxxiii. 9.

The same idea is presented in ch. xl. 26. See the Note on that place. The sense here is, that he who had power thus to command the hosts of heaven, and to secure their perfect obedience by his word, had power also to defend his people, and to deliver them from their foes, and conduct them in safety to their own land.

14. *All ye, assemble yourselves, and hear.* Ye Jews who are in Babylon. Gather together and listen to the as-

15. I, *even* I, have spoken; yea, I have called him: I [u] have brought him, and he shall make his way prosperous.

16. Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the [x] Lord GOD, and his Spirit, hath sent me.

[u] Ezra 1. 2.

[x] ch. 61. 1, &c. Zech. 2. 8—11. Luke 4. 18—21.

NEW TRANSLATION.

15. I, even I, have spoken; yea, I have called him;
I have led him, and his way shall be prosperous.
16. Draw ye near to me, hear ye this;
From the beginning I have not spoken in secret,
From the time when it began to exist I was there;
And now the Lord JEHOVAH hath sent me, and his Spirit.

surance that God is able to protect you, and that he will certainly restore you to your own country. ¶ *Which among them.* Who among the heathen. ¶ *Hath declared these* things? The things relating to the destruction of Babylon, and the rescue of his people. This is an appeal similar to that which God has often made, that he alone can predict future events. None of the astrologers, soothsayers, or diviners of Babylon had been able to foretel the expedition and the conquests of Cyrus, and the capture of the city. If they *had* been able to foresee the danger, they might have guarded against it, and the city might have been saved. But God had predicted it a hundred and fifty years before it occurred, and this demonstrated, therefore, that he alone was God. ¶ *The* LORD *hath loved him.* Lowth renders this, "he whom JEHOVAH hath loved will execute his will on Babylon," &c. The LXX render it, "loving thee, I will execute thy will against Babylon." There can be no doubt that it refers to Cyrus, and that the meaning is, that he whom JEHOVAH had loved would accomplish his will on Babylon. It does not necessarily mean that JEHOVAH was pleased with his moral character, or that he was a pious man, (compare Note on ch. xli. 2;) but it means that he was so well pleased with him as an instrument to accomplish his purposes, that he chose to employ him for that end. He was satisfied with his qualifications; and he was pleased to employ him to destroy the power of the enemy of his people. ¶ *He will do his pleasure on Babylon.* He will accomplish all his desire on that city: that is, he will take and subdue it. The word "his" here may refer either to Cyrus, or to JEHOVAH. Probably it means that Cyrus would do to Babylon what would be pleasing to JEHOVAH. ¶ *And his arm,* &c. The arm is a symbol of strength, and is the instrument by which we execute our purposes. The meaning is, that Cyrus would conquer the Chaldeans.

15. *I,* even *I, have spoken.* The word "I" is repeated to give emphasis, and to furnish the utmost security that it should be certainly accomplished. It means that JEHOVAH, and he alone, had declared this, and that it was entirely by his power that Cyrus had been raised up, and that he had been sustained and made prosperous. ¶ *Yea, I have called him.* I have designated or appointed him to this work. See Note, ch. xli. 2. ¶ *I have brought him.* I have led him on his way in his conquests. ¶ *And he shall make his way prosperous.* He shall be prospered on his way; and this prosperity shall be owing entirely to the agency of God. There is a change of person in this verse from the first to the third, which is quite common in the writings of Isaiah.

16. *Come ye near unto me.* See ver. 14. This is an address to the Jewish

exiles to come near, and listen to the assurance of the divine protection, and the promise of certain deliverance. ¶ *I have not spoken in secret*, &c. What I have said has been open and plain. It has not been in whispers or in unintelligible language, or uttered as it were from caves and dark recesses of temples, like the oracles of the heathen (comp. Note, ch. viii. 19); but it has been open, plain, and clearly revealed. See Note, ch. xlv. 19. The idea here is, that he had foretold the raising up of Cyrus; he had declared his name; he had predicted what he would do; he had portrayed his conquests and his capture of Babylon, and his agency in delivering his people, in terms so plain, that it could not be pretended that it was *conjectured*; and so clear, that there was no ambiguity. ¶ *From the time that it was, there* am *I.* From the moment when the purpose was formed, and when it began to be accomplished, I was present. It has all been under my direction and control. I formed the purpose, and I have arranged its execution. The meaning is, that everything in regard to raising up Cyrus, and to the delivery of his people from Babylon, had been entirely under his direction. He had ordered it all. ¶ *And now the Lord* GOD, *and his Spirit hath sent me.* There is evidently a change in the speaker here. In the former part of the verse, it is God who is the speaker. But here, it is he who is sent to bear the message. Or if this should be regarded, as Lowth and many others suppose, as the Messiah who is speaking to the exile Jews, then it is an assertion that *he* had been sent by the LORD God and his Spirit. There is an ambiguity in the original which is not retained in our common translation. The Hebrew is, "and now the Lord JEHOVAH hath sent me and his Spirit;" and the meaning may be either, as in our version, that JEHOVAH *and* his Spirit were united in sending the person referred to—the speaker here; or that JEHOVAH had sent him, and at the same time had also sent his Spirit to accompany what he said. Grotius renders it, "the Lord by his Spirit has given me these commands." Jerome understands the word "Spirit" as in the nominative case, and as meaning that the Spirit united with JEHOVAH in sending the person referred to. *Dominus Deus misit me, et spiritus ejus.* The Septuagint, like the Hebrew, is ambiguous: Νῦν κύριος κύριος ἀπέστειλέ με, καὶ τὸ πνεῦμα αὐτοῦ. The Syriac has the same ambiguity. The Targum of Jonathan renders it, "and now JEHOVAH, (יי), God hath sent me and his word." It is perhaps not possible to determine, where there is such ambiguity in the form of the sentence, what is the exact meaning. As it is not common, however, in the Scriptures, to speak of the Spirit of God as sending, or commissioning his servants; as the work of sending messengers is rather that which is claimed as appertaining to God the Father; and as the object of the speaker here is evidently to conciliate respect for his message as being inspired, it is probably to be regarded as meaning that he had been sent by JEHOVAH, and was accompanied *with* the influences of his Spirit. Many of the reformers, and others since their time, have supposed that this refers to the Messiah, and have endeavored to derive a demonstration from this verse, of the doctrine of the Trinity. The argument which it has been supposed these words furnish on that subject is, that three persons are here spoken of: the person *who sends*, i. e., God the Father; the person who is sent, i. e., the Messiah; and the Spirit who concurs in sending him, or by whom he is endowed. But the evidence that this refers to the Messiah is too slight, if indeed there is *any* evidence in the passage, to lay the foundation for such an argument; and nothing is gained to the cause of truth by such forced interpretations. *It would require more time, and toil, and ingenuity, to demonstrate that this passage had reference to the Messiah, than it would to demonstrate the doctrine of the Trinity, and the divinity of the Redeemer, from the unequivocal declarations of the New Testament.* And after all that could be said in favor of such an inter-

17. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth [y] thee to profit, [z] which leadeth [a] thee by the way *that* thou shouldest go.

18. O [b] that thou hadst hearkened to my commandments! then had thy [c] peace been as a river, and thy righteousness as the waves of the sea:

[y] Micah 4. 2. [z] Deut. 8. 17, 18. [a] Ps. 32. 8; 73. 24. [b] Ps. 81. 13—16. [c] Ps. 119. 165.

NEW TRANSLATION.

17. Thus saith JEHOVAH, thy Redeemer, the Holy One of Israel;
I am JEHOVAH thy God,
Teaching thee what will be for thy profit,
Directing thee in the way in which thou shouldst go.
18. O that thou hadst hearkened to my commandments!
Then had thy prosperity been like a river;
And thy righteousness as the waves of the sea.

pretation still the mind would not be satisfied, and there would be no solid foundation on which faith could be built. The remark of Calvin on this verse, and on this mode of interpretation, is full of good sense: "This verse interpreters explain in different ways. Many refer it to Christ, but the prophet designs no such thing. *Cavendæ autem sunt nobis violentæ et coactæ interpretationes.* Such forced and violent interpretations are to be avoided." The *scope* of the passage demands, as it seems to me, that it should be referred to the prophet himself. His object is, to state that he had not come at his own instance, or without being commissioned. He had been sent by God. He was attended by the Spirit of inspiration. He foretold events which could be known only by the Spirit, and which the Spirit of God alone could make known to men. It is, therefore, a strong asseveration that his words demanded their attention, and that they had every ground of consolation, and every possible evidence, that they would be rescued from their bondage. It is a full claim to divine inspiration, and is one of the many assertions which are found in the Scriptures, where the sacred writers claim to have been sent by God, and taught by his Spirit. The *argument* on which this is based here, is, that God alone could foreknow those future events, and could inspire him who had declared them to utter them so plainly.

17. *Thy Redeemer.* Thy vindicator; thy deliverer. See Notes, ch. xli. 14; xliii. 1. ¶ *Which teacheth thee to profit.* Teaching thee what things will be useful; what should be done for your own advantage; what will most conduce to your welfare. God alone can tell what will be *really* for our welfare; and all his requirements are for our advantage, and if complied with, would promote our own happiness. Even trials and afflictions are among the ways in which he teaches us to profit, and which are for our real advantage. The reference here is chiefly to the afflictions which they suffered in Babylon. ¶ *Which leadeth thee,* &c. I am thy conductor and guide. God taught them, as he does his people now, by his Providence, his revealed word, and his Spirit, the way in which they ought to go. It is one of his characteristics, that he is the guide and director of his people.

18. *O that thou hadst hearkened to my commandments!* This expresses the earnest wish and desire of God. He would greatly have *preferred* that they should have kept his law. He had no wish that they should sin, and that these judgments should come upon them The doctrine taught here is, that God greatly *prefers* that men should keep his laws. He does not desire that they should be sinners, or that they should

be punished. It was so with regard to the Jews; and it is so with regard to all. In all cases; at all times; and with reference to all his creatures, he prefers holiness to sin; he sincerely and truly desires that there should be perfect and eternal obedience to his commandments. It is to be remarked, also, that this is not merely prospective, relating to the future, or a declaration in the abstract. It relates to sin which had been actually committed, and proves that even in regard to that, God would have *preferred* that it had not been committed. It was his earnest wish, his sincere desire, that his commandments *might* have been obeyed, that so it might have been consistent for him to bestow peace on them like a river. And this proves that he has the same feeling in regard to *all* sin, which has been, or will be committed. It would have been agreeable to his nature, and to the desires of his heart, and to his sincere wishes, that the sin had not been committed. He would have preferred holiness instead of sin. A declaration remarkably similar to this occurs in Ps. lxxxi. 13—16:

O that my people had hearkened unto me,
And Israel had walked in my ways!
I should soon have subdued their enemies,
And turned their hand against their adversaries.
The haters of the Lord should have submitted themselves unto him:
But their time should have endured for ever.
He should have fed them also with the finest of the wheat:
And with honey out of the rock should I have satisfied thee.

Comp. Isa. v. 1—7; Ezek. xviii. 23—32; Deut. xxxii. 29; Luke xix. 21; Matt. xxiii. 37. ¶ *Then had thy peace been as a river.* The prophet proceeds to state the benefits which would have resulted from yielding obedience to the commands of God. This is the first—that their peace would have been as a river. The word *peace* here (*shâlôm*) means, properly, wholeness, soundness, and then health, welfare, prosperity, good of every kind. It then denotes peace as opposed to war, and also concord and friendship. Here it evidently denotes prosperity or welfare in general, as opposed to the calamities which actually came upon them. Their prosperity would have abounded. Now, as a consequence of their not obeying the commands of God, they had been exposed to the evils of war; they had been invaded by foreign armies, their temple had been fired, their city laid in ruins, their land made desolate, their whole nation carried into a long and painful captivity. All this would have been avoided if they had obeyed God; and God *would have preferred to* have imparted these blessings rather than to have subjected them to these evils. ¶ *As a river.* That is, abundant—like a full flowing river that fills the banks, and that conveys fertility and blessedness through a land. The flowing of a river is a beautiful emblem of plenty and prosperity—as the channels of a river dried up are an emblem of adversity. "The heathen, in order to represent the universal power and beneficence of Jupiter, used the symbol of a river flowing from his throne; and to this the Sycophant in Plautus alludes (Trium. act 4, sc. 2, v. 98), in his saying that he had been at the head of that river:

"Ad caput amnis, quod de cœlo exoritur, sub solio Jovis."

Wemyss' Key to the Symbolical Language of Scripture, Art., River. Rivers are often used by the sacred writers, and particularly by Isaiah, as symbolical of plenty and prosperity. Isa. xxxii. 2; xxxiii. 21; xli. 18; xliii. 19. The Nile was a beautiful emblem of prosperity, because it created abundance by the annual overflow of its banks; and so to a less extent were the Euphrates and the Jordan. ¶ *And thy righteousness.* The holiness and purity of the nation. Religion, with all its inestimable benefits, would have abounded to the utmost extent. Instead of the iniquity and crime; the prevailing idolatry and corruption; the hypocrisy and insincerity which had abounded, and which made it necessary for God to remove them, they would have been distinguished for sincerity, purity, prayer, love, and holy living. And this *proves* that God would have *preferred* the prevalence of holiness. ¶ *As the waves*

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

20. Go [d] ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed [e] his servant Jacob.

d Jer. 51. 6, 45. *e* 2 Sam. 7. 23.

NEW TRANSLATION

19. And thine offspring should have been as the sand;
And the issue of thy bowels like that of the bowels thereof;
His name should not have been cut off nor destroyed from before me.
20. Depart from Babylon;
Flee from the Chaldeans;

of the sea. What can be a more beautiful or sublime image than this? What can more strikingly represent the *abundance* of the fruits which religion would have produced in the land? The waves of the sea are an emblem of plenty. They seem to be boundless. They are constantly rolling. And so their righteousness would have been without a limit, and would have rolled unceasingly its rich blessings over the land. Who can doubt that this would have been a better state, a condition to have been *preferred* to that which actually existed?

19. *Thy seed also.* Thy posterity, or descendants. Instead of being reduced to a small number by war, and the calamities incident to war, and being comparatively a small and powerless people sighing in captivity, you would have been a numerous and mighty nation. This is another of the blessings which would have followed from obedience to the commands of God; and it proves that a people who are virtuous and pious will become numerous and mighty. Vice and irreligion, and the diseases, the wars, and the divine judgments consequent on vice, tend to depopulate a nation, and to make it feeble. ¶ *As the sand.* The sand on the sea shore. This is often used to denote a great and indefinite number. Gen. xxii. 17; xxxii. 12; xli. 49; Josh. xi. 4; Judg. vii. 12; 1 Sam. xiii. 5; 2 Sam. xvii. 11; 1 Kings iv. 20, 29; Job xxix. 18; Ps. cxxxix. 18; Note, Isa. x 22; Hos. i. 10; Rev. xx. 8. ¶ *And the offspring of thy bowels.* Thy posterity. On the meaning of the word used here, see Note, Isa. xxii. 24. ¶ *Like the gravel thereof.* Literally, "and the offspring of thy bowels shall be like its bowels," i. e., like the offspring of the sea. The phrase refers probably rather to the fishes of the sea, or the innumerable multitudes of animals that swim in the sea, than to the gravel. There is no place where the word means gravel. Jerome, however, renders it. *ut lapilli ejus*—as its pebbles; the LXX, ὡς ὁ χοῦς τῆς γῆς, as the dust of the earth. The Chaldee also renders it, as the stones of the sea; and the Syriac also. The sense is essentially the same—that the number of the people of the nation would have been vast. ¶ *His name should not have been cut off.* They should not have ceased to be enrolled among the nations of the earth. This does not imply of necessity that they had then ceased to be a nation when they were in Babylon, but the meaning is, that if they had been, and would continue to be obedient, their national existence would have been perpetuated to the end of time. When they ceased to be a distinct nation, and their name was blotted out among the kingdoms of the earth, it was for national crime and unbelief. Rom. xi. 20.

20. *Go ye forth of Babylon.* The prophet now directly addresses those who were in exile in Babylon, and commands them to depart from it. The

21. And they thirsted not *when* he led them through the deserts: he caused the waters [f] to flow out of the rock for them: he clave the rock also, and the waters gushed out.

f Ex. 17. 6.

NEW TRANSLATION.

With the voice of singing!
Declare ye this, and make it known,
Let it go to the end of the earth;
Say, "JEHOVAH hath redeemed his servant Jacob.
21. "They thirsted not in the deserts through which he led them;
"He caused the waters to flow out of the rock for them,
"He clave the rock, and the waters gushed forth.—

design of this is, to furnish the assurance that they should be delivered, and to show them the duty of leaving the place of their long captivity when the opportunity of doing it should occur. It is also designed to show that when it should occur, it would be attended with great joy and rejoicing. ¶ *Flee ye from the Chaldeans.* From the land of Chaldea—the place of your long and painful captivity. ¶ *With a voice of singing.* With the utmost exultation and joy. They should rejoice that their captivity was ended; they should exult at the prospect of being restored again to their own land. ¶ *Utter it* even *to the end of the earth.* It is an event so great and wonderful that it should everywhere be proclaimed. All should hear of it; all the nations should be made acquainted with it. ¶ *The* LORD *hath redeemed,* &c. JEHOVAH has rescued from captivity his people. See Note, ch. xliii. 1. It is an event full of gladness; an event in which all nations shall ultimately have an interest. Comp. Note, ch. xlii. 10; xlv. 6—8.

21. *And they thirsted not,* &c. This is a part of that for which they would be called to celebrate his name. It was not merely that he had redeemed them, but that he had abundantly provided for their wants in the desert, and guided them safe through the pathless wilderness to their own land. The language used here is designed to denote that God would take care of them, and provide for them in returning to their country. The figure is taken from the fact that God smote the rock in the wilderness, and caused the waters to gush out so as to meet their wants when they were travelling to the promised land. In like manner he would provide for them while crossing the pathless sands of Arabia in returning from Babylon. He would provide for them *as if* he should smite the rocks, or make fountains gush forth at their feet. See Notes, ch. xxxv. 6, 7; xli. 17, 18. ¶ *He caused the waters to flow out of the rock for them.* The allusion here is undoubtedly to the fact that God caused the waters to flow out of the rock that Moses smote in the wilderness. Ex. xvii. 6; Num. xx. 11. This is not to be regarded as literally true that God would, in like manner, smite the rocks and cause waters to flow by miracle on their return from Babylon. There is no record that any such event took place; and it is not necessary so to understand this passage. It is a part of the triumphant song which they are represented as singing after their return to their own land. In that song they celebrate his goodness and gracious interposition in language that was familiar to them, and by illustrations that were common and well known. They therefore speak of his mercy to them *as if* he had smitten the rock in the desert on their return and caused the waters to flow; and the sense is, that his mercy to them then was similar to his goodness to their fathers when he led them to the land of promise. He did not forsake them in the pathless desert. He

22. *There is* no peace, [g] saith the LORD, unto the wicked.

[g] ch. 57. 21.

NEW TRANSLATION.

22. 'There is no peace, saith JEHOVAH, for the wicked."

provided for their wants. He met all their necessities; and his gracious interposition was experienced all the way *as really* as though he had smitten the rock, or caused cool and refreshing fountains to break out in the desert.

22. There is *no peace, saith the* LORD, *unto the wicked.* This verse contains a sentiment whose truth no one can doubt. To the wicked, the transgressor of the laws of God, there can be no permanent peace, enjoyment, or prosperity. The word *peace* is used in the Scriptures in all these senses. See Note on ver. 18, of this chapter. There may be the *appearance* of joy, and there may be temporary prosperity. But there is no abiding, solid, substantial, permanent happiness, such as is enjoyed by those who fear and love God. This sentiment occurs not unfrequently in Isaiah. It is repeated in ch. lvii. 21; and in ch. lvii. 20, he says that "the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." See Note on that place. Of the *truth* of the declaration here, there can be no doubt; but it is not perfectly apparent why it is introduced here. It is probably a part of the *song* with which they would celebrate their return, and I have, therefore, so marked it in my translation, and it may have been used for one of the following reasons:—(1.) As a general maxim, expressed in view of the joy which *they* had in their return to their own land. They were favored by God. They had elevated peace, and triumph, and joy. This was produced by the fact that they had evidence that they were the objects of the Divine favor and protection. How natural was it in view of these blessings to say that the wicked had no such comfort; that they could not partake of these joys; and in general, that there was *no* peace to them of any kind, or from any quarter. Or (2.) it may have been uttered in view of the fact that many of their countrymen may have chosen to remain in Babylon when they returned to their own land. They probably formed connexions there, amassed wealth, perhaps became idolaters, and refused to attend those who returned to Judea to rebuild the temple. And the meaning may be, that they, amidst all the wealth which they might have gained, and amidst the idolatries which prevailed in Babylon, could never enjoy the peace which *they* now had in their return to the land of their fathers. Whatever was the reason why it was here used, it contains a most important truth, which demands the attention of all men. The wicked, as a matter of sober truth and verity, *have* no permanent and substantial peace and joy. They have none (1.) in the *act* of wickedness. Sin produces no permanent joy. It may be attended with gratification of bad passions, but in the act of sinning, as such, there can be no substantial happiness. (2.) They have no solid, substantial, elevated peace in the business or the pleasures of life. This world can furnish no such joys as are derived from communion with God, and the hope of a life to come. Pleasures "pall upon the sense;" riches take wings; disappointment meets them in the way; and the highest earthly and sensual pleasure leaves a sad sense of want—a feeling that there is *something* in the capacities and wants of the undying mind which has not been met and filled. (3.) They have no peace of conscience; no deep and abiding conviction that they are right. They are often troubled in their conscience; and there is nothing which this world can furnish which will give peace to a bosom that is agitated with a sense of the guilt of sin. (4.) They have no *peace* on a death-bed. There may be stupidity, callousness, insensibility, freedom from

much pain or alarm. But that is not peace, any more than sterility is fruitfulness; or than death is life; or than the frost of winter is the verdure of spring; or than a desert is a fruitful field. And there is often, in these circumstances, the reverse of peace. There is not only no positive peace, but there is the opposite. There is often disappointment, care, anxiety, distress, an awakened conscience, deep alarm, and the awful apprehension of eternal wrath. There is no situation in life or death where the sinner can certainly *calculate* on peace, or where he will be sure to find it. There is every probability that his mind will be often filled with alarm, and that his death-bed will be one of despair. And (5.) there is no peace to the wicked beyond the grave. *A sinner* CAN *have no peace at the judgment bar of God; he* CAN *have no peace in hell.* In all the future world there is no place where he can find repose; and whatever this life may be, even if it be a life of prosperity and external comfort, yet to him there will be no prosperity in the future world, and no external or internal peace there.

CHAPTER XLIX.

ANALYSIS.

In the chapters which precede this, the deliverance from Babylon has been the main subject of the prophecy. The prophet has dwelt on the condition of the Jews in exile; on the certain assurance that they should return to their own land; and on the fact that God would raise up Cyrus to re-conduct them again to Judea. There has been, indeed, decided reference in many places to the Messiah and his times; but the main and primary idea has been the restoration from Babylon. In this chapter, it has been commonly supposed that the Messiah is introduced directly and personally, and that there is a primary reference to him and his work. There has been, indeed, great difference of opinion among interpreters on this point; but the common sentiment has been, that the chapter has a direct reference to the Messiah. Some of the opinions which have been held may be briefly referred to as introductory to the exposition of the chapter, since the exposition of the whole chapter will be affected by the view which is taken of its primary and main design. This statement will be abridged from Hengstenberg, Christology, vol. I.

1. According to some, the people of Israel are here introduced as speaking. This is the opinion of Paulus, Doederlin, and Rosenmüller. The argument on which Rosenmüller relies is, that in ver. 3, the speaker is expressly called "Israel." According to this idea, the whole people are represented as *a prophet*, who is here introduced as speaking; who had labored in vain, and who, though Israel was not to be gathered, was in future times to be the instructor of the whole world, vs. 4—6. Yet this interpretation is forced and unnatural. To say nothing of the impropriety of representing the collected Jewish people as a prophet—an idea not to be found elsewhere—according to this interpretation, the people are represented as laboring in vain, when as yet they had made no effort for the conversion of the heathen, and when their laboring in vain must have been to convert themselves; and in ver. 5, this same people, as a prophet, is represented as "not gathered;" and then in ver. 6, turning to the Gentiles in order to be a light to them, and for salvation to the end of the earth. It should be added also, that even the ancient Jewish commentators who have applied ch. liii. to the Jewish people, have not ventured on such an interpretation here. The only argument on which Rosenmüller relies in favor of this interpretation—that drawn from the fact that the name "Israel" is given to the speaker—will be considered in the Notes on ver. 3.

2. According to others, the prophet here refers to himself. This opinion was held by Jarchi, Aben Ezra, Kimchi, Grotius, and among recent interpreters, by Koppe, Hensler, Stäudlin, &c. But this interpretation has little probability. It is incredible that the prophet should speak of himself as the light of the heathen world. The speaker represents

himself as not satisfied (ver. 6) that the Jewish people should be given to him, but represents himself as sent for the salvation of the ends of the earth. Before this same individual who thus speaks, and who is rejected and despised by the Jewish people, kings and princes are represented as prostrating themselves with the deepest reverence, ver. 7. But it is certain that Isaiah never formed any such extravagant expectations for himself. He was sent to the Jews, and not to the heathen. Besides, there is the same objection to applying the name "Israel," ver. 3, to the prophet Isaiah which there is to the Messiah.

3. Gesenius supposes that this refers, not to the prophet Isaiah alone, but to the collective body of the prophets as represented by him. But to this view also there are insuperable objections. (1.) Everything in the statement here proves that the subject is an individual, and not a mere personification. The personal pronouns are used throughout (see vs. 1, 2, 4, &c.); and the whole aspect of the account is that of its relating to an individual. It would be as easy and as proper to regard a statement made anywhere respecting an individual as referring to some collective body as to interpret this in this manner. (2.) The prophets taken collectively cannot bear the name "Israel" (ver. 3); and even Gesenius admits this, and in order to evade the force of it, denies the genuineness of the word "Israel" in the third verse. (3.) The prophets nowhere represent themselves as called to exert an influence on the heathen world, but their common representation is, that the heathen would be converted by the Messiah.

4. The only other opinion which has been extensively held is that which refers the chapter directly to the Messiah. This was the opinion of the Christian fathers generally, and has been the common view of expositors in modern times. It is the opinion of Lowth, Vitringa, Calvin, Hengstenberg, and of most interpreters. The particular reasons for this opinion will be more clearly seen in the Notes on the chapter itself, particularly vs. 1—9. In favor of this interpretation it may be observed in general: (1.) That if the other interpretations which have been referred to are unfounded, it follows as a matter of course that it must have reference to the Messiah. (2.) The accurate agreement of the words and phrases in the prophecy with the character of the Redeemer as developed in the New Testament proves the same thing. See the Notes on vs. 1—9. (3.) It is referred to the times of the Messiah in Acts xiii. 47; and in 2 Cor. vi. 2.

The chapter may be contemplated under the following division of parts, or subjects—viz.,

I. According to the interpretation suggested above, that it refers directly and mainly to the Messiah, he is introduced as himself speaking, and stating the object of his mission, and his rejection by the Jewish nation, and the fact that he would be for a light to the Gentiles, vs. 1—6. This portion consists of the following subjects:—

(*a*) The exordium, in which he calls the distant nations to attend to him, and to hear his voice, ver. 1.

(*b*) His call to the office of the Messiah, and his qualifications for the work, vs. 1—3. He was called from the womb (ver. 1); he was eminently endowed for the work, as a sharp sword, or a polished shaft is for battle (ver. 2); he was the selected servant of God, by whom he designed to be glorified, ver. 3.

(*c*) The want of evident and manifest success in his work, ver. 4. He had labored in vain, yet he could commit his cause to God with the certainty of entire *future* success, and with the assurance of the divine approbation.

(*d*) His future success would be glorious, vs. 5, 6. He should yet gather in the tribes of Israel, and should be for a light to the heathen world, and for salvation to the ends of the earth.

II. A direct promise from JEHOVAH to the Messiah of ultimate success in his work, vs. 7—12.

(*a*) Men should indeed despise him, and reject him, ver. 7.

(*b*) Yet kings and princes should yet arise and honor him, ver. 7.

(*c*) JEHOVAH had heard him, and

CHAPTER XLIX.

1. Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from [a] the womb; from the bowels of my mother hath he made mention of my name.

a Jer. 1. 5. Luke 1. 15, 31. Gal. 1. 15.

NEW TRANSLATION.

1. Listen unto me, O ye distant lands;
And attend, ye people from afar.
JEHOVAH from the womb hath called me;
From the bowels of my mother hath he mentioned my name.

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would yet give him for a covenant to the world; a mediator to recover the earth back to himself, ver. 8.

(*d*) He should lead forth the prisoners, and those who sat in darkness (ver. 9); he should protect and provide for them so that the sun should not smite them, and so that their wants should be supplied (ver. 10); he would remove all obstructions from their path, and would level mountains and exalt valleys (ver. 11); and they who should be his followers should come from far, from a distant land, ver. 12.

III. A song of praise in view of the glorious results of the work of the Messiah, ver. 13. The heavens and earth are called on to rejoice.

IV. Zion is comforted with the assurance that God had not forgotten her, and with great and glorious promises, vs. 14—21.

(*a*) Zion had said that JEHOVAH had forgotten her, and left her to suffer alone without pity or compassion, ver. 14.

(*b*) God assures her that he could no more forget her than a mother could forget her child, ver. 15.

(*c*) He had engraven her name on the palms of his hands, and he could not forget her, ver. 16.

(*d*) All her enemies and destroyers should flee away, ver. 17.

(*e*) She should be yet decorated and adorned as a bride, instead of being desolate (ver. 18); and should be greatly increased and enlarged by accessions from the Gentile world, so that the place where she dwelt would be too strait for her, vs. 19—21.

V. God would extend salvation with all its blessings to the Gentiles. Kings and queens should become the patrons of the church of God, and all the foes of himself and of his cause should be destroyed. However mighty they might be, they should be humbled, and all flesh should see God's power to save, vs. 22—26.

1. *Listen.* This is the exordium, or introduction. According to the interpretation which refers it to the Messiah, it is to be regarded as the voice of the Redeemer calling the distant parts of the earth to give a respectful attention to the statement of his qualifications for the work, and to the assurances that his salvation would be extended to them. Comp. ch. xli. 1. The Redeemer here is to be regarded as having already come in the flesh, and as having been rejected and despised by the Jews (see vs. 4, 5), and as now turning to the Gentile world and proffering salvation to them. The preaching of the gospel, and the conversion of the heathen, and the homage which kings and princes would show him, are represented as still future. The *time* when this is supposed to occur, therefore, as seen by the prophet, is when the Messiah had preached in vain to his own countrymen, and had been rejected by them, and when there was a manifest fitness and propriety in his extending the offer of salvation to the heathen world. ¶ *O isles.* Ye distant lands. See Note, ch. xli. 1. The word is used here, as it is there, in the sense of countries *beyond sea*; distant, unknown regions; the dark, heathen

2. And he hath made my mouth like a sharp sword; [b] in [c] the shadow of his hand hath he hid me, and made me a polished shaft; [d] in his quiver hath he hid me;

[b] Hos. 6. 5. Heb. 4. 12. Rev. 1. 16.
[c] ch. 51. 16.
[d] Ps. 45. 5.

NEW TRANSLATION.

2. And he hath made my mouth like a sharp sword;
In the shadow of his hand did he hide me;
And he made me like a polished arrow,
In his quiver did he conceal me;

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world. ¶ *Ye people from afar.* Ye people who dwell afar off. The reason why the Messiah thus addresses them is stated in ver. 6. It is, because he was appointed to be a light to them, and because, having been rejected by the Jewish nation, it was resolved to extend the offers and the blessings of salvation to other lands. ¶ *The* LORD *hath called me from the womb.* JEHOVAH hath set me apart to this office from my very birth. The stress here is laid on the *fact* that he was thus called, and not on the particular time when it was done. The idea is, that he had not presumptuously assumed this office; he had not entered on it without being appointed to it; he had been designated to it even before he was born. See ver. 5. A similar expression is used in respect to Jeremiah: "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations." Jer. i. 5. Paul also uses a similar expression respecting himself: "But when it pleased God, who separated me from my mother's womb," &c. Gal. i. 15. That this actually occurred in regard to the Redeemer, it is not needful to pause here to show. See Luke i. 31. ¶ *From the bowels of my mother hath he made mention of my name.* This is another form of stating the fact that he had been designated to this office from his very infancy. Many have supposed that the reference here is to the fact that Mary was commanded by the angel, before his birth, to call his name Jesus. Luke i. 31. The same command was also repeated to Joseph in a dream, Matt. 21. So Jerome, Vitringa, Michaelis, and some others, understand it. others it has been supposed that the phrase, "he hath made mention of my name," is the same as to call. The Hebrew is literally, "he has caused my name to be remembered from the bowels of my mother." The LXX render it, "he hath called my name." Grotius renders it, "he has given to me a beautiful name, by which salvation is signified as about to come from the Lord." I see no objection to the supposition that this refers to the fact that his name was actually designated before he was born. The phrase seems obviously to imply more than merely to *call* to an office; and as his name was thus actually designated by God, and as this was an unusual occurrence, and as God designed that there should be special significancy and applicability *in* the name, there can be no impropriety, as it seems to me, in supposing that this refers to that fact. If so, the idea is, that he was not only *appointed* to the work of the Messiah from his birth; that he did not assume this high office without being designated to it; but that he actually had a *name* given him by God before he was born, which expressed the fact that he would *save* men, and which constituted a reason why the islands, i. e., the distant heathen lands, should hearken to his voice.

2. *And he hath made my mouth.* The idea here is, that he had qualified him for a convincing and powerful eloquence —for the utterance of words which would penetrate the heart like a sharp sword. The mouth here, by an obvious figure, stands for discourse. The comparison of words that are pungent, penetrating, powerful, to a sword, is common.

Indeed, the very terms that I have incidentally used, "pungent," "penetrating," are instances of the same kind of figure, and are drawn from a *needle* that penetrates, or from anything sharp and pointed. Instances of this occur in the following places in the Scriptures: "The words of the wise are as goads, and as nails fastened by the masters of assemblies." Ecc. xii. 11. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." Heb. iv. 12. In Rev. i. 16, probably in reference to this passage, the Redeemer is represented as seen by John, as having a "sharp two-edged sword" proceeding out of his mouth. So in ch. xix. 15: "And out of his mouth goeth a sharp sword." The bold and striking metaphor of the sword and arrow applied to powerful discourse, has been used also by heathen writers with great elegance and force. In the passages quoted by Lowth, it is said of Pericles by Aristophanes:

> "His powerful speech
> Pierced the hearer's soul, and left behind
> Deep in his bosom its keen point infixt."

So Pindar, Olym. ii. 160:

> "Come on! thy brightest shafts prepare
> And bend, O muse, thy sounding bow;
> Say, through what paths of liquid air
> Our arrows shall we throw?"
>
> WEST.

A similar metaphor occurs frequently in Arabic poetry. "As arrows his words enter into the heart," &c. See Gesenius, Comm. *in loco.* ¶ *In the shadow of his hand hath he hid me.* This passage has been very variously interpreted. Many have understood it as meaning the same as he has protected me; or that the shadow of the hand of God denotes that He would cover or defend him—as a shade or shadow protects from heat. The word shadow is used for protection in Isa. xxv. 4; Ps. xvii. 8; xxxvi. 7. This is the interpretation which Gesenius adopts. Piscator says that it means that God protected him from the snares of the Scribes and Pharisees. Others suppose that it means that he was hidden or protected, as the sword is in the sheath, which is under the left hand, so that it can easily be drawn by the right hand. But Vitringa remarks, that the figure here is that of a drawn sword, and he supposes that the meaning is, that the shadow of the hand of God is what covers and defends it, and serves, as it were, for a scabbard. Hengstenberg coincides with this opinion, and supposes that the image is taken from a dirk which a man carries in his hand, and which he suddenly draws forth in the moment of attack. In the parallel member of the sentence, the Redeemer is represented as an arrow that is laid up in a quiver ready to be drawn forth at any moment. Here, the image is that of a sword under the Divine protection. And the idea is, that the shadow of the hand of God constitutes the protection, the covering of the sword. He is the defender of the Messiah, and of his words; and his hand shall guard him as the scabbard does the sword. God would be his defender, and would be to him what the sheath is to the sword, or the quiver to the arrow. The Messiah, like the sword, and the polished arrow, was fitted for a mighty and rapid execution of the plans of God, and was ready at any moment to be engaged in his cause. His words, his doctrines would be like the sharp sword and the polished arrow. They would penetrate the heart of his foes, and prostrate them; and by his doctrines, and the truths which he would teach, he would carry his conquests around the world. ¶ *And made me a polished shaft.* The word rendered "polished" (בָּרוּר, *bārūr*,) may mean either chosen or polished. It properly means that which is separated, or severed from others; then select, chosen, &c. Then it may mean anything which is cleansed, or purified, and here may denote an arrow that is *cleansed* from rust; i. e., polished, or made bright. The word "shaft" (חֵץ, *khētz*,) means, properly, an arrow. And the sense here is, that the Messiah was like a sharp arrow that penetrates the heart. He pierced the hearts of men like a pointed and polished arrow that is sped from the bow. ¶ *In his quiver.*

3. And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified.[e]

e ch. 43. 21. John 13. 31. 1 Pet. 2. 9.

NEW TRANSLATION.

3. And said unto me, thou art my servant,
O Israel, in whom I will be glorified.

The word "quiver" means, the covering that was made for arrows, and which was so slung over the shoulder that the arrows could be readily reached by the hand as they should be needed. ¶ *Hath he hid me.* "Before his appearing," says Hengstenberg, "the Messiah was concealed with God, like a sword kept in its sheath, or like an arrow lying in the quiver." But perhaps this is too much refined, and forced. The meaning is, probably, simply that he had protected him. "God by his own power," says Calvin, "protected Christ and his doctrine, so that nothing could hinder its course." Yet there is, undoubtedly, the idea that he was adapted to produce rapid and mighty execution; that he was fitted, like an arrow, to overcome the foes of God; and that he was kept in the "quiver" for that purpose.

3. *And said unto me.* That is, as I suppose, to the Messiah. God said to him that he was his servant; his messenger; he by whom he would be particularly glorified and honored. ¶ *Thou* art *my servant, O Israel.* There has been great variety, as was intimated in the "analysis" to the chapter, in the interpretation of this verse. The question of difficulty is, to whom does the word "Israel" refer? And if it refer to the Messiah, why is this name given to him? There is no variety in the ancient versions, or in the MSS. The opinions which have been maintained on the verse have been referred to in the "analysis," and are briefly these: (1.) The most obvious interpretation of the verse, if it stood alone, would be to refer it to the Jews as "the servant of Jehovah," in accordance with ch. xli. 8; by whom he would be glorified, in accordance with the declaration in ch. xliv. 23. This is the opinion of Rosenmüller and of some others. But the objection to this is, that the things which are affirmed of this "servant," by no means apply to the Jews. It is evidently an individual that is addressed; and in no conceivable sense can that be true of the Jews at large which is affirmed of this person in vs. 4, 6, 8, 9. (2.) It has been referred to Isaiah. This was the opinion of Grotius, Dathe, Saadias, Doederlin, and others. Grotius supposes it means, "thou art my servant for the good of Israel." So Dathe renders it, "it is for Israel's benefit that I will glorify myself in thee." Saadias renders it, "thou art my ambassador to Israel." Aben Ezra says of the passage, "thou art my servant, descended from Israel, in whom I will be glorified. Or, the sense is this: thou who in my eyes art reputed as equal to all Israel." But, as has been remarked in the analysis, this interpretation is attended with *all* the difficulty of the interpretation which refers it to the Messiah, and is inconsistent with the known character of Isaiah, and with the declarations made of the person referred to in the following verses. There is certainly no more reason why the name "Israel" should be given to Isaiah, than there is why it should be given to the Messiah. And it is certain that Isaiah never arrogated to himself such high functions as those of being a light to the Gentiles, and a covenant of the people, and as one before whom kings would rise up, and to whom princes would do homage. (3.) Gesenius supposes that the word "Israel" is not genuine, but has come by error into the text. But for this there is no authority except one manuscript, to which he himself attaches no weight. (4.) The only other interpretation, therefore, is that which refers it to the Messiah. This, which has been the common exposition of commentators, most manifestly agrees with the verses

4. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the LORD, and my [1] work with my God.

[1] or, *reward*, ch. 40. 10.

NEW TRANSLATION.

4. Then I said, I have labored in vain;
For nought and vanity have I exhausted my strength:
Nevertheless my cause is with JEHOVAH;
And the reward of my work with my God.

which follow, and with the account which occurs in the New Testament. The account in vs. 4—8 is such as can be applied to no other than he, and is as accurate and beautiful a description of him as if it had been made by one who had witnessed his labors, and heard from him the statement of his own plans. But still, a material question arises, Why is the name "Israel" applied to the Messiah? It is applied to him nowhere else, and it is certainly remarkable that a name should be applied to an individual which is usually applied to an entire people. To this question the following answers, which are indeed little more than conjectures, may be returned:—(1.) Lowth and Vitringa suppose that it is because the name, in its full import and signification, can be given only to him; and that there is a reference here to the fact recorded in Gen. xxxii. 28, where Jacob is said to have wrestled with God, and prevailed, and was in consequence of that called Israel. The full import of that name, says Lowth, pertains only to the Messiah, "who contended powerfully with God in behalf of mankind." (2.) It is common in the Scriptures to use the *names* which occurred in the history of the Jews as descriptive of things which were to occur under the times of the Messiah, or as representing *in general* events that might occur at any time. Thus the names Moab, Edom, Ashur, &c., were used to denote the foes of God in general; the name Elijah was given to John the Baptist, &c. *Hengstenberg.* (3.) In accordance with this, the name David is not unfrequently given to the Messiah, and he is spoken of under this name, as he was to be a descendant and successor of David. (4.) For the same reason, the name *Israel* may be given to him—not as the name of the Jewish people—but the name of the illustrious ancestor of the Jewish race, because he would possess his spirit; would, like him, wrestle with God, would be eminent for piety, &c. He was to be a prince having power with God (comp. Gen. xxxii. 28), and would prevail. He was to be like Jacob in circumstances of trial (see ver. 4), and he would call upon God, and commit himself to him as Jacob did. In many respects there would be a resemblance between him and this pious and illustrious ancestor of the Jewish people. ¶ *In whom I will be glorified.* This means, that the result of the Redeemer's work, sufferings, and death would be such as eminently to honor God. He would be glorified by the gift of such a Saviour; by his instructions, his example, the effect of his ministry while on earth, and by his death. The aim of the Redeemer would be to honor God while he lived, and the effect of all his work would be to bring to him eternal honor in heaven by the redemption of his people. The effect of the work of the Messiah, as adapted to glorify God, is often referred to in the New Testament. See John xii. 28; xiii. 31, 32; xiv. 13; xvi. 14; xvii. 1—5.

4. *Then I said.* I, the Messiah. In the previous verses, he speaks of his appointment to the office of Messiah, and of his dignity. The design here is to prepare the way for the announcement of the fact that he would make known his gospel to the heathen, and would be for a light to the Gentiles.

For this purpose he speaks of his labors among his own countrymen, and of his little success there; he laments the little success which attended his work at the commencement, but consoles himself with the reflection that his cause was with God, and that his labors would not go unrewarded. ¶ *I have labored in vain.* This is to be regarded as the language of the Messiah after he had entered on his work, and when his ministry would be attended with comparatively little success; and when in view of that fact, he would commit himself to God, and resolve to extend his gospel to other nations. The expression here used is not to be taken *absolutely*, as if he had *no* success in his work, but it means that he had *comparatively* no success; he was not received and welcomed by the united people; he was rejected and despised by them as a whole. It is true that the Saviour *had* success in his work, and far more success than is commonly supposed. See my Note on 1 Cor. xv. 6. But it is also true that, by the nation at large, he was despised and rejected. They did not welcome him as their Messiah and their king. They rejected his ministry; they perverted his doctrines; they slandered his name; they conspired against his life; they succeeded in putting him to death. The idea here is, that there were not results in his ministry at all commensurate with the severity of his labors, and the strength of his claims. The nation as such rejected and despised him. ¶ *I have spent my strength for nought.* Comparatively for nought. This does not mean that he would not be ultimately as successful as he desired to be (comp. Note on ch. liii. 11); but it means that in his personal ministry he had exhausted his strength, and seen comparatively little fruit of his toils; *i. e.*, he had been rejected by the mass of the nation. ¶ Yet *surely my judgment* is *with the* LORD. My cause is committed to him, and he will regard it. This expresses the confidence of the speaker that God approved of his work, and that he would vindicate his cause, and would ultimately give such effect to his labors as he had desired. It was safely entrusted to JEHOVAH. The sense is, "I know that JEHOVAH approves my work, and that he will grant me the reward of my toils and my sufferings." ¶ *And my work with my God.* Marg., *reward.* See Note, ch. xl. 10. The idea is, that he knew that God would reward him; he would own and accept his work though it was rejected by men. It indicates perfect confidence in God, and a calm and unwavering assurance of his favor though he was despised and persecuted, and though his work was comparatively unsuccessful—a spirit which, it is needless to say, was evinced throughout the whole life of the Redeemer. Never did he doubt that God approved his work; never did he doubt that he should see the reward of his sufferings and toils; never did he become disheartened and desponding, as if God would not be his vindicator, and ultimately give success to his plans and to the labors of his life. He calmly committed himself to God. He did not attempt to avenge himself for being rejected, or for any of the injuries done him. But he left his name, his character, his reputation, his plans, his labors, all with God, believing that *his* cause was the cause of God, and that *he* should yet be abundantly rewarded for all his toils. This verse teaches, (1.) That the most faithful labors, and the most self-denying toil, and the efforts of the most holy life, may be for a time unsuccessful. If the Redeemer of the world, the Son of God, had occasion to say that he had labored in vain, assuredly his ministers should not be surprised that they have occasion to use the same language. It may be no fault of the ministry that they are unsuccessful. The world may be so sinful, and opposition may be got up so mighty as to frustrate their plans, and prevent their success. (2.) Yet, though at present unsuccessful, faithful labor will ultimately do good, and be blessed. In some way, and at some period, all honest effort in the cause of God may be expected to be crowned with success. (3.) They who labor faithfully may commit their cause to God, with the assurance

5. And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, [1] Though Israel be not [f] gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

[1] or, *That Israel may be gathered to him, and I may.*

[f] Matt. 23. 37.

NEW TRANSLATION.

5. And now saith JEHOVAH—
Who formed thee from the womb to be his servant,
To bring Jacob back again unto him,
And Israel shall be gathered unto him,
And I shall be honored in the eyes of JEHOVAH,
And my God shall be my strength—

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that they and their work will be accepted. The ground of their acceptance is not the success of their labors. They will be acceptable in proportion to the amount of their fidelity and self-denying zeal. A servant of God will be approved of God according to his fidelity, and not according to the measure of his success. See Note on 2 Cor. ii. 15, 16. (4.) The ministers of religion when they are discouraged and disheartened; when they labor in vain; when their message is rejected, and the world turns away from their ministry, should imitate the example of the Redeemer, and say, "my judgment is with JEHOVAH. My cause is his cause; and the result of my labors I commit to him." To do this as he did, they should labor as he did; they should deny themselves as he did; they should honestly devote all their strength, and talent, and time to his service; and THEN they can confidently commit all to him, and THEN, and THEN ONLY, they will find peace, as he did, in the assurance that their work will be ultimately blessed, and that they will find acceptance with him.

5. *And now, saith the* LORD *that formed me.* This verse contains the reason why he cherished the hope that his work would not be unaccepted, and why he thus put his confidence in him. The reason is, that JEHOVAH had said to him that he should be glorious in his eyes, and that he would be his strength. He had the assurance, therefore, that he would be accepted, and his work approved. He stood so high in his favor, and he had such assurances of that favor, that he could confidently commit himself to his care. ¶ *That formed me from the womb*, &c. Who appointed me before I was born to this office of a servant to accomplish important purposes. Who sent me into the world, endowed me with a body adapted to this office (Heb. x. 5), and who early set me apart to the Messiahship. See Note, ver. 1. ¶ *To bring Jacob again to him.* To recover the Jewish people again to the pure worship of JEHOVAH. To them the Messiah was first to be sent, and among them was he to labor, and when they rejected him, he was to proffer the same salvation to the Gentiles. See ver. 6. Comp. Matt. xxi. 33—43. Accordingly, the Saviour spent his life in preaching to the Jews, and in endeavouring to bring them back to God. For this purpose, he regarded himself as sent. "I am not sent but unto the lost sheep of the house of Israel." Matt. xv. 24. See Acts iii. 26. ¶ *Though Israel be not gathered.* This metaphor is taken from a scattered flock which a shepherd endeavors to gather, or collect to himself. There is great variety in the interpretation of this expression. The margin reads it, "that Israel may be gathered to him, and I may" be glorious, &c. So Lowth, "and that Israel unto him may be gathered." So Noyes, "and to gather Israel to him." Jerome renders it, "and Israel shall not be gathered." The LXX render it, "to gather Jacob unto him, and Israel." The Syriac,

6. And he said, [1] It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved [2] of Israel: I will also give thee for a light [3] to the Gentiles, that thou mayest be my salvation unto the end of the earth.

[1] or, *Art thou lighter than that thou*, &c. [2] or, *desolations*. Acts 13. 47.

NEW TRANSLATION.

6. And he said, "It is too little that thou shouldst be my servant
"To raise up the tribes of Jacob,
"And to restore the preserved of Israel,
"And I will make thee for a light of the nations,
"And to be my salvation to the end of the earth."

"that I may gather Jacob unto him, and assemble Israel." This variety has arisen from the different readings in the Hebrew text. The reading in the text is לא, *not;* but instead of this, the marginal reading, or the Keri of the Masorites, is לו, *lō, to him.* "Five MSS. (two ancient)," says Lowth, "confirm the Keri, or marginal construction of the Masorites; and so read Aquila, and Chaldee, LXX, and Arabic." Gesenius and Rosenmüller adopt this, and suppose that לא, *lō*, is only a different form of writing לו. Grotius and Hengstenberg render it as it is in our version. It is impossible to determine the true reading; and the only guide is the context, and the views which shall be entertained of the design of the passage. To me it seems that the parallelism demands that we should adopt the reading of the Keri, the LXX, the Chaldee, and the Syriac, and which has been adopted by Lowth. According to this, it means that he had been appointed to gather in the lost sheep of the house of Israel; that he was designated for that work, and gave his life to it. Other parts of this statement (vs. 4—6) show, that by them he was rejected, and that when salvation was rejected by the Jews, it was sent to other parts of the world. Luther renders it, "that Israel be not carried away." ¶ *Yet shall I be.* Or, *and* (ו, ve) I shall be glorious, &c. The sense is, that as the result of this appointment, he would be *in some way* glorious in the sight of JEHOVAH. God would honor and approve him. Though he should be rejected by the nation, though the Jews should despise him, yet he would be honoured by God. He would not only approve his character and work, but he would secure his being honored among men by making him the light of the Gentiles. Comp. ch. xliii. 4. ¶ *And my God shall be my strength.* He would trust in God, and he would uphold him. He might be rejected and despised by the people, but in God he would find an unfailing source of support and consolation. It is not needful to say, that this applies most accurately to the character of the Redeemer as exhibited in the New Testament. He was through all his work honored by God; he was regarded as glorious in his sight; he reposed unwavering reliance in Him, and found in him, and not in any earthly source, his strength.

6. *And he said.* That is, JEHOVAH said in his promise to the Messiah. ¶ *It is a light thing*, &c. Marg., "Art thou lighter than that thou," &c. Lowth renders it, "it is a small thing." Hengstenberg renders it, "it is too little that thou shouldst be my servant to raise up the tribes of Jacob," &c. The sense is, that God designed to glorify him in an eminent degree, and that it would not be as much glory as he designed to confer on him to appoint him merely to produce a reformation among the Jews, and to recover them to the pure and spiritual worship of God. He designed him for a far more important work—for the recovery of the Gentile world, and for the spread of the true religion

among all nations. The conversion of the chosen Israelites alone would be a work too small for him. His distinction was to be higher than that, and he was yet to be a light to all the world. The LXX render this, "It is a great thing for thee to be called my servant," &c. The Chaldee proposes it as a question, "Is it a small thing for you that you are called my servants?" &c. ¶ *My servant.* Constituted, or appointed by me to a particular work. See ver. 3. ¶ *To raise up the tribes of Jacob.* Heb., To establish, or confirm (לְהָקִים, *lĕqāhīm*) the tribes of Jacob; that is, to establish them in the worship of God, and in prosperity. This is to be understood in a spiritual sense, since it is to be synonymous with the blessings which he would bestow on the heathen. His work in regard to both was to be substantially the same. In regard to the Jews, it was to confirm them in the worship of the true God; and in regard to the heathen, it was to bring them to the knowledge of the same God. ¶ *And to restore.* To bring back (לְהָשִׁיב, *lĕhāshībh*), that is, to recover them from their sin and hypocrisy, and bring them back to the worship of the true and only God. The Chaldee, however, renders this, "to bring back the captivity of Israel." But it means, doubtless, to recover the alienated Jewish people to the pure and spiritual worship of God. ¶ *The preserved of Israel.* Lowth renders this, "and to restore the branches of Israel;" as if it were נְצָרֵי, *nĕtzārēy*, in the text, instead of נְצוּרֵי, *nĕtzūrēy*. The word נֵצֶר, *nētzĕr*, means branch (see Notes, ch. xi. 1; xiv. 9), and Lowth supposes that it means the branches of Israel; *i. e.*, the descendants of Israel or Jacob, by a similitude drawn from the branches of a tree which are all derived from the same stem, or root. The Syriac here renders it, "the branch of Israel." But the word properly means those who are kept, or preserved (from נָצַר, *to keep, preserve*, &c.), and may be applied either (1.) *literally*, to those who were kept alive, or who survived any battle, captivity, or calamity—a remnant, &c.; or, (2.) *spiritually*, to those who are preserved for purposes of mercy and grace out of the common mass that is corrupt and unbelieving. It refers here, I suppose, to the latter, and means those whom it was the purpose of God to *preserve* out of the common mass of the Jews that were sunk in hypocrisy and sin. These, it was the design of God to restore to himself, or to preserve and recover such a part of the people to himself; and to do this, was the primary object in the appointment of the Messiah. ¶ *I will also give thee for a light to the Gentiles.* I will appoint thee to the higher office of extending the knowledge of the true religion to the darkened heathen world. The same expression and the same promise occurs in ch. xlii. 6. See Note on that verse. ¶ *That thou mayest be my salvation unto the end of the earth.* To the most distant parts of the world. See Note, ch. xlii. 10. The true religion shall be extended to the heathen nations, and all parts of the world shall see the salvation of God. This great work was to be entrusted to the Redeemer, and it was regarded as a high honor that he should thus be made the means of diffusing light and truth among all nations. We may learn hence, (1.) that God will raise up the tribes of Jacob; that is, that large numbers of the Jews shall yet be "preserved," or recovered to himself; (2.) that the gospel shall certainly be extended to the ends of the earth; (3.) that it is an honour to be made instrumental in extending the true religion. So great is this honor, that it is mentioned as the highest honor which could be conferred even on the Redeemer in this world. And if *he* deemed it an honor, shall *we* not also regard it as a privilege to engage in the work of Christian missions, and to endeavour to save the world from ruin? There is no higher glory for man than to tread in the footsteps of the Son of God; and he who, by self-denial and charity, and personal toil and prayer, does most for the conversion of this whole world to God, is most like the Redeemer, and will have the most elevated seat in the glories of the heavenly world.

7. Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him [1] whom man despiseth, [h] to him whom the [i] nation abhorreth, to a servant of rulers, [k] Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

[1] or, *that is despised in soul.*
[h] ch. 53. 3. [i] Luke 23. 18—23.
[k] Ps. 72. 10, 11.

NEW TRANSLATION.

7. Thus saith JEHOVAH, the Redeemer of Israel, his Holy One,
To him that is the contemned of men, the abhorrence of the nation,
The servant of rulers;
Kings shall see and rise up,
Princes, and they shall prostrate themselves,
On account of JEHOVAH who is faithful,
The Holy One of Israel, who hath chosen thee.

7. *Thus saith the* LORD, &c. This verse contains a promise of the future honor that should await the Redeemer, and of the success which should crown his work. The sense is, that JEHOVAH had promised to him who was despised and rejected, that kings and princes should yet rise up and honor him. ¶ *The Redeemer of Israel.* See Note, ch. xliii. 1. ¶ *His Holy One.* The Holy One of Israel; that is, the Holy God adored by Israel. ¶ *To him whom man despiseth.* On the construction of the Hebrew here, see Gesenius, Vitringa, and Hengstenberg. The phrase, לִבְזֹה נֶפֶשׁ, *lĭbhzōh-nĕphĕsh, to the despised of soul,* or the contempt of the soul, means evidently one who is despised, rejected, contemned by men. The word *soul* here (נֶפֶשׁ, *nĕphĕsh*) means, the same as man, *i. e.*, every man. It was a characteristic of him that he was despised and rejected by all; and the prophet, in this verse, has given a summary or a condensation of all that he has said respecting him in ch. liii. ¶ *To him whom the nation abhorreth.* The word "nation" here refers doubtless to the Jewish people, as in ch. i. 4; x. 6. The word rendered "abhorreth" signifies "an abomination," *lĭmĕthāēbh,* Piel Part. from and means that he was regarded as an abomination by the people, or as one who caused abhorrence to the people. The same idea is more fully expressed in ch. liii. 3, 4; and the sense is, that the Messiah would be rejected and treated with abhorrence by the nation as such—a statement which the slightest acquaintance with the New Testament will lead any one to see has been literally fulfilled. No being ever excited more *abhorrence;* no man was ever regarded with so much abomination by any people as Jesus of Nazareth was, and still is, by the Jewish people. He was condemned by the Sanhedrim; publicly rejected by the rulers and by the nation; and at the instigation and by the desire of the assembled people at Jerusalem, he was executed as a malefactor in the most shameful and ignominious manner then known. See Luke xxiii. 18—23. To this day, his name excites the deepest contempt among all the Jews, and they turn from him and his claims with the deepest abhorrence. The common name by which he is designated in the Jewish writings is *Tolvi,* the crucified; and nothing excites more deep abhorrence and contempt than the doctrine that they, and all others, can be saved only by the merits of the crucified. The Chaldee renders all this in the plural, "to those who are contemned among the people, to those who have migrated to other kingdoms, to those who serve other lords," &c. ¶ *To a servant of rulers.* This pro-

8. Thus saith the LORD, In an acceptable [1] time have I heard thee, and in a day of salvation have I helped thee: and I will

[1] Ps. 69. 13. 2 Cor. 6. 2. Eph. 1. 6.

bably means that the Messiah voluntarily submitted himself to human power, and yielded obedience to human rulers. The idea, if interpreted by the facts as recorded in the New Testament, is, that though he was the ruler of all worlds, yet he voluntarily became subject to human laws, and yielded submission and obedience to human rulers. For this purpose he obeyed the existing laws, and conformed to the existing institutions of his country at the time when he lived; he paid the customary tax, or tribute, that was laid for the support of the government and of religion (Matt. xvii. 27); he submitted to a trial before the Sanhedrim, and before Pilate, though both were conducted in a manner that violated all the principles of justice; and he submitted to the unjust decree which condemned him to die. He was, therefore, all his life, subject to rulers. He was not only exemplary and strict in obeying the laws of the land; but he became in a more strict sense their *servant*, as he submitted to them, was deprived of his liberty, and comfort, and life at their caprice. He refrained himself from exerting his divine power, and voluntarily became subject to the will of others. ¶ *Kings shall see and arise.* That is, kings shall see this, and shall rise up with demonstrations of respect and reverence. They shall see the fulfilment of the divine promises by which he is destined to be the light of the nations, and they shall render him honor as their teacher and Redeemer. To rise up, or to prostrate themselves, are both marks of respect and veneration. ¶ *Princes also shall worship.* Shall bow down, shall prostrate themselves. The word here used, יִשְׁתַּחֲוֻ, *yĭshtăhh^{a}vū*, from שָׁחָה, *shāhhāh*, means to bow down, to incline oneself. It then means to prostrate oneself before any one, in order to do him honor or reverence. It was the customary mode of showing respect or reverence in the East. It consisted generally in falling upon the knees, and then touching the forehead to the ground, and is often alluded to in the Bible. See Gen. xlii. 6; xviii. 2; xix. 1; Neh. viii. 6. This honor was paid, not only to kings and princes as superior, 2 Sam. ix. 8, but also to equals, Gen. xxiii. 7; xxxvii. 7, 9, 10. It was the customary form of religious homage, as it is still in the East, and denoted sometimes religious worship, Gen. xxii. 5; 1 Sam. i. 3; but not necessarily, or always. See Note, Matt. ii. 11. Comp. Matt. viii. 2; xiv. 33; xv. 25; xviii. 26; Mark v. 6. Here it does not mean that they should render to him religious homage, but that they would show him honor, or respect. ¶ *Because of the* LORD *that is faithful.* It is because JEHOVAH is faithful in the fulfilment of his promises. He will certainly bring this to pass. The fact that he shall be thus honored shall be traced entirely to the faithfulness of a covenant-keeping God. ¶ *And he shall choose thee.* Select thee to accomplish this, and to be thus a light to the heathen world. It is needless to say that this has been fulfilled. Kings and princes *have* honored the Redeemer, and have bowed before him; and the time will yet come when in far greater numbers they shall adore him. It is *as* needless to say, that these expressions can be applied to no other one than the Messiah. It was not true of Isaiah that he was the light of the heathen, or for salvation to the end of the earth; nor was it true of him that kings arose and honored him, or that princes prostrated themselves before him, and did him reverence. Of the Messiah, the Lord Jesus alone, was all this true; and the assurance is thus given, that though he was rejected by his own nation, and has been despised by others, yet the time will come when the kings and princes of all the world shall do him homage.

8. *Thus saith the* LORD. Still an address to the Messiah, and designed to

preserve thee, and give thee for a covenant of the people, to [1] establish the earth, to cause to inherit the desolate heritages;

[1] or, *raise up.*

NEW TRANSLATION.

8. Thus saith JEHOVAH,
In a time of favor have I heard thee,
And in a day of salvation have I helped thee;
I will preserve thee, and make thee a covenant of the people,
To restore the land, to give possession of the desolate heritages:

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give the assurance that he should extend the true religion, and repair the evils of sin on the earth. The Messiah is represented as having asked for the Divine favor to attend his efforts, and this is the answer, and the assurance that his petition had not been offered in vain. ¶ *In an acceptable time.* Heb., "In a time of *delight*, or *will*," *i. e.*, a time when JEHOVAH was *willing*, or pleased to hear him. The word רָצוֹן, *rātzōn*, means, properly, delight, satisfaction, acceptance, Prov. xiv. 35; Isa. lvi. 7; will, or pleasure, Ps. xl. 9; Esth. viii. 1; Dan. viii. 4—11; then also goodwill, favor, grace, Prov. xvi. 15; xix. 12. The LXX render this καιρῷ δεκτῷ, in an acceptable time. So Jerome, Gesenius, and Hengstenberg render it, "in a time of grace, or mercy." The main idea is plain, that JEHOVAH was well pleased to hear him when he called upon him, and would answer his prayers. In a time of favor; in a time that shall be adjudged to be the best fitted to the purposes of salvation, JEHOVAH will be pleased to hear and to exalt the Messiah to glory, and to make him the means of salvation to all mankind. ¶ *Have I heard thee.* Have I heard thy petitions, and the desires of thy heart. The giving of the world to the Messiah is represented as in answer to his prayer in Ps. ii. 8:

Ask of me, and I shall give thee the heathen for thine inheritance,
And the uttermost parts of the earth for thy possession.

¶ *And in a day of salvation.* In a time when I am disposed to grant salvation; when the period for imparting salvation shall have arrived. ¶ *Have I helped thee.* Have I imparted the assistance which is needful to accomplish the great purpose of salvation to the world. This passage is quoted by Paul in 2 Cor. vi. 2, and is by him applied to the times of the Messiah. It means that the time would come, fixed by the purpose of God, which would be a period in which he would be disposed, *i. e.*, well pleased, to extend salvation to the world through the Messiah; and that *in* that time he would afford all the requisite aid and help by miracle, and by his grace, for the extension of the true religion among the nations. At that time, would be a period peculiarly favorable for salvation. There would be light and truth and the means of grace, which would render it easy; and it would be a time when it would be an object well-pleasing to God to bestow it on the human race. ¶ *I will preserve thee.* Keep thee, or secure thee. That is, the cause of the Redeemer should be dear to the heart of God, and he would preserve that cause from being destroyed on the earth. ¶ *And give thee for a covenant of the people.* The "people" (עָם, *năm*) refers, doubtless, primarily to the Jews—the better portion of the Israelitish people—the true Israel, Rom. ii. 28, 29. To them he was first sent, and his own personal work was with them. See Note on ver. 6. On the meaning of the phrase, "for a covenant," see Note, ch. xlii. 6. ¶ *To establish the earth.* Marg., as in the Heb., "to raise up." The language is derived from restoring the ruins of a land that has been overrun by an enemy, and trampled down, when the cities have been demolished, and the country laid waste. It is to be taken here in a spiritual sense, as meaning that the work of the Messiah would

9. That thou mayest say to the prisoners, [m] Go forth; to them that *are* in darkness, [n] Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

m Zech. 9. 12. *n* 1 Pet. 2. 9.

NEW TRANSLATION.

9. Saying to the prisoners, Go forth!
To those who are in darkness, Appear!
They shall feed in the ways,
And on all the eminences shall be their pasture.

be *like that* which would be accomplished *if* a land lying desolate and waste should be restored to its former prosperity and affluence. In regard to the spiritual interests of the people, he would accomplish what would be accomplished if there should be such a restoration; that is, he would recover the true Israel from the ravages of sin; he would recover them to God; he would establish the church on a firm foundation. ¶ *To cause to inherit the desolate heritages.* The image here is taken from the condition of the land of Israel during the Babylonish captivity. It was in ruins. The cities were all desolate. Such, spiritually, would be the condition of the nation when the Messiah should come; and his work would be like restoring the exiles to their own land, and causing them to re-enter on their former possessions. The one would be an appropriate emblem of the other; and the work of the Messiah would be like rebuilding dilapidated towns; restoring fertility to desolate fields; replanting vineyards and olive gardens; and diffusing smiling peace and plenty over a land that had been subjected to the ravages of fire and sword, and that had long been a scene of mournful desolation.

9. *That thou mayest say to the prisoners, Go forth.* This language occurs also in ch. xlii. 7. For an explanation of it, see the Note on that place. ¶ *To those that are in darkness.* Synonymous with being prisoners, as prisoners are usually confined in dark cells. See Note, ch. xlii. 7. ¶ *Shew yourselves.* Heb., Reveal, or manifest yourselves; that is, as those who come out of a dark cell come into light, so do you, who have been confined in the darkness of sin, come forth into the light of the sun of righteousness, and be manifest as the redeemed. ¶ *They shall feed in the ways.* In the remainder of this verse, and in the following verses, the Messiah is represented under the image of a shepherd, who leads forth his flock to green fields, and beside the still waters, and who takes care that they shall be guarded from the heat of the sun, and that they shall not hunger nor thirst. The phrase, "they shall feed in the ways," means, probably, that in the way in which they were going, they should find abundant food. They should not be compelled to turn aside for pasturage, or to go and seek for it in distant places. It is equivalent to the language which so often occurs, that God would provide for the wants of his people, even when passing through a desert, and that he would open before them unexpected sources of supply. ¶ *And their pastures* shall be *in all high places.* This means, that on the elevated places, the hills, and mountains, that are naturally barren and unproductive, they should find an abundance of food. To see the force of this, we are to remember that in many parts of the East the hills and mountains are utterly destitute of vegetation. This is the case with the mountainous regions of Horeb and Sinai, and even with the mountains about Jerusalem, and also with the hills and mountains in Arabia Deserta. The idea here is, that in *the ways*, or paths that were commonly travelled, and where all verdure would be consumed or trodden down by the caravans, and on the hills that

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

o Rev. 7. 16.

p Ps. 23. 2.

NEW TRANSLATION

10. They shall not hunger, neither shall they thirst;
Neither shall the heat, nor the sun smite them;
* For he that hath compassion on them shall lead them,
And to fountains of waters shall he conduct them.

were usually barren and desolate, they would find pasture and abundance. God would supply them *as if* he should make the green grass spring up in the hard-trodden way, and on the barren and rocky hills vegetation should start up suddenly in abundance, and all their wants should be supplied. This is an image which we have frequently had in Isaiah, and perhaps the meaning may be, that to his people the Redeemer would open unexpected sources of comfort and joy; that in places and times in which they would scarcely look for refreshment and a supply of their spiritual wants, he would suddenly meet and satisfy them *as if* green grass for flocks and herds should suddenly start up in the down-trodden way, or luxuriant vegetation burst forth on the sides and the top of barren, rocky, and desolate hills. Harmer, however, supposes that this whole description refers rather to the custom which prevailed in the East of making feasts or entertainments by the side of fountains or rivers. "To fountains or rivers," Dr. Chandler tells us, in his Travels, "the Turks and the Greeks frequently repair for refreshment; especially the latter in their festivals, when whole families are seen sitting on the grass, and enjoying their early or evening repast, beneath the trees, by the side of a rill." Travels in Asia Minor, p. 21, comp. 1 Kings i. 9. Thus Harmer supposes that the purpose of the prophet is, to contrast the state of the Jews when they were shut up in prison in Babylon, secluded from fresh air, and even the light itself, or in unwholesome dungeons, with their state when walking at liberty, enjoying the verdure, and the enlivening air of the country; passing from the tears, the groans, and the apprehension of such a dismal confinement, to the music the songs, and the exquisite repasts of Eastern parties of pleasure. See Harmer's Observations, vol. ii. pp. 18—25, ed. Lond. 1808. The interpretation, however, above suggested seems to me most natural and beautiful.

10. *They shall not hunger nor thirst.* All their wants shall be abundantly provided for, as a shepherd will provide for his flock. In the Book of Revelation, this entire passage is applied, (ch. vii. 16, 17) to the happiness of the redeemed in heaven. And the use which is made of it there is not foreign to the sense in Isaiah. It means that the Messiah as a shepherd shall abundantly meet and satisfy all the wants of his people; that he will provide for them and protect them; and it may with as much propriety be applied to the joys of heaven, as to the happiness which they will experience on earth. Their longing desires for holiness and salvation, their hungering and thirsting after righteousness (Matt. v. 6) shall be abundantly satisfied. ¶ *Neither shall the heat nor sun smite them.* In Rev. vii. 16, this is quoted: "Neither shall the sun light on them, nor any heat;" that is, the burning heat of the sun shall not oppress them—an image of refreshment, protection, and joy, as when a traveller in burning sands finds the grateful shade of a rock or of a grove. See Notes on ch. iv. 6; xiv. 3; xxv. 4; xxxii. 2. The word here rendered "heat," (שָׁרָב, *shārābh,*) denotes, properly, heat, burning; and then the heated vapor

11. And [q] I will make all my mountains a way, and my highways shall be exalted.

12. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

[q] Ps. 107. 4, 7.

NEW TRANSLATION.

11. And I will make all my mountains an even path,
And my highway shall be cast up.
12. Lo! these shall come from far;
And lo! These from the North and from the West;
And these from the land of Sinim.

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which in burning deserts produces the phenomenon of the *mirage*. See it explained in the Notes on ch. xxxv. 7. It is equivalent here to intense heat; and means that they shall not be exposed to any suffering like that of the intense heat of the burning sun reflected from sandy wastes. ¶ *For he that hath mercy on them.* That God and Saviour who shall have redeemed them shall be their shepherd and their guide, and they shall have nothing to fear. ¶ *Even by the springs of water*, &c. In Rev. vii. 17, "and shall lead them unto living fountains of waters." See Note ch. xxxv. 6. He shall bless them and supply their wants, as if streams should break out in the desert. Or he will make their journey pleasant, as if it lay by the side of running and refreshing streams. The whole figure in this verse is taken from the character of a faithful shepherd, who conducts his flock to places where they may feed in plenty; who guards them from the intense heat of a burning sun on sandy plains; and who leads them beside cooling and refreshing streams. It is a most beautiful image of the tender care of the Great Shepherd of his people, and of the blessings which he bestows on his people in a world like this—a world, in its main features, in regard to real comforts, not unaptly compared to barren hills, and pathless, burning sands.

11. *And I will make all my mountains a way.* I will make all the mountains for a highway; or an even, or level way. That is, he would remove all obstructions in their path. The image is taken from the return from Babylon to the land of Palestine, in which God so often promises to make the hills a plain, and the crooked places straight. See Note on ch. xl. 4. ¶ *And my highways shall be exalted.* That is, the way shall be cast up (see ch. lvii. 14; lxii. 10), as when a road is made over valleys and gulfs. Note, ch. xl. 4.

12. *Behold these shall come from far.* That is, one part shall come from a distant land, and another from the north and the west, &c. The sense is, that those who should be united to the Messiah would come from each quarter of the globe. This is a statement of the fulfilment of the promise made to him (ver. 6, 7) that he should be for a light to the Gentiles, and that kings and princes should rise up and honor him. The prophet here states that they should actually come, that is, be converted to him from every quarter of the earth. The words "from far" denote a distant land without specifying the particular direction from which they would come. They would come from the most distant parts of the earth, or the most distant nations should embrace his religion, and submit to him. Lowth understands it of Babylon, and so does Secker; Grotius of the East, that is, Persia, and the other countries east of Judea. But it more properly denotes *any* distant country; and the sense is, that converts should be made from the most distant lands. ¶ *And lo, these.* Another portion. That is, they should come from all parts of the earth. ¶ *From the North.* The regions north of Palestine. They shall be converted to the true religion, and be gathered into the common fold of the Redeemer. ¶ *And from the West.*

Heb., "from the sea;" that is, the Mediterranean. This word is commonly used to denote the West. The western countries known to the Hebrews were some of the islands of that sea, and a few of the maritime regions. The idea here in general is, that converts would be made from the West, and that those regions would furnish many who would embrace the true religion. If it be understood as referring to the Messiah, and the accession to his kingdom among the Gentiles, it is needless to say that the prediction has been already strikingly fulfilled. Christianity soon spread to the west of Palestine, to the various countries of Europe, and these countries have been thus far the principal seat of its influence and power. It has since spread still farther to the western hemisphere; and, from a western world unknown to Isaiah, millions have come and acknowledged the Messiah as their Redeemer. ¶ *And these.* Another portion, carrying out the idea that they were to come from every part of the world. ¶ *From the land of Sinim.* There have been many different interpretations proposed of this phrase; many different opinions in regard to the "land of Sinim." The name "Sinim" (סִינִים) occurs nowhere else in the Bible; and of course it is not easy to determine what country is meant. It is evident that it is some *remote* country; and it is remarkable that it is the only land specified here by name. Some, it is said, should come from far, some from the North, and others from the West, and another portion from the country here specifically mentioned. Jerome understands it of the South in general—isti de terra Australi. The LXX understand it as denoting Persia—Ἄλλοι δὲ ἐκ γῆς Περσῶν. The Chaldee also interprets it as Jerome has done of the South. The Syriac has not translated it, but retained the name *Sinim*. The Arabic coincides with the Septuagint, and renders it, "from the land of Persia." Grotius supposes that it means the region of Sinai to the south of Palestine, and Vitringa also coincides with this opinion. Bochart supposes that it means the same as Sin, or Syene, *i. e.*, Pelusium, a city of Egypt; and that it is used to denote Egypt, as Pelusium was a principal city in Egypt. In Ezek. xxx. 15, *Sin*, or Pelusium (marg.), is mentioned as "the strength of Egypt." Gesenius supposes that it refers to the *Chinese*, and that the country here referred to is Sina, or China. "This very ancient and celebrated people," says he, "was known to the Arabians and Syrians by the name Sin, Tcin, Tshini; and a Hebrew writer might well have heard of them, especially if sojourning in Babylon, the metropolis, as it were, of all Asia. This name appears to have been given to the Chinese by the other Asiatics; for the Chinese themselves do not employ it, and seem indeed to be destitute of any ancient domestic name, either adopting the names of the reigning dynasties, or ostentatiously assuming high-sounding titles, as 'people of the empire in the centre of the world.'" Lex. by Robinson. But we may remark (1) that there is no evidence that the inhabitants of China were known at the time of Isaiah by any name corresponding to *Sinim*, or Tchin, or Tzini. The dynasty of Tshin, Gesenius is compelled to admit, ascended the throne, only two hundred and forty-six years before Christ, and there is no proof whatever that any name like that was given to China before that period, and of course not in the time of Isaiah. (2.) *If* China had at that time any such name, there is no reason to think that it would be known to the Jews. Indeed there is reason to suppose that they had no knowledge whatever of China, or of the regions far beyond Babylon. (3.) In the interpretation of words of this description much reliance may reasonably be placed on Jerome and on the Chaldee paraphrase. Jerome was well acquainted with the Hebrew language, and it is to be presumed that the Chaldee interpreter (*Jonathan*) would give the interpretation of the word which was prevalent in his time. Both these concur in fixing this place in the South. (4.) The connexion would seem to require such an interpretation. "The North and the West are ex-

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

14. But Zion said, [r] The LORD hath forsaken me, and my Lord hath forgotten me.

[r] Ps. 77. 9, 10.

NEW TRANSLATION.

13. Sing, O heavens, and rejoice, O earth;
Break forth, ye mountains, into a song!
For JEHOVAH comforteth his people,
And hath compassion on his afflicted.
14. But Zion saith,
"JEHOVAH hath forsaken me,
"The Lord hath forgotten me."

pressly mentioned; and by the distant land,"—the land "from afar," it is not unnatural to understand, as Grotius does, the East; and there would remain the South to complete the four quarters of the world. (5.) The name *Sinim* will apply either to the region of Sinai, or to the city of Sin, or Syenê in Egypt, and may thus be used to designate the South in general. It seems to me, therefore, that the name is used to denote the country south of Palestine; and thus the truth taught in the verse is, that converts would come to the Messiah from the four quarters of the world.

13. *Sing, O heavens,* &c. In view of the glorious truths stated in the previous verses, that kings should rise up, and princes worship; that the Messiah would be for a light to the Gentiles; and that the true religion would be extended to each of the four quarters of the globe. The idea in this verse is, that it was an occasion for general exultation and praise—an occasion on which the heavens and the earth would have cause to exult together. It is common in Isaiah thus to interpose a song of praise on occasions of the announcement of any great and glorious truth, and to call on the heavens and the earth to rejoice together. See Notes on ch. xii; xlii. 10, 11; xliv. 23.

14. *But Zion said.* On the word Zion, see Note, ch. i. 8. The word here denotes the people of God; his true people. The language here is that of complaint, and expresses the deep feeling of the people of God amidst many calamities, afflictions, and trials. The language is general, and may refer to the church at any time of trial, when oppressed and when overwhelmed with calamities. It may be applicable to the exile Jews in Babylon during their long captivity, as if God had forsaken them; or it may be applicable to those who were waiting for the coming of the Messiah, and who were sighing for the divine interposition under him to restore the beauty of Zion, and to extend his kingdom; or it may be applicable in general, to the church when it is oppressed and persecuted; when it is few in number and feeble; when wickedness triumphs in a community, and when God seems to have forsaken Zion, and to have forgotten its interests. The *language* here was suggested, doubtless, by a view of the desolations of Jerusalem and Judea, and of the long and painful captivity in Babylon; but the language is general, and is applicable to the people of God in all times of similar oppression and distress. The *object* of the prophet is to furnish the assurance that, whatever might be the trials and the sufferings of his people, God had not forgotten them, and he neither could nor would forsake them. For this purpose, he makes use of two most striking and forcible arguments (vs. 15, 16), to show in the strongest possible manner that the interests of his people were safe.

15. Can a woman forget her sucking child, [1] that she should not have compassion on the son of her womb? yea, they may forget, yet [s] will I not forget thee.

16. Behold, I have graven [t] thee upon the palms of *my* hands; thy walls *are* continually before me.

[1] *from having compa*

[s] ch. 41. 21. Matt. 7. 11. [t] Cant. 8. 6.

NEW TRANSLATION.

15. Can a woman forget her sucking child,
So as not to have compassion on the son of her womb?
Yes: They may forget,
But I will not forget thee.
16. Behold upon the palms of my hands have I graven thee;
Thy walls are continually before me.

15. *Can a woman forget her sucking child.* The design of this verse is apparent. It is to show that the love which God has for his people is stronger than that which is produced by the most tender ties created by any natural relation. The love of a mother for her infant child is the strongest attachment in nature. The question here implies that it was unusual for a mother to be unmindful of that tie, and to forsake the child that she should nourish and love. But the love of God for his people is stronger than even this. ¶ *That she should not have compassion*, &c. That she should forget and forsake her child; that she should not pity and succour it in times of sickness and distress; that she should see it suffer without any attempt to relieve it, and turn away, and see it, unpitied and unalleviated, die. ¶ *Yea, they may forget*, &c. They will sooner forget their child than God will forget his afflicted and suffering people. The phrase "they may forget," implies that such a thing may occur. It has occurred. In heathen lands, strong as is the instinct which binds a mother to her offspring, it has not been uncommon for a mother to expose her infant child, and to leave it to die. In illustration of this fact, see my Notes on Rom. i. 31, pp. 55, 56.

16. *Behold, I have graven thee upon the palms of* my *hands.* This is another argument in answer to the complaint of Zion in ver. 14. The argument here is, that JEHOVAH had engraven her upon the palms of his hands, and that her walls and welfare were continually before him. There have been various interpretations of this passage. Grotius supposes that it refers to a custom of placing some mark or sign on the hand, or on one of the fingers when they wished to remember anything, and appeals to Ex. xiii. 9. Lowth supposes that it is an allusion to some practice common among the Jews at that time, of making marks on their hands or arms by means of punctures in the skin with some sign or representation of the city or temple, to show their zeal and affection for it. In illustration of this, he refers to the fact that the pilgrims to the Holy Sepulchre are accustomed to get themselves marked in this manner with what are called the signs of Jerusalem. This act, Lowth adds, is practised by the Jews all over the world. Vitringa supposes that it alludes to the custom of architects, in which they delineate the size, and form, and proportions of an edifice on parchment, or on any other substance, before they commence building it—such as we mean by the draft or model of the building; and that the sense here is, that God, in like manner, had delineated or drawn Jerusalem on his hands long before it was founded, and had it constantly before his eyes. According to this, the idea is, that God had *laid out* the plan of Jerusalem; that he had conceived the design of it long before it was built; and that it was so dear to him that he had even engraven it on his hands. Others have supposed that it refers to a

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

18. Lift up thine eyes round about, and behold: all these [x] gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*.

u Ezek. 28. 24. Matt. 13. 41, 42. Rev. 22. 15.
x ch. 60. 7. Zech. 2. 4; 10. 10.

NEW TRANSLATION

17. Thy children shall make haste;
They that destroyed thee, and laid thee waste, shall depart from thee.

18. Lift up thine eyes around, and see;
They all assemble together and come to thee.
As I live, saith JEHOVAH,
Surely shalt thou clothe thyself with them all as a rich dress,
And thou shalt bind them on thee as a bride [doth her jewels].

device on a signet, or on a ring worn on the finger or the wrist, and that the plan of Jerusalem was drawn and engraven there. To me, it seems that the view of Lowth is most accordant with probability; and is best sustained by the Oriental customs. The *essential idea* is, that Zion was dear to his heart; that it was constantly before his eyes; and that he had sketched or delineated it as an object in which he felt a deep interest—so deep as even to delineate its outlines on the palms of his hands, where it would be constantly before him. ¶ *Thy walls.* The walls of Zion. The meaning is, that he constantly looked upon them; that he guarded them; that he never forgot them. He had a constant and sacred regard for his people, and amidst all their disasters and trials, still he remembered them.

17. *Thy children.* The children of Zion — the true people of God. But there is here considerable variety in the interpretation. The Hebrew of the present text is בָּנַיִךְ, *thy sons.* But Jerome reads it *structores tui*, thy builders; as if it were בּוֹנַיִךְ. The LXX render it, "and thou shalt be speedily built ταχὺ οἰκοδομηθήσῃ by those by whom thou hast been destroyed." The Chaldee renders it, "those that rebuild thy waste places shall hasten." The Syriac reads it, "thy sons," and the Arabic, "thou shalt be rebuilt by those by whom thou hast been destroyed." But there is no good authority for changing the present Hebrew text—nor is it necessary. The sense probably is, thy sons, the descendants of those who dwelt in Zion, who are now in exile, shall hasten to rebuild the wastes of the desolate capital, and restore its ruins. It shall be recovered from its long desolations, and by the agency of those who were its former inhabitants, or who were their children. And may it not mean that in the great work under the Messiah of restoring the nation to the worship of God, and of spreading the true religion, God would make use of those who dwelt in Zion; that is, of the Jews, as his ambassadors? ¶ *They that made thee waste.* Language drawn from the destruction of Jerusalem. The sense is, that they should abandon it, and suffer it to be rebuilt. They should seek no longer to retain possession, but should permit its former inhabitants to return, and engage in repairing its ruins.

18. *Lift up thine eyes round about.* That is, see the multitudes that shall be converted to thee; see thy ruined city rise again in its former beauty; see the Gentiles come and yield themselves to the worship of the true God; see kings and princes approach and do thee

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

20. The children which thou shalt have, after [y] thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

y Rom. 11. 9, &c.

NEW TRANSLATION.

19. For thy waste and thy desolate places, and thy land laid in ruins,
Shall even now be too narrow for the inhabitants;
And those that devoured thee shall be far away.
20. The sons of thy widowhood shall yet say in thine ears,
"Too narrow for me is the place;—make room for me to dwell."

homage. ¶ *All these gather themselves.* That is, all these from a far country, from the north, the west, and the south, ver. 12. ¶ As *I live, saith the* LORD. The customary form of an oath when JEHOVAH swears. It is an oath by his own existence; a solemn assurance that the event shall as certainly occur as he has an existence. See Note, ch. xlv. 23. Comp. Jer. xxii. 24; Ezek. v. 11; xiv. 16, 18, 20; xvi. 48. ¶ *Thou shalt surely clothe thee with them.* Zion is here represented, as it is often elsewhere, as a female (see Note, ch. i. 8); and the accession of converts from abroad is represented under the figure of bridal ornaments. The figure is one of eminent beauty. The accession of converts from the Gentiles should be to her what decorations, the jewels, &c., are to a bride. ¶ *And bind them* on thee, *as a bride doth.* The sentence here is manifestly incomplete. It means, as a bride binds on her ornaments, her jewels, &c. The LXX have supplied this, and render it, "as a bride her ornaments," *i. e.*, her jewels, ὡς κόσμον νύμφη. The sentiment is, that the accession of the large number of converts under the Messiah to the true church of God, would be the real ornament of Zion, and would greatly increase her beauty and loveliness.

19. *For thy waste and thy desolate places.* Thy land that now lies waste and desolate. Thy land over which ruin has been spread, and over which the exiled nation mourns. ¶ *And the land of thy destruction.* That is, thy land laid in ruins. The construction is not uncommon, when a noun is used to express the sense of an adjective. Thus in Ps. ii. 6, the Hebrew phrase, "mount of my holiness," (*margin,*) is correctly rendered, "my holy hill." Here the sense is, that their entire country had been so laid waste as to be a land of desolation. ¶ *Shall even now be too narrow.* Shall be too limited to contain all who shall become converted to the true God. There shall be great prosperity, and a great increase of the population; and the contracted territory of Palestine shall be incapable of sustaining all who will acknowledge the true God, and who shall be regarded as his friends. ¶ *And they that swallowed thee up.* The enemies that laid waste thy land, destroyed thy temple and thy capital, and that *absorbed,* as it were, thy inhabitants, and removed them to a distant land. They shall be all gone, and the land shall be at peace, and shall smile again in prosperity and in loveliness.

20. *The children which thou shalt have.* The increase of the population shall be so great. ¶ *After thou hast lost the other.* Heb., "The sons of thy widowhood." That is, after thou hast lost those that have been killed in the wars, and those that have died in captivity in a distant land, there shall be again a great increase, *as if* they were given to a widowed mother. After these wars shall be over, and this captivity shall be ended, the population shall be greatly

21. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been?*

NEW TRANSLATION.

21. And thou shalt say in thy heart,
Who hath begotten me these?
I was bereaved of my children and solitary,
An exile and an outcast,
And these—who hath nourished them?
Lo! I was forsaken, alone:
These—where were they?

augmented. And perhaps the *general* truth is taught here, that the persecution of the people of God shall be attended ultimately with a vast increase; and that all the attempts to obliterate the church shall only tend finally to enlarge and strengthen it. ¶ *Shall say again in thine ears.* Or shall say to thee. ¶ *The place is too strait for me.* The land is too small. There is not room for us all. The entire language here denotes a vast accession to the church of God. It is indicative of such an increase as took place when the gospel was proclaimed by the apostles to the Gentiles; of such an increase as takes place in every revival of religion; and of such an increase as shall yet more abundantly take place when the whole world shall become converted to God.

21. *Then shalt thou say in thine heart.* In thy mind. Thou shalt wonder at the multitudes that come, and shalt ask with astonishment whence they all come. This verse is designed to describe the great increase of the true people of God, under the image of a mother who had been deprived of her children, who should suddenly see herself surrounded with more than had been lost, and who should ask in astonishment whence they all came. ¶ *Who hath begotten me these.* The idea here is, that the increase would be from other nations. They would not be the natural increase of Zion or Jerusalem, but they would come in from abroad—as if a family that had been bereaved should be increased by an accession from other families. ¶ *I have lost my children.* Jerusalem had been desolated by wars, and had become like a widow that was bereft of all her sons. Comp. Notes on ch. xlvii. 8, 9. ¶ *A captive, and removing to and fro?* A captive in Babylon, and compelled to wander from my own land, and to live in a strange and distant country. ¶ *These, where* had *they* been? The image in this entire verse is one of great beauty. It represents a mother who, in time of war, had been suddenly deprived of all her children, and who had been made a widow, and herself made a captive, and conveyed from land to land. She had been desolate, and had sat down and wept. She had seen ruin spread all around her dwelling, and regarded herself as alone. Suddenly she finds herself restored to her home, and again surrounded with a happy family. She sees it increased beyond its former numbers, and herself blessed beyond all her former prosperity. She looks with surprise on this accession, and asks with wonder whence all these have come, and where they have been. The *language* in this verse is beautifully expressive of the agitation of such a state of mind, and of the effect which would be thus produced. It indicates surprise, mingled with wonder and joy. It represents vast numbers coming to her, and filling the soul of the widowed mother with mingled amazement and pleasure. The idea here is plain. Jerusalem had been desolate. Her inhabitants had been carried captive, or

22. Thus saith [z] the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* [1] arms, and thy daughters shall be carried upon *their* shoulders.

[z] ch. 66. 20.

[1] *bosom.*

NEW TRANSLATION.

22. Thus saith the Lord JEHOVAH;
Lo, I will lift up my hand to the nations,
And to the people will I erect my standard;
And they shall bring thy sons in their arms,
And thy daughters shall be borne upon the shoulder.

had been put to death. But she should be restored. And the church of God should be increased by a vast accession from the Gentile world, so much, that the narrow limits which had been formerly occupied—the territory of Palestine—would now be too small for the vast numbers that should be united to those who professed to love and worship God.

22. *Behold, I will lift up mine hand to the Gentiles.* To lift up the hand is a sign of beckoning to, or inviting; and the idea here is, that God would call the Gentiles to partake of the blessings of the true religion, and to embrace the Messiah. See Note, ch. xi. 11. ¶ *And set up my standard to the people.* To the people of other lands; the word here being synonymous with the word Gentiles. A standard, or an ensign, was erected in times of war to rally the forces of a nation around it; and the sense here is, that God would erect a standard, or an ensign, high in the sight of all the nations, and that he would call them to himself, as a military leader musters his forces for battle; that is, he would call the nations to embrace the true religion. See this phrase explained in the Note on ch. xi. 12. ¶ *They shall bring thy sons in* their *arms.* Marg., *bosom.* Jerome renders it, *in ulnis*—in their arms. The LXX, ἐν κόλπῳ—in the bosom. Aquila, Symmachus, and Theodotion, ἀγκάλας—in their arms. If it means bosom, as Gesenius renders it, it refers to the bosom of a garment in which things are carried. But it more probably means in the arms, as children are borne; and the idea is, that the distant nations should come and should bear with them those who were the children of Zion, that is, those who would become the true friends and worshippers of God. ¶ *And thy daughters shall be carried upon* their *shoulders.* Referring, doubtless, to the manner in which children were carried. In ch. lxvi. 12, the same idea is expressed by their being carried upon the sides, referring to the custom still prevalent in the East, of placing a child, when it is nursed, astride on the side of the mother. The following quotation will more fully explain the customs here alluded to. "It is a custom, in many parts of the East, to carry their children astride upon the hip, with the arm around the body. In the kingdom of Algiers, where the slaves take the children out, the boys ride upon their shoulders; and in a religious procession, which Symes had an opportunity of seeing at Ava, the capital of the Burman empire, the first personages of rank that passed by were three children borne astride on men's shoulders. It is evident, from these facts, that the Oriental children are carried sometimes the one way, sometimes the other. Nor was the custom, in reality, different in Judea, though the prophet expresses himself in these terms: 'They shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders;' for, according to Dr. Russell, the children able to support themselves are usually carried astride on the shoulders; but in infancy they

23. And kings shall be thy [1] nursing fathers, and their [2] queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick [a] up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed [b] that wait for me.

[1] *nourishers.* [2] *princesses.* *a* Ps. 72. 9, &c. *b* Rom. 9. 33.

NEW TRANSLATION.

23 And kings shall be thy nursing fathers,
And their queens thy nursing mothers;
With their faces to the ground shall they bow down to thee,
And the dust of thy feet shall they lick up:
And thou shalt know that I am JEHOVAH,
And that they who put their trust in me shall not be ashamed.

are carried in the arms, or awkwardly on one haunch. Dandini tells us that, on horseback, the Asiatics 'carry their young children upon their shoulders with great dexterity. These children hold by the head of him who carries them, whether he be on horseback or on foot, and do not hinder him from walking, nor doing what he pleases.' This augments the import of the passage in Isaiah, who speaks of the Gentiles bringing children thus; so that distance is no objection to this mode of conveyance, since they may thus be brought on horseback from among the people, however remote."—PAXTON. "Children of both sexes are carried on the shoulders. Thus may be seen the father carrying his son, the little fellow being astride on the shoulder, having, with his hands, hold of his father's head. Girls, however, sit on their shoulder, as if on a chair, their legs hanging in front, while they also, with their hands, lay hold of the head. In going to or returning from heathen festivals, thousands of parents and their children may be thus seen marching along with joy. In this way shall the Gentiles bring their sons and their daughters to Jehovah; kings shall then be 'nursing fathers,' and queens 'nursing mothers.'"—ROBERTS. The sense is, that converts should come from every land—that the nations should flock to the standard of the Messiah. And why may it not be regarded as a legitimate interpretation of this passage, that those who come should bring their little children, their sons and their daughters, with them? Those who were borne were borne upon the arm, or upon the shoulder, indicative of their being young children; and that is no forced interpretation of this passage which regards it as teaching that the parents who should be converted among the Gentiles should bring their offspring to the Redeemer, and present them publicly to God.

23. *And kings shall be thy nursing fathers.* Marg., Nourishers. That is, they should patronise the church of God; they should become its open and avowed friends; they should protect it by their laws, and foster it by their influence, and become the personal advocates of the cause of Zion. The idea is, properly, that of guarding, educating, and providing for children; and the sense is, that kings and princes should evince the same tender care for the interests of the people of God which a parent or a nurse does for a child. It is needless to say that this has been already to a considerable extent fulfilled, and that many princes and monarchs have been the patrons and the warm friends of the church, though doubtless it is destined to a more ample fulfilment still in the happier and brighter days of this world's history, when the gospel shall spread everywhere. It is remarkable that in the Sandwich and South Sea Islands, the Christian religion has been uniformly,

24. Shall the prey be taken from | the mighty, [c] or [l] the lawful captive delivered?

[c] Matt. 12. 29. [l] *the captivity of the just.*

NEW TRANSLATION.

24. Shall the prey be taken away from the mighty?
Shall the plunder of him [who is] without compassion be rescued?

almost, taken under the protection of the kings and chiefs since its first introduction there, and has been carried forward and extended under their direct authority. ¶ *They shall bow down to thee with* their *face toward the earth.* A posture indicating the profoundest reverence. This is the common posture of shewing great respect in the East. ¶ *And lick up the dust of thy feet.* An act of the greatest humiliation. They shall shew the utmost possible respect and veneration for the church and people of God. They shall indicate their deep sense of their own unworthiness to have a name and a place in the church, and their readiness, in any way, to promote its interests, and their deep sense of the greatness of the favors which it confers on them. ¶ *For they shall not be ashamed that wait for me.* They who worship me shall not be ashamed of the most humble posture, or of the act requiring the deepest self-abasement, to show their reverence for me. Even those of most elevated rank shall be willing to humble themselves with the profoundest expressions of adoration.

24. *Shall the prey be taken from the mighty.* This seems to be the language of Zion. It is not exactly the language of incredulity; it is the language of amazement and wonder. God had made great promises. He had promised a restoration of the captive Jews to their own land. He had spoken of their complete deliverance from the power of the Chaldeans. And he had still further promised that the blessings of the true religion should be extended to the Gentiles, and that kings and queens should come and shew the profoundest adoration for God and for his cause. With amazement and wonder at the greatness of these promises, with a full view of the difficulties to be surmounted, Zion asks here how it can be accomplished. It would involve the work of taking the prey from a mighty conqueror, and delivering the captive from the hand of the strong and the terrible, a work which had not been usually done. ¶ *Or the lawful captive delivered?* Marg., "The captivity of the just." Lowth reads this, "shall the prey seized by the terrible be rescued?" So Noyes. Lowth says of the present Hebrew text, that the reading is a "palpable mistake;" and that instead of צַדִּיק, *tzăddîq*, the *just*, the meaning should be עָרִיץ, *the terrible*. Jerome so read it, and renders it, *à robusto* — the prey taken by the strong. So the Syriac reads it. The LXX render it, "if any one is taken captive unjustly (ἀδίκως) shall he be saved?" But there is no authority from the MSS. for changing the present reading of the Hebrew text; and it is not necessary. The word "just," here may either refer to the fact that the just were taken captive, and to the difficulty of rescuing them; or perhaps, as Rosenmüller suggests, it may be taken in the sense of *severe* or *rigid*, or as standing opposed to benignity or mercy, and thus may be synonymous with severity and harshness; and the meaning may be, that it was difficult to rescue a captive from the hands of those who had no clemency or benignity, such as was Babylon. Grotius understands it of those who were taken captive in a just war, or by the rights of war. But the connexion rather demands that we should interpret it of those who were made captive by those who were indisposed to clemency, and who were severe and rigid in their treatment of their prisoners. The idea is, that it was difficult or almost impossible to rescue captives from such hands, and that, therefore, it was a

25. But thus saith the LORD,
Even the captives [1] of the mighty
shall be taken away, and the prey
of the terrible shall be delivered:
for I will contend with him that
contendeth with thee, and I will
save thy children.

26. And I will feed them that
oppress thee with their own flesh;
and they shall be drunken with [d]
their own blood, as with [2] sweet
wine: and all flesh shall know that
I the LORD *am* thy Saviour and
thy Redeemer, the Mighty One of
Jacob.

1 *captivity.*

d Rev. 16. 6. 2 or, *new.*

NEW TRANSLATION.

25. For thus saith JEHOVAH,
Even the prey of the mighty shall be taken away,
And the spoil of the terrible shall be rescued;
And with those who contend with thee I will contend,
And thy sons I will deliver.
26. And I will cause their oppressors to eat their own flesh;
And as with new wine shall they be drunk with their own blood;
And all flesh shall know that I am JEHOVAH thy Saviour,
And thy Redeemer is the Mighty One of Jacob.

matter of wonder and amazement that that *could* be accomplished which God here promises.

25. *But thus saith the* LORD. The meaning of this verse is, that however difficult or impracticable this might seem to be, yet it should be done. The captives taken by the terrible and the mighty should be rescued, and should be restored to their own land. ¶ *Even the captives of the mighty shall be taken away.* Marg., as in Heb., "the captivity of the mighty." That which could not have been expected to be rescued by any ordinary means. That which has been captured by a nation strong, and terrible, and cruel, and from which there was no human power that could rescue the prey. The language here refers undoubtedly to Babylon, and to the captivity of the Jews there. ¶ *The prey of the terrible.* Of a nation formidable, and to be dreaded; cruel, and not inclined to compassion; in the previous verse described as "just," *i. e.*, indisposed to mercy. ¶ *For I will contend with him,* &c. I will punish the nation that has inflicted these wrongs on thee, and will thus rescue thee from bondage.

26. *And I will feed them that oppress thee with their own flesh.* The language here used is that which appropriately describes the contentions and distresses resulting from discord and internal strifes, and the want which usually attends such discord. Similar language occurs in ch. ix. 20. See Note on that verse. Their rage shall be excited against each other; and there shall be anarchy, internal discord, and the desire of mutual revenge. They shall destroy themselves by mutual conflicts, until they are gorged with slaughter, and drunk with blood. ¶ *And they shall be drunken with their own blood.* A similar expression occurs in Rev. xvi. 6. "For they have shed the blood of the prophets, and thou hast given them blood to drink." This expression describes a state of internal discord and strife, where blood would be profusely shed, and when it would be, as it were, the drink of those who were contending with each other. Grotius supposes that it refers to the conflicts between the Persians and the Medes, and those of the Medes and Persians with the Babylonians. Vitringa supposes it received its fulfilment in the contests which took place in the Roman empire, particularly during the reign of Diocletian, when so many rivals con-

tended for the sovereignty. Perhaps, however, it is in vain to attempt to refer this to any particular or single conflict, or state of anarchy. The language is general; and it may mean in general that God would guard and protect his people; and that in doing this he would fill the ranks of his foes with confusion, and suffer them to be torn and distracted with internal strifes; and amidst those strifes, and by means of them, would secure the deliverance and safety of his own people. It has not unfrequently happened that he has suffered or caused discord to spring up among the enemies of his people, and distracted their counsels, and thus secured the safety and welfare of those whom they were opposing and prosecuting. ¶ *As with sweet wine.* Marg., *new.* The Hebrew word תִּירוֹשׁ, means *must*, or new wine. Joel i. 5; iv. 18, Amos ix. 13. The LXX render it, *οἶνον νέον, new wine.* The *must*, or new wine, was that which flowed from the grapes without being pressed, the pure juice which ran first after the grapes had been laid in a heap preparatory to pressure. The ancients had the art of preserving this for a long time, so as to retain its peculiar flavor, and were in the habit of drinking it in the morning. See Hor. Sat. L. II. sat. iv. This had the intoxicating property very slightly, if at all; and Harmer (Observations, vol. ii. p. 151) supposes that the kind here meant was rather such as was used in "royal palaces for its gratefulness," which was capable of being kept to a great age, and consequently that with which the people were apt to become intoxicated. It is possible, I think, that there may be an allusion here to the fact that it required a *large quantity* of the *must* or new wine to produce intoxication, and that the idea here is that a large quantity of blood would be shed. ¶ *And all flesh,* &c. All mankind. The effect of all this shall be to diffuse the true religion throughout the world. The result of the contentions that shall be excited among the enemies of the people of God; of their civil wars, and of the mutual slaughter; and of the consequent protection and defence of the people whom they were endeavoring to destroy, shall be to diffuse the true religion among the nations, and to bring all men to acknowledge that he who thus protects his church amidst so many attempts to destroy it, is the true and only God. And the truth taught here is, that the fact that his church shall be kept from utter extinction and ruin, notwithstanding the efforts of so many mighty nations to destroy it, shall be ample demonstration that God is its protector, and that this is the only true religion. It would be easy to shew the strength of this argument, and the fulfilment of this prediction from the records of the past, and the efforts which have been made to destroy the church of God. But that would be foreign to the design of these Notes. A very slight acquaintance with history; with the repeated efforts to destroy the ancient people of God in Egypt, in the wilderness, in Babylon, and under Antiochus Epiphanes; with the early persecution of the Christians in Judea; with the successive persecutions in the Roman Empire, from the time of Nero to Diocletian; with the persecution of the Waldenses in Switzerland, of the Huguenots in France, and of the Reformers in England, will be sufficient to convince any one that God is the protector of the church, and that no weapons formed against her shall prosper. Her enemies shall be distracted in their counsels, and left to anarchy and overthrow; and the church shall rise resplendent from all their persecutions, and shall always prosper ultimately just in proportion to their efforts to destroy it.

CHAPTER L.

ANALYSIS.

This chapter properly consists of two parts. The first part comprises the first three verses, and contains a statement of the reasons why the Jews had been rejected and punished as they had been. They are to be regarded as in exile in Babylon. It might be alleged by some of the unbelieving among them that the calamities which came upon them were

proof of caprice in God, or of want of faithfulness, or of want of power, and not any proof that they were sinners, and were suffering under his righteous displeasure. To meet these implied charges, and to shew them the true cause of their suffering, is the design of this portion of the chapter. In this, God says—

(1.) That their sufferings, and their rejection, were not the result of mere will, or of caprice, on his part, as a husband often put away his wife without any good reason, ver. 1. It was not like an arbitrary divorce.

(2.) There was a reason for their rejection and punishment, and that reason, and the sole reason, was their sins, ver. 1. They had brought all these calamities upon themselves, and had in fact sold themselves.

(3.) It was not for want of power on the part of God to save them. His hand was not shortened, and he had abundantly shewn that he had power to defend his people, vs. 2, 3. He was able to dry up the sea, and to make the rivers a desert; and he clothed the heavens with blackness; and he was abundantly able, therefore, to save his people.

The second part of the chapter comprises the portion from vs. 4 to 11. This relates to a different subject; and in regard to it, there has been considerable variety of interpretation. A speaker is introduced who claims to be eminently qualified for the office to which he was called (ver. 4); who has been amply endowed by God for the embassage on which he is sent (ver. 5); who meets with opposition, and who yet receives it all with meekness (ver. 6); who puts his trust in God, and confides in him alone (vs. 7—9); and who calls on all who fear the Lord to hear him (ver. 10); and who threatens to inflict punishment on all who do not listen to him (ver. 11). This portion of the chapter has been referred, by different interpreters, to different individuals. Grotius, Rosenmüller, and Gesenius, suppose that it refers to the prophet himself. Doderlien, Dathe, Koppe, Augusti, and some others, suppose that it refers either to the prophet himself, or to some other one living in exile at the time of the captivity. Jerome says that this also was the prevailing interpretation among the Jews in his time. Paulus supposes that it is not the prophet who speaks, but the better and more pious portion of the Jewish people. But the more common interpretation is that which refers it to the Messiah. In favor of this interpretation, the following considerations may be suggested:—

(1.) The prophet himself is not known to have been in the circumstances here described (ver. 6), nor is there any evidence that this portion can be applied to him. Of any other prophet to whom it would apply we have no knowledge, nor would there be any propriety in so applying the language of Isaiah, if we did know of any such one.

(2.) The Messianic interpretation has almost universally prevailed in the Christian church—an argument of value only as shewing that when so many agree in interpreting any writing, there is presumptive proof that they have not mistaken its meaning, and that there is ground for the opinion.

(3.) All the characteristics of the servant of God here referred to apply to the Redeemer, and are descriptive of him and of his work. All that is said of his humiliation and meekness, of the opposition which he encountered, and of his confidence in God, applies eminently to the Lord Jesus, and to no other one.

(4.) The closing part (ver. 11), where the speaker threatens to inflict punishment on his foes, cannot be used with reference to Isaiah or any other prophet, but has a striking applicability to the Messiah.

(5.) In Luke xviii. 32, the passage (ver. 6) is applied by the Lord Jesus to himself. He says that the prophecies in regard to him must be fulfilled, and among other things says, that the fact that he should be "spitted on," should be a fulfilment of a prophecy—a statement which has an obvious and manifest reference to this passage in Isaiah.

The passage, if it refers to the Messiah, relates particularly to his humilia-

CHAPTER L.

1. Thus saith the LORD, Where *is* the bill of your mother's divorcement, [a] whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, [b] and for your transgressions is your mother put away.

a Jer. 3. 8. Hos. 2. 2.

b ch. 52. 3.

NEW TRANSLATION.

1. Thus saith JEHOVAH:—
Where is the bill of your mother's divorcement,
Whom I have sent away?
Or who is he among my creditors
To whom I have sold you?
Behold, on account of your iniquities are ye sold;
And on account of your transgressions is your mother put away.

tion and sufferings, and accords with that in ch. liii. It embraces the following points or statements:—

(*a*) He was appointed by God, and endowed for his work, and especially fitted to comfort the afflicted and the weary, ver. 4.

(*b*) He was entirely obedient to God, and submitted to all his arrangements with cheerfulness, ver. 5.

(*c*) He submitted with meekness to all the injuries inflicted on him by others, even to their deepest expressions of contempt, ver. 6.

(*d*) He was sustained in these trials because he put his trust in God, and believed that he could sustain and deliver him, vs. 7—9.

(*e*) He calls upon all who feared God to put their trust in him, and stay themselves upon their God—an address to the pious portion of the nation, ver. 10.

(*f*) He warns those who were trusting to themselves, and who were seeking their own welfare only, and confiding in their own righteousness, that he would himself inflict exemplary punishment upon them, and that they should lie down in sorrow, ver. 11.

1. *Thus saith the* LORD. To the Jews in Babylon, who were suffering under his hand, and who might be disposed to complain that God had dealt with them with as much caprice and cruelty as a man did with his wife when he gave her a writing of divorce, and put her away without any just cause. The complaint would be, that they had been rejected without any just cause, and from mere caprice. ¶ *Where is the bill of your mother's divorcement*, &c. God here speaks of himself as the *husband* of his people; or speaks of himself as having married the church to himself, denoting the tender affection which he had for his people. This figure is frequently used in the Bible. Thus in ch. lxii. 5, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. liv. 5, "For thy Maker is thy husband." Jer. iii. 14, "Turn, O backsliding children, saith the Lord; for I am married unto you." Thus in Rev. xxi. 9, the church is called "the bride, the Lamb's wife." Comp. Ezek. ch. xvi. See Lowth's Lectures on Hebrew Poetry, Lec. xxxi. The phrase, "bill of divorcement," refers to the writing or instrument which a husband was by law obliged to give a wife when he chose for any cause to put her away. This custom of divorce Moses found probably in existence among the Jews, and also in surrounding nations; and as it was difficult, if not impossible, at once to remove it, he permitted it on account of the hardness of the hearts of the Jews. Deut. xxiv. 1. Comp. Matt. xix. 8. This originated probably from the erroneous views which then prevailed of the na-

2. Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it can-

NEW TRANSLATION.

2. Why was it that when I came, no man was near?
I called, and there was none to answer?

ture of the marriage compact. It was extensively regarded as substantially like any other compact, in which the wife became a *purchase* from her father, and, of course, as she had been purchased, the husband claimed the right of dismissing her when he pleased. Moses nowhere defines the causes for which a man might put away his wife, and left these to be judged of by the people themselves. But he regulated the way in which it might be done. He ordained a law which was designed to operate as a material check on the hasty feelings, the caprice, and the passions of the husband. He designed that it should be with him, if exercised, not a matter of mere caprice, or excited feeling, without deliberation, but that he should take time to deliberate upon it; and hence he ordained that in all cases a formal instrument of writing should be executed, releasing the wife from the marriage tie, and leaving her at liberty to pursue her own inclinations in regard to future marriages. Deut. xxiv. 2. It is evident that this would operate very materially in favor of the wife, and in checking and restraining the excited passions of the husband. See Jahn's Biblical Archæo., § 160; Michaelis' Comm. on the Laws of Moses, vol. i., pp. 450—478; ii., 127—140; ed. Lond. 1814, 8vo. Yet it is evident that even all this precaution would not altogether prevent the occurrence of divorces from passion, caprice, or without any reasonable cause. In the passage before us, God says that he had not rejected his people. He had not executed a bill of divorce against them. He had not been governed by the caprice, sudden passion, or cruelty which husbands often evinced. There was a just cause why he had treated them as he had; and he did not regard them as the children of a divorced wife. The phrase, "your mother," here is used to denote the nation, the ancestry from whom they were descended. They were not regarded as the children of a disgraced mother. ¶ *Or which of my creditors* is it *to whom I have sold you?* Among the Hebrews, a father had the right conceded to him by the law of Moses, if he was oppressed with debt, to sell his children. Ex. xxi. 7; Neh. v. 5. In like manner, if a man had stolen anything, and had nothing to make restitution, he might be sold for the theft. Ex. xxii. 3. If a man also was poor and unable to pay his debts, he might be sold. Lev. xxv. 39; 2 Kings iv. 1; Matt. xviii. 25. On the subject of slavery among the Hebrews, and the Mosaic laws in regard to it, see Michaelis' Comm. on the Laws of Moses, vol. ii., p. 155, seq., ed. 8vo, Lond. 1814. In this passage, God says that he had not been governed by any such motives in his dealings with his people. He had not been governed by any such necessity. He had not dealt with them as a poor parent sometimes felt himself under a necessity of doing, when he sold his children, or as a creditor did when a man was not able to pay him. He had been governed by different motives, and he had punished them only on account of their transgressions. ¶ *Ye have sold yourselves.* That is, you have gone into captivity only on account of your sins. It has been your own act; and you have thus become bondmen to a foreign power only by your own choice. ¶ *Is your mother put away.* Retaining the figure respecting divorce. The nation has been rejected and suffered to go into exile only on account of its transgressions.

2. *Wherefore, when I came,* was there *no man?* That is, when I came to call you to repentance, when I sent my messengers to you, why was there no

not redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

NEW TRANSLATION.

Is my hand so greatly shortened that it cannot redeem?
And is there no strength in me to deliver?
Lo! at my rebuke I dry up the sea,
And make the rivers a desert:
Their fish putrefy for want of water,
And they die with thirst.

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man of the nation to yield obedience? The sense is, that they had not been punished without warning, or because God was unable to save them. He had sent his messengers. He had called them to repentance. But no one obeyed him; no one heard his voice. The Chaldee renders this, "Wherefore did I send my prophets, and they did not turn? They prophesied, but they did not attend." ¶ *When I called.* When I called the nation to repentance. ¶ Was there *none to answer?* None obeyed, or regarded my voice. It was not, therefore, by his fault that they had been punished, but it was because they did not hearken to his voice, and listen to the messengers which he had sent unto them. ¶ *Is my hand shortened at all.* The meaning of this is, that it was not because God's power was weakened, or that he was unable to save, that they had been thus punished. The hand, in the Scriptures, is an emblem of power or strength, as it is the instrument by which we accomplish our purposes. To shorten the hand, *i. e.*, to cut it off, is an emblem of diminishing or destroying our ability to execute any purpose. See ch. lix. 1. So in Num. xi. 23, "Is the LORD's hand waxed short?" ¶ *That it cannot redeem?* That it cannot rescue or deliver you. That idea is, that it was from no want of power on the part of God; it was not because he was less able to save them than he had been in former times, that they were sold into captivity, and sighed in bondage. ¶ *Behold, at my rebuke.* At my chiding—as a father rebukes a disobedient child, or as a man would rebuke an excited multitude. He gave command, and the sea was dried up. Similar language is used of the Saviour when he stilled the tempest on the sea of Gennesareth. "Then he arose and rebuked the winds and the sea, and there was a great calm." Matt. viii. 26. The reference here is, undoubtedly, to the fact that God dried up the Red Sea, or made a way for the children of Israel to pass through it. The idea is, that he who had power to perform such a stupendous miracle as that, had power also to deliver his people at any time, and that, therefore, it was for no want of power in him that the Jews were suffering in exile. ¶ *I make the rivers a wilderness.* I dry up streams at pleasure, and have power even to make the bed of rivers, and all the country watered by them, a pathless and an unfruitful desert. ¶ *Their fish stinketh.* The waters leave them, and the fish die and putrefy. It is not uncommon in the East for large streams and even rivers thus to be dried up by the intense heat of the sun, and by being lost in the sand. In the summer months it is common for the streams to be dry. Thus the brook Kedron, which runs on the east of Jerusalem, is dry a considerable part of the year. Thus the river Barrady, the ancient Abana probably, which flows through the fertile plain on which Damascus is situated, and which is divided into innumerable streams and canals to water the city and the gardens adjacent to it, after flowing to a short distance from the city, is wholly lost—partly absorbed in the sands, and partly dried up by the in-

3. I clothe the heavens with blackness, and I make sackcloth their covering.

4. The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: [d] he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

[c] Matt. 13. 54.

[d] Matt. 11. 28.

NEW TRANSLATION.

3. I clothe the heavens with blackness;
And I make sackcloth their covering.
4. The Lord JEHOVAH hath given to me the tongue of the learned,
That I may know how to strengthen him that is weary by a word.
He wakeneth me morning by morning;
He wakeneth mine ear,
That I may hear as disciples do.

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tense rays of the sun. See Jones' Excursions to Jerusalem, Egypt, &c. The idea here is, that it was God who had power to dry up those streams, and that he who could do that, could save and vindicate his people.

3. *I clothe the heavens with blackness.* With the dark clouds of a tempest—perhaps an allusion to the remarkable clouds and tempests that encircled the brow of Sinai when he gave the law. Or possibly alluding to the thick darkness which he brought over the land of Egypt. Ex. x. 21. *Grotius.* In the previous verse, he had stated what he did on the earth, and referred to the exhibitions of his great power there. He here refers to the exhibition of his power in the sky; and the argument is, that he who had thus the power to spread darkness over the face of the sky, had power also to deliver his people. ¶ *I make sackcloth their covering.* Alluding to the clouds. Sackcloth was a coarse and dark cloth which was usually worn as an emblem of mourning. See Note on ch. iii. 24. The same image is used in Rev. vi. 12, "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair." To say, therefore, that the heavens were clothed with sackcloth, is one of the most striking and impressive figures which can be conceived. It is an image of the sublime in the highest degree.

4. *The Lord* GOD *hath given me.* This verse commences a new subject, and the deliverer is directly introduced as himself speaking. The reasons why this is supposed to refer to the Messiah have been given in the analysis to the chapter. Those reasons will be strengthened by the examination of the particular expressions in the passage (vs. 4—11), and by showing, as we proceed in the exposition, in what way they are applicable to him. It will be assumed that the reference is to the Messiah; and we shall find that it is a most beautiful description of his character, and of some of the principal events of his life. This verse is designed to state how he was endowed for the office which he was to sustain, and fitted for the peculiar work to which he was called. The whole endowment is traced to JEHOVAH God. It was he who had called him; he who had given him the tongue of the learned, and he who had carefully and attentively qualified him for his work. ¶ *The tongue of the learned.* Heb., The tongue of those who are instructed; *i. e.*, of the eloquent; or the tongue of instruction (παιδειας, LXX); that is, he has qualified me to instruct others. He has given me the tongue of an instructor, and fitted me to impart knowledge. It does not mean human science or learning; nor does it mean that any other had been qualified as he was, or that there were any others who were learned

5. The Lord GOD hath opened [c] mine ear, and I was not [f] rebellious, neither turned away back.

[c] Ps. 40. 6—8.
[f] Matt. 26. 39. John 14. 31.

NEW TRANSLATION.

5. The Lord JEHOVAH opened for me the ear,
And I was not rebellious,
Neither did I turn away back.

like him; but it means that on the subject of religion, or the great doctrines and duties pertaining to God and man, he was eminently endowed with intelligence and with eloquence. In regard to the Redeemer's power of instruction, the discourses which he delivered, as recorded in the New Testament, and especially his sermon on the Mount, may be referred to. None on the subject of religion ever spake like him; none was ever so well qualified to instruct mankind. Comp. Matt. xiii. 54. ¶ *That I should know how to speak a word in season*, &c. The Hebrew here is, "that I might know how to strengthen with a word the weary;" that is, that he might sustain, comfort, and refresh them by his promises and his counsels. The Redeemer came particularly to comfort the afflicted, to sustain the burdened and the weary. See Matt. xi. 28—30. He here says, that he had been endowed in a special manner for that work, and that this was a particular object which he had in view. How eminently he was fitted to alleviate those who were heavy laden with sin, and to comfort those who were weary and burdened with calamities and trials, may be seen by the slightest reference to the New Testament, and the most partial acquaintance with his instructions and his life. The *weary* here are those who are burdened with a sense of guilt, and borne down with a load of transgressions; who feel that they have no strength to bear up under the mighty load, and who therefore seek relief. See Matt. xi. 28. ¶ *He wakeneth morning by morning.* That is, he wakens me every morning early. The language is taken from an instructor who awakens his pupils early in order that they may receive instruction. The idea is, that the Redeemer would be eminently endowed, under the divine instruction and guidance, for his work. He should be one who was, so to speak, in the school of God, and who should be qualified to impart instruction to others. ¶ *He wakeneth mine ear*, &c. He makes me attentive; and by the nature of the truths which he imparts he commands the fixed attention. To awaken the ear is to prepare one to receive instruction. The expressions, to open the ear, to uncover the ear, to awaken the ear, &c., occur often in the Scriptures in the sense of preparing to receive instruction, or of disposing to receive divine communications. The sense here is plain. The Messiah would be taught of God, and would be inclined to receive all that he imparted. ¶ *To hear as the learned.* Many translate the phrase here as "disciples," that is, as those who are learning. So Lowth, "with the attention of a learner." So Noyes, "in the manner of a disciple." The LXX render it, "he has given me an ear to hear." The idea is, probably, that he was attentive, as they are who wished to learn; that is, as docile disciples. The figure is taken from a master who in the morning summons his pupils around him, and imparts instruction to them. And the doctrine which is taught is, that the Messiah would be eminently qualified by divine teaching to be the instructor of mankind. The Chaldee paraphrases this, "morning by morning he anticipates (the dawn), that he may send his prophets, if perhaps they may open the ears of sinners, and receive instruction."

5. *The Lord* GOD *hath opened mine ear.* This is another expression denoting that he was attentive to the

6. I [g] gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spit-

[g] Matt. 26. 67; 27. 26.

NEW TRANSLATION.

6. My back I gave to the smiters,
And my cheeks to them that plucked the beard;
My face I did not hide from shame and spitting.

import of the divine commission. See Ps. xl. 6. ¶ *And I was not rebellious.* I willingly undertook the task of communicating the divine will to mankind. Notwithstanding the greatness of the undertaking, and the sufferings which were to be connected with it, yet he did not hesitate or refuse to undertake the great and important work. The statement here is in accordance with all that is said of the Messiah, that he was willing to come and do the will of God; that he had no hesitation, and no reluctance; and that whatever trials the work involved, he was prepared to meet them. See Ps. xl. 6—8. Comp. Heb. x. 4—10.

6. *I gave my back to the smiters.* I submitted willingly to be scourged or whipped. This is a statement of the trials to which he was subjected in executing the commission which God gave him. He was willing to undertake a work which involved the certainty that he would be scourged; and he yielded himself voluntarily to this. This is one of the parts of this chapter which can be applied to no other one but the Messiah. There is not the slightest evidence, whatever may be supposed to have been the probability, that Isaiah was subjected to any such trial as this, or that he was scourged in a public manner. Yet it was literally fulfilled in the Lord Jesus Christ. Matt. xxvii. 26. Comp. Luke xviii. 33. ¶ *And my cheeks to them that plucked off the hair.* Literally, "my cheeks to those who pluck, or pull." The word here used (מָרַט) means, properly, to polish, to sharpen, to make smooth; then to make smooth the head, to make bald; that is, to pluck out the hair, or the beard. To do this, was to offer the highest insult that could be imagined among the Orientals. The beard is suffered to grow long, and is regarded as a mark of honor. Nothing is regarded as more infamous than to cut it off (see 2 Sam. x. 4), or to pluck it out; and there is nothing which an Oriental will sooner resent than an insult offered to his beard. "It is a custom among the Orientals, as well among the Greeks as among other nations, to cultivate the beard with the utmost care and solicitude, so that they regard it as the highest possible insult if a single hair of the beard is taken away by violence." William of Tyre, an eastern archbishop, Gesta Dei, p. 802, quoted in Harmer, vol. ii. p. 359. It is customary to beg by the beard, and to swear by the beard. "By your beard; by the life of your beard; God preserve your beard; God pour his blessings on your beard,"—are common expressions there. The Mahometans have such a respect for the beard, that they think it criminal to shave. Harmer, vol. ii. p. 360. The LXX render this, "I gave my cheeks to buffeting," εἰς ῥάπισμα, that is, to being smitten with the open hand, which was literally fulfilled in the case of the Redeemer. Matt. xxvi. 67; Mark xiv. 65. The general sense of this expression is, that he would be treated with the highest insult. ¶ *I hid not my face from shame and spitting.* To spit on any one was regarded among the Orientals, as it is everywhere else, as an expression of the highest insult and indignity. Deut. xxv. 9; Num. xii. 14; Job xxx. 10. Among the Orientals, also, it was regarded as an insult—as it should be everywhere—to spit in the presence of any person. Thus among the Medes,

7. For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8. *He* [h] *is* near that justifieth me; who will contend with me? let us stand together: who *is* [i] mine adversary? [i] let him come near to me.

[h] Rom. 8. 32—34.

[i] *the master of my cause.*
[i] Zech. 3. 1, &c. Rev. 12. 10.

NEW TRANSLATION.

7. For the Lord JEHOVAH is my helper,
Wherefore I shall not be ashamed;
Wherefore I place my face as a flint,
And I know that I shall not be ashamed.

8. He who justifies me is near;
Who will contend with me? Let us stand up together;
Who is mine adversary? let him come near.

Herodotus says that Deioces ordained, that "to spit in the king's presence, or in the presence of each other, was an act of indecency." B. i. 99. So also among the Arabians it is regarded as an offence. Niebuhr's Travels, i. 57. Thus Monsieur d'Arvieux tells us, "the Arabs are sometimes disposed to think, that when a person spits, it is done out of contempt; and that they never do it before their superiors." Voy. dans la Pal. p. 140. Harmer, iv. 439. This act of the highest indignity was performed in reference to the Redeemer (Matt. xxvi. 67; xxvii. 30); and this expression of their contempt he bore with the utmost meekness. This expression is one of the proofs that this entire passage refers to the Messiah. It is said (Luke xviii. 32) that the prophecies should be fulfilled by his being spit upon, and yet there is no other prophecy of the Old Testament but this which contains such a prediction.

7. *For the Lord* GOD *will help me.* That is, he will sustain me amidst all these indignities, and these expressions of contempt and scorn. He will conduct me through all my sufferings, and therefore I am sustained in the midst of my many trials. ¶ *Shall I not be confounded.* Heb., I shall not be ashamed; that is, I shall not be deceived, or disappointed in my hopes. I shall bear all this with the assurance of his favor and protection; and I shall not blush to be thus treated in a cause so glorious, and which must finally triumph and prevail. ¶ *Therefore have I set my face like a flint.* To harden the face, the brow, the forehead, might be used either in a bad or a good sense—in the former as denoting shamelessness or haughtiness (Note, ch. xlviii. 4); in the latter, denoting courage, firmness, resolution. It is used in this sense here; and it means that the Messiah would be firm and resolute amidst all the contempt and scorn which he would meet; that he had made up his mind to endure it, and would not shrink from any kind or degree of suffering which should be necessary to accomplish the great work in which he was engaged. A similar expression occurs in Ezek. iii. 8, 9, "Behold I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, harder than a flint, have I made thy forehead; fear them not, neither be dismayed at their looks."

8. He is *near that justifieth me.* That is, God who will vindicate my character, and who approves what I do, does not leave nor forsake me, and I can with confidence commit myself and my cause to him. See Note, ch. xlix. 4. The word *justify* here is not used in the sense in which it is often in the Scriptures, as denoting the act by which a sinner is justified before God, but in the proper, judicial sense, he would declare

9. Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? [k] lo, they all shall wax old as a garment; the moth [l] shall eat them up.

[k] Job 13. 28.

[l] ch. 51. 8.

NEW TRANSLATION.

9. Behold, the Lord JEHOVAH will help me;
Who is he that will condemn me?
Lo! they all shall waste away like a garment;
The moth shall consume them.

him *to be* righteous; he would vindicate his character; he would stand forth as his patron and judge, and would show him to be innocent. This was done by all the testimonials of God in his favor —by the voice which spake from heaven at his baptism—by all the miracles which he wrought, shewing that he was commissioned and approved by God—by the fact that even Pilate was constrained to declare him innocent—by all the wonders that attended his crucifixion, shewing that "he was a righteous man," even in the view of the Roman centurion (Luke xxiii. 47), and by the fact that he was raised from the dead, and was taken to heaven, and placed at the right hand of the Father —thus shewing that his whole work was approved by God, and thus furnishing the most ample vindication of his character from all the accusations of his foes. ¶ *Who will contend with me?* This question indicates confidence in God, and in the integrity of his own character. The language here is taken from the transactions in the courts of justice, and it is a solemn call on any who would dare to oppose him to enter into a trial, and allege the accusations against him before the tribunal of a holy God. The sense is, I do not fear my enemies and my detractors. My cause is safe with God. ¶ *Let us stand together.* Before the seat of the judgment, as in a court. Comp. Note, ch. xli. 1. ¶ *Who* is *mine adversary?* Marg., "Who is the master of my cause?" The Heb. is, Lord (בַּעַל, *bāăl*) of judgment. The expression means, not merely one who has a law-suit, or a cause, but one who is "lord of the judgment," i. e., possessor of the cause, or one who has *a claim*, and who could demand that the judgment should be in his favor. And the call here is on any who should have such a claim to prefer against the Messiah; who should have any real ground of accusation against him; that is, it is an assertion of innocence. ¶ *Let him come near to me.* Let him come and make his charges, and enter on the trial.

9. *The Lord* GOD *will help me.* See ver. 7. In the Hebrew this is, "the Lord JEHOVAH," as it is in ver. 7 also, and these are among the places where our translators have improperly rendered the word יְהוָה, JEHOVAH, by the word "God." ¶ *Who* is *he* that *shall condemn me?* If JEHOVAH is my advocate and friend, my cause *must* be right. None can procure my condemnation in a fair trial of the cause. Similar language is used by the Apostle Paul: "If God be for us, who can be against us?" Rom. viii. 31; and in Ps. cxviii. 6:

> JEHOVAH is on my side; I will not fear:
> What can man do unto me?

¶ *They all shall wax old,* &c. All my enemies shall pass away, as a garment is worn out, and cast aside. The idea is, that the Messiah should survive all their attacks; his cause, his truth, and his reputation would live, while all the power, the influence, the reputation of his adversaries, would vanish as a garment that is worn out, and then thrown away. The same image respecting his enemies is used again in ch. li. 8. It is a strong figure, denoting that *his* cause should triumph, and that his enemies should all perish. ¶ *The moth shall eat them up.* The moth is a well known insect attached particularly to woollen clothes, and which soon consumes them.

10. Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, [m] and hath no light? let him trust [n] in the name of the LORD, and stay upon his God.

m Ps. 23. 4. Micah 7. 8.

n Job 13. 15. Ps. 52. 8. Nahum 1. 7. Heb. 10. 35—37.

NEW TRANSLATION.

10. Who is there among you that feareth JEHOVAH,
That obeyeth the voice of his servant,
That walketh in darkness, and seeth no light?
Let him trust in the name of JEHOVAH,
Let him stay himself upon his God.

It is a species of butterfly. In eastern countries, where wealth consisted much in changes of raiment, the depredations of the moth would be particularly to be feared; and hence it is frequently referred to in the Bible. The sense here is, that the adversaries of the Messiah would be wholly destroyed.

10. *Who* is *among you that feareth the* LORD. This whole prophecy is concluded with an address in this verse made to the friends of God, and in the next verse to his enemies. It is the language of the Messiah addressed to these two classes of the human family, calling on the one to put their trust in JEHOVAH, and threatening the other with his own displeasure and wrath. The exhortation in this verse is made in view of what is said in the previous verses. It is the entreaty of the Redeemer to all who love and fear God, and who may be placed in circumstances of trial and darkness as he was, to imitate his example, and not to rely on their own power, but to put their trust in the arm of JEHOVAH. He hath done this, vs. 7—9. He had been afflicted, persecuted, forsaken by men (ver. 6), and he had at that time confided in God, and committed his cause to him; and he had never left or forsaken him. Encouraged by his example, he exhorts all others to do the same, and to cast themselves on the care of him who would defend a righteous cause. ¶ *That feareth the* LORD. Who are worshippers and friends of JEHOVAH. This is an address to the pious; to all who love and honor God. ¶ *That obeyeth the voice of his servant.* The Messiah. See Note, ch. xliii. 1. This is another characteristic of piety. They who fear the Lord will also obey the voice of the Redeemer. They put their trust in him, and rely upon his promises. ¶ *That walketh* in *darkness*, &c. In a manner similar to the Messiah. ver. 6. Who are in the midst of trials and afflictions; or who are in mental sorrow and distress. Who are conscious of deep depravity; who feel that they are guilty; and who are left to darkness, sadness, and gloom. God's true people experience afflictions like others, and have often trials peculiarly their own. They are sometimes in deep darkness of mind, and see no light. Comfort has forsaken them, and their days and nights are passed in deep and dreadful gloom. ¶ *Let him trust in the name of the* LORD. The Messiah had done this (vs. 8, 9), and he exhorts all others to do it. He came for this purpose to entreat the true friends of God after his own example, to confide in Jehovah in times of darkness and calamity. Doing this, they would obtain divine assistance, and would find that he would never leave nor forsake them. ¶ *And stay upon his God.* Lean upon him, as one does on a staff or other support. It means, that God alone could support them in trial and in darkness, and that if they confided in him, he would never leave them. This may be regarded still as the language of the merciful Redeemer, appealing to his own example, and entreating all who are in like circumstances to put their trust in God.

11. Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk [o] in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.[p]

[o] Eccles. 11. 9.

[p] Ps. 16. 4

NEW TRANSLATION.

11. Behold, all ye who kindle a fire,
Who compass yourselves with sparks;
Walk ye in the light of your fire,
And in the sparks which ye have kindled!
From my hand this shall be unto you,
That ye shall lie down in sorrow.

God never leaves nor forsakes those who confide in him.

11. *Behold, all ye that kindle a fire.* This verse refers to the wicked. In the previous verse, the Messiah had called upon all the pious to put their trust in God, and it is there implied that they would do so. In times of darkness and calamity, instead of trusting to themselves, they would put their reliance on Jehovah, and confide in him to impart light to them, and they would not be disappointed. But it would not be so with the wicked. They would put no confidence in God. In times of darkness and calamity, instead of trusting in him, they would confide in their own resources, and endeavor to kindle a light for themselves in which they might walk. But the result would be, that, while they walked in their own light, they would find no comfort, and would ultimately, under his hand, lie down in sorrow. The figure is continued from the previous verse. The pious who are in darkness wait patiently for the light which JEHOVAH shall kindle for them. But not so with the wicked. They attempt to kindle a light for themselves, and to walk in that. The phrase, "that kindle a fire," refers to all the plans which men form with reference to their own salvation; all which they rely upon to guide them through the darkness of this world. It may include, therefore, all the schemes of human philosophy, of false religion, of heathenism, of infidelity, deism, and self-righteousness; all dependence on our good works, our charities, and our prayers. All these are lights; false lights which men enkindle in order to guide themselves when they resolve to cast off God, and to renounce his revelation and to resist his Spirit. It may have had a primary reference to the Jews who were so often rejecting the divine guidance, and who relied so much on themselves, but it also includes all human attempts at salvation, and all the plans which men devise to conduct themselves to heaven. The confidence of the pious (ver. 10) is in the light of God; that of the wicked is in the light of men. ¶ *That compass* yourselves *about with sparks.* There has been considerable variety in the interpretation of the word here rendered *sparks*, זִקּוֹת. It occurs nowhere else in the Bible, though the word (זִקִּים) occurs in Prov. xxvi. 18, where it is rendered in the text, *firebrands*, and in the margin, *flames*, or *sparks*. Gesenius supposes that these are different forms of the same word, and renders the word here, *burning arrows, fiery darts.* The Vulgate renders it, *flames.* The LXX, φλογί, *flame.* In the Syriac, the word has the sense of lightning. Vitringa supposes it means *faggots*, and that the sense is, that they encompass themselves with faggots, in order to make a great conflagration. Lowth renders it very loosely, "who heap the fuel round about." But it is probable that our translation has given the true sense, and that the reference is to human devices, which give no steady

and clear light, but which may be compared with a spark struck from a flint. And the idea probably is, that all human devices for salvation bear about the same resemblance to the true plan proposed by God, which a momentary spark in the dark does to the clear shining of a bright light like that of the sun. If this is the sense, it is a most graphic and striking description of the nature of all the schemes by which the sinner hopes to save himself. ¶ *Walk in the light of your fire.* That is, you will walk in that light. It is not a *command*, as if he wished them to do it, but it is a declaration, which is intended to direct their attention to the fact, that if they did this, they would lie down in sorrow. It is language such as we often use, as when we say to a young man, "Go on a little farther in a career of dissipation, and you will bring yourself to poverty, and shame, and death." Or as if we should say to a man near a precipice, "Go on a little farther, and you will fall down and be dashed in pieces." The essential idea is, that this course would lead to ruin. It is implied that they would walk on in this way and be destroyed. ¶ *This shall ye have*, &c. As the result of this, you shall lie down in sorrow. Herder renders this:

> One movement of my hand upon you,
> And ye shall lie down in sorrow.

How simple and yet how sublime an expression is this! The Messiah but lifts his hand, and the lights are quenched. They lie down sad and dejected in darkness and sorrow. The idea is, that they should receive their doom from his hand, and that it would be as easy for him, as is the uplifting or waving of the hand, to quench all their lights, and consign them to grief. This shall be the doom of all the wicked; of all who reject the Messiah; of all who depend on their own righteousness, and on any human plan or device for salvation. Comp. Matt. xxv.

CHAPTER LI.

ANALYSIS.

This chapter, together with ch. lii. 1—12, is one connected portion, and injury has been done by separating it, and constituting two chapters. It is a portion of Isaiah of exquisite beauty, and is a most suitable introduction to the important portion which follows (ch. lii. 13—15; ch. liii.) respecting the Messiah. This part is designed chiefly to comfort the Jews in their exile. They are regarded as in Babylon, near the close of their captivity, and as earnestly desiring to be rescued. It is somewhat *dramatic* in its character, and is made up of alternate addresses of God and his people—the one urging the strong language of consolation, and the other fervent petitions for deliverance. The following analysis will give a correct view of the chapter:—

I. God addresses them in the language of consolation, and directs them to remember the founder of their nation, and assures them that He is able also to deliver them, vs. 1—3.

(*a*) He speaks of them as pious, and as seeking the Lord, ver. 1.

(*b*) They were to remember Abraham and Sarah—the *quarry*, so to speak, from which the nation had been hewed;—they were to remember how feeble they were, and yet how God had made a great nation of them, and to remember his promises to them, and to feel assured that God was equally able to conduct them forth and to multiply them into a great nation, vs. 1, 2.

(*c*) A direct promise that God would comfort Zion, and make it like Eden, ver. 3.

II. God calls upon his people to hearken to him, with the assurance that he would extend the true religion even to the Gentile world, and that his salvation should be more permanent than were the heavens, vs. 4—6.

(*a*) He would make his religion a light to the Jewish people, ver. 4. Though now in darkness, yet they should be brought forth into light.

(*b*) He would extend it to the isles—to the heathen world, ver. 5.

(*c*) It should be everlasting. The heavens should grow old and vanish, but his salvation should not be abolished, ver. 6.

III. God assures them that they have

CHAPTER LI.

1. Hearken [a] to me, ye that [b] follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

a ver. 7. *b* Rom. 9. 30, 31.

NEW TRANSLATION.

1. Hearken unto me ye that pursue righteousness,
Ye that seek JEHOVAH,
Look to the rock whence ye were hewn,
And to the excavation of the pit whence ye were digged.

no reason to despond on account of the number and power of their enemies. However mighty they were, yet they should be consumed, as the moth eats up a garment, and as the worm consumes wool, vs. 7, 8.

IV. The people are introduced as calling upon God, and as beseeching him to interpose, as he had done in former times, in their behalf, vs. 9, 10. In this appeal, they refer to what God had done in former periods, when he cut Rahab, *i. e.*, Egypt, in pieces, and when he dried up the sea, and delivered his people, and they cry to him to interpose in like manner again, and to deliver them.

V. To this petition JEHOVAH replies, vs. 11—16. He assures them,

(*a*) That his redeemed shall return with joy and triumph, ver. 11.

(*b*) He was their comforter, he that had made the heavens, and they had nothing to fear from man, or the fury of any oppressor, vs. 12, 13.

(*c*) The captive exile was soon to be unloosed, and they hastened, that they might be restored; that is, it would soon occur, ver. 14.

(*d*) JEHOVAH, who had divided the sea, was their protector. He had given them a solemn promise, and he had covered his people with the shadow of his hand, and he would defend them, vs. 15, 16.

VI. The chapter closes with a direct address to Jerusalem, and with assurances that it shall be rebuilt, and that it would be no more visited with such calamities, vs. 17—23.

(*a*) The calamities of Jerusalem are enumerated. She had drunk the cup of the fury of JEHOVAH (ver. 17); she had been forsaken of those who were qualified to guide her (ver. 18); desolation and destruction had therefore come upon her (ver. 19); her sons had fainted in the streets, and had drunk of the fury of God, ver. 20.

(*b*) God promises deliverance. She was drunken, but not with wine (ver. 21); God had taken out of her hand the cup of trembling, and she should no more drink it again (ver. 22); he would put that cup into the hand of those who had afflicted her, and they should drink it, ver. 23.

1. *Hearken to me.* That is, to the God of their fathers, who now addresses them. They are regarded as in exile and bondage, and as deeply desponding in regard to their prospects. In this situation, God, or perhaps, more properly, the Messiah, (comp. Notes on ch. l.) is introduced as addressing them with the offers of consolation and the assurances of deliverance. ¶ *Ye that follow after righteousness.* This is addressed evidently to the pious portion of the nation, to those who sought to be righteous, and who truly feared the Lord. There was a portion of the nation that continued faithful to JEHOVAH. They still loved and worshipped him in exile, and they were anxiously looking for deliverance and for a return to their own land. ¶ *Look unto the rock* whence *ye are hewn.* To Abraham, the founder of the nation. The figure is taken from the act of quarrying stone for the purposes of building. And the essential idea here is, that God had formed the nation from the beginning as a mason

2. Look [c] unto Abraham your father, and unto Sarah *that* bare you: for I called [d] him alone, and blessed [e] him, and increased him.

[c] Heb. 11. 8—12.

[d] Gen. 12. 1, 2.
[e] Gen. 22. 17; 24. 1, 35.

NEW TRANSLATION.

2. Look to Abraham your father,
And to Sarah who bore you:
For I called him when he was but one,
And I blessed him and multiplied him.

constructs a building; that he had, so to speak, taken the materials, rough and unhewn, from the very quarry; that he had shaped, and fitted them, and moulded them into an edifice. The idea is not that their origin was dishonorable or obscure. The purpose of the reference here is not to humble them, as if they had had an ignoble origin. It is not that Abraham was not an honored ancestor, or that they should be ashamed of the founder of their nation. But the idea is, that God had had the entire moulding of the nation; that he had formed it out of its primary materials; that he had taken Abraham and Sarah from a distant land, and had formed them into a great people and nation for his own purpose. The *argument* is, that he who had done this was able to raise them up from captivity, and reconduct them to their own land, and make them again a great people; that God had been their protector from the very foundation of their nation, and that they had abundant reason to confide in him still. Probably allusion is made to this passage by the Saviour in Matt. iii. 9, where he says, "for I say unto you, that God is able of these stones to raise up children unto Abraham." ¶ *The hole of the pit.* The word rendered *hole* means *perforation*, or such an excavation as men make who are taking stones from a quarry. It expresses substantially the same idea as the previous member of the verse. It is a direction to look to the origin of the nation; to the fact that God had formed them (Note, ch. xliii. 1); that he had increased them to a great people, and that he was still able to protect them. This language is sometimes addressed to Christians with a view to produce humility, by reminding them that they had been taken by God from a state of sin, and raised up, as it were, from a deep and dark pit of pollution. But this is not the sense of the passage, nor will it bear such an application. It *may* be used to denote that *God* has taken them, as stone is taken from the quarry; that he found them in their natural state, as unhewn blocks of marble are; that he has moulded and formed them by his own agency, and fitted them into his spiritual temple; and that they owe all the beauty and grace of their Christian deportment to him; that this is an argument to prove that they are dependent on him for all that they have, and that he will keep them and accomplish all his purposes by them; and that he who had done so much for them as to transform them, so to speak, from rough and unsightly blocks to polished stones fitted for his spiritual temple on earth, is able to keep them still, and to fit them wholly for his temple above. Such is the argument in the passage before us; and such a use of it is, of course, perfectly legitimate and fair.

2. *Look unto Abraham*, &c. What was figuratively expressed in the former verse is here expressed literally. They were directed to remember that God had taken Abraham and Sarah from a distant land; that he had chosen and blessed them; that he had defended them, though feeble, and in the infancy of their nation; and that from so humble a beginning he had greatly increased them. The *argument* is, that he was able to bless the exiled Jews, though comparatively feeble and few, and that he could and would multiply them to a

3. For the LORD shall comfort Zion: [f] 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 [g] and gladness shall be found therein, thanksgiving and the voice of melody.

4. Hearken unto me, my people; and give ear unto me, O my nation: for a law [h] shall proceed from me, and I will make my judgment to rest for a light of the people.

f Ps. 85. 8. ch. 52. 9. *g* 1 Pet. 1. 8. *h* Rom. 8. 2.

NEW TRANSLATION.

3. For JEHOVAH will comfort Zion,
Will comfort all her waste places;
And he will make her wilderness like Eden,
And her desert like the garden of JEHOVAH.
Joy and gladness shall be found in them,
Thanksgiving and the voice of melody.

4. Attend unto me, O my people;
And, O my nation, give ear unto me:
For a law shall proceed from me,
And my judgment will I make settled for a light to the people.

great nation. ¶ *For I called him alone.* Heb., "For one I called him;" that is, he was alone; there was but one, and he increased to a mighty nation. So Jerome, Quia unum vocavi eum. So the LXX, ὅτι εἷς ἦν. For he was one. The point of the declaration here is, that God had called *one individual*—Abraham—and that he had caused him to increase till a mighty nation had sprung from him, and that he had the same power to increase the little remnant that remained in Babylon until they should become a mighty people.

3. *For the* LORD *shall comfort Zion.* On the word Zion, see Note, ch. i. 8. The meaning here is, that he would again rebuild Jerusalem, and restore it from its ruins. The argument is drawn from the statement in the previous verses. If God had raised up so great a nation from so humble an origin, he had power to restore the waste places of Judea to more than their former beauty and prosperity. See Note, ch. xl. 1. ¶ *And he will make her wilderness.* Judea is here represented as lying waste. It is to be remembered that the time to which the prophet here refers is that of the captivity, and near its close. Of course, as that would have continued seventy years, in so long a period Judea would have become almost an extended wilderness, a wide waste. Any country that was naturally as fertile as Judea, would in that time be overrun with briars, thorns, and underbrush, and even with a wild and luxuriant growth of the trees of the forest. It was not improper, therefore, to represent it as an extended wilderness. ¶ *Like Eden.* Gen. ii. Like a cultivated and fertile garden—distinguished not only for its fertility, but for its beauty and order. ¶ *Her desert.* Her waste places; for there were many situations in Judea which would be utterly desolate without constant cultivation. ¶ *Like the garden of the* LORD. Like the garden which the LORD planted. Gen. ii. 8; LXX, ὡς παράδεισον κυρίου, as the paradise of the Lord. The idea is, that it should be again distinguished for its beauty and fertility. ¶ *Joy and gladness,* &c. The sound of rejoicing and praise shall be again heard there, where are now heard the cries of wild beasts. ¶ *The voice of melody.* Heb., The voice of a psalm. The praises of God shall again be celebrated.

4. *Hearken unto me, my people.* Lowth reads this:—

5. My [i] righteousness *is* near; my salvation is gone forth, and mine arms shall judge [k] the people; the isles [l] shall wait upon me, and on mine arm shall they trust.

i ch. 56. 1. *k* Ps. 98. 9. *l* ch. 42. 4; 60. 9.

NEW TRANSLATION.

5. My righteousness is at hand, my salvation is gone forth,
And mine arms shall judge the people;
For me shall distant lands wait,
And on mine arm shall they trust.

Attend unto me, O ye people,
And give ear unto me, O ye nations.

The reason why he proposes this change is, that he supposes the address here is made to the Gentiles, and not to the Jews, and in favor of the change, he observes, that two MSS. read it in this manner. Gesenius (Comm.) says that three codices read עַמִּים, *ʿămmim, peoples,* instead of עַמִּי, *ʿămmī, my people;* and that thirteen read לְאֻמִּים, *lĕʾūmmīm, nations,* instead of לְאֻמִּי, *lĕʾūmī, my nation.* Noyes also has adopted this reading. But the authority is too slight to justify a change in the text. The Vulgate reads it in accordance with the present Hebrew text, and so substantially do the LXX. They render it, "hear me, hear me, my people, and ye kings, give ear unto me." It is not necessary to suppose any change in the text. The address is to the Jews; and the design is, to comfort them in view of the fact that the heathen world should be brought to partake of the privileges and blessings of the true religion. They would not only be restored to their own land, but the true religion would be extended also to the distant nations of the earth. In view of this great and glorious truth, JEHOVAH calls on his people to hearken to him, and receive the glad announcement. It was a truth in which they were deeply interested, and to which they should therefore attend. ¶ *For a law shall proceed from me.* The idea here is, that JEHOVAH would give law to the distant nations by the diffusion of the true religion. He would rule them, and his law should be made known to all the nations of the earth. ¶ *And I will make my judgment to rest for a light.* The word *judgment* here is equivalent to law, or statute, or to the institutions of the true religion. The word here rendered, "to rest," אַרְגִּיעַ, *ărgiʿa*, from רָגַע, *rāghăʿ*, Lowth renders, "I will cause to break forth." Noyes renders it, "I will establish." The Vulgate, "requiescet," shall rest. The LXX render it simply, "my judgment for a light of the nation." The word properly means, to make afraid, to terrify, to restrain by threats, Isa. li. 15 (rendered "divideth"); Job xxvi. 12; then to be afraid, to shrink from fear, and hence to be still, or quiet, *as if* cowering down from fear. Here it means that he would *set firmly* his law; he would place it so that it would be established and immovable. It should not be vacillating, but should be the *permanent* light of the world.

5. *My righteousness* is *near.* The word righteousness is used in a great variety of significations. Here it means, probably, the faithful completion of his promises to his people. *Lowth.* Or it means that the *manifestation* of his righteousness was at hand; *i. e.*, it would not be long delayed. ¶ *My salvation is gone forth.* The promise of salvation is gone forth, and already the execution of that purpose is commenced. He would soon deliver his people; he would at no distant period extend salvation to all nations. ¶ *And mine arms shall judge the people.* That is, shall rule the people, or shall dispense judgment to them. The *arm* here is put for himself, as the arm is the instrument by which we execute our purposes. See Note on ver. 9. ¶ *The isles shall wait upon me,* &c. The distant nations; the

6. Lift up your eyes to the heavens, and look upon the earth beneath: for [m] the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not [n] be abolished.

b. 1. 11, 12. 2 Pet. 3. 10, 12. n Dan. 9. 24.

NEW TRANSLATION.

6. Lift up your eyes to the heavens,
And look to the earth beneath;
For the heavens shall vanish away like smoke,
And the earth shall decay like a garment,
And its inhabitants in like manner shall die;
But my salvation shall endure for ever,
And my righteousness shall not decay.

heathen lands. See Note, ch. xli. 1. The idea is, that distant lands should become interested in the true religion, and acknowledge and worship the true God.

6. *Lift up your eyes to the heavens.* The design of directing their attention to the heavens and the earth is, probably, to impress them more deeply with a conviction of the certainty of his salvation in this manner—viz., the heavens and the earth appear to be firm and fixed. There is in them no apparent tendency to dissolution and decay. Yet though apparently thus fixed and determined, they should all vanish away. The most mighty and fixed of created things should disappear, but the promise of God should be unfailing. ¶ *For the heavens shall vanish away,* &c. The word which is here rendered, "shall vanish away" (מָלַח), occurs nowhere else in the Bible. The primary idea, according to Gesenius, is that of smoothness and softness. There it means to glide away, to vanish, to disappear. The idea here is, that the heavens should disappear as smoke is dissipated and disappears in the air. The idea of the vanishing, or the disappearing of the heavens and the earth, is one that often occurs in the Scriptures. See Note on ch. xxxiv. 4. Comp. Heb. i. 11, 12; Ps. cii. 26; 2 Peter iii. 10—12. ¶ *The earth shall wax old,* &c. Shall decay, and be destroyed. ¶ *And they that dwell therein.* All the inhabitants of the earth shall die, the most mighty and numerous nations shall perish. ¶ *In like manner.* Lowth renders this, "like the vilest insect." Noyes, "like flies." The Vulgate and the LXX, however, render it as it is in our version. Rosenmüller renders it, "as flies." Gesenius renders it, "like a gnat." This variety of interpretation arises from the different explanation of the word כ, *khēn,* which usually means, *as, so, thus, in like manner,* &c. The plural form, however, כִּנִּים, *kĭnnīm,* occurs in Ex. viii. 17; Ps. cv. 31; and is rendered by the LXX, σκνῖφες, and by the Vulgate, *sciniphes,* a species of small gnats, very troublesome from their sting, which abounds in the marshy regions of Egypt; and according to this the idea is, that the most mighty inhabitants of the earth would die like flies, or gnats, or the smallest and vilest insects. This interpretation gives a more striking and impressive sense than our version, but it is doubtful, it seems to me, whether it can be justified. The word occurs nowhere else in this sense, and the authority of the ancient versions is against it. The idea, as given in the common translation, is not feeble, as Gesenius supposes, but is a deeply impressive one, that the heavens, the earth, and all the inhabitants, should vanish away together and alike disappear. ¶ *But my salvation shall be for*

7. Hearken [o] unto me, ye that know righteousness, the people in whose heart [p] *is* my law; fear ye not [q] the reproach of men, neither be ye afraid of their revilings.

8. For the moth [r] shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

o ver. 1—4. *p* Ps. 37. 31. *q* Matt. 10. 28. *r* Job 4. 19—21.

NEW TRANSLATION.

7. Hearken unto me ye that know righteousness,
The people in whose heart is my law;
Fear ye not the reproach of men,
And at their revilings be not disheartened.
8. For like a garment shall the moth consume them,
And like wool shall the worm devour them;
But my righteousness shall endure for ever,
And my salvation from generation to generation.

ever. It shall never fail. It shall endure to all eternity. It is a glorious truth that the redemption which God shall give his people, shall survive the revolutions of kingdoms, and the consummation of all earthly things. It shall never fail; but it shall endure eternally in the heavens. It is not improbable that the Saviour had this passage in his eye when he said, "Heaven and earth shall pass away, but my words shall not pass away." Matt. xxiv. 35.

7. *Hearken unto me,* &c. From the assurance that all his promises should be fulfilled, he calls on them to attend to what he says. The assurance was one that ought to inspire confidence, and to keep them from fearing the reproach of men. ¶ *Ye that know righteousness.* My people who are acquainted with my law, my plan of salvation, and who are to be saved. This is addressed to the pious part of the Jewish nation. ¶ *Fear ye not the reproach of men,* &c. If we have the promise of God, and the assurance of his favor, we shall have no occasion to dread the reproaches and the scoffs of men. Comp. Matt. x. 28. God is able to protect us; and our unwavering confidence should be in him.

8. *For the moth.* See ch. l. 9. The idea is, that they shall be consumed as the moth eats up a garment; or rather, that the moth itself shall consume them as it does a garment; that is, that they were weak and powerless; that they were *so* weak when compared with JEHOVAH, that even the moth—one of the smallest and most contemptible of insects, should consume them. An expression remarkably similar to this occurs in Job iv. 19, 20, thus rendered by Dr. Good:

"What then are the dwellers in houses of clay,
Whose foundation is from the dust?
They are crushed before the moth,
They are beaten down from morning to evening,
They are for ever perishing without notice," &c.

The idea is, that of being so feeble as to be crushed or destroyed *by* the moth. It is possible that this means the moth-worm, which is one state of the creature alluded to. It is first enclosed in an egg, from whence it issues as a worm, and after a time becomes a complete insect or moth. *Burder.* Perhaps the following extract from Niebuhr may throw some light on the passage, as showing that man may be crushed by so feeble a thing as a worm. "A disease very common in Yemen is the attack of the Guinea-worm, or the *Vcrea Medinensis,* as it is called by the physicians of Europe. This disease is supposed to be occasioned by the use of the putrid waters, which people are obliged to drink in various parts of Yemen;

9. Awake, awake, put on [s] strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut [t] Rahab, *and* wounded the dragon? [u]

[s] Rev. 11. 17. [t] Ps. 89. 10. [u] Ps. 74. 13, 14. ch. 27. 1.

NEW TRANSLATION.

9. Awake, awake, clothe thyself with strength, O arm of JEHOVAH!
Awake, as in the days of old, the ancient generations!
Art thou not the same that smote Rahab,
That wounded the dragon?

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and for this reason the Arabians always pass water, with the nature of which they are unacquainted, through a linen cloth before using it. When one unfortunately swallows the eggs of this insect, no immediate consequence follows; but after a considerable time the worm begins to show itself through the skin. Our physician, Mr. Cramer, was, within a few days of his death, attacked by five of these worms at once, although this was more than five months after we left Arabia. In the isle of Karek I saw a French officer, named Le Page, who, after a long and difficult journey performed on foot, and in an Indian dress, between Pondicherry and Surat, through the heat of India, was busy extracting a worm out of his body. He supposed he had got it by drinking bad water in the country of the Mahrattas. This disorder is not dangerous if the person who is affected can extract the worm without breaking it. With this view it is rolled on a small bit of wood as it comes out of the skin. It is slender as a thread, and two or three feet long. If, unluckily, it be broken, it then returns into the body, and the most disagreeable consequences ensue—palsy, a gangrene, and sometimes death." A similar thought has been beautifully expressed by Gray:

"To contemplation's sober eye,
Such is the race of man;
And they that creep, and they that fly,
Shall end where they began.

Alike the busy and the gay,
But flutter through life's little day,
In fortune's varying colors drest;
Brushed by the hand of rough mischance,
Or chilled by age, their airy dance
They leave, in dust to rest."

¶ *And the worm shall eat them like wool.* The word rendered *worm* (סָס) probably means the same as the moth. The Arabic renders it by moth, weevil. The LXX, σής. It is of unfrequent occurrence in the Scriptures. The idea is, that all the power of man would fail, and that they would be destroyed, but that the salvation which God would introduce would abide for ever.

9. *Awake, awake,* &c. This verse commences a new subject. The people are represented as calling upon God to interpose, as he did in former times, in behalf of his people. See the Analysis of the chapter. It is the solemn and impassioned entreaty of those who were in exile, that God would interpose in their behalf, as he did in behalf of his people when they were suffering in cruel bondage in Egypt. The word "awake" here, which is addressed to the *arm* of Jehovah, is a petition that it would be roused from its apparent stupor and inactivity, and that its power might be exerted in their behalf. ¶ *O arm of the* LORD. The *arm* is the instrument by which we execute any purpose. It is that by which the warrior engages in battle, and by which he wields the weapon to prostrate his foes. The *arm* of JEHOVAH had seemed to slumber. For seventy years the prophet sees the oppressed and suffering people in bondage, and God had not come forth to rescue them. He hears them now lifting the voice of earnest and tender entreaty that God would interpose as he had in former times, and save them from the calamities which they were enduring. ¶ *Awake, as in*

10. *Art* thou not it which hath
* dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

x Ex. 14. 21.

NEW TRANSLATION.

10. Art thou not the same which hath dried up the sea,
The waters of the great deep?
That make the depths of the sea a path for the redeemed to go through?

the ancient days. That is, in the time when the Jews were delivered from their bondage in the land of Egypt. ¶ Art *thou not it.* Art thou not the same arm? Was it not by this arm that the children of Israel were delivered from bondage, and may we not look to it for protection still? ¶ *That hath cut Rahab.* That is, cut it in pieces, or destroyed it. It was that arm which wielded the sword of justice and of vengeance by which Rahab was cut in pieces. The word *Rahab* here means Egypt. On the meaning of the word, see Note, ch. xxx. 7. Comp. Ps. lxxxvii. 4; lxxxix. 10. The word probably means insolence, fierceness, boasting, and was a poetic name given to Egypt on account of her pride and arrogance. ¶ And *wounded the dragon?* The word here rendered dragon (תַּנִּין), *tănnin*, means, properly, any great fish or sea-monster; a serpent, a dragon (see Note, Isa. xxvii. 1), or a crocodile. Here it means, probably, the crocodile, as emblematic of Egypt, because the Nile abounded in crocodiles, and because a monster so unwieldy, and formidable, and unsightly, was no unapt representation of the proud and cruel king of Egypt. The king of Egypt is not unfrequently compared with the crocodile. See Ezek. xxix. 3; xxxii. 2; Ps. lxxiv. 13, 14. Here the sense is, that he had sorely wounded, *i. e.*, had greatly weakened the power of Egypt—Egypt which for strength was not unfitly represented by the crocodile, one of the most mighty of sea-monsters, but which, like a pierced and wounded monster, was greatly enfeebled when God visited it with plagues, and destroyed its hosts in the sea.

10. Art *thou not it?* Art thou not still the same? This refers to the *arm* of JEHOVAH, and the ground of the appeal is, that God must be the same, and that the same arm that dried up the sea, and made a path for the Jewish people, was still able to interpose and rescue them. ¶ *Which hath dried the sea.* The Red Sea, when the children of Israel passed over. Ex. xiv. 21. This is the common illustration to which the Hebrew prophets and poets appeal when they wish to refer to the interposition of God in favor of their nation, or to give a striking illustration of his power. Comp. Ps. cv. See Note, ch. xliii. 16. ¶ *For the ransomed to pass over.* Those who had been ransomed from Egypt. The word rendered *ransomed* is that which is commonly rendered *redeemed.* The argument in this verse is, that God was able to interpose and save the nation now that it was in exile; that he who had overcome all the obstacles in the way of their deliverance from Egypt was able also to overcome all the obstacles in the way of their deliverance from Babylon; and that he who had thus interposed might be expected again to manifest his mercy and save the nation again from oppression. It is, that God who had so signally interposed to save his people in former times may be expected to interfere always, and keep his church from ruin. The *principle* involved in the argument is as applicable now as it was then. All God's past interpositions—and especially the great and wonderful interposition when he gave his Son for his church—constitute an argument that he will still continue to regard the interests of his people, and that he will interpose in their behalf and save them.

11. Therefore [y] the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy [z] *shall be* upon their head: they shall obtain gladness, and joy; *and* sorrow [a] and mourning shall flee away.

12. I, [b] *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass;

13. And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he [1] were ready to destroy? and [c] where *is* the fury of the oppressor?

y ch. 35. 10. *z* Jude 24. [1] or, *made himself ready.* *c* Job 20. 7.
a Rev. 21. 4. *b* ver. 3.

NEW TRANSLATION.

11. Thus shall the ransomed of JEHOVAH return;
They shall come to Zion with singing,
And everlasting joy shall be upon their heads.
Joy and gladness shall they obtain,
Sorrow and sighing shall flee away.
12. I, even I, am he that comforteth you;
Who art thou that thou shouldst fear man who must die,
Or the son of man that shall become as grass?
13. And forgettest JEHOVAH thy Maker,
Who stretched out the heavens, and laid the foundations of the earth,

11. *Therefore the redeemed of the* LORD, &c. This is probably the language of JEHOVAH, assuring them, in answer to their prayer, that his ransomed people should again return to Zion. The idea is, that the Jewish exiles should be freed from their bondage, and should again return with rejoicing to Jerusalem. ¶ *And everlasting joy* shall be *upon their head.* This entire verse occurs also in ch. xxxv. 10. See it explained in the Note on that verse. The custom of *singing,* alluded to here, on a journey, is now very common in the East. It is practised to relieve the tediousness of a journey over extended plains, as well as to induce the camels in a caravan to move with greater rapidity. And the idea here is, that the caravan that should return from Babylon to Jerusalem across the extended plains, should make the journey amidst general exultation and joy—cheered on their way by songs, and relieving the tedium of their journey by notes of gladness and of praise.

12. *I,* even *I,* am *he that comforteth you.* The word "I" is repeated here to give emphasis to the passage, and to impress deeply upon them the fact that their consolation came alone from God. The argument is, that since God was their protector and friend, they had no occasion to fear anything that man could do. Their interests were all safe, and they should put their unwavering reliance on him. ¶ *Of a man* that *shall die.* Of a mere mortal. God is your comforter. He will endure for ever. But all men—even the most mighty—must soon die. And if God is our protector, what occasion can we have to fear what a mere mortal can do to us? ¶ *And of the son of man.* This phrase is common in the Hebrew Scriptures, and means the same as man. ¶ *Shall be made* as *grass.* Shall wither as grass. They shall perish as grass does that is cut down at mid-day. See Note, ch. xl. 6, 7.

13. *And forgettest the* LORD *thy maker.* JEHOVAH, thy Maker, is able to pre-

14. The captive exile hasteneth that he may be loosed, and that he should not die in the pit, [d] nor that his bread should fail.

d Zech. 9. 11.

NEW TRANSLATION.

And fearest continually every day,
On account of the fury of the oppressor,
As if he were preparing to destroy?
And where now is the fury of the oppressor?
14. The captive hastens to be loosed,
And he shall not die in the pit;
His bread shall not fail.

serve thee. He has laid the foundation of the earth, and stretched forth the heavens, and he therefore can defend his people. These verses are designed to rebuke that state of the mind—alas! too common, even among the people of God—where they are intimidated by the number and strength of their foes, and forget their dependance on God, and his promises of aid. Nothing, perhaps, is more common than for them to become dejected and desponding; to be greatly distressed and alarmed when their foes become mighty, and to become cast down and dejected. In such circumstances God reproves them for their want of confidence in him, and calls on them to remember that he has made the heavens, and has all power to save them. ¶ *That hath stretched forth the heavens.* See Notes, ch. xl. 12, 26. ¶ *And hast feared continually every day.* Hast been constantly alarmed. They had continually feared and trembled before their oppressors. ¶ *Because of the fury of the oppressor* Those who had oppressed them in Babylon. ¶ *As if he were ready to destroy.* Marg., *Made himself ready.* The idea is, that he was *preparing* to destroy the people—perhaps as a marksman is making ready his bow and arrows, and preparing to shoot. The oppressor had been preparing to crush them in the dust, and they trembled, and were dejected, and did not remember that God was abundantly able to protect them. ¶ *And where is the fury of the oppressor?* What is there to dread? The idea is, that the enemies of the Jews should be cut off; that they would really have nothing to fear; and that they should therefore put their confidence in God, and rely on his promised aid.

14. *The captive exile.* Lowth renders this, evidently very improperly,

"He marcheth on with speed who cometh to set the captive free;"

and supposes that it refers to Cyrus, if this be understood of the temporal redemption from the captivity at Babylon; in the spiritual sense to the Messiah. But the meaning evidently is, that the exile who had been so long confined, and, as it were, enchained in Babylon, was about to be set free, and that the time was very near when the captivity was to end. The exile should be restored; the prisoner should be released; he should not die there, but should be conducted again to his own land. The word here used and rendered "captive exile," צֹעֶה, *Tzōʿēh*, from צָעָה, *Tzāʿāh*, means, properly, that which is turned on one side, or inclined, as *e. g.*, a vessel for pouring. Jer. xlviii. 12. Then it means that which is inclined, bent, or bowed down, as a captive in bonds. The Chaldee renders this, "Vengeance shall be quickly revealed, and the just shall not die in corruption, and their food shall not fail." Aben Ezra here renders it, "bound." The idea is, that they who were bowed down under bondage and oppression in Babylon, should very soon be released, and their chains should fall off. This is one of the numerous passages which show that the *scene* of the prophetic vision is Babylon, and the *time* near the close of the captivity, and that the design of the

15. But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts *is* his name.

16. And I have put my words [e] in thy mouth, and I have covered thee in the shadow [f] of mine hand, that I may plant the heavens, [g] and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

e John 3. 34. f ch. 49. 2. g 2 Pet. 3. 13.

NEW TRANSLATION.

15. For I am JEHOVAH thy God,
Restraining the sea when his waves roar;
JEHOVAH of hosts is his name.
16. And I have put my words in thy mouth,
And with the shadow of my hand have I covered thee,
To plant the heavens, and to lay the foundations of the earth,
And saying unto Zion, Thou art my people.

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prophet is to comfort them there, and to afford them the assurance that they would soon be released. ¶ *And that he should not die in the pit.* That is, in Babylon, represented as a prison, or a pit. They should not die in their captivity. The nation should be released, and be restored to their own land. Prisoners were often confined in a deep *pit* or cavern, and hence the word is synonymous with prison. The following extract from Paxton will illustrate this. "The Athenians, and particularly the tribe of Hippothoontis, frequently condemned offenders to the pit. It was a dark noisome hole, and had sharp spikes at the top, that no criminal might escape; and others at the bottom, to pierce and torment those unhappy persons who were thrown in. Similar to this place was the Lacedemonian Καιάδας, into which Aristomenes, the Messenian, being cast, made his escape in a very surprising manner. This mode of punishment is of great antiquity, for the speakers in the Book of Job make several allusions to it. 'He keepeth back his soul from the pit, and his life from perishing by the sword.' 'Deliver him from going down to the pit; for I have found a ransom.' 'He will deliver his soul from going down into the pit, and his life shall see the light.'" Comp. also Num. xvi. 30; Ps. ix. 15; xxviii. 1; xxx. 3, 9; xl. 2; lv. 23; cxl. 10. Comp. Gen. xxxvii. 20; Ps. cxix. 85; Zech. ix. 11; Jer. xxxvii. 21. ¶ *Nor that his bread should fail.* His wants shall be supplied until he is released.

15. *But I* am *the* LORD *thy God.* In order to shew them that he was able to save them, God again refers to the fact that he had divided the sea, and had delivered their fathers from bondage and oppression. ¶ *That divided the sea.* The Red Sea. The Chaldee renders this, "that rebuked the sea." The LXX, ὁ ταράσσων, who disturbs the sea, or who excites a tempest. Lowth renders it, "who stilleth at once the sea." The Hebrew word is the same which occurs in ver. 4, where it is rendered, "I will make my judgment *to rest.*" רָגַע, *Rūghăʻ*. Probably the idea here is, that he restrains the raging of the sea *as if* by fear; he makes it to rest, *i. e.*, makes it tranquil or still, by rebuking it. He had this power over all raging seas, and he had shewn it in a special manner by his rebuking the Red Sea and making it rest, and causing a way to be made through it, when the children of Israel came out of Egypt. ¶ *The* LORD *of hosts* is *his name.* See Note, ch. i. 9. Comp. Note, ch. xlii. 8.

16. *And I have put my words in thy mouth.* That is, he had committed his truth to the Jewish people—to Zion. He had entrusted them with his statutes and his laws; he had given them the

17. Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury: [h] thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

h Ps. 75. 8. ver. 22.

NEW TRANSLATION.

17. Arouse thyself, arouse thyself; arise, O Jerusalem!
Who hast drunk from the hand of JEHOVAH the cup of his fury;
The dregs of the cup of trembling hast thou drunk; thou hast exhausted it.

promise of the Messiah, and through him the assurance that the true religion would be spread to other nations. He would, therefore, preserve them, and restore them again to their own land. ¶ *And I have covered thee in the shadow of mine hand.* That is, I have protected thee. See Note, ch. xlix. 2. ¶ *That I may plant the heavens.* Lowth renders this, "To stretch out the heavens." Noyes, "To establish the heavens." Jerome, "That thou mayest plant the heavens," ut plantes cœlos. The LXX, ἐν ᾧ, ἔστησα τὸν οὐρανὸν, by which I have established heaven. The Chaldee renders it, "In the shadow of my power have I protected thee, that I might raise up the people of whom it was said, that they should be multiplied as the stars of heaven." But the language here is evidently figurative entirely. It refers to the restoration of the Jews to their own land; to the re-establishment of religion there; and to the introduction of the new economy under the Messiah, and to all the great changes which would be consequent on that. This is compared with the work of creation, the work of forming the heavens, and laying the foundation of the earth. It would require Almighty power; and it would produce so great changes, that it might be compared to the work of creating the universe out of nothing. Probably also the idea is included here that *stability* would be given to the true religion by what God was about to do—a permanency that might be compared with the firmness and duration of the heavens and the earth. ¶ *And say unto Zion,* &c. That is, God would still acknowledge them as his own chosen people. He would preserve them, restore them to their own land, and acknowledge them as his own.

17. *Awake, awake.* See Note on ver. 9. This verse commences an address to Jerusalem under a new figure or image. The figure employed is that of a man who has been oppressed and overcome by the cup of intoxication—the cup of the wrath of JEHOVAH, that had produced the same effect as inebriation. Jerusalem had reeled and fallen prostrate. There had been none to sustain her, and she had sunk to the dust. Calamities of the most appalling kind had come upon her, and she is now called on to arouse from this condition, to exert her strength, and to recover her former splendor and power. ¶ *Which hast drunk at the hand of the* LORD, &c. The wrath of JEHOVAH is not unfrequently compared to a cup producing intoxication. The reason is, that it produces a similar effect. It prostrates the strength, and makes the subject of it reel, and stagger, and fall. In like manner all calamities are represented under the image of a cup that is drank, producing a prostrating effect on the frame. Thus the Saviour says, "The cup which my father hath given me, shall I not drink it?" John xviii. 11. Comp. Matt. xx. 22, 23; xxvi. 39, 42. The effects of drinking the cup of God's displeasure are often beautifully set forth. Thus in Ps. lxxv. 8:

In the hand of JEHOVAH there is a cup, and the wine is red;
It is full of a mixed liquor, and he poureth out of the same,
Verily the dregs thereof all the ungodly of the earth shall wring them out and drink them.

Plato, as referred to by Lowth, has an idea resembling this. "Suppose," says

18. *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

NEW TRANSLATION.

18. There is none to lead her among all the sons which she has brought forth;
There is none to take her by the hand among all the sons which she has nurtured!

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he, "God had given to men a medicating potion inducing fear; so that the more any one should drink of it, so much the more miserable he should find himself at every draught, and become fearful of everything present and future; and at last, though the most courageous of men, should become totally possessed by fear; and afterwards, having slept off the effects of it, should become himself again." A similar image is used by Homer, where he places two vessels at the threshold of Jupiter, one of good, the other of evil. He gives to some a mixed potion of each; to others from the evil vessel only, and these are completely miserable. Iliad xxiv. 527, seq.

"Two urns by Jove's high throne have ever stood,
The source of evil one, and one of good;
From thence the cup of mortal man he fills,
Blessings to these; to those distributes ills.
To most he mingles both: The wretch decreed
To taste the bad unmixed, is cursed indeed;
Pursued by wrongs, by meagre famine driven,
He wanders, outcast both of earth and heaven;
The happiest taste not happiness sincere,
But find the cordial draught is dashed with care." POPE.

But nowhere is this image handled with greater force and sublimity than in this passage of Isaiah. Jerusalem is here represented as staggering under the effects of it; she reels and falls; none assist her from whence she might expect aid; not one of them is able to support her. All her sons had fainted and become powerless (ver. 20); they were lying prostrate at the head of every street, like a bull taken in a net, struggling in vain to rend it, and to extricate himself. Jehovah's wrath had produced complete and total prostration throughout the whole city. ¶ *Thou hast drunken the dregs.* Gesenius renders this, "the goblet cup." But the common view taken of the passage is, that it means that the cup had been drank to the dregs. All the intoxicating liquor had been poured off. They had entirely exhausted the cup of the wrath of God. Similar language occurs in Rev. xiv. 10, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." The idea of the *dregs* is taken from the fact that, among the ancients, various substances, as honey, dates, &c., were put into wine, in order to produce the intoxicating quality in the highest degree. The sediment of course would remain at the bottom of the cask or cup when the wine was poured off. ¶ *The cup of trembling.* The cup producing trembling, or intoxication. Comp. Jer. xxv. 15; xlix. 12; li. 7; Lam. iv. 21; Hab. ii. 16; Ezek. xxiii. 31, 32, 33. The same figure occurs often in the Arabic poets. See Gesenius, Comm. zu Isa. in loc. ¶ And *wrung* them *out*, מָצָה, *mātzīth.* This properly means, to suck out, to suck greedily; that is, they had, as it were, sucked off all the liquid from the dregs.

18. There is *none to guide her*, &c. None to lead her forth; none to sustain her. The image is taken from the condition of one who is under the influence of an intoxicating draught, and who needs some one to sustain and guide him. The idea is, that among all the inhabitants of Jerusalem in the time of the calamity, there was none who was qualified to be a leader, or who could restore to order the agitated and distracted affairs of the nation. All its

19. These two *things* [1] are come unto thee; who shall be sorry for thee? desolation, and [2] destruction, and the famine, and the sword: by [i] whom shall I comfort thee?

20. Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

[1] *happened.*
[2] *breaking.*
[i] Lam. 2. 11—13. Amos 7. 2.

NEW TRANSLATION.

19. These two things are come upon thee;
Who shall bemoan thee?
Desolation and destruction; famine and the sword:
How shall I comfort thee?
20. Thy sons have fainted; they lie at the head of all the streets,
Like the stag taken in the toils;
They are full of the wrath of JEHOVAH,
Of the rebuke of thy God.

wisdom was destroyed; its counsels perplexed; its power overcome. ¶ *All the sons* whom *she hath brought forth.* All the inhabitants of Jerusalem.

19. *These two* things *are come unto thee.* Marg., *Happened.* That is, two sources of calamity have come upon thee; to wit, famine and the sword, producing desolation and destruction; or desolation *by* famine, and destruction *by* the sword. See Lowth's Lectures on Heb. Poetry. Lec. xix. The idea here is, that far-spread destruction had occurred, caused by the two things, famine and the sword. ¶ *Who shall be sorry for thee?* Who shall be able so to pity thee as to furnish relief? The idea is, that they should be so wasted and ruined that there would be none to pity or console them. ¶ *Desolation.* By famine. ¶ *And destruction.* Marg., as in the Heb, *breaking.* It refers to the calamities which would be inflicted by the sword. The land should be desolated, and famine should spread over it. This refers, doubtless, to the series of calamities that would come upon it in connexion with the invasion of the Chaldeans. ¶ *By whom shall I comfort thee?* This intimates a desire on the part of JEHOVAH to give them consolation. But the idea is, that the land should be laid waste, and that they who would have been the natural comforters should be destroyed. There would be none left to whom a resort could be had for consolation.

20. *Thy sons.* Jerusalem is here represented as a mother. Her sons, that is, her inhabitants, had become weak and prostrate everywhere, and were unable to afford consolation. ¶ *They lie at the head of all the streets.* They are weary, fallen and prostrate under the effects of the cup of the wrath of JEHOVAH which they have drunken. The "head" of the streets is the same which in Lam. ii. 19; iv. 1, is denominated "the top of the streets." The head, or top of the streets, denotes, doubtless, the *beginning* of a way or street; the corner from which other streets diverge. These would be public places, where many would be naturally assembled, and where in time of a siege, they would be driven together. This is a description of the state produced by famine. Weak, pale, and emaciated, the inhabitants of Jerusalem in the places of most public concourse would lie prostrate and inefficient, and unable to meet and repel their foes. They would be overpowered with famine, as a wild bull is ensnared in a net, and rendered incapable of any effort. This refers undoubtedly to the famine that would be produced during the siege of the Babylonians. The state of things under the siege has been also described by Jeremiah:

21. Therefore hear now this, thou afflicted, and drunken, [k] but not with wine:

22. Thus saith thy Lord, the LORD, and thy God *that* pleadeth [l] the cause of his people, Behold, I have take out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more [m] drink it again:

k Lam. 3. 15.

l Ps. 35. 1. Jer. 50. 34. Mic. 7. 9.
m ch. 54. 7—9.

NEW TRANSLATION.

21. Wherefore hear now this, O thou afflicted,
And drunken, but not with wine.
22. Thus saith the Lord JEHOVAH,
And thy God who defendeth the cause of his people,
Lo, I take from thy hand the cup of trembling,
The dregs of the cup of my fury;
Thou shalt no more drink of it.

Arise, cry out in the night:
In the beginning of the watches pour out thine heart before the Lord:
Lift up thy hands toward him for the life of thy young children,
That faint for hunger in the top of every street.

The young and the old lie on the ground in the streets:
My virgins and my young men are fallen by the sword;
Thou hast slain them in the day of thine anger;
Thou hast killed, and not pitied.
Lam. ii. 19—21.

The tongue of the sucking child cleaveth to the roof of his mouth for thirst:
The young children ask bread, and no man breaketh it unto them,
They that did feed delicately are desolate in the streets:
They that were brought up in scarlet embrace dunghills. Lam. iv. 4, 5.

¶ *As a wild bull in a net.* The word here rendered *wild bull* is, תֹּאוֹ. Gesenius supposes it is the same as תְּאוֹ, *teō*, a species of *gazelle*, so called from its swiftness. Aquila, Symm. and Theod. render it here ὄρυξ, *oryx*; Jerome also renders it *oryx*, a wild goat or stag. The LXX render it σευτλίον ἡμίεφθον, *a parboiled beet!* The Chald. *as broken bottles*. Bochart (Hieroz, p. 1, lib. iii. c. 28) supposes it means a species of mountain goat, and demonstrates that it is common in the East to take such animals in a net. Lowth renders it *oryx*. The idea is plain. It is, that as a wild animal is secured by the toils of the hunter, and rendered unable to escape, or is made fast, however much it might struggle, so it was with the inhabitants of Jerusalem suffering under the wrath of God. They were humbled, and prostrate, and powerless, and were, like the stag that was caught, entirely at the disposal of him who had thus ensnared them. ¶ *They are full of the fury*, &c. Fury is poured out in abundance. The city and the land are full of it.

21. *Hear now this.* The assurance and promise in the following verse. ¶ *And drunken, but not with wine.* Overcome and prostrate, but not under the influence of intoxicating drink. They were prostrate by the wrath of God.

22. *I have taken out of thine hand the cup of trembling.* See Note on ver. 17. This verse contains a promise that their calamities should cease. They should be delivered from the effect of the wrath of God under which they had been suffering so long. ¶ *Thou shalt no more drink it again.* Thou shalt no more be subjected to similar trials and calamities. See ch. liv. 7—9. Probably the idea here is, not that Jerusalem would not be again destroyed; not that she would be always free from invasion and calamity, which would not be true, for it was afterwards subjected to severer trials under the Romans, but that *the people* who should then return—the pious exiles—should be preserved for ever after from similar sufferings.

23. But [n] I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid [o] thy body as the ground, and as the street, to them that went over.

[n] Jer. 25. 17—29.

[o] Ps. 66. 11, 12.

NEW TRANSLATION.

23. But I will put it into the hand of them that afflicted thee,
Who have said to thy soul, "Bow down, that we may pass over!"
And thou didst lay down thy body as the ground,
And as the street, to them that passed along.

The object of the prophet is to console *them*, and this he does by the assurance that they should be subjected to such trials no more.

23. *But I will put it into the hand of them that afflict thee.* The nations that have made war upon thee, and that have reduced thee to bondage, particularly the Babylonians. The calamities which the Jews had suffered, God would transfer to their foes, and they should be afflicted in the same manner. ¶ *Which have said to thy soul, Bow down, that we may go over.* This is a striking description of the pride of eastern conquerors. It means, that the conquerors of Jerusalem would treat the inhabitants with the utmost insolence and cruelty. It was not uncommon for conquerors actually to put their feet on the necks of conquered kings, and tread them in the dust. Thus in Josh. x. 24, "Joshua called for all the men of Israel, and said unto the captains of the men of war that went with him, Come near, put your feet upon the necks of these kings." So David says, "Thou hast given me the necks of mine enemies," &c. Ps. xviii. 40. "The emperor Valerianus being through treachery taken prisoner by Sapor, king of Persia, was treated by him as the basest and most abject slave; for the Persian monarch commanded the unhappy Roman to bow himself down and offer him his back, on which he set his foot in order to mount his chariot, or his horse, whenever he had occasion." Lactantius, as quoted by Lowth. Mr. Lane, in his "Modern Egyptians," vol. i. p. 199, describes an annual ceremony which may serve to illustrate this passage. "A considerable number of Durweeshes," says he (I am sure there were not less than sixty, but I could not count their number), "laid themselves down upon the ground, side by side, as close as possible to each other, having their backs upwards, having their legs extended, and their arms placed together beneath their foreheads. When the Sheykh approached, his horse hesitated several minutes to step upon the back of the first prostrate man; but being pulled and urged on behind, he at length stepped upon them; and then, without apparent fear, ambled with a high pace over them all, led by two persons, who ran over the prostrate men, one sometimes treading on the feet, and the other on the heads. Not one of the men thus trampled on by the horse seemed to be hurt; but each, the moment that the animal had passed over him, jumped up and followed the Sheykh. Each of them received two treads from the horse, one from one of his fore-legs, and a second from a hin-leg." It seems probable that this a relic of an ancient usage alluded to in the Bible, in which captives were made to lie down on the ground, and the conqueror rode insultingly over them. ¶ *Thou hast laid thy body as the gro nd,* &c. That is, you were utterly humbled and prostrated. The enemies completely triumphed. Comp. Ps. lxvi. 11, 12. From all this, however, the promise is, that they should be rescued and delivered. The account of their deliverance is contained in the following chapter (ch. lii. 1—12), and the assurance

of deliverance and rescue is there made more cheering and glorious by directing the eye forward to the coming of the Messiah; to his character and work (ch. lii. 13—15; liii. 1—12); and to the glorious results which should follow from his advent, ch. liv. seq. These chapters are all connected, and they should be read continuously. Material injury is done to the sense by the manner in which the division is made, if indeed any division should have been made at all.

CHAPTER LII.

ANALYSIS.

This chapter is intimately connected with the preceding, and with that constitutes one connected portion. See the analysis of chapter li. This portion, however, extends only to ver. 13 of this chapter, where there commences a portion of the prophecy extending through ch. liii., relating solely to the Messiah, and constituting the most important and interesting part of the Old Testament. In this chapter, the object is to console the pious portion of the Jewish community. The general topic is, the promise of a rich blessing, first, at the deliverance from the captivity at Babylon, and then, in a more complete sense, at the coming of the Messiah. The chapter comprises the following topics:

(1.) Jerusalem, long in bondage, and in degradation, is called on to arise and shake herself from the dust, and to put on her beautiful garments and to deliver herself from her long captivity, vs. 1, 2. She is addressed in accordance with language that is common in Isaiah, and the other prophets, as a female—a female sitting on the ground, covered with dust, and mourning over her desolations.

(2.) JEHOVAH expressly promises to deliver Jerusalem from her captivity and bondage, vs. 3—6. In stating this, he says (ver. 3), that they had sold themselves for nothing, and they should be redeemed without money; he appeals to the fact that he had delivered them from Egyptian oppression in former years, and that he was as able to deliver them now (ver. 4); and he says (vs. 5, 6), that he would have compassion on them now that they were suffering under their grievous bondage, and would certainly deliver them, and make his name known to them, and furnish them with the most ample demonstration that he alone was God.

(3.) The prophet, in vision, sees the messenger on the mountains that comes to proclaim restoration to Zion, vs. 7, 8. He speaks of the beauty of the feet of him who bears the glad message, ver. 7; and he says, that when the messenger is seen bearing the glad tidings, the "watchman" should join in the exultation, and should sing, and should see it distinctly and clearly when JEHOVAH should again restore Zion, ver. 8.

(4.) Jerusalem, and all the waste and desolate regions of Judea are called on to break out into singing at the glad and glorious events which should occur when the people of God should be again restored, vs. 9, 10. JEHOVAH would have comforted his people, and even the most distant part of the earth would see his salvation.

(5.) In view of all this, the people are called on to depart from Babylon, and to return to their own land, vs. 11, 12. They were to go out pure. They were not to contaminate themselves with the polluted objects of idolatry. They were about to bear back again to Jerusalem the consecrated vessels of the house of JEHOVAH, and they should be clean and holy. They should not go out with haste, as if driven out. They should not go out in alarm, or in sudden flight, or unprotected, but they should go defended by JEHOVAH, and conducted by him to their own land.

(6.) At ver. 13, the subject and the scene changes. The eye of the prophet becomes fixed on that greater future event to which the deliverance from Babylon was preparatory, and the whole attention becomes absorbed in the person, the manner of life, and the work of the Messiah. This part of the chapter (vs. 13—15) is an essential part of the prophecy which is continued through the fifty-third chapter, and should by no

CHAPTER LII.

1. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy [a] city: for [b] henceforth there shall no more come into thee the uncircumcised and the unclean.

2. Shake [c] thyself from the dust; arise, *and* sit down, O Jerusalem:

a Neh. 11. 1. Rev. 21. 2, 27.
b Nahum 1. 15.

NEW TRANSLATION.

1. Awake, awake; be clothed with thy strength, O Zion!
Clothe thyself with thy beautiful garments, O Jerusalem, thou city of holiness!
For no more shall come into thee the uncircumcised and the polluted.
2. Shake thyself from the dust; arise; sit; O Jerusalem:

means have been separated from it. In this portion of the prophecy all reference to the captivity at Babylon ceases; and the eye of the prophet is fixed without any obscurity, and without vacillating, on the person of the Redeemer. In no other portion of the Old Testament is there so clear and sublime a description of the Messiah as is furnished here; and no other portion demands so profoundly and prayerfully the attention of those who would understand the great mystery of redeeming mercy and love.

1. *Awake, awake.* See Note, ch. li. 9. This address to Jerusalem is intimately connected with the closing verses of the preceding chapter. Jerusalem is there represented as greatly depressed, and as down-trodden in the dust before her enemies. Here she is described under the image of a female that had been clad in the habiliments of mourning, and that is now called on to arouse from this condition and to put on the garments that would be indicative of gladness and of joy. The idea is, that the time had come now in which Jerusalem was to be delivered from her long captivity, and was to be restored to her former prosperity and splendor. ¶ *Put on thy strength.* Heb. Clothe thyself with thy strength. The idea is, Exert thyself, be strong, bold, confident; arouse thyself from thy dejection, and become courageous as one does when he is about to engage in an enterprise that promises success, and that demands effort. ¶ *Put on thy beautiful garments.* Jerusalem is here addressed, as she often is, as a female. See Note, ch. i. 8. She was to lay aside the garments expressive of grief and of captivity, and deck herself with those which were appropriate to a state of prosperity. ¶ *The uncircumcised and the unclean.* The idea is, that those only should enter Jerusalem and dwell there who should be worshippers of the true God. The uncircumcised are emblems of the impure, the unconverted, and the idolatrous; and the meaning is, that in future times the church would be comparatively pure and holy. It cannot mean that *no* uncircumcised man or idolater would ever again enter the city of Jerusalem, for this would not be true. It was a fact that Antiochus and his armies, and Titus and his army, entered Jerusalem, and undoubtedly hosts of others did also who were not circumcised. But this refers to the future times when the church of God should be pure. Its members would, in the main, be professors of the true religion, and would adorn it. Probably, therefore, the view of the prophet extended to the purer and happier times under the Messiah, when the church should be characteristically and eminently holy, and when, as a great law of that church, none should be admitted who did not profess that they were converted.

2. *Shake thyself from the dust.* Jerusalem is in these verses represented as

loose thyself from the bands of thy neck, O captive daughter of Zion.

3. For thus saith the LORD, Ye have sold [d] yourselves for nought; and ye shall be redeemed without money.

[d] Rom. 7. 14—25.

NEW TRANSLATION.

Loose thyself from the bands of thy neck, O captive daughter of Zion.

3. For thus saith JEHOVAH:
For nought were ye sold;
And without money shall ye be ransomed.

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a female sitting in the dust in the posture of affliction. To sit on the ground, to sit in the dust, is an expression descriptive of mourning. Job ii. 13. She is here called on to arise and shake off the dust, as indicating that the days of her grief were ended, and that she was about to be restored to her former beauty and splendor. ¶ *Arise, and sit down.* There is an incongruity in this expression in our translation which does not occur in the original. The idea in the Hebrew is not that which seems to be implied in this expression to arise and sit down in *the same place*, but it means, to arise from the dust, and sit in a more elevated or honorable place. She had been represented as sitting on the earth, where the loose flowing robes would be supposed to become covered with dust. She is here called on to arise from that humble condition, and to occupy the divan, or a chair of dignity and honor. Lowth renders this, "ascend thy lofty seat," and supposes it means that she was to occupy a throne, or an elevated seat of honor, and he quotes Oriental customs to justify this interpretation. Noyes renders it, "arise and sit erect." The Chaldee renders it, "rise, sit upon the throne of thy glory." The following quotation from "Jowett's Christian Researches," will explain the custom which is here alluded to. "It is no uncommon thing to see an individual, or group of persons, even when very well dressed, sitting with their feet drawn under them, upon the bare earth, passing whole hours in idle conversation. Europeans would require a chair, but the natives here prefer the ground. In the heat of summer and autumn, it is pleasant to them to wile away their time in this manner, under the shade of a tree. Richly adorned females, as well as men, may often be seen thus amusing themselves. As may naturally be expected, with whatever care they may, at first sitting down, choose their place, yet the flowing dress by degrees gathers up the dust; as this occurs, they, from time to time, arise, adjust themselves, shake off the dust, and then sit down again. The captive daughter of Zion, therefore, brought down to the dust of suffering and oppression, is commanded to arise and shake herself from that dust, and then, with grace, and dignity, and composure, and security, to *sit down;* to take, as it were, again her seat and her rank, amid the company of the nations of the earth, which had before afflicted her, and trampled her to the earth." ¶ *Loose thyself from the bands of thy neck.* Jerusalem had been a captive, and confined as a prisoner. She is now called on to cast off these chains from her neck, and to be again at liberty. In captivity, chains or bands were attached to various parts of the body. They were usually affixed to the wrists or the ancles, but it would seem also that sometimes collars were affixed to the neck. The idea is, that the Jews who had been so long held captive were about to be released and restored to their own land.

3. *Ye have sold yourselves for nought.* You became captives and prisoners without any price being paid for you. You *cost* nothing to those who made you

4. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

NEW TRANSLATION.

4. For thus saith the Lord JEHOVAH;
My people went down formerly to Egypt to sojourn there;
And the Assyrian hath oppressed them without cause.

prisoners. The idea is, that as they who had made them prisoners had done so without paying any price for them, it was equitable that they should be released in the same manner. When their captors had paid nothing for them, God would suffer nothing to be paid for them in turn; and they should be released, as they had been sold without a price paid for them. Perhaps God intends here to reproach them for selling themselves in this manner without *any* compensation of any kind, and to show them the folly of it; but at the same time he intends to assure them that no price would be paid for their ransom. ¶ *Ye shall be redeemed.* You shall be delivered from your long and painful captivity without any price being paid to the Babylonians. This was to be a remarkable proof of the power of God. Men do not usually give up captives and slaves, in whatever way they may have taken them, without demanding a price or a ransom. But here God says that he designs to effect their deliverance without any such price being demanded or paid, and that as they had gone into captivity unpurchased, so they should return unpurchased. Accordingly he so overruled events as completely to effect this. The Babylonians, perhaps, in no way could have been induced to surrender them. They were proud, haughty, and imperious. God, therefore, designed to raise up Cyrus, a mild, just, and equitable prince; to give the city of Babylon into his hands; and to dispose him to suffer the exiles to depart, and to aid them in their return to their own land. In this way, they were rescued without money and without price, by the interposition of another.

4. *For thus saith the* LORD *God.* In order to show them that he could redeem them without money, i. e., without paying a price for their ransom, God reminds them of what had been done in former times. The numerous captives in Egypt, whose services were so valuable to the Egyptians, and whom the Egyptians were so unwilling to suffer to depart, he had rescued by his own power, and had delivered for ever from that bondage. The idea here is, that with the same ease he could rescue the captives in Babylon, and restore them to their own land without a price. ¶ *My people went down.* That is, Jacob and his sons. The phrase "went down," is applied to a journey to Egypt, because Judea was a mountainous and elevated country compared with Egypt, and a journey there was in fact *a descent* to a more level and a lower country. ¶ *To sojourn there.* Not to dwell there permanently; but to remain there only for a time. They went, in fact, only to remain until the severity of the famine should have passed by, and until they could return with safety to the land of Canaan. ¶ *And the Assyrian oppressed them without cause.* A considerable variety has existed in the interpretation of this passage. The LXX render it, "and to the Assyrians they were carried by force." Some have supposed that this refers to the oppressions that they experienced in Egypt, and that the name "Assyrian," is here given to Pharaoh. So Forerius and Cajetan understand it. They suppose that the name "the Assyrian," became, in the apprehension of the Jews, the common name of that which was proud, oppressive, and haughty, and might therefore be used to designate Pharaoh.

5. Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* blasphemed.[e]

[e] Rom. 2. 24.

NEW TRANSLATION.

5. And now, what is there here for me? saith JEHOVAH,
Since my people are taken away for nought;
Their rulers make them to howl, saith JEHOVAH;
And continually every day my name is blasphemed.

But there are insuperable objections to this. For the name "the Assyrians," is not elsewhere given to Pharaoh in the Scriptures, nor can it be supposed to be given to him but with great impropriety. It is not true that Pharaoh was an Assyrian; nor is it true that the Israelites were oppressed by the Assyrians while they remained in Egypt. Others have supposed that this refers to Nebuchadnezzar, and the Chaldeans in general, and that the name "the Assyrian," is given them in a large and general sense as ruling over that which constituted the empire of Assyria, and that the prophet here refers to the calamities which they were suffering in Babylon. So Sanchius interprets it. But the objection to this is not the less decisive. It is true that Babylon was formerly a part or province of Assyria, and true, also, that in the time of the Jewish captivity it was the capital of the kingdom of which the former empire of Assyria became a subject province. But the name Babylonian in the Scriptures is kept distinct from that of Assyrian, and they are not used interchangeably. Nor does the connexion of the passage require us to understand it in this sense. The whole passage is in a high degree elliptical, and something must be supplied to make out the sense. The general design of it is, to show that God would certainly deliver the Jews from the captivity at Babylon without money. For this purpose, the prophet appeals to the former instances of the interposition of God when deliverance had been effected in that way. A *paraphrase* of the passage, and a filling up of the parts which are omitted in the brief and abrupt manner of the prophet, will show the sense. "Ye have been sold for nought, and ye shall be ransomed without price. As a proof that God can do it, and will do it, remember, says he, that my people went down formerly to Egypt, and designed to sojourn there for a little time, and that they were there reduced to slavery, and oppressed by Pharaoh, but that I ransomed them without money, and brought them forth by my own power. Remember, further, how often the Assyrian has oppressed them also, without cause. Remember the history of Sennacherib, Tiglath-pileser, and Salmaneser, and how they have laid the land waste, and remember, also, how the Lord has delivered it from these oppressions. With the same certainty, and the same ease, he can deliver the people from the captivity at Babylon." The prophet, therefore, refers to different periods and events; and the idea is, that God had delivered them when they had been oppressed *alike* by the Egyptian, and by the Assyrian, and that he who had so often interposed would also interpose and rescue them from their oppression in Babylon.

5. *Now therefore, what have I here?* In Babylon, referring to the captivity of the Jews there. The idea is, that a state of things existed there which demanded his interposition as really as it did when his people had been oppressed by the Egyptians, or by the Assyrian. His people had been taken away for nought; they were subject to cruel oppressions; and his own name was continually blasphemed. In this state of things, it is inferred, that he would cer

6. Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

7. How beautiful [f] upon the mountains [g] are the feet of him that bringeth good tidings, that

[f] Nahum 1, 15. Rom. 10. 15.
[g] . . 2. 8. ch. 25. 6, 7.

NEW TRANSLATION.

6. Wherefore my people shall know my name;
Wherefore in that day that it is I who hath promised; lo! it is I!
7. How beautiful upon the mountains are the feet of the joyful messenger publishing peace!
Announcing good tidings; proclaiming salvation!
Saying to Zion, Thy God reigneth!

tainly come to their rescue, and that his own perfections, as well as their welfare, demanded that he should interpose to redeem them. The phrase "what have I here," is equivalent to saying, what shall I do? what am I properly called on to do? or, what reason is there now in Babylon for my interposition to rescue my people? It is implied that such was the state of things that God felt there was something that demanded his interposition. ¶ *That my people is taken away for nought?* This was one thing existing in Babylon that demanded his interposition. His people had been made captive by the Chaldeans, and were now suffering under their oppressions. This had been done "for nought;" that is, it had been done without price, without any just claim. It was on their part a mere act of gross and severe oppression, and this demanded the interposition of a righteous God. ¶ *They that rule over them make them to howl.* Lowth renders this, "they that are lords over them make their boast of it." Noyes renders it, "and their tyrants exult." The LXX render it, "my people are taken away for nought; wonder ye, and raise a mournful cry." ὁλολύζετε. Jerome renders it, "their lords act unjustly, and they therefore howl, when they are delivered to torments." Aben Ezra supposes that by "their lords" here, or those who rule over them, are meant the rulers of the Jewish people, and that the idea is, that they lament and howl over the calamities and oppressions of the people. But it is probable, after all, that our translators have given the true sense of the text, and that the idea is, that they were suffering such grievous oppressions in Babylon as to make them lift up the cry of lamentation and of grief. This was a reason why God should interpose as he had done in former times, and bring deliverance. ¶ *And my name continually every day is blasphemed.* That is, it is derided and contemned in Babylon. The proud and oppressive Babylonians delight to add to the sorrows of the exiles by reproaching the name of their God, and by saying that he was unable to defend them and their city from ruin. It does not mean that it was blasphemed or reproached by the exiles themselves, but by their proud and haughty oppressors. This is the third reason why God would interpose to rescue them. The three reasons in this verse are, that they had been taken away for nought; that they were suffering grievous and painful oppression; and that the name of God was reproached. On all these accounts he felt that he *had* something to do in Babylon, and that his interposition was demanded.

6. *Therefore my people shall know my name.* The idea in this verse is, that his people should have such exhibitions of his power as to furnish to them demonstration that he was God. The exhibitions of power should be such as could be made by no other being but the true God, and they should be able to recognise his hand in them.

7. *How beautiful upon the mountains,* &c This passage is applied by Paul to

publisheth peace; that bringeth good tidings [h] of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

[h] Luke 2. 10, 11.

the ministers of the Gospel; see Rom. x. 15. The meaning here seems to be this: Isaiah was describing the certain return of the Jews to their own land. He sees in vision the heralds announcing their return to Jerusalem running on the distant hills. A herald bearing good news is a beautiful object; and he says that his feet, i. e., his *running* is beautiful. He came to declare that the exiles were about to return; that their long and painful captivity was closed; and that the holy city and its temple were again to rise with splendor, and that peace and plenty and joy were to be spread over the land. Such a messenger coming with haste, the prophet says, would be a beautiful object. Some have supposed (see Campbell on the Gospels, Diss. v. p. 11, § 3, 4) that the idea here is, that *the feet* of messengers when they travelled in the dust were naturally offensive and disgusting objects, but that the messenger of peace and prosperity to those who had been oppressed and afflicted by the ravages of war, was so charming as to transform a most disagreeable into a pleasing object. But I cannot see any such allusion here. It is true that the feet of those who had travelled far in dry and dusty roads would present a spectacle offensive to the beholder; and it is true also, as Dr. Campbell suggests, that the consideration of the persons and the messengers of peace and safety would convert deformity into beauty, and make us behold with delight this indication of their embassy. But it seems to me that this passage has much higher beauty. The idea in the mind of the prophet is, not that the messenger is *so near* that the sordid appearance of his feet could be seen. The beholder is supposed to be standing amidst the ruins of the desolated city. The messenger is seen *running* on the distant hills. The long anticipated herald, announcing that these ruins are to rise, at length appears. Seen on the distant hills, running rapidly, he is a beautiful object. It is his feet, his *running*, his haste, that attract attention; an indication that he bears a message of joy, and that the nation is about to be restored. Nahum, who is supposed to have lived after Isaiah, has evidently copied from him this beautiful image:

> Behold upon the mountains the feet of the joyful messenger,
> Of him that announceth peace;
> Celebrate, O Judah, thy festivals; perform thy vows;
> For no more shall pass through thee the wicked one;
> He is utterly cut off. Nah. i. 15.

¶ *That publisheth peace.* This declaration is *general*, that the coming of such a messenger would be attended with joy. The particular and special idea here is, that it would be a joyful announcement that this captivity was ended, and that Zion was about to be restored. ¶ *That bringeth good tidings of good.* Or rather, simply bringeth good tidings. He announces that which is good, or which is a joyful message. ¶ *That saith unto Zion, Thy God reigneth.* That is, thy God has delivered the people from their captivity, and is about to reign again in Zion. This was applied at first to the return from the captivity. Paul, as has been already observed, applies it to the ministers of the Gospel. That is, it is language which will well express the nature of the message which the ministers of the Gospel bear to their fellowmen. The sense is here, that the coming of a messenger, bringing good tidings, is universally agreeable to men. And if the coming of a messenger, announcing that peace is made, is pleasant, or of the coming of such a messenger, declaring that the captivity at Babylon was ended, was delightful, how much more so should be the coming of the herald, announcing that God is reconciled to man, and that man may be at peace with his Maker, and that he may enter into the kingdom of heaven.

8. Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see [i] eye to eye, when the LORD shall bring again Zion.

[i] 1 Cor. 13. 12.

NEW TRANSLATION.

8. The voice of thy watchmen!
They lift up their voice together; they sing.
For eye to eye they shall see when JEHOVAH restoreth Zion

8. *Thy watchmen.* This language is taken from the custom of placing watchmen on the walls of a city, or on elevated towers, who could see if an enemy approached, and who, of course, would be the first to discern a messenger at a distance who was coming to announce good news. The idea is, that there would be great joy at the announcement of the return of the exiles, *as if* they who were stationed on the walls should see the long expected herald on the distant hills, coming to announce that the captives were about to return, and that the city and temple were about to be rebuilt. It was originally applicable to the return from Babylon. But it contains also the *general* truth, that they who are appointed to watch over Zion and its interests, will rejoice at all the tokens of God's favor to his people, and especially when he comes to bless them after long times of darkness, depression, and calamity. It is by no means, therefore, departing from the spirit of this passage to apply it to the joy of the ministers of religion, in the visits of divine mercy to a church and people. ¶ *Shall lift up the voice.* That is, with rejoicing. ¶ *With the voice together shall they sing.* They shall mingle their praises and thanksgivings. The idea is, that all who are appointed to guard Zion should feel a common interest in her welfare, and should rejoice in common when the Lord comes to visit and bless his people. The Hebrew here is more abrupt and emphatic than our common translation would make it. It is literally, "The voice of thy watchmen! They lift up the voice together; they sing." As if the prophet suddenly heard a shout. It is the shout, the exulting shout, of the watchmen of Zion; and it comes as *one* voice, with no discord, no jarring. ¶ *For they shall see eye to eye.* Lowth renders this, "for face to face shall they see." Noyes, "for with their own eyes shall they behold." Jerome renders it, oculo ad oculum—*eye to eye.* The LXX render it, ὀφθαλμοὶ πρὸς ὀφθαλμοὺς, κ.τ.λ. *eyes shall look to eyes when the Lord shall have mercy upon Zion.* Interpreters have been divided in regard to its meaning. The sense may be, either that they shall see face to face, i. e. distinctly, clearly, as when one is near another; or it may mean, that they shall be *united*—they shall contemplate the same object, or look steadily at the same thing. Rosenmüller, Gesenius, Forerius, Junius, and some others, understand it in the former sense. So the Chaldee, "for they shall see with their own eyes the great things which the Lord will do when he shall bring back his own glory to Zion." The phrase in Hebrew occurs in no other place except in Numbers xiv. 14, which our translators have rendered, "for thou, LORD, art seen *face to face.*" Heb., "eye to eye," that is, near, openly, manifestly, without any veil or interposing medium. The expression, "face to face," meaning, openly, plainly, manifestly, as one sees who is close to another, occurs frequently in the Bible. See Gen. xxxii. 30; Ex. xxxiii. 11; Deut. v. 4; xxxiv. 10; Judges vi. 22; Prov. xxvii. 19; Ezek. xx. 35; Acts xxv. 16; 1 Cor. xiii. 12; 2 John 12; 3 John 14. So the phrase, "mouth to mouth," occurs in a similar sense. Num. xii. 8. And there can be but little doubt, it seems to me, that this is the sense here, and that the prophet means to say, that the great and mar-

9. Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10. The [k] LORD hath made bare his holy arm in the eyes of all the nations; and all [l] the ends of the earth shall see the salvation of our God.

k Ps. 98. 2, 3. *l* Luke 3. 6.

NEW TRANSLATION.

9. Burst forth into joy; shout together, ye ruins of Jerusalem!
For JEHOVAH comforteth his people; he redeemeth Jerusalem.
10. JEHOVAH maketh bare his holy arm in the sight of all the nations;
And all the ends of the earth see the salvation of our God.

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vellous doings of JEHOVAH should be seen openly and manifestly, and that the watchmen would thence have occasion to rejoice. Another reason for this opinion besides the fact that it accords with the common usage is, that the phrase, "to see eye to eye," in the sense of being united and harmonious, is not very intelligible. It is not easy to form an image or conception of the watchman in this attitude as denoting harmony. To look into the eyes of each other does not, of necessity, denote harmony, for men oftentimes do this for other purposes. The idea, therefore, is, that when JEHOVAH should bring back and bless his people, the watchmen should have a full and glorious exhibition of his mercy and goodness. And the result should be, that they would greatly rejoice, and unitedly celebrate his name. According to this interpretation, it does not mean that the ministers of religion should have the same precise views, or embrace the same doctrines, however true this may be, or however desirable in itself, but that they should have an open, clear, and bright manifestation of the presence of God, and should lift up their voices together with exultation and praise. ¶ *When the* LORD *shall bring again Zion.* Zion here denotes the people who dwelt in Jerusalem; and the idea is, when the Lord shall again restore them to their own land. It is not a departure from the sense of the passage, however, to apply it in a more general manner, and to use it as demonstrating that any signal interposition of God in favor of his people, any return after a long time of declension and darkness, any revival of religion shall be the occasion of joy, and shall lead the ministers of religion to exult in God and to praise his name.

9. *Break forth into joy.* Jerusalem, at the time here referred to, was lying waste, and in ruins. This call on the waste places of Jerusalem to break out into expressions of joy, is in accordance with a style which frequently occurs in Isaiah, and in other sacred writers, by which inanimate objects are called on to manifest their joy. See Note, ch. xiv. 7, 8; xlii. 11. Here the idea is, that Jerusalem was to be greatly benefited, and had great occasion of joy and rejoicing. ¶ *For the* LORD *hath comforted his people.* That is, he *does* comfort his people, and redeem them. This is seen by the prophet in vision, and to his view it is represented as if it were passing before his eyes. ¶ *He hath redeemed Jerusalem.* On the meaning of the word "redeemed," see Notes, ch. xliii. 1—3. The idea here is, that JEHOVAH was about to restore his people from their long captivity, and again to cause Jerusalem to be rebuilt.

10. *The* LORD *hath made bare his holy arm.* That is, in delivering his people from bondage. This metaphor is taken from warriors, who made bare the arm for battle; and the sense is, that God had come to the rescue of his people as a warrior, and that his interposition should be seen, and recognised, and acknowledged, by all the nations. The metaphor is derived from the manner in which the Orientals dressed. The

11. Depart [m] ye, depart ye, go ye out from thence, touch [n] no unclean *thing;* go ye out of the midst of her; be [o] ye clean, that bear the vessels of the LORD.

[m] Zech. 2. 6, 7. 2 Cor. 6. 17. Rev. 18. 4.
[n] Lev. 15. 5, &c. Hag. 2. 13.
[o] Lev. 22. 2, &c.

NEW TRANSLATION.

11. Depart ye, depart ye; go ye out from thence;
Touch no unclean thing!
Go ye out from the midst of her;
Be ye pure who bear the vessels of JEHOVAH.

following extract from Jowett's "Christian Researches" will explain the language. "The loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that in an instant, the left hand passing up the right arm makes it bare; and this is done when a person, a soldier for example, about to strike with the sword, intends to give the arm full play. The image represents JEHOVAH as suddenly prepared to inflict some tremendous, yet righteous judgment, so effectual, 'that all the ends of the earth shall see the salvation of God.'" The phrase, "*holy* arm," seems to mean, that God would be engaged in a holy and just cause. It would not be an arm of mere conquest, or of oppression; but it would be made bare in a holy cause, and all its inflictions would be righteous. ¶ *And all the ends of the earth,* &c. For an explanation of the phrase, "the ends of the earth," see Note, ch. xl. 28. The meaning here is, that the deliverance of his people referred to would be so remarkable as to be conspicuous to all the world. The most distant nations would see it, and would be constrained to recognise his hand. It was fulfilled in the rescue of the nation from the captivity at Babylon. The conquest of Babylon was an event that was so momentous in its consequences, as to be known to all the kingdoms of the earth; and the proclamation of Cyrus (Ezra i. 1, 2), and the consequent restoration of his people to their own land, were calculated to make the name of JEHOVAH known to all nations.

11. *Depart ye, depart ye.* This is a direct address to the exiles in their captivity. The same command occurs in ch. xlviii. 20. See Note on that place. It is *repeated* here for the sake of emphasis; and the urgency of the command implies that there was some delay likely to be apprehended on the part of the exiles themselves. The fact seems to have been, that though the captivity was at first attended with every circumstance fitted to give pain, and though they were subjected to *many* privations and sorrows in Babylon (see Ps. cxxxvii.), yet that many of them became strongly attached to a residence there, and strongly indisposed to return. They were there seventy years. Most of those who were made captive would have died before the close of the exile. Their children, who constituted the generation to whom the command to return would be addressed, would have known the land of their fathers only by report. It was a distant land; and was to be reached only by a long and perilous journey across a pathless desert. They had been born in Babylon. It was their home; and there were the graves of their parents and their kindred. Some had been advanced to posts of office and honor; many, it is probable, had homes and lands, and friends, and property, in Babylon. The consequence would therefore be, that there would be strong reluctance on their part to leave the country of their exile, and to encounter the perils and trials incident on a return to their own land. It is not improbable, also, that many of them may have formed improper connexions and attachments in that distant land, and that they would be unwilling to relinquish

12. For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel [1] *will be* your rereward.

[1] *gather you up.*

NEW TRANSLATION.

12. For not in haste shall ye go forth;
And not in flight shall ye pass along:
But JEHOVAH shall go before you,
And the God of Israel shall bring up your rear.

them, and return to the land of their fathers. It was necessary, therefore, that the most urgent commands should be addressed to them, and the strongest motives presented to them to induce them to return to the country of their fathers. And after all, it is evident that but comparatively a small portion of the exile Jews ever were prevailed on to leave Babylon, and to adventure upon the perilous journey of a return to Zion. ¶ *Touch no unclean* thing. Separate yourselves wholly from an idolatrous nation, and preserve yourselves pure. The Apostle Paul (2 Cor. vi. 17, 18) has applied this to Christians, and urges it as expressing the obligation to come out from the world, and to be separate from all its influences. Babylon is regarded by the Apostle as not an unapt emblem of the world; and the command to come out from her as not an improper expression of the obligation of the friends of the Redeemer to be separate from all that is evil. John (Rev. xviii. 4) has applied this passage also to denote the duty of true Christians to separate themselves from the mystical Babylon—the Papal community—and not to be partaker of her sins. The passage is applied in both these instances, because Babylon, in Scripture language, is regarded as emblematic of whatever is oppressive, proud, arrogant, persecuting, impure, and abominable. ¶ *That bear the vessels of the* LORD. That bear again to your own land the sacred vessels of the sanctuary. It is to be remembered that when the Jews were taken to Babylon, Nebuchadnezzar carried there all the sacred utensils of the temple, and that they were used in their festivals as common vessels in Babylon. 2 Chron. xxxvi. 18, Dan. v. 2—5. These vessels Cyrus commanded to be again restored when the exiles returned to their own land. Ezra i. 7—11. They whose office it was to carry, or bear them, were the Priests and Levites (Num. i. 50; iv. 15); and the command here pertains particularly to them. They were required to be holy, to feel the importance of their office, and to be separate from all that is evil. The passage has no original reference to the Ministers of the Gospel, but the *principle* is implied that they who are appointed to serve God as his ministers, in any way, should be pure and holy. They should be separate from all that is impure, and should regard themselves as consecrated to the service of the living God.

12. *For ye shall not go out with haste.* As if driven out, or compelled to flee. You shall not go from Babylon as your fathers went from Egypt, in a rapid flight, and in a confused and tumultuous manner. See Deut. xvi. 3. The idea here is, that they should have time to prepare themselves to go out, and to purify themselves, and become fit to bear the vessels of the Lord. It was a fact that when they left Babylon they did it with the utmost deliberation, and had ample time to make any preparation that was necessary. ¶ *For the* LORD *will go before you.* JEHOVAH will conduct you, as a general advances at the head of an army. The figure here is taken from the march of an army; and the image is that of JEHOVAH as the leader or head of the host in the march through the desert between Babylon and Jerusalem. See Notes on

ch. xl. 3, 4. ¶ *And the God of Israel,* will be *your rereward.* Marg., "Gather you up." The Hebrew word used here אָסַף *āsăph* means, properly, to collect, to gather together, as fruits, &c. It is then applied to the act of bringing up the rear of an army; and means to be a rear-ward, or guard, *agmen claudere*—as collecting and bringing together the stragglers, and defending the army in its march from an attack in the rear. The LXX render it, "and the God of Israel is he who collects you," ὁ ἐπισυνάγων ὑμᾶς, i. e., brings up the rear. The Chaldee, "and the God of Israel will collect together your captivity."—Here the chapter should have closed. Here closes the account of the return of the exiles from Babylon. The mind of the prophet seems here to leave the captive Jews on their way to their own land safe, with JEHOVAH going at their head, and guarding the rear of the returning band, and to have passed to the contemplation of him of whose coming all these events were preliminary and introductory—the Messiah. *Perhaps* the *rationale* of this apparent transition is this. It is undoubtedly the doctrine of the Bible, that he who was revealed as the guide of his people in ancient times, and who appeared, under various names, as "the angel of JEHOVAH," "the angel of the covenant," &c., was he who afterwards became incarnate—the Saviour of the world. So the prophet seems to have regarded him; and here fixing his attention on the JEHOVAH who was thus to guide his people and be their defence, by an easy transition the mind is carried forward to the time when he would be incarnate, and when he would die for men. Leaving, therefore, so to speak, the contemplation of him as conducting his people across the barren wastes which separated Babylon from Judea, the mind is, by no unnatural transition, carried forward to the time when he would become a man of sorrows, and when he would come to redeem and save the world. According to this supposition, it is the same glorious Being whom Isaiah sees as the protector of his people, and almost in the same instant as the man of sorrows; and the contemplation of him as the suffering Messiah becomes so absorbing and intense, that he abruptly closes the description of him as the guide of the exiles to their own land. He sees him in his humiliation. He sees him as a sufferer. He sees the manner and the design of his death. He contemplates the certain result of that humiliation and death in the spread of the true religion and in the extension of his kingdom among men. Henceforward, therefore, to the end of Isaiah, we meet with no reference, if we except in a very few instances, to the condition of the exiles in Babylon, or to their return to their own land. The mind of the prophet is absorbed in describing the glories of the Messiah, and the certain spread of his Gospel and his kingdom around the globe.

ANALYSIS OF CHAP. LII. 13—15. LIII.

The most important portion of Isaiah, and of the Old Testament, commences here; and here should have been the beginning of a new chapter. It is the description of the suffering Messiah, and is continued to the close of the next chapter. As the closing verses of this chapter are connected with the following chapter, and as it is of great importance to have just views of the design of this portion of Isaiah, it is proper in this place to give an ANALYSIS of this part of the prophecy. And as no other part of the Bible has excited so much the attention of the friends and foes of Christianity; as so various and conflicting views have prevailed in regard to its meaning; and as the proper interpretation of the passage must have an important bearing on the controversy with Jews and infidels, and on the practical views of Christians, I shall be justified in going into an examination of its meaning at considerably greater length than has been deemed necessary in other portions of the prophecy. It may be remarked in general, (1.) that if the common interpretation of the passage, as applicable to the Messiah, and

as describing a suffering Saviour, be correct, then it settles the controversy with the *Jews*, and demonstrates that *their* notions of the Messiah are false. (2.) If this was written at the time when it is claimed by Christians to have been written, then it settles the controversy with infidels. The description is so particular and minute; the correspondence with the life, the character, and the death of the Lord Jesus is so complete, that it *could* not have been the result of conjecture or accident. At the same time, it is a correspondence which could not have been brought about by an impostor who meant to avail himself of this ancient prophecy to promote his designs; for a large portion of the circumstances are such as *did not depend on himself*, but grew out of the feelings and purposes of others. *On the supposition that this had been found as an ancient prophecy, it would have been impossible for any impostor so to have shaped the course of events as to have made his character and life appear to be a fulfilment of it.* And unless the infidel could either make it out that this prophecy was not in existence, or that, being in existence, it was possible for a deceiver *to create* a coincidence between it and his life, and character, and death, then, in all honesty, he should admit that it was given by inspiration, and that the Bible is true. (3.) A correct exposition of this will be of inestimable value in giving to the Christian just views of the atonement, and of the whole doctrine of redemption. Probably in no portion of the Bible of the same length, not even in the New Testament, is there to be found so clear an exhibition of the purpose for which the Saviour died. I shall endeavour, therefore, to prepare the way for an exposition of the passage, by a consideration of several points that are necessary to a correct understanding of it.

§ 1. *Evidence that it was written before the birth of Jesus of Nazareth.*

On this point there will be, and can be, no dispute among Jews and Christians. The general argument to prove this, is the same as that which demonstrates that Isaiah wrote at all before that time. For a view of this, the reader is referred to the Introduction. But this general argument may be presented in a more specific form, and includes the following particulars: (1.) It is quoted in the New Testament as part of the prophetic writings then in existence, and well known. See John xii. 38; Rom. x. 16; Acts viii. 28—35; Matt. viii. 17; 1 Pet. ii. 21—25. That the passage was in existence at the time when the New Testament was written is manifest from these quotations. So far as the argument with the infidel is concerned, it is immaterial whether it was written seven hundred years before the events took place, or only fifty, or ten. It would still be prophecy, and it would still be incumbent on him to show how it came to be so accurately accomplished. (2.) It is quoted and translated by writers who undoubtedly lived before the Christian era. Thus it is found in the Septuagint, and in the Chaldee—both of which can be demonstrated to have been made before Christ was born. (3.) There is not the slightest evidence that it has been interpolated, or corrupted, or changed so as to adapt it to the Lord Jesus. It is the same in all copies, and in all versions. (4.) It has never even been pretended that it has been introduced for the purpose of furnishing an argument for the truth of Christianity. No infidel has ever pretended that it does not stand on the same footing as any other portion of Isaiah. (5.) It is such a passage as Jews *would* not have forged. It is opposed to all their prevailing and common notions of the Messiah. They have anticipated a magnificent temporal prince and a conqueror; and one of the main reasons why they have rejected the Lord Jesus has been, that he was obscure, in his origin poor, despised and put to death; in other words, because he has corresponded so entirely with the description here. No passage of the Old Testament has ever given them greater perplexity than this; and it is morally certain that if the Jews had ever forged a pretended prophecy of the Messiah, it would not have been in the language

of this portion of Isaiah. They would have described him as the magnificent successor of David and Solomon; as a mighty prince and a warrior; as the head of universal empire; and would have said that by his victorious arms he would subdue the earth to himself, and would make Jerusalem the capital of the world. They never would have described him as despised and rejected of men, and as making his grave with the wicked in his death. (6.) Christians *could* not have forged and interpolated this. The Jews have always jealously guarded their own Scriptures; and nothing would have so certainly excited their attention as an attempt to interpolate a passage like this, furnishing at once an irrefragable argument against their opinions of the Messiah, and so obviously applicable to Jesus of Nazareth. It is moreover true, that no Jewish writer has ever pretended that the passage has either been forged or changed in any way, so as to accommodate it to the opinions of Christians respecting the Messiah. These remarks may seem to be unnecessary, and this argument useless, to those who have examined the authenticity of the sacred writings. They are of use only in the argument with the enemies of Christianity. For if this passage was written at the time when it is supposed to have been, and if it had reference to the Lord Jesus, then it demonstrates that Isaiah was inspired, and then it furnishes an argument for the truth of revelation which is irrefragable. It is incumbent on the unbeliever to destroy all the alleged proofs that it was written by Isaiah, or as an honest man he should admit the truth of inspiration and of prophecy, and yield his heart to the influence of the truth of the Bible. In general, it may be observed, that an attempt to destroy the credibility of this portion of Isaiah to a claim of having been written several hundred years before the Christian era, would destroy the credibility of all the ancient writings; and that we have *as much* evidence that this is the production of Isaiah as we have of the credibility or the authenticity of the writings of Homer or Herodotus.

§ 2. *History of the interpretation of the passage by the Jews.*

In order to a clear understanding of the passage, it is proper to give a summary view of the modes of interpretation which have prevailed in regard to it both among Jews and Christians. For this historical view, I am indebted mainly to Hengstenberg, Chris. 1, p. 484, *seq.* The several opinions which have prevailed among the Jewish expositors are the following:—

There is the fullest evidence that the passage was applied by the early Jews, both before and after the birth of Jesus, to the Messiah, until they were pressed by the application of the passage to Jesus of Nazareth, and were compelled in self-defence to adopt some other mode of interpretation. And even after that, it is evident, also, that not a few of the better and more pious portion of the Jewish nation still continued to regard it as descriptive of the Messiah. And so obvious is the application to the Messiah, so clear and full is the description, that many of them have adopted the opinion that there would be two Messiahs, one a suffering Messiah, and the other a glorious and triumphant prince and conqueror. The Old Testament plainly foretold that the Messiah would be "God and man; exalted and debased; master and servant; priest and victim; prince and subject; involved in death, and yet a victor over death; rich and poor; a king, a conqueror, glorious; a man of griefs, exposed to infirmities, unknown, and in a state of abjection and humiliation." *Calmet.* All these apparently contradictory qualities had their fulfilment in the person of Jesus of Nazareth; but they were the source of endless embarrassment to the Jews, and have led to the great variety of opinions which have prevailed among them in regard to him. In the Lord Jesus they harmonize; but when the Jews resolved to reject him, they were at once thrown into endless embarrassment in regard to the character, coming, and work of him whom they had so long expected. The following extract from Calmet (Dic.) will explain some of

the modern prevailing views of him, and is necessary to a clear understanding of the grounds which have been taken in the interpretation of this prophecy. "Some of them, as the famous Hillel, who lived, according to the Jews, before Christ, maintain that the Messiah was already come in the person of Hezekiah; others, that the belief of the coming of the Messiah is no article of faith. Buxtorf says, that the greater part of the modern Rabbins believe that the Messiah has been come a good while, but keeps himself concealed in some part of the world or other, and will not manifest himself because of the sins of the Jews. Jarchi affirms, that the Hebrews believe that the Messiah was born on the day of the last destruction of Jerusalem by the Romans. Some assign him the terrestrial paradise for his habitation; others, the city of Rome, where, according to the Tarmudists, he keeps himself concealed among the leprous and infirm, at the gate of the city, expecting Elias to come and manifest him. A great number believe that he is yet to come, but they are strangely divided about the time and the circumstances of his coming. Some expect him at the end of six thousand years. Kimchi, who lived in the twelfth century, believed that the coming of the Messiah was very near. Some have fixed the time of the end of their misfortunes to A.D. 1492, others to 1598, others to 1600, others yet later. Last of all, tired out with these uncertainties, they have pronounced an anathema against any who shall pretend to calculate the time of the coming of the Messiah."

It is capable, however, of clear demonstration, that the ancient Jews before the birth of Jesus, were not thus embarrassed on the interpretation of their own prophets. The following extracts from their own writings will shew that the opinion early prevailed, that the passage before us had reference to the Messiah, and that they had to some extent right views of him. Even by the later Jewish interpreters, who give a different exposition of the prophecy, it is admitted that it was formerly referred to the Messiah. This is admitted by Aben Ezra, Jarchi, Abarbanel, and Moses Nachmanides. Among the testimonies of the ancient Jews are the following:—The Chaldee Paraphrast, Jonathan, expressly refers it to the Messiah. Thus in ver. 13 of this chapter, he renders the first member, "Behold, my servant the Messiah shall prosper." Thus in the Medrasch Tanchuma, (an old commentary on the Pentateuch,) on the words, "Behold, my servant shall prosper," it is remarked, "This is the king Messiah, who is high, and lifted up, and very exalted, higher than Abraham, exalted above Moses, higher than the ministering angels." Similar is the language of Rabbi Moses Haddarschan on Gen. i. 3. "JEHOVAH spake: Messiah, my righteous one, those who are concealed with thee, will be such that their sins will bring a heavy yoke upon thee. The Messiah answered: Lord of the world, I cheerfully take upon myself those plagues and sorrows. Immediately, therefore, the Messiah took upon himself, out of love, all torments and sufferings, as it is written in Isa. liii. 'He was abused and oppressed.'" Many other passages may be seen collected by Hengstenberg, Christol. vol. i. 485, 486.

But this interpretation was abandoned by the Jewish interpreters when the passage was urged against them by Christians, as demonstrating that Jesus of Nazareth was the Messiah, and when they could not reconcile it with their prevailing notions that the Messiah was to be a magnificent temporal prince. Gesenius asserts that "the later Jews, no doubt, relinquished this interpretation, in consequence of their controversy with Christians." The Jews early formed the opinion that the Messiah was to be a king, like David and Solomon, and that he was to be distinguished as a conqueror. They, therefore, looked exclusively at the passages of the Old Testament which spoke of his exaltation and his glory, and they were rendered averse to applying a passage like this to him, which spoke of his

poverty, rejection, humiliation, and death. They did not, or would not, understand how passages, apparently so contradictory, could be applied to the same individual; and they therefore fixed their attention on those which predicted his exaltation and majesty, and laid aside the idea that the Messiah would be a sufferer. So long as they applied this portion of Isaiah to the Messiah, they could not deny that there was a remarkable correspondence between it and Jesus of Nazareth; and they were unable to meet the force of the argument thence derived in favor of his claims to the Messiahship. It became necessary, therefore, for the Jews to seek some other explanation of the passage, and to deny that it had reference to the Messiah. Accordingly, the great effort of the Jewish interpreters has been to ascertain to whom the passage can be made, with any show of probability, to apply. The great mass agree that it is not to be applied to the Messiah, and this is now the prevailing opinion among them.

Among the more modern Jewish expositors, who agree that the passage is not to be applied to the Messiah, the following opinions have prevailed:

1. The most commonly received opinion is, that it refers to the Jewish people. This is the opinion of Jarchi, Aben Ezra, Kimchi, Abarbanel, and Lipmann. According to them, the prophecy describes the condition of the Jews in their present calamity and exile; the firmness with which they endure it for the honor of God, and resist every temptation to forsake his law and worship; and the prosperity, honor, and glory, which they shall obtain in the time of their redemption. In ch. liii. vs. 1—10, the heathen are regarded as speaking, and making an humble and penitential confession that they have hitherto mistaken the people of God, and unjustly despised them on account of their sufferings, since it now appears, from their exaltation, that those sufferings have not been inflicted on them on account of their sins.

2. Others take the appellation, "servant of JEHOVAH," in the passage, to mean, the *pious* portion of the nation taken collectively, and regarded as making a kind of vicarious satisfaction for the ungodly. This class of interpreters among the Jews, however, has been small. They refer it to those among them who endure much affliction and suffering, but more especially to those who are publicly put to death. They mention, particularly, Rabbi Akiba, as one who suffered martyrdom in this manner. This interpretation retains, indeed, the essential idea of *substitution* which runs through the passage, and it is not improbable that it is on this account that it has found so little favor with the modern Jews, since they reject, with abhorrence, the whole doctrine of vicarious sufferings, as designed to make an atonement for others.

3. A few others among the Jews make the passage refer to an individual. Abarbanel, besides supposing that it refers to the Jewish people in general, suggests, also, that it may refer particularly to Isaiah. Rabbi Saadias Haggaon explained the whole as referring to Jeremiah. Still the passage is so plain in its general meaning, the reference to the Messiah is so obvious, that the Rabbins have not been able, with all their ingenuity, to propose an interpretation that shall be entirely satisfactory to their nation. It has probably been the means of the conversion of more Jews from the errors of their system to Christianity, than any other portion of their Scriptures. We know that, as it was explained and applied by Philip, it was the means of the conversion of the Ethiopian eunuch. Acts viii. 27—40. And so Jo. Isaac Levita, a learned Jew, says it was the means of first leading him to the Christian religion. "I frankly confess," says he, "that this chapter first conducted me to the Christian faith. For more than a thousand times I read this chapter, and accurately compared it with many translations. I found that it contained a hundred more mysteries respecting Christ than are found in any version." Many similar instances occur, says

Hengstenberg, in the reports of missionaries among the Jews.

§ 3. *History of the interpretation of the passage by Christians.*

For seventeen centuries the view which was taken of this passage was uniform. By all the fathers of the Christian Church, it is believed, it was regarded as having an indisputable reference to Christ. In their arguments with the Jews, it was quoted as containing a full refutation of their opinions respecting the Messiah, and as demonstrating that Jesus of Nazareth was he who had been so long announced by the prophets as "he who was to come." In their arguments with infidels, it was a strong proof to which they appealed of the truth of revelation; and in their homilies and expositions it was referred uniformly to the Lord Jesus. If we except Grotius, who supposed that it referred to Jeremiah, who, he says (Note on ch. lii. 13), was *figura Christi*—the type of the Messiah—it was not until the last quarter of the sixteenth century that this interpretation began to be called in question. The reason why the uniform exposition of the Christian Church was abandoned then by any was, that it could *no longer be retained* consistently with the notions which prevailed, especially in Germany, of the Bible. The grand principle which began to prevail in the interpretation of the Bible was, that *all* which is there recorded is to be accounted for on natural principles. But if this passage refers to the Messiah, it harmonizes so exactly with the life and character of the Redeemer, and it is so entirely removed from the possible range of mere conjecture, that it cannot be accounted for on any natural principles. Many professed Christian interpreters, therefore, have sought other ways of explaining it, and have diligently inquired to whom it referred. As a *specimen* of the manner in which the exposition of the Bible has been conducted in Germany, we may just refer to the opinions which have prevailed in the interpretation of this, the plainest and most splendid of all the prophecies pertaining to the Messiah.

1. Comparatively the greatest number of non-Messianic interpreters make the whole Jewish people the subject. A large number of German expositors, whose names may be seen in Hengstenberg's Christol. i. 494, have adopted this view. The only difference between this interpretation and that adopted by the later Jews is, that the German critics suppose it refers to the Jews in the Babylonish exile, while the Jews suppose that it refers to their nation suffering in their present exile.

2. It was held by Eckermann that it refers to the Jewish nation in the abstract, in opposition to its individual members. In other words, it seems to have been held that the nation in the abstract was guilty and was suffering, while the individual members were innocent, and escaped suffering and punishment.

3. It has been held that it refers to the pious part of the Jewish people as contrasted with the ungodly. This opinion was defended by Paulus. His view is the following: The pious part of the Jewish people were punished and carried into captivity with the ungodly, not on account of their own sins, but the sins of the latter. The ungodly inferred that the hope of the pious, that JEHOVAH would help them, was in vain; but as the exile came to an end, and the pious returned, they saw that they had erred, and that their hope was well-grounded. They deeply lament, therefore, that they have not long ago done penance.

4. One author has maintained that the Jewish priesthood is the subject of the prophecy, but in this he stands alone.

5. It has been maintained by others, that the *prophets collectively* are referred to in the passage. This was at first the opinion of Rosenmüller, but was abandoned by him, and was then defended by De Wette, and is maintained by Gesenius.

6. Others have referred it to some individual. Thus Grotius supposes that Jeremiah is meant. Augusti supposed that Uzziah was intended. Others, that

Hezekiah was meant; and others, that Isaiah here referred to himself; and others, that it refers to some unknown prophet slain by the Jews in their exile; and others, that it refers to the Maccabees!

These strange and absurd opinions are specimens of the unhappy manner of exposition which has prevailed among the German neologists; and they are specimens, too, of the reluctance of the human mind to embrace the truth as it is in Jesus, and of its proneness to the wildest aberrations, where mere human reason and wild speculation are suffered to take the reins in the interpretation of the Bible. Perhaps there is scarcely to be found an instance of *interpretation* that is more fitted to humble us in regard to the proneness of men to err, and to embrace the wildest opinions, than in these modes of explaining this beautiful portion of Isaiah. And there is not to be found anywhere a more striking proof of the reluctance of the human mind to contemplate the life and sufferings and death of the Redeemer of the world, or to embrace the great and glorious truth that men can be saved only by the vicarious sufferings of the Son of God.

§ 4. *Proof that it refers to the Messiah.*

More ample proof of this will be furnished in the exposition of the passage itself than can now be given. But still, it may not be improper to refer to a few of the considerations which go to demonstrate that the prophet here refers to the Lord Jesus Christ.

I. He refers to an *individual*, and not to a people, or a nation. It is not either to the collective body of the Jewish people, or to the pious portion of the Jewish people, or to the collective body of the prophets. This is evident on the slightest examination of the passage. The prophet speaks of the "servant of JEHOVAH;" and the whole representation is that of an individual, and not of any collective body of men. Thus his visage was marred, and his form was disfigured; he was as a tender plant; he was despised; he was rejected; he was smitten, wounded, put to death; he made his grave with the wicked and with the rich, &c. Of what collective body of men could this be said? How absurd to apply this to a *nation*, or to any portion of a nation! It *cannot* be applied (A) *to the whole people.* In ch. liii. 3, the subject is called a "man," an appellation which cannot be given to a nation. Nor is there an instance in all the sacred writings, where there can be found such an extended allegory as this would be, on the supposition that this refers to the Jewish people. Besides, with what possible propriety can it be said of *a nation*, that it has borne the griefs and carried the sorrows of others; that it was stricken for the transgression of the people of God; that it was made an offering for sin; and that it made intercession for the sin of the transgressors? If *this* refers to a nation, or collective people, then all settled views of interpretation are at an end. The circumstances which are usually supposed to mark individual existence, may in all other circumstances, in like manner, be supposed to mean nations, and we shall have no longer any way-marks in guiding us in the interpretation of the plainest writings. Nor (B) can it refer to the pious portion of the Jewish people taken collectively. For the subject of the prophecy suffers *voluntarily*; he himself *innocent*, bears the sins of others (liii. 4—6, 9); his sufferings are the efficient cause of the righteousness of his people (ver. 11); and he suffers quietly and patiently, without allowing himself to be provoked to bitterness against the authors of his sufferings. Of all these four marks, not one belongs to the people of Israel. For (*a*) they went not voluntarily into the Babylonish exile, but were carried there by violence. (*b*) They did not suffer innocently, but suffered for their sins. (*c*) The sufferings of the Jews can in no sense be represented as the cause of the righteousness of others. (*d*) Nor did the Jews evince that patience and devotedness to the will of God which is here attributed to the subject of this prophecy. How can it be said that they were led like a lamb to the slaughter, that they did not

open the mouth to complain, when even the noblest and best of them poured out their sadness in complaints and lamentations? Comp. Jer. xx. 7, seq. xv. 10—21; Ps. cxxxvii. 8, 9. Nor (C) can it refer to the collective prophets, or to the prophets taken collectively, as Gesenius supposes. On this it is sufficient to ask, where did such a collection of the prophets ever exist? When did they suffer together? What evidence is there that they were in exile? Where and when did they take upon themselves the sins of the people, or suffer for them, or make their grave with the wicked and the rich in their death, or see of the travail of the soul, and become the means of the justification of many? All that has been said in favor of this, is so entirely the work of conjecture, and is so manifestly designed to evade the obvious reference to the Messiah, that it is necessary to refer to it only as a specimen of the manner of interpretation which has prevailed, and which still prevails in the explanation of the sacred Scriptures. But if the passage does not refer either to the collective Jewish people, or to the pious portion of them, or to the prophets regarded as a collective body, then it must refer *to an individual*, and the only question is, whether it refers to the Messiah, or to some individual of the Jewish nation. As a simple and satisfactory argument that it refers to some individual, appeal might be made to the common sense of the mass of men. Not one in a million—and he not unless he had some favorite hypothesis to defend—would ever suppose, on reading the passage, that it *could* have any reference to any body of men, or to a collection of people of any kind. But the common sense of the mass of men is generally the best criterion of the meaning of any written document, and the best interpreter of the Bible.

II. If it refers to an individual, it must refer to the Messiah. It cannot refer to Isaiah, or Jeremiah, or Uzziah, or Akiba, for the following among other reasons. (*a*) The advocates of this theory have not been able to agree on any individual to whom it can be applied. Grotius suggested Jeremiah, some others Uzziah, or Isaiah, and some of the Jews, Akiba. But each of these theories has been confined to the single interpreter who suggested it, and has been rejected by all the rest of the world. What better proof could there be that there is not even *plausibility* in the statement? What stronger demonstration that it is a theory *got up* on purpose to avoid the reference to the Messiah? (*b*) None of the individuals named had any claim to the statements here made respecting the individual sufferer. Did kings shut their mouths at them, and stand in awe of them? Did Jeremiah sprinkle many nations? Did Uzziah bear the griefs and the sorrows of men? Did JEHOVAH lay on Isaiah the iniquity of all men? Did either of them make their grave with the wicked and the rich in their death? But if it cannot be shown to have reference to any other individual, then the fair inference is, that it refers to the Messiah.

III. The argument that it refers to the Messiah has all the force of tradition in its favor. We have seen that the Jews in more ancient times referred this prophecy to the Messiah. This fact proves that such is the *obvious* reference. When their minds were not prejudiced and blinded by their hatred of Jesus of Nazareth, and their opposition to his claims; when they were looking forward with deep anxiety to the coming of a deliverer, they applied this passage to him. And though there were embarrassments in their minds, and though they were not well able to explain how this was consistent with what is elsewhere stated of his exalted nature, yet such was its obvious reference to the Messiah, that they did not dare to call it in question. Such was the fact in the Christian church for seventeen hundred years. It was the unbroken and the unvarying voice of interpretation. Now this proves, not indeed that it is *necessarily* the true interpretation, for that is to be settled on other grounds than mere tradition, but that it is the obvious exposition. It is that which the language naturally conveys. The unvarying

sense affixed to any written document for seventeen hundred years is *likely* to be the true sense. And especially is this so, if the document in question has been in the hands of the learned and the unlearned; the high and the low; the rich and the poor; the bond and the free; and if they concur in giving to it the same interpretation, such an interpretation cannot easily or readily be set aside.

IV. The quotations in the New Testament prove that it refers to the Messiah. They go to demonstrate at the same time two points. First, that such was the prevailing mode of interpretation at that time, otherwise the passage would not have been quoted as *proof* that Jesus was the Messiah; and secondly, that such is the correct mode of interpretation. The places where it is quoted are the following: (1) John xii. 37, 38, "But though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" In this passage Isaiah liii. 1 is quoted, to explain the unbelief of the Jewish people in the time of the Saviour, with the formula, ἵνα πληρωθῇ, "That it might be fulfilled," the usual formula in quoting a passage from the Old Testament which is fulfilled in the New. No one can doubt that John meant to be understood as affirming that the passage in Isaiah had a designed applicability to the person and the times of the Redeemer. The same passage is quoted by Paul in Rom. x. 16, "But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report?" Here it is expressly and directly applied to the Gospel. (2) The passage in Luke xxii. 37, is still more decisive. "For I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among the transgressors: for the things concerning me have an end," *i. e.*, a completion, a fulfilment. Here Isa. lii. 12 is expressly and directly applied to the Saviour himself, to his own sufferings and death. No one can doubt that he meant to say that it had original reference to him, and would be fulfilled in him. The same passage is applied, and in the same sense, by Mark (ch. xv. 28), to the sufferings and death of the Redeemer. (3) In Acts viii. 35, Isa. liii. 7, 8, is applied by Philip the Evangelist to the Redeemer, and is explained as having a reference to him. (4) In Matt. viii. 17, the declaration of Isaiah (liii. 4), "Himself took our infirmities, and bore our sicknesses," is applied expressly to the Messiah. These passages, directly quoting Isaiah and applying them to the Messiah, demonstrate that in view of the writers of the New Testament, and of the Saviour himself, Isaiah had reference to the Messiah. To those who admit the inspiration and the divine authority of the New Testament, these proofs are sufficient demonstration of the position.

V. This view is enforced by another consideration. It is, that not only is the passage expressly *quoted* in the New Testament, but it is alluded to, in connexion with the death of the Redeemer as an atoning sacrifice for sin, in such a manner as to shew that it was regarded by the sacred writers as having reference to the Messiah. It is sufficient here to allude to the following places—1 Pet. ii. 21—25; Mark ix. 12; Rom. iv. 25; 1 Cor. xv. 3; 2 Cor. v. 21; 1 John iii. 5; 1 Pet. i. 19. A careful examination of these passages would convince any one, that the writers of the New Testament were accustomed to regard the passage in Isaiah as having undoubted reference to the Messiah, and that this was so universally the interpretation of the passage in their times, as to make it proper simply to *refer* to it without formally quoting it. It may be added here, that it accords with the current and uniform statement in the New Testament about the design of the death of the Redeemer.

VI. One other argument may be here referred to, which I propose to state more at length when the exposition of the fifty-third chapter shall have been made. It arises from the exact correspondence between the passage and the events in

the life, the sufferings, and the death of the Redeemer — a correspondence so minute, that it cannot be the result of accident; so much depending on external circumstances and on the agency of others, that it could not have been produced by the effort of an impostor; and so peculiar, that it can be found in no other person but the Messiah. We shall be better able to appreciate the force of this argument when we have the correct exposition of the passage before us.

To the view which has thus been taken of the design of this portion of Isaiah, there occurs one objection, often made by infidels, which I deem it important here to notice. It is, that the transactions here referred to are represented as *past*, and that it cannot be regarded as prophecy, but must be supposed to refer to some event which had occurred before the time when this was written. This ground has also been taken by Gesenius in proof that it cannot refer to the Messiah: "The suffering, contempt, and death," says he, "of the servant of God, are here represented throughout as past, since all in ch. liii. 1—10, is in the praeter. Only the glorification is future, and is represented in the future tense." In reply to this, we may observe, (1) that the transactions referred to are not *all* represented as past. The glorification of the person referred to is described in the future tense, and of course as a future event, ch. lii. 13—15; liii. 11, 12. It may be added also here, that those who will examine the Hebrew, will perceive that not everything in regard to his sufferings is represented as past. See vs. 7, 8, 10. But (2) the true answer to this objection is to be found in a correct view of the nature of prophecy; and the objection has been supposed to have force only because the true character of prophecy has not been apprehended. It is a feature of the true nature of prophecy that the prophet is placed in vision *in the midst* of the scenes which he describes as future. He describes the events as if they were actually passing before his eyes. See this view of prophecy explained in the Introduction, § 7. According to this, Isaiah is to be regarded as placed in vision amidst the scenes which he describes. He looks on the suffering Redeemer. He describes his humiliation, his rejection, his trial, his death, and the feelings of those who rejected him, as if it actually occurred before his eyes. He sees him *now* rejected by men and put to death; but he also casts his eye into the future, and sees him exalted, and his religion spreading into all the world. Though, therefore, the events which he describes were to occur several hundred years afterwards, yet they are portrayed, as his other prophecies are, as passing before his eyes, and as events which he was permitted in vision to see.

In ch. lii. 13—15, JEHOVAH speaks. He speaks of his servant the Messiah, and describes the state of his humiliation, and of his subsequent exaltation. These verses contain, in fact, an *epitome* of what is enlarged upon in the next chapter. The sum of it is, that his servant should be, in the main, or on the whole, prospered and exalted (ver. 13); yet he would be subjected to the deepest trial and humiliation (ver. 14); but as the result of this, he would redeem the nations of the earth, and their kings and rulers should regard him with profound reverence (ver. 15). A display of the divine perfections would accompany the work of the servant of JEHOVAH such as they had never beheld, and they would be called on to contemplate wonders of which they had not before heard.

Ch. liii. contains a more minute explanation and statement of what is said in general in ch. lii. 13—15. For convenience, it may be regarded as divided into the following portions:—

I. An expression of amazement and lamentation at the fact that so few had embraced the annunciation respecting the Messiah, and had been properly affected by the important statements respecting his sufferings, his death, and his glorification, ver. 1. The prophet laments that so few had credited what had been spoken, and that the power of God had been revealed to so few in consequence of the coming and the work of the Messiah.

13. Behold, my servant shall [1] deal prudently, he shall be exalted and extolled, and be very high.

[1] or, *prosper*, ch. 53. 10.

NEW TRANSLATION.

13. Behold my servant shall prosper:—
He shall be lifted up, and set on high, and greatly exalted.

II. A description of his rejection, his sufferings, his death, vs. 2—10. Here the prophet describes the scene as actually passing before his eyes. He speaks as if he himself were one of the people —one of the Jewish nation—who had rejected him, and who had procured his death. He describes the misapprehension under which it was done, and the depth of the sorrow to which the Messiah was subjected, and the design which JEHOVAH had in view in these sufferings.

(*a*) His appearance and rejection are described, vs. 2, 3. He is as a root or shrub that grows in a parched soil without beauty; he is a man of sorrows, instead of being, as they expected, a magnificent prince; he has disappointed their expectations, and there is nothing that corresponded with their anticipations, and nothing, therefore, which should lead them to desire him. He is, therefore, rejected and despised.

(*b*) The *design* for which he endured his sorrows is stated, vs. 4—6. He was thought by the people to be justly put to death, and they judged that God had judicially smitten and afflicted him, ver. 4. But this was not the cause. It was because he had borne the sorrows of the nation, and was wounded for their sins, vs. 4, 5. They had all gone astray, but JEHOVAH had caused to meet on him the iniquity of all.

(*c*) The *manner* of his sufferings is described, vs. 7, 8. He was patient as a lamb, was taken from prison, and cut off.

(*d*) The manner of his *burial* is described, ver. 9. It was with the rich. The *reason* why he was thus buried, and why his grave was thus distinguished from that of malefactors was, that in fact he had been holy and had done no evil. God, therefore, took care that that fact should be marked even in his burial, and though he *died* with malefactors, yet, as the purpose of the atonement did not require ignominy *after* death, he should not be *buried* with them.

(*e*) The *design* for which all this was done is stated, ver. 10. It was that his soul might be made an offering for sin, and that it was thus well-pleasing or acceptable to God that he should suffer and die.

III. The result of his sufferings and humiliation, the reward, the glorification, is described, vs. 10—12.

(*a*) He should see a numerous spiritual posterity, and should be abundantly satisfied for all his pains and sorrows, vs. 10, 11.

(*b*) By the knowledge of him, a great number should be justified and saved, ver. 11.

(*c*) He should be greatly honored, and should proceed to the spiritual conquest of all the world, ver. 12.

13. *Behold, my servant.* The word "behold" indicates here that a new object is pointed out to the view, and that it is one that claims attention on account of its importance. It is designed to direct the mind to the Messiah. The point of view which is here taken, is between his humiliation and his glorification. He sees him as having been humbled and rejected, vs. 14, 15; ch. liii. 2—10, and he sees him about to be exalted and honored, vs. 13—15; ch. liii. 10—12. The word "servant" refers to the Messiah. See the Introduction to this portion of the prophecy. Comp. Note on ch. xlix. 5, where the word "servant" is applied also to the Messiah. It means that he would be employed in doing the will of God, and that he would submit to him as a servant does to the law of his master. ¶ *Shall deal prudently.* Marg., *prosper.*

14. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men;

NEW TRANSLATION.

14. In like manner as many were shocked at thee—
So disfigured was his countenance that it was no longer that of a man,
And his form that it was no longer human—

The word שָׂכַל, *sākhăl*, is used in a twofold signification. It means either *to act wisely*, or *to be prosperous*. In this latter sense it is used in Josh. i. 7, 8; 2 Kings xviii. 7; Jer. x. 21; Prov. xvii. 8. It is not easy to determine what is the meaning here. Jerome renders it, "intelligent,"—*shall be wise, or prudent.* The LXX render it, συνήσει ὁ παῖς μου, *my servant shall be intelligent.* The Chaldee renders it, "behold, my servant the Messiah shall prosper, (יַצְלַח, *yăṭzlăhh.*) The Syriac retains the Hebrew word. Jun. and Tremel. render it, "shall prosper;" Castellio, "shall be wise." Lowth renders it, "shall prosper," and in this Gesenius and Noyes concur. Hengstenberg proposes to unite the two meanings, and to render it, "he shall reign well," as indicative of the prosperous and wise government of the Messiah. It seems to me that the parallelism requires us to understand this, not of his personal wisdom and prudence, but of the success of his enterprise. This verse contains a summary statement of what would occur under the Messiah. The general proposition is, that he should be ultimately successful, and to this the prophet comes, ch. liii. 12. He here sees him in affliction, humble, dejected, and despised. But he says that this was not always to be. He should be ultimately exalted. It is on this that he fixes the eye, and it is this which cheers and sustains the prophet in the contemplation of the sufferings of the Messiah. ¶ *He shall be exalted.* In this part of the verse, the prophet combines the verbs which denote elevation or exaltation. The idea is, that he should be exalted to the highest pitch of honor. The word "exalted," with us, is often synonymous with *praise*, but here it means, he shall be elevated (וְנִשָּׂא, *vĕnĭssā*), or lifted up. The reference here is, undoubtedly, to the fact that the Redeemer would be greatly honored on earth as the Prince and Saviour of the world (ch. liii. 12), and that in view of the universe he would be elevated to the highest conceivable rank. This is described in the New Testament by his being placed "at the right hand of God," (Mark xvi. 19;) by the fact that "angels and authorities and powers are made subject unto him," (1 Pet. iii. 22;) by the fact that God has "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named," (Eph. i. 20, 21, 22;) and by the fact that he will return in great glory to judge the world. Matt. xxv. The idea is, that as he was the most despised among men, so he would yet be the most honored; as he had voluntarily assumed the lowest place for the redemption of men, so he would be exalted to the highest place to which human nature could be elevated.

14. *As many were astonished at thee.* This verse is closely connected with the following, and they should be read together. The sense is, "in like manner as many were shocked at him—his form was so disfigured, and his visage so marred—so in like manner he shall sprinkle many nations." That is, the one fact should correspond with the other. The astonishment should be remarkable; the humiliation should be wonderful, and fitted to attract the deepest attention; and so in like manner should be his success and his triumph. As he had in his humiliation been subjected to the lowest condition, so that all

despised him—so hereafter the deepest possible reverence should be shewn him. Kings and nobles should shut their mouths in his presence, and shew him the profoundest veneration. A change of person here occurs which is not uncommon in the Hebrew poets. In ver. 13, JEHOVAH speaks of the Messiah in the third person; here he changes the form of the address, and speaks *of* him in the second person. In the following verse, the mode of address is again changed, and he speaks of him again in the third person. Lowth, however, proposes to read this in the third person, "as many were astonished *at him*," on the authority of two ancient Heb. MSS and of the Syriac and Chaldee. But the authority is not sufficient to justify a change in the text; nor is it necessary. In the word rendered "astonied," *i. e.*, astonished (שָׁמֵמוּ, *shāmemū*), the primary idea is that of being struck dumb, or put to silence from sudden astonishment. Whether the astonishment is from admiration or abhorrence is to be determined by the connexion. In the latter sense, it is used in Jer. xviii. 16; xix. 8. Here it evidently refers to the fact that he was disfigured, and destitute of apparent beauty and attractiveness, from his abject condition and his sufferings. They were struck with amazement that one so abject, and that had so little that was attractive, should presume to lay claim to the character of the Messiah. This idea is more fully expressed in the following chapter. Here it is stated *in general* that his appearance was such as to excite universal astonishment, and probably to produce universal disgust. They saw no beauty or comeliness in him. See ch. liii. 2. This expression should also be regarded as standing in contrast with what is added in ver. 15. Here it is said they were amazed, astonished, silent, at his appearance of poverty and his humiliation; there it is said, "kings should shut their mouths at him," that is, they should assume an attitude of most respectful deference, and be so deeply impressed with his majesty and glory that they would remain in perfect silence—the silence not of contempt but of profound veneration. ¶ *His visage.* (מַרְאֵהוּ, *mar'ēhū.*) This word denotes properly, sight, seeing, view; then that which is seen; then appearance, form, *looks*, Ex. xxiv. 17; Ezek. i. 16—28; Dan. x. 18. Here it means, his appearance, his looks. It does not necessarily refer to his face, but to his general appearance. It was so disfigured by distress as to retain scarcely the appearance of a man. ¶ *Was so marred.* (מִשְׁחָתוֹ, *mishhāth.*) This word properly means destruction. Here it means defaced, destroyed, disfigured. There was a disfiguration or defacement of his aspect, more than that of man. ¶ *More than any man.* (מֵאִישׁ, *mē'ish.*) This may either mean, more than any other man, or it may mean that he no longer retained the appearance of a man. It probably means the latter—that his visage was so disfigured that it was no longer the aspect of a man. Castellio renders it, ut non jam sit homo, non sit unus de humano genere. ¶ *And his form* (וְתוֹאָר, *th^{o}rō*). This word denotes a form or a figure of the body, 1 Sam. xxviii. 14. Here it denotes the figure, or the appearance, referring not to the countenance, but to the general aspect of the body. ¶ *More than the sons of men.* So as to seem not to belong to men, or to be one of the human family. All this evidently refers to the disfiguration which arises from excessive grief and calamity. It means that he was broken down and distressed; that his great sorrows had left their marks on his frame, so as to destroy the beautiful symmetry and proportions of the human form. We speak of being crushed with grief; of being borne down with pain; of being laden with sorrow. And we all know the effect of long continued grief in marring the beauty of the human countenance, and in bowing down the frame. Deep emotion depicts itself on the countenance, and produces a permanent impression there. The highest beauty fades under long continued trials, though at first it may seem to be set off to advantage. The rose leaves the cheek, the lustre forsakes the eye, vigor departs from the frame,

15. So shall he sprinkle [p] many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see, and *that* which they had not heard shall they consider.

[p] Ezek. 36. 25.

NEW TRANSLATION.

15. So shall he sprinkle many nations;
Before him kings shall shut their mouths,
For what had not been announced to them shall they see,
And what they had not heard shall they attentively consider.

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its erect form is bowed, and the countenance, once brilliant and beautiful, becomes marked with the deep furrows of care and anxiety. Such seems to be the idea here. It is not indeed *said* that the sufferer before this had been distinguished for any extraordinary beauty—though this may not be improperly supposed—but that excessive grief had almost obliterated the traces of intelligence from the face, and destroyed the aspect of man. How well this applies to the Lord Jesus needs not to be said. We have, indeed, no direct and positive information in regard to his personal appearance. We are not told that he was distinguished for manliness of form, or beauty of countenance. But it is certainly no improbable or extravagant supposition, that when God prepared for him a body (Heb. x. 5) in which the divinity should dwell incarnate, the human form would be rendered *as fit* as it could be for the indwelling of the celestial inhabitant. And it is no unwarrantable supposition that perfect truth, benevolence, and purity should depict themselves on the countenance of the Redeemer—as they will be manifested in the very aspect wherever they exist—and render him the most beautiful of men, for the expression of these principles and feelings in the countenance constitutes beauty. Comp. Note on ch. liii. 2. And it is no improbable supposition, that this beauty was marred by his long continued and inexpressibly deep sorrows, and that he was so worn down and crushed by the sufferings which he endured as scarcely to have retained the aspect of a man.

15. *So.* כֵּן, *kēn.* This word answers to "as" (כַּאֲשֶׁר, *kăăshĕr*) in the former verse. "In like manner as many were astonished or shocked at thee—so in like manner shall he sprinkle many nations." The one is to be in some respects commensurate with the other. The comparison seems to consist of two points. (1) *In regard to the numbers.* Many would be shocked; many would be sprinkled by him. Large numbers would be amazed at the fact of his sorrows; and numbers correspondently large would be sprinkled or blessed by him. (2) *In the effects.* Many would be *struck dumb* with amazement or with disgust at his appearance; and so, in like manner, many would be struck dumb with veneration or respect. He would be regarded on the one hand as having scarce the form of a man, and as having nothing to produce admiration or love; on the other, even kings should be silent before him from profound reverence and awe. ¶ *Shall he sprinkle many nations.* The word here rendered "sprinkle," יַזֶּה, *yăzzēh*, has been very variously rendered. Jerome renders it, *asperget*—shall sprinkle. The LXX, "so shall many nations wonder, or express admiration (*θαυμάσονται*) at him." The Chaldee, "so shall he scatter, or dissipate (יְבַדַּר *yĕbhăddăr*) many people." The Syriac renders it, "thus shall he purify, cleanse, make expiation for סַגִּיאִין many nations." The Syriac verb used here means to purify, to cleanse, to make holy, and in *aph.* to expiate; and the idea of the Syriac translator evidently was, that he would

purify by making expiation. See the Syriac word used in Acts xi. 9; Luke iii. 17; Acts xxiv. 18; Heb. x. 4; ix. 22. Castellio renders it as Jerome does, and Jun. and Tremell. "he shall sprinkle many nations with stupor." Interpreters have also varied in the sense which they have given to this word. Its usual and proper meaning is to *sprinkle;* and so it has been here commonly interpreted. But Martini, Rosenmüller, and Gesenius suppose that it is derived from an Arabic word meaning to leap, to spring, to spring up, to leap for joy, to exult; and that the idea here is, that he should cause many nations to exult, or leap for joy. Parallel places, says Gesenius, occur in ch. xlix. 6, 7; li. 5. Against the common interpretation "to sprinkle," Gesenius objects, (1) That the verb could not be construed without the accusative, and that if it means that he would sprinkle with blood, the word blood would be specified. (2) That the connexion is opposed to the idea of sprinkling, and that the antithesis requires some word that shall correspond with שָׁמֵם, *shāmăm*, "shall be astonished," and that the phrase "they shall be joyful," or "he shall cause them to exult with joy," denotes such antithesis. See Gesenius and Rosenmüller in loco. To this it may be replied, that the usual, the universal signification of the word נָזָה, *nāzāh*, in the Old Testament is, to sprinkle. The word occurs in the following places, and is in all instances translated sprinkle. Lev. vi. 27; Isa. lxiii. 3; 2 Kings ix. 33; Lev. iv. 6, 17; v. 9; xiv. 7, 16, 27, 51; xvi. 14, 15, 19; Num. xix. 4, 18, 19; Ex. xxix. 21; Num. xix. 21; viii. 7; Lev. xvi. 14; viii. 11, 30. It occurs in no other place except the one before us. It is properly applicable to the act of sprinkling blood or water; and then comes to be used in the sense of cleansing by the blood that makes expiation for sin, or of cleansing by water as an emblem of purifying. In Ezek. xxxvi. 25, the practice of sprinkling with consecrated water is referred to as synonymous with purifying—though a different word from this is used, זָרַק, *zārăq*, "and I will sprinkle clean water upon you, and ye shall be clean." And if the word used here means "to sprinkle," it is used in one of the following significations. (1) To sprinkle *with blood*, in allusion to the Levitical rite of sprinkling the blood of the sacrifice, meaning that in that way sin would be expiated and removed (Lev. xiv. 51; xvi. 14; Heb. ix. 19; x. 22); or by an allusion to the custom of sprinkling with water, as emblematic of purity or cleansing (Num. viii. 7; xix. 18; Ezek. xxxvi. 25). If used in the former sense, it means, that the Redeemer would make expiation for sin, and that his blood of purifying would be sprinkled on the nations. If in the latter, as is most probable, then it means that he would purify them, as objects were cleansed by the sprinkling of water. If in *either* sense, it means substantially the same thing—that the Redeemer would *purify* or *cleanse* many nations, *i. e.*, from their sins, and make them holy—still there is a difficulty in the passage which does not seem to be solved. This difficulty has been thus expressed by Taylor (Concord.): "It seems here to have a peculiar meaning, which is not exactly collected from the other places where this word is used. The *antithesis* points to *regard, esteem, admiration.* 'So shall he sprinkle, engage the esteem and admiration of many nations.' But how to deduce this from the sense of the word I know not." It was to meet this difficulty that Martini, Rosenmüller, and Gesenius, proposed the sense of leaping, exulting, filling with joy, from the Arabic. But that signification does not accord with the uniform Hebrew usage, and probably the sense of *purifying* is to be retained. It may be remarked that whichever of the above senses is assigned, it furnishes no *argument* for the practice of sprinkling in baptism. It refers to the fact of his purifying or cleansing the nations, and not to the ordinance of Christian baptism. Nor should it be used as an argument in reference to the mode in which that should be administered. ¶ *The kings shall shut their mouths at him.* Or rather,

CHAPTER LIII.

1. Who hath believed [a] our [1] report? and to whom [b] is the arm of the LORD revealed?

a John 1. 7, 12. Eph. 1. 18, 19.
[1] *hearing*, or, *doctrine*.

b John 12. 37. Rom. 10. 16.

NEW TRANSLATION.

1. Who hath believed our report?
And the arm of JEHOVAH, to whom hath it been revealed?

kings. It does not refer to any particular kings; but the idea is, that he would be honored by kings. To shut the mouths here denotes reverence or respect. It indicates veneration and admiration. See Job xxix. 9, 10, where reverence or respect is indicated in the same way:

The princes refrained talking,
And laid their hand upon their mouth;
The nobles held their peace,
And their tongue cleaved to the roof of their mouth.

See also Micah vii. 16; comp. Ps. cvii. 42; Job v. 16. ¶ *For* that *which had not been told them*, &c. In this part of the verse a reason is given for the veneration which kings would evince. It is, that they should receive intelligence of this wonderful exaltation of the messenger of God, which had not before been made known to them as it had been to the Jews. Or, in other words, the great mystery of the incarnation and of redemption would contain truths and wonders which they had not contemplated elsewhere. They would be truths that would excite their wonder, and command their profound veneration; truths fitted to excite the deepest attention, and to produce the deepest amazement. No such events would have occurred elsewhere within the range of their observation; and the wonders of redemption would stand by themselves as unparalleled in all that they had heard or seen. All this is true. What is here predicted has been fulfilled. The mystery of the incarnation and the atonement; the sufferings and the death of the Redeemer; his exaltation and his glory, are events which are unparalleled in the history of the world. They stand by themselves, and they will stand by themselves for ever in the history of human events. They are events *fitted* in their nature to excite the profoundest admiration and wonder, and to induce kings and nobles to lay their hand on their mouth in token of profound veneration. No monarch on earth could have evinced such condescension as did the Son of God; none has been elevated to so high a rank in the universe as the Redeemer. That the Son of God should become a man; that his visage should be so disfigured by grief as to have scarcely the aspect of a human being; that he should suffer and die as he did; and that he should be exalted as he is over this whole world, and have the most elevated place in the universe at the right hand of God, are all events fitted to excite the deepest wonder and the profoundest admiration. And it has been done. The prophecy has been fulfilled. It has been a fact that kings and princes have bowed with profound veneration at the name and presence of the Redeemer; and from the time of Constantine, not a few of earth's mightiest monarchs have professed a profound regard for the character and the laws of the Messiah.

CHAPTER LIII.

1. *Who hath believed our report?* The main design of the prophet in all this portion of his prophecy is, undoubtedly, to state the fact that the Redeemer would be greatly exalted. See ch. lii. 13; liii. 12. But in order to furnish a fair view of his exaltation, it was necessary also to exhibit the depth of his humiliation, and the intensity of his sorrows, and also the fact that he would be rejected by those to whom he was sent. He, therefore, in this verse, to

2. For he shall grow up before | him as a tender plant, and as a

NEW TRANSLATION.

2. For he grew up before him like a tender plant,
As a shoot out of a dry soil;

use the language of Calvin, breaks in abruptly upon the order of his discourse, and exclaims that what he had said, and what he was about to say, would be credited scarcely by no one. Preliminary to his exaltation and to the honors which would be conferred on him he would be rejected and despised. The word *report*, שְׁמוּעָה, *shemūāh*, denotes properly, *that which is heard*, tidings, message, news. In the margin, it is rendered "*hearing*, or doctrine." The LXX render it, ἀκοή — rumor, message. It refers to the annunciation, message, or communication which had been made respecting the Messiah. The speaker here is Isaiah, and the word "our" refers to the fact that the message of Isaiah and of the other prophets had been alike rejected. He groups himself with the other prophets, and says that the message or annunciation which *they* had made of the Redeemer had been disregarded. The interrogative form is often assumed when it is designed to express a truth with emphasis; and the idea is, therefore, that the message in regard to the Messiah had been rejected and despised, and that almost none had credited and embraced it. ¶ *And to whom is the arm of the* LORD *revealed?* The arm is that by which we execute a purpose, and is often used as the emblem of power. See Notes on ch. xxxiii. 2; xl. 10. Here it denotes the omnipotence or power of God which would be exhibited through the Messiah. The sense is, "who has perceived the power evinced in the gift, and in the work of the Redeemer? To whom is that power manifested which is to be put forth through him, and in connexion with his work?" It refers not so much, as it seems to me, to his power in working miracles, as to the omnipotence evinced in rescuing sinners from destruction. The idea is, that that power would be seen to have been put forth in reference to comparatively few; that is, the mass of those to whom the annunciation of the prophet would have been made would reject him, and be unbenefited by his advent and his work. In the New Testament, the Gospel is not unfrequently called "the power of God" (Rom. i. 16; 1 Cor. i. 18), and it is regarded as that by which God displays his power in saving men. The idea here is, that comparatively few would be brought under that power, and be benefited by it; that is, in the times, and under the preaching of the Messiah. It is to be remembered that the scene of this vision is laid in the midst of the work of the Redeemer. The prophet places himself in vision where he has a view of the Messiah. He sees him a sufferer, despised and rejected. He sees that few come to him, and embrace him as their Saviour. He recalls the "report" and the announcement which he and other prophets had made respecting him; he remembers the record which had been made centuries before respecting the Messiah; and he asks, with deep emotion, *as if present* when the Redeemer lived and preached, who had credited what he and the other prophets had said of him? The mass had rejected it all. The passage, therefore, had its fulfilment in the events connected with the ministry of the Redeemer, and in the fact that he was rejected by so many. The Redeemer was more successful in his work as a preacher than is commonly supposed, but still it is true that by the mass of the nation he was despised; and true that the announcement which had been made of his true character and work was rejected.

2. *For he shall grow up before him.* In this verse, the prophet describes the humble appearance of the Messiah, and the fact that there was nothing in his personal aspect that corresponded to

root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

NEW TRANSLATION.

He had no form nor beauty that we should look upon him;
No comely appearance that we should desire him.

the expectations that had been formed of him; nothing that should lead them to desire him as their expected deliverer, but everything that could induce them to reject him. He would be of so humble an origin, and with so little that was splendid and magnificent in his external appearance, that the nation would reject and despise him. The word rendered, "he shall grow up," וַיַּעַל, *văiyāyāl*, from עָלָה, *yālāh*, means, properly, to go up, to ascend. Here it evidently applies to the Redeemer, as growing up in the manner of a shoot or sucker that springs out of the earth. And it means that he should start, as it were, from a decayed stock or stump, as a shoot springs up from a root that is apparently dead. It does not refer to his manner of life before his entrance on the public work of the ministry; not to the mode and style of his education, but to his starting, as it were, out of a dry and sterile soil, where *any* growth could not be expected, or from a stump or stock that was apparently dead. See Note, ch. xi. 1. Thus from the decayed family of Jesse and of David, when the parent stock seemed to have been long extinct, he would start forth, and enter on his public work. The phrase "before him," לְפָנָיו, *lĭphānāv*, refers to JEHOVAH. He should spring up in his sight: seen and observed by him; known to him, although unknown to the world. The eyes of men should not regard him as the Messiah while he was growing up, but JEHOVAH would, and his eye would be continually upon him. ¶ *As a tender plant.* The word used here יוֹנֵק, *yōnēq*, from יָנַק, *yānăq*, to suck, (Job iii. 12, Cant. viii. 1; Joel ii. 16), may be applied either to a suckling, a sucking child, Deut. xxxii. 25; Ps. viii. 3, or to a sucker, a sprout, a shoot of a tree, Job viii. 16; xiv. 7; xv. 30; Ezek. xvii. 22; Hos. xiv. 7. Jerome here renders it *virgultum*. The LXX render it, "we have made proclamation as a child before him." Ἀνηγγείλαμεν ὡς παιδίον ἐναντίον αὐτοῦ. But what idea they attached to it, it is impossible now to say; and equally so to determine *how* they came to make such a translation. The Chaldee, also, leaving the idea that it refers to the Messiah, renders it, "and the righteous shall be magnified before him as branches which flourish, and as the tree which sends its roots by the fountains of water; thus shall the holy nation be increased in the land," &c. The Syriac translates it, "he shall grow up before him as an infant." The idea in the passage is plain. It is, that the Messiah would spring up, as from an ancient and decayed stock, like a tender shoot or sucker. He would be humble and unpretending in his origin, and would be such that they who had expected a splendid prince would be led to overlook and despise him. ¶ *And as a root.* וְכַשֹּׁרֶשׁ, *vĕkhăsshōrĕsh*. The word *root* here is evidently used by synecdoche for the sprout that starts up from a root. See Note, ch. xi. 10, where the word is used in the same sense. ¶ *Out of a dry ground.* In a barren waste, or where there is no moisture. Such a sprout or shrub is small and puny, and withered up. Such shrubs spring up in deserts, where they are stinted for want of moisture, and they are most striking objects to represent that which is humble and unattractive in its personal appearance. The idea here is, that the Messiah would spring from an ancient family decayed, but in whose root, so to speak, there would be life, as there is remaining life in the stump of a tree that is fallen down; but that there would be nothing in his external appearance that would attract attention, or meet the expectations of the

nation. Even then he would not be like a plant of vigorous growth supplied with abundant rains, and growing in a rich and fertile soil, but he would be like the stinted growth of the sands of the desert. He would be exceedingly humble, and unattractive in his personal appearance. Can anything be more strikingly expressive of the actual appearance of the Redeemer as compared with the expectation of the Jews? Can there be found anywhere a more striking fulfilment of a prophecy than this? And how will the infidel answer the argument thus furnished for the fact that Isaiah was inspired, and that his record was true? ¶ *He hath no form.* That is, no beauty. He has not the beautiful form which was anticipated; the external splendor which it was supposed he would assume. On the meaning of the word *form*, see Note, ch. lii. 14. It is several times used in the sense of beautiful form or figure. Gen. xxix. 17; xxxix. 6; xli. 18; Deut. xxi. 11; Esth. ii. 17. Comp. 1 Sam. xvi. 18. Here it means the same as beautiful form or appearance, and refers to his *state* of abasement rather than to his own personal beauty. There is no evidence that in person he was in any way deformed, or otherwise than beautiful, except as excessive grief may have changed his natural aspect. See Note, ch. lii. 14. ¶ *Nor comeliness.* הָדָר. This word is usually translated honor, glory, majesty. Dan. xi. 20; Deut. xxxiii. 17; Ps. cxlix. 9; xxix. 4; *excellency*, Isa. xxxv. 2, *beauty*, Prov. xx. 29; Ps. cx. 3; 2 Chron. xx. 21. It may be applied to the countenance, or to the general aspect, or to the ornaments or apparel of the person. Here it refers to the appearance of the Messiah, as having nothing in his appearance that was answerable to their expectations. He had no robes of royalty; no diadem sparkling on his brow; no splendid retinue; no gorgeous array. He was humble in his appearance, and unattractive to the world. ¶ *And when we shall see him.* This should be connected with the previous words, and should be translated, "that we should regard him, or attentively look upon him." The idea is, that there was in his external appearance no such beauty as to lead them to look with interest and attention upon him; nothing that should attract them, as men are attracted and their attention riveted by the dazzling and splendid objects of this world. If they saw him, they immediately looked away from him, as if he were unworthy of their regard. So the passage is interpreted by Lowth, Noyes, Hengstenberg, &c. ¶ There is *no beauty that we should desire him.* He does not appear in the form which we had anticipated. He does not come with the regal pomp and splendor which it was supposed he would assume. He has none of those external decorations which are so attractive in the eyes of mortals. He is apparently of humble rank; he is poor; he has few attendants; and he has disappointed wholly the expectation of the nation, and is not such a prince as they had desired. In regard to the personal appearance of the Redeemer, it is remarkable that the New Testament has given us no information. Not a hint is dropped in reference to his height of stature, or his form; respecting the color of his hair, his eyes, or his complexion. In all this, on which biographers are usually so full and particular, the evangelists are wholly silent. There was evidently *design* in this; and the purpose was probably to prevent any painting, statuary, or figure of the Redeemer, that would have any claim to being regarded as correct or true. They evidently intended that his image should not be set up as an object of worship; and designed probably that the view of him as a man should be comparatively obscured in the contemplation of him as divine. As it stands in the New Testament, there is just the veil of obscurity thrown over this whole subject which is most favorable for the contemplation of the incarnate Deity. We are told that he was a man; we are told also that he was God; and the image to the mind's eye is as obscure in the one case as the other; and in both, we are directed to his moral beauty, his holiness, and

3. He is despised and rejected [c] of men; a man of sorrows, and

c Luke 23, 18, &c.

NEW TRANSLATION.

3. He is despised and forsaken of men,
A man of sorrows, and acquainted with grief;

as objects of contemplation, rather than to his external appearance or form. It may be added that there is no authentic information in regard to his appearance that has come down to us by tradition. All the works of sculptors and painters, in attempting to depict his form, are the mere works of fancy, and are undoubtedly as unlike the glorious reality as they are contrary to the spirit and intention of the Bible. There is, indeed, a letter extant, which is claimed by some to have been written by Publius Lentulus, to the emperor Tiberius, in the time when the Saviour lived, and which gives a description of the personal appearance of the Saviour. As this is the *only* legend of antiquity which even claims to be a description of his person, and as it is often printed and is regarded as a curiosity, it may not be improper here to present it in a Note.* This letter is pronounced by Calmet to be spurious, and it has been abundantly *proved* to be so by Prof. Robinson. See Bib. Repos., vol. ii. pp. 367—393. The main arguments against its authenticity, and which entirely settle the question, are—(1.) The discrepancies and contradictions which exist in the various copies. (2.) The fact that in the time of the Saviour, when the epistle purports to have been written, it can be demonstrated that no such man as Publius Lentulus was governor of Judea, or had any such office there as is claimed for him in the inscriptions to the epistle. (3.) That for fifteen hundred years no such epistle is quoted or referred to by any writer—a fact which *could* not have occurred if any such epistle had been in existence. (4.) That the style of the epistle is not such as an enlightened Roman would have used, but is such as an ecclesiastic would have employed; and (5.) That the contents of the epistle are such as a Roman *would* not have used of one who was a Jew. See these arguments presented in detail in the place above referred to. It may be added, that this is the only pretended account which has come down to us respecting the personal appearance of the Saviour, except the *fable* that Christ sent his portrait to Abgar, king of Edessa, in reply to a letter which he had sent requesting him to come and heal him; and the equally fabulous legend that the impression of his countenance was left upon the handkerchief of the holy Veronica. The whole statement in the New Testament would lead us to suppose that there was nothing *very* remarkable in his personal appearance; nothing that attracted the attention of the Romans as unusual; and that there *was*, in fact, nothing uncommon, unless it was that he was eminent for grief. Nothing forbids the belief, however, that in personal appearance he was not particularly destitute of that which is supposed to constitute beauty. See Note, ch. lii. 14.

3. *He is despised.* This requires no

* "There has a man appeared here, who is still living, named Jesus Christ, whose power is extraordinary. He has the title given to him of the great prophet; his disciples call him the Son of God. He raises the dead, and heals all sorts of diseases. He is a tall, well-proportioned man; there is an air of serenity in his countenance, which attracts at once the love and reverence of those who see him. His hair is of the color of new wine: from the roots to his ears, and from thence to the shoulders, it is curled, and falls down to the lowest part of them. Upon the forehead it parts in two, after the manner of the Nazarenes. His forehead is flat and fair, his face without any defect, and adorned with a very graceful vermilion; his air is majestic and agreeable. His nose and his mouth are very well proportioned, and his beard is thick and forked, of the color of his hair; his eyes are grey and extremely lively; in his reproofs he is terrible, but in his exhortations and instructions amiable and courteous; there is something wonderfully charming in his face, with a mixture of gravity. He is never seen to laugh, but he has been observed to weep. He is very straight in stature: his hands are large and spreading, and his arms very beautiful. He talks little, but with great gravity, and is the handsomest man in the world." Bib. Repos. vol. ii. p. 368.

acquainted [d] with grief: and [l] we hid as it were *our* faces from him; he was despised, and we esteemed him not.

[d] Heb. 4. 15.

[l] *as an hiding of faces from him*, or, *from us*; or, *he hid as it were* his *face from us.*

NEW TRANSLATION.

As one before whom men cover their faces;
He was despised, and we esteemed him not.

explanation; and it needs no comment to show that it was fulfilled. The Redeemer was eminently the object of contempt and scorn alike by the Pharisees, the Sadducees, and the Romans. In his life on earth it was so; in his death it was still so; and since then, his name and person have been often extensively the object of contempt. Nothing is a more striking fulfilment of this than the conduct of the Jews at the present day. The very name of Jesus of Nazareth excites contempt; and they join with their fathers who rejected him in heaping on him every term indicative of scorn, and every mark of contempt. No other proof is needed that he was despised when on earth than the fact that he was spit upon, and was made the sport of the Roman soldiery when he was about to be put to death. ¶ *Rejected of men.* This phrase is full of meaning, and in three words states the whole history of man in regard to his treatment of the Redeemer. The name "THE REJECTED OF MEN," or "the forsaken of men," will express all the melancholy history;—rejected by the Jews; by the rich, the great, and by the learned; by the mass of men of every grade, and age, and rank. No prophecy was ever more strikingly fulfilled; none could condense more significancy into few words. In regard to the exact sense of the phrase, interpreters have varied. Jerome renders it, "novissimum virorum"—*the last of men*; i. e., the most abject and contemptible of mankind. The LXX, "his appearance is dishonored, ἄτιμον, and defective, ἐκλεῖπον, more than the sons of men." The Chaldee, "he is indeed despised, but he shall take away the glory of all kings; they are infirm and sad, as if exposed to all calamities and sorrows." Some render it, "most abject of men," and they refer to Job xix. 14, where the same word is used to denote those friends who forsake the unfortunate. The word חָדֵל, *hhādhēl*, used here, is derived from the verb חָדַל, *hhādhāl*, which means to cease, to leave off, to desist; derived, says Gesenius (Lex.), from the idea of becoming languid, flaccid; and thence transferred to the act of ceasing from labor. It means usually, to cease, to desist from, to leave, to let alone. See Isa. ii. 22; 1 Kings xxii. 6—15; Job vii. 16; x. 20. According to Gesenius, the word here means, to be left, to be destitute, or forsaken; and the idea is, that he was forsaken of men. According to Hengstenberg (Christol.) it means, "the most abject of men," he who *ceases* from men, who ceases to belong to the number of men; i. e., who is the most abject of men. Castellio renders it, "minus quam homo," less than a man. Jun. and Tremell., "abjectissimus virorum" the most abject of men. Grotius, "rejected of men." Symmachus, ἐλάχιστος ἀνδρῶν, the least of men. The idea is, undoubtedly, somehow that of *ceasing* from men, or from being regarded as a man, or as belonging to men. There was a ceasing, or a withdrawing of that which usually appertains to man, and which belongs to him. And the thought probably is, that he was not only "despised," but that there was an advance on that—there was a *ceasing* to treat him *as if* he were a man; as if he had human feelings, and was in any way entitled to human fellowship and sympathy. There was in his case a cessation of all that which usually binds man to man; a withholding of all sympathy which is due to any one who is a man; and a treatment of him as if he were entitled to none of the feelings, respect and

compassion due to a human being. It does not refer, therefore, so much to the *active* means employed to reject him, not to the *act* of rejecting him, as to the fact that he was regarded as *cut off from man*; and the idea is not essentially different from this, that he was the most abject and vile in the estimation of others, of mortals—so vile as not to be deemed worthy of the treatment due to the *lowest* of men. This idea has been substantially expressed in the Syriac translation. ¶ *A man of sorrows.* What a beautiful expression! A man who was so sad and sorrowful; whose life was so full of sufferings, that it might be said that that was the characteristic of the man. It was that by which he was particularly distinguished. He was, by way of eminence, THE man of sorrows. A similar phraseology occurs in Prov. xxix. 1, "He that being often reproved;" in the margin, "a man of reproofs;" in the Heb., "a man of chastisements," that is, a man who is often chastised. Comp. Dan. x. 11, "O Daniel, a man greatly beloved." Marg., as in Heb., "a man of desires," i. e., a man greatly desired. Here, the expression means that he was greatly afflicted. His life was characterized by sorrows. How remarkably this was fulfilled in the life of the Redeemer it is not necessary to attempt to show. Nothing could be a more accurate and striking prediction of what actually occurred. ¶ *And acquainted with grief*—וידוע חלי, *vĕidhu'a lhōlī*, "and knowing grief." The word rendered "grief," means usually sickness, disease, Deut. vii. 15; xxviii. 61; Isa. i. 5; but it also means anxiety, affliction, grief, Eccl. v. 16; and then any evil or calamity, Eccl. vi. 2. Many of the old interpreters explain it as meaning, that he was known or distinguished by disease; that is, affected by it in a remarkable manner. So Symm., [illegible] Jerome (Vulg.) renders it, scientem infirmitatem. The LXX render the whole clause, "a man in affliction, ἐν πληγῇ, and knowing to bear languor, or disease," εἰδὼς φέρειν μαλακιαν. But if the word here means disease, it is only a figurative designation of severe sufferings both of body and of soul. Hengstenberg, Koppe, and Ammon suppose that the figure is taken from the leprosy, which was not only one of the most severe of all diseases, but was in a special manner regarded as a divine judgment. They suppose that many of the expressions which follow may be explained with reference to this. Comp. Heb. iv. 15. The idea is, that he was familiar with sorrow and calamity. It does not mean, as it seems to me, that he was to be himself sick and diseased; but that he was to be subject to various kinds of calamity, and that it was to be a characteristic of his life that he was familiar with it. He knew grief. He was intimate with it. He knew it personally; he knew it in others. He lived in the midst of scenes of sorrow, and he became intimately acquainted with its various forms, and with its evils. There is no evidence that the Redeemer was himself sick at any time—which is remarkable—but there is evidence in abundance that he was familiar with all kinds of sorrow, and that his own life was a life of grief. ¶ *And we hid as it were* our *faces from him.* There is here great variety of interpretation and of translation. The margin reads, "*As an hiding of faces from him*, or *from us*; or, *he hid as it were* his *face from us.*" The Hebrew is, literally, "and as the hiding of faces from him, or from it;" and Hengstenberg explains it as meaning, "he was as an hiding of the face before it;" that is, as a thing or person before whom a man covers his face because he cannot bear the disgusting sight. Jerome (Vulg.) renders it, "his face was as it were hidden and despised." The LXX, "for his countenance was turned away," ἀπέστραπται. The Chaldee, "and when he took away his countenance of majesty from us, we were despised and reputed as nothing." Interpreters have explained it in various ways. 1. "He was as one who hides his face before us;" alluding, as they suppose, to the Mosaic law, which required lepers to cover their faces, Lev. iii. 45; or to the custom of covering the face in mourning, or for

4. Surely he hath borne our griefs, and carried our sorrows: [c] yet we did esteem him stricken, smitten of God, and afflicted.

c Matt. 26. 37.

NEW TRANSLATION.

4. But he bore our sicknesses;
He took our sorrows upon himself;
Yet we regarded him as one stricken,—
Smitten and afflicted of God.

shame. 2. Others explain it as meaning, "as one before whom is the covering of the face, i.e., before whom a man covers the face from shame or disgust. So Gesenius. 3. Others, "he was as one causing to conceal the face," i.e., he induced others to cover the face before him. His sufferings were so terrible as to induce them to turn away. So J. H. Michaelis. The idea seems to be, he was as one from whom men hide their faces, or from whom they turn away. They were unwilling to look upon him. This *might* either arise from a sight of his sufferings, as being so great and so offensive that they would turn away in pain—as in the case of a leper; or it might be, that he was so much an object of suffering, so humble, and so unlike what they expected, that they would hide their faces and turn away in scorn. This latter I suppose to be the meaning; and that the idea is, that he was so unlike what they had expected; so much an object of humiliation, that they hid their faces in affected or real contempt. There was the hiding of the face from him as an object which they were unwilling to look upon. ¶ *And we esteemed him not.* That is, we esteemed him as nothing; we set no value on him. In order to give greater energy to a declaration, the Hebrews frequently express a thing positively and then negatively. The prophet had said that they held him in *positive* contempt; he here says that they did not regard him as worthy of their notice. He here speaks in the name of his nation — as one of the Jewish people. 'We, the Jews, the nation to whom he was sent, did not esteem him as the Messiah, or as worthy of our affection or regard."

4. *Surely.* This is an exceedingly important verse, and is one that is attended with considerable difficulty, from the manner in which it is quoted in the New Testament. The general sense, as it stands in the Hebrew, is not indeed difficult. It is immediately connected in signification with the previous verse. The meaning is, that those who had despised and rejected the *Messiah* had greatly erred in contemning him on account of his suffering and humiliation. "We turned away from him in horror and contempt. We supposed that he was suffering on account of some great sin of his own. We regarded him as suffering under the just displeasure of God for his own offences. But in this we erred. It was not for *his* sins, but for *ours*. It was not that he was smitten of God for his own sins—as if he had been among the worst of mortals—but it was because he had taken our sins, and was suffering for them. The very thing, therefore, that gave offence to us, and which made us turn away from him, constituted the most important part of his work, and was really the occasion of highest gratitude." It is an acknowledgment that they had erred, and a confession of that portion of the nation that would be made sensible of their error that they had judged improperly of the character of the sufferer. The word rendered "surely," אָכֵן, *nākhēn*, Vulg., *Vere*, is sometimes a particle strongly *affirming*, meaning truly! of a certain truth! Gen. xxviii. 16; Ex. ii. 14; Jer. viii. 8. Sometimes it is an adversative particle, meaning, *but yet*. Ps. xxxi. 23; Isa. xlix. 24. It is probably used in that sense here, meaning, that though he was despised by them, and not esteemed,

yet he was worthy of their esteem and confidence, for he had borne their griefs, He was not suffering for any sins of his own, but in a cause and in a manner which, so far from rendering him an object of contempt, made him worthy of their highest regard. ¶ *He hath borne.* נָשָׂא, *Nāsāh.* Vulg., *Tulit.* LXX, φέρει, He bears. Chald., "He prayed, יִבְעֵי, *yibhyē*, for, or on account, of our sins." Syriac, ܣܒܠ, He bore, took, carried. Castellio, "Tulit ac toleravit." In these versions, the sense is that of sustaining, bearing, upholding, carrying, as when one removes a burden from the shoulders of another and places it on his own. The word נָשָׂא means, properly, to take up, to lift up, to raise. Gen. vii. 17. "The waters increased, and *lifted up* the ark." xxix. 1. "And Jacob lifted up his feet (see the margin) and came," &c. Hence it is applied to lifting up a standard, Jer. iv. 6; l. 2; to lifting up the hand, Deut. xxxii. 40; to lifting up the head, Job x. 15; 2 Kings xxv. 27; to lifting up the eyes, Gen. xiii. 10, *et sæpe;* to lifting up the voice, &c. It then means to bear, to carry, as an infant in the arms, Isa. xlvi. 3; as a tree does its fruit, Ezek. xvii. 8, or as a field its produce, Ps. lxxii. 3; Gen. xiii. 6. Hence to *endure*, suffer, permit, Job xxi. 3: "Bear with me, suffer me and I will speak." Hence to bear the sin of any one, to take upon oneself the suffering which is due to sin. See Note on ver. xii. of this chapter. Comp. Ezek. xviii. 19, 20; Lev. v. 1, 17; xvii. 16; xx. 19; xxiv. 15; Num. v. 31; ix. 13; xiv. 34; xxx. 16. Hence to bear chastisement, or punishment, Job xxxiv. 31: "I have borne *chastisement*, I will not offend *any more.*" It is also used in the sense of taking away the sin of any one, expiating, or procuring pardon. Lev. x. 17; Ps. xxxii. 5; lxxxv. 3; Job vii. 21; Gen. l. 17. In all cases, there is the idea of *lifting*, sustaining, taking up, and conveying away, as by *carrying* a burden. It is not simply *removing*, but it is removing somehow by *lifting*, or carrying; that is, either by an act of power, or by so taking them on one's own self as to sustain and carry them. If applied *to sin*, it means that a man must *bear* the burden of the punishment of his own sin, or that the suffering which is due to sin is *taken up* and borne by another. If applied to *diseases*, as (Matt. viii. 17) it must mean that he, as it were, lifted them up and bore them away. It cannot mean *suffering* these sicknesses and infirmities, but only that he bore them away. It cannot mean that the Saviour literally *took* these sicknesses on himself, and *became sick* in the place of the sick, became a leper in the place of the leper, or was himself possessed with an evil spirit in the place of those who were possessed (Matt. viii. 16), but it must mean that he took them away by his power, and, as it were, lifted them up, and removed them. So when it is said (Isa. liii. 12) that he "bare the sins of many," it cannot mean literally that he took those sins on himself in any such sense as that he became a sinner, but only that he so took them upon himself as to *remove* from the sinner the exposure to punishment, and to *bear* himself whatever was necessary as a proper expression of the evil of sin. Peter, undoubtedly, makes an allusion to this passage (liii. 12) when he says (1 Pet. ii. 24), "Who his own self bare our sins in his own body on the tree." See Note on ver. 12. Matthew (viii. 17) has translated it by ἔλαβε, *he took*, a word which does not differ in signification essentially from that used by Isaiah. It is almost exactly the same word which is used by Symmachus, ἀνέλαβε. ¶ *Our griefs.* The word here used, חֳלָיֵנוּ, *hhŏlēnū*, means, properly, *sickness, disease, anxiety, affliction.* It does not refer to *sins*, but to *sufferings.* It is translated *sickness*, Deut. xxviii. 61; vii. 15; 2 Chron. xxi. 15; 1 Kings xvii. 17; *disease*, Eccl. vi. 2; 2 Chron. xxi. 18; xvi. 12; Ex. xv. 26; *grief*, Isa. liii. 3, 4. Comp. Jer. xvi. 4. It is never in our version rendered *sin*, and never used to denote sin. "In ninety-three instances," says Dr. Magee, (on Atonement and Sacrifices, p. 229, Ed. N. Y., 1813,) "in which the word here translated (by the LXX) ἁμαρτίας, or its kindred

verb is found in the Old Testament in any sense that is not entirely foreign from the passage before us, there occurs but this one in which the word is so rendered; it being in all other cases expressed by *ἀσθένεια, μαλακία*, or some word denoting bodily disease." "That the Jews," he adds, "considered this passage as referring to bodily diseases appears from Whitby, and Lightfoot, Hor. Heb. on Matt. viii. 17." It is rendered in the Vulgate, "*languores*"—our infirmities; in the Chaldee, "he prayed for our sins;" Castellio renders it, "*morbos*"—diseases; and so Junius and Tremellius. The LXX have rendered it in this place, *ἁμαρτίας, sins;* though from what Dr. Kennicott has advanced in his *Diss. Gen.* § 79, Dr. Magee thinks there can be no doubt that this is a corruption which has crept into the later copies of the Greek. A few Greek MSS. of the Septuagint also read it, *ἀσθενείας*, and one *μαλακίας*. Matthew (viii. 17) has rendered it *ἀσθενείας*—infirmities, and intended, no doubt, to apply it to the fact that the Lord Jesus healed diseases. And there can be no doubt that Matthew has used the passage, not by way of accommodation, but in the true sense in which it is used by Isaiah; and that it means that the Messiah would take upon himself the infirmities of men, and would remove their sources of grief. It does not refer here to the fact that he would take their *sins*. That is stated in other places. Vs. 6, 12. But it means that he was so afflicted, that he seemed to have taken upon himself the sicknesses and sorrows of the world; and taking them upon himself, he would bear them away. I understand this, therefore, as expressing the twofold idea that he became deeply afflicted for us, and that being thus afflicted for us, he was able to carry away our sorrows. In part, this would be done by his miraculous power in healing diseases, as mentioned by Matthew; in part by the influence of his religion, and by his sustaining power, in enabling men to bear calamity, and in drying up the fountains of sorrow. Matthew, then, it is believed, has quoted this passage in the sense exactly in which it was used by Isaiah; and if so, it should not be quoted in order to prove that he bore the *sins* of men—true as is that doctrine, and certainly as it has been affirmed in other parts of this chapter. ¶ *And carried.* סָבַל, *Sābhăl.* The word means, properly, to carry as a burden; to be laden with, &c. Isa. xlvi. 4, 7; Gen. xlix. 15. It is applied to carrying burdens, Eccl. xii. 5; 1 Kings v. 28; 2 Chron. ii. 2; Neh. iv. 10, 17. The verb, with its derivative noun, occurs in twenty-six places in the Old Testament, twenty-three of which relate to carrying burdens, two others relate to sins, and the other (Lam. v. 7) is rendered, "We *have borne* their iniquities." The primary idea is undoubtedly that of carrying a burden; lifting it, and bearing it in this manner. ¶ *Our sorrows.* The word used here, מַכְאֹב, *măkhĕ'ōbh*, from כָּאַב,

, to have pain, sorrow, to grieve or be sad, means, properly, *pain, sorrow, grief.* In the Old Testament, it is rendered *sorrow* and *sorrows.* Isa. lxv. 14; Eccl. i. 18; Lam. i. 12—18; Jer. xlv. 3; xxx. 15; *grief*, Job xvi. 6; Ps. lxix. 26; 2 Chron. vi. 29; *pain*, Jer. xv. 18; Job xxxiii. 19; Jer. li. 8. Perhaps the proper difference between this word and the word translated *griefs* is, that this refers to pains of the *mind*, that of the *body;* this to anguish, anxiety, or trouble of the soul; that to bodily infirmity and disease. Kennicott affirms that the word here used is to be regarded as applicable to griefs and distresses of the mind. "It is evidently so interpreted," says Dr. Magee (p. 220), "Ps. xxxii. 10: Many SORROWS shall be to the wicked; and again, Ps. lxix. 29: But I am poor and SORROWFUL; and again Prov. xiv. 13, the heart is SORROWFUL; and Eccl. i. 18, he that increaseth knowledge, increaseth SORROW; and so Eccl. ii. 23; Isa. lxv. 14; Jer. xxx. 15." Agreeably to this, the word is translated by Lowth in our common version, and most of the early English versions, *sorrows.* The Vulgate renders it, *dolores;* the LXX, "for us, *ὀδυνᾶται*, he is in sorrow," i. e., is deeply grieved, or afflicted. The phrase,

properly seems to mean that he took upon himself the *mental* sorrows of men. He not only took their diseases, and bore them away, but he also took or bore their mental griefs. That is, he came to remove them. He subjected himself to the kind of mental sorrow which was needful in order to remove them. The word which is used by Matthew (viii. 17), in the translation of this is νόσους. This word (νόσος) means, properly, sickness, disease (Matt. iv. 23, 24; ix. 35); but it is also used in a metaphorical sense for pain, sorrow, evil. *Rob. Lex.* In this sense it is probable that it was designed to be used by Matthew. He refers to the general subject of human ills; to the sicknesses, sorrows, pains, and trials of life. And he evidently means, in accordance with Isaiah, that he took them on himself. He was afflicted for them. He undertook the work of removing them. Part he removed by direct miracle—as sickness;—part he removed by removing the *cause*—by taking away sin by the sacrifice of himself—thus removing the *source* of all ills; and in regard to *all*, he furnished the means of removing them by his own example and instructions, and by the great truths which he revealed as topics of consolation and support. On this important passage see Magee on Atonement and Sacrifice, pp. 227—262. ¶ *Yet we did esteem him stricken.* Lowth, "yet we thought him judicially stricken." Noyes, "we esteemed him stricken from above." Jerome (Vulg.), "we thought him to be a leper." The LXX render it, "we considered him a being in trouble (or in labor, ἐν πόνῳ) and under a stroke (or in a plague or divine judgment, ἐν πληγῇ), and in affliction. Chaldee, "we thought him wounded, smitten from the presence of God, and afflicted." The general idea is, that they thought he was subjected to great and severe punishment by God for his sins. They regarded him as an object of divine disapprobation. They *inferred* that one who was so abject and so despised; who suffered so much and so long, must have been abandoned by God to judicial sufferings, and that he was experiencing the proper result and effect of his own sins. The word rendered "stricken," נָגוּעַ *nāghūa*ʿ, means, properly, struck, or smitten. It is applied sometimes to the plague, or the leprosy, as an act by which God *smites* suddenly, and destroys men. 1 Sam. vi. 9; Job xix. 21; Ps. lxxiii. 5; Gen. xii. 17; Ex. xi. 1; Lev. xiii. 3, 9, 20, 22, and very often elsewhere. See Taylor's Concord. Jerome explains it here by the word *leprous;* and many of the ancient Jews derived from the use of this word here the idea that the Messiah would be afflicted with the leprosy. Probably the idea which the word would convey to those who were accustomed to read the Old Testament in Hebrew would be, that he was afflicted or smitten in some way corresponding to the plague or the leprosy; and as these were regarded as special and direct divine judgments, the idea would be that he would be smitten judicially by God: he would be exposed to his displeasure and his curse. It is to be particularly observed here that the prophet does not say that he would thus be *in fact* smitten, accursed, and abandoned by God; but only that he would be thus esteemed, or thought, scil. by the Jews who rejected him and put him to death. He is stating a reason why he would be thus rejected and maltreated; and he says the reason is, that the nation would regard him as an object of the divine dereliction. They thought, or esteemed him as such. It is not here said that he *was* such. Indeed, it is very strongly implied that he was not, since the prophet here is introducing them as confessing their error, and saying that they were mistaken. He was, say they, bearing *our* sorrows, not suffering for his own sins. ¶ *Smitten of God.* Not that he was actually smitten of
but we esteemed him so. We
him as one whom we regarded as being under the divine malediction, and we therefore rejected him. We esteemed him to be smitten *by* God, and we acted as if such an one *should* be rejected and contemned. The word here used, נָכֶה *nâkhâ*, means to smite, to strike, and is sometimes employed to denote divine judgment, as it is here. Thus it means

5. But he *was* wounded [1] for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his [2] stripes [f] we are healed

[2] *bruise.* [f] 1 Pet. 2. 24, 5

NEW TRANSLATION.

But he was pierced for our transgressions;
And he was bruised for our iniquities;
The chastisement by which our peace is effected was upon him,
And by his stripes we are healed.

to smite with blindness, Gen. xix. 11; with the pestilence, Num. xiv. 12; with emerods, 1 Sam. v. 6; with destruction, spoken of a land. Mal. iii. 24; of the river, Ex. vii. 25, when he turned it into blood. In all such instances, it means that JEHOVAH had inflicted a punishment, or a curse. And this is the idea here. They regarded him as under the judicial inflictions of God, and as suffering what his sins deserved. The foundation of this opinion was laid in the belief so common among the Jews, that great sufferings always argued and supposed great guilt, and that they were proof of the divine displeasure. This question constitutes the inquiry in the Book of Job, and was the point in dispute between Job and his friends. ¶ *And afflicted.* Humbled, and oppressed; that is, by God. We esteemed him to be punished by God. In each of these clauses, the words, "for his own sins," are to be understood. We regarded him as punished by God; as subjected to these calamities on account of his own sins. It did not occur to us that he could be suffering thus for the sins of others. The fact that the Jews attempted to prove that Jesus was a blasphemer, and an impostor, and that he deserved to die, shows the fulfilment of this, and the estimate which they formed of him. See Acts iii. 17; Luke xxiii. 34; John xvi. 3; 1 Cor. ii. 8.

5. *But he* was *wounded.* Marg., *Tormented.* Jerome and the LXX also render this, "he was wounded." Jun. and Tremell., "he was affected with grief." The Chaldee has given a singular paraphrase of it, showing how confused was the view of the whole passage in the mind of that interpreter. "And he shall build the house of the sanctuary which was defiled on account of our sins, and which was delivered on account of our iniquities. And in his doctrine, peace shall be multiplied to us. And when we obey his words, our sins shall be remitted to us." The Syriac renders it in a remarkable manner, "he is slain on account of our sins," thus showing that it was regarded as the belief that the Messiah would be violently put to death. The word rendered "wounded," מְחֻלָּל, *mĕḥhōlāl*, is a participle Po. from חָלַל, *ḥhālāl*, *to bore through*, to *perforate*, to *pierce*; hence *to wound*, Ezek. xxviii. 9; 1 Sam. xxxi. 3; 1 Chron. x. 3. There is probably the idea of painful piercing or wounding, and it refers to some infliction of positive wounds on the body, and not to mere mental sorrows, or to general humiliation. The obvious idea would be that there would be some act of *piercing*; some penetrating wound that would endanger, or would take life. Applied to the actual sufferings of the Messiah, it refers undoubtedly to the piercing of his hands, his feet, and his side. The word "tormented," in the margin, was added by our translators, because the Hebrew word might be regarded as derived from חוּל, *ḥhūl*, *to writhe, to be tormented, to be pained*—a word not unfrequently applied to the pains of parturition. But it is probable that it is rather to be regarded as derived from חָלַל, *ḥhālāl*, to pierce, or to wound. ¶ *For our transgressions.* The prophet here places himself among the people for whom the Messiah suffered these things, and says that it was for their sins. He was not suffering for his own sins, but on account of theirs. The preposition "for," מִן, here answers

to the Greek διά, on account of, and denotes the cause for which he suffered, and means, even according to Gesenius, here, "the ground or motive on account of, or because of which, anything is done." *Lex.* Comp. Cant. iii. 8; Deut. vii. 7; Ps. lxviii. 30; Est. v. 9; Judg. v. 11. It is strikingly parallel to the passage in Rom. iv. 25, "Who was delivered for (διά) our offences." Comp. 2 Cor. v. 21; Heb. ix. 28; 1 Pet. ii. 24. Here the sense is, that the cause of his being wounded, the reason why he thus suffered, was, that we were transgressors, and that he suffered for us. It was not for his sins, but for ours. All along, the prophet keeps up the idea that it was not on account of any sin of which he was guilty that he thus suffered, but it was for the sins of others—an idea which is everywhere exhibited in the New Testament. ¶ *He was bruised*, &c. The word here used (דָּכָא, *dākhâ*) means, properly, to be broken to pieces, to be bruised, to be crushed. Ps. lxxii. 4; Job vi. 9. Applied to mind, it means to break down or crush by calamities and trials; and by the use of the word here, no doubt, the most severe inward and outward sufferings are designated. The LXX render it, μεμαλάκισται, he was afflicted, rendered languid, or feeble. The same idea occurs in the Syriac translation. The idea is, that he was under such a weight of sorrows on account of our sins, that he was, as it were, broken down, and crushed to the earth. His strength departed, and he yielded to the severity of his sufferings. How true this was of the Lord Jesus it is not necessary here to pause to show. ¶ *The chastisement of our peace.* That is, the chastisement by which our peace is effected or secured was laid upon him, or he took it upon himself, and bore it, in order that we might have peace. Each word here is exceedingly important, in order to a proper estimate of the nature of the work performed by the Redeemer. The word *chastisement*, מוּסַר, *mūsār*, properly denotes the correction, chastisement, or punishment inflicted by parents on their children, designed to restrain them, and to amend their faults, Prov. xxii. 15; xxiii. 13. It is applied also to the discipline and authority of kings, Job xii. 18; and to the discipline or correction of God, Job v. 17; Hos. v. 2. Sometimes it means admonition or instruction, such as parents give to children, or God to men. It is well rendered by the LXX, by παιδεία; by Jerome, by *disciplina.* The word does not of necessity denote *punishment*, though it is often used in that sense. It is properly that which *corrects*, whether it be by admonition, counsel, punishment, or suffering. Here it cannot properly mean *punishment*—for there is no punishment where there is no guilt, and the Redeemer had done no sin; but it means that he took upon himself the sufferings which should secure the peace of those for whom he died—those which, if they could have been endured by themselves, would have operated as correctives, and would have effected their peace with God. The sufferings adapted to produce their reformation and salvation were laid upon him. The word *peace* means, evidently, their peace with God; reconciliation with their Creator. The work of religion in the soul is often represented as *peace*: and the Redeemer is spoken of as the great agent by whom that peace is secured. "For he is our peace;" Eph. ii. 14, 15, 17; comp. Acts x. 36; Rom. v. 1; x. 15. The phrase "upon him," means that the burden by which the peace of men was effected, was laid upon him, and that he bare it. It is parallel with the expressions which speak of his *bearing* it, *carrying* it, &c. And the sense of the whole is, that he endured the sorrows, whatever they were, which were needful to secure our peace with God. ¶ *And with his stripes.* Marg., *Bruise.* The word here used, in Hebrew, חַבּוּרָה, *hhăbbūrāh*, means, properly, *stripe, weal, bruise*, i. e., the mark or print of blows on the skin. Gr. μώλωπι, Vulg. *Livore.* On the meaning of the Hebrew word, see Note, Isa. i. 6. It occurs in the following places, and is translated by *stripe*, and *stripes*, Ex. xxi. 25, twice; *bruises*, Isa. i. 6; *hurt*, Gen. iv. 23; *blueness*, Prov. xx. 30; *wounds*, Ps.

6. All we like sheep have gone | astray; we have turned every one

NEW TRANSLATION.

6. We all like sheep were gone astray;
We turned each to his own way;
And JEHOVAH hath caused to rush upon him the iniquity of us all.

xxxviii. 5; and *spots*, as of a leopard, Jer. xiii. 23. The proper idea is the weal or wound made by bruising; the mark designated by us when we speak of its being "black and blue." It is not a flesh wound; it does not draw blood; but the blood and other humours are collected under the skin. The obvious and natural idea conveyed by the word here is, that the individual referred to would be subjected to some treatment that would cause such a weal or stripe; that is, that he would be beaten, or scourged. How literally this was applicable to the Lord Jesus, it is unnecessary to attempt to prove. See Matt. xxvii. 26. It may be remarked here, that this could not be mere conjecture. How could Isaiah, seven hundred years before it occurred, *conjecture* that the Messiah would be *scourged* and *bruised?* It is this *particularity* of prediction compared with the literal fulfilment which furnishes the fullest demonstration that the prophet was inspired. In the prediction nothing is *vague* and *general*. Nothing has the aspect of mere conjecture. All is particular and minute, as if he saw what was done, and was describing a real transaction, and the description is as minutely accurate as if he was describing what was actually occurring before his eyes. ¶ *We are healed.* Literally, it is healed to us; or healing has happened to us. The *healing* here referred to, is spiritual healing, or healing from sin. Pardon of sin, and restoration to the favor of God, are not unfrequently represented as an act of *healing*. The figure is derived from the fact that awakened and convicted sinners are often represented as crushed, broken, bruised by the weight of their transgressions, and the removal of the load of sin is represented as an act of healing. Ps. xli. 4, "I said, O LORD, be merciful unto me; heal my soul; for I have sinned against thee." Ps. vi. 2, "Have mercy upon me, O LORD, for I am weak; O LORD, heal me, for my bones are vexed." Ps. ciii. 3. "Who forgiveth all thine iniquities; who healeth all thy diseases." The idea here is, that the Messiah would be scourged; and that it would be by that scourging that health would be imparted to our souls. It would be in our place, and in our stead; and it would be designed to have the same effect in recovering us as though it had been inflicted on ourselves. And will it not do it? Is it not a fact that it has such an effect? Is not a man *as* likely, to say the least, to be recovered from a course of sin and folly, who sees another suffer in his place, what he ought himself to suffer, as though he was punished himself? Is not a wayward and dissipated son quite as likely to be recovered to a course of virtue by seeing the sufferings which his career of vice causes to a father, a mother, or a sister, as though he himself were subjected to severe sufferings? When such a son sees that he is bringing down the grey hairs of his father with sorrow to the grave; when he sees that he is breaking the heart of the mother that bare him; when he sees a sister bathed in tears, or in danger of being reduced to poverty or shame by his course, it will be far more likely to reclaim him than would be personal suffering, or the prospect of poverty, want, and an early death. And it is on this principle that the plan of salvation is founded. We shall be more certainly reclaimed by the voluntary sufferings of the innocent in our behalf, than we should be by being personally punished. Punishment would make no atonement, and would bring back no sinner to God. But the sufferings of the Redeemer in behalf of men is adapted to save the world, and will, in fact, arrest, reclaim, and redeem all who shall ever enter into heaven.

6. *All we like sheep have gone astray.* This is the penitent confession of those

to his own way; and the LORD hath laid on him the iniquity of us [g] all.

[f] *made the iniquities of us all to meet on him.*

[g] Rom. 4. 25. 1 Pet. 3. 18.

for whom he suffered. It is an acknowledgment that they were going astray from God; and the reason why the Redeemer suffered was, that the race had wandered away, and that JEHOVAH had laid on him the iniquity of all. Calvin says, "In order that he might more deeply impress on the minds of men the benefits derived from the death of Christ, he shows how necessary was that healing of which he had just made mention. There is here an elegant antithesis. For in ourselves we were scattered; in Christ we are collected together; by nature we wander, and are driven headlong towards destruction; in Christ we find the way by which we are led to the gate of life." The condition of the race without a Redeemer is here elegantly compared to a flock without a shepherd, who wander where they choose, and who are exposed to all dangers. This image is not unfrequently used to denote estrangement from God. 1 Peter ii. 25, "For ye were as sheep going astray; but are now returned to the shepherd and bishop of your souls." Ezek. xxxiv. 5; Matt. ix. 36; Num. xxvii. 17; 1 Kings xxii. 17; Zech. x. 2; Ps. cxix. 176. Nothing could more strikingly represent the condition of men. They had wandered from God. They erred from his ways. They were following their own paths, and pursuing their own pleasures. They were without a protector, and they were exposed on every hand to danger. ¶ *We have turned every one to his own way.* We had all gone in the path which we chose. There was no union in the service of God; no common bond to unite us; no love to the Creator; no uniform subjection to his laws. We were like sheep which are scattered; which have no shepherd, and which wander where they please, with no one to collect, defend, or guide them. One would wander in one direction, and another in another; and of course, solitary and unprotected, they would be exposed to the more danger. So it was, and is, with man. The bond which should have united him to the Great Shepherd, the Creator, has been broken. We have become lonely wanderers, where each one pursues his own interest; forms his own plans; and seeks to gratify his own pleasures, regardless of the interest of the whole. If we had not sinned, there would have been a common bond to unite us to God, and to each other. We should have been united against the common foe, and should have been under the protection of the same great Shepherd. But now, we as a race have become dissocial, selfish, following our own pleasures, and each one living to gratify his own passions. What a true and graphic description of man! How has it been illustrated in all the selfish schemes and purposes of the race! And how is it still illustrated every day in the plans and purposes of mortals! ¶ *And the* LORD *hath laid on him.* Lowth renders this, "and JEHOVAH hath made to light on him the iniquity of us all." Jerome (Vulg.) renders it, "posuit Dominus in eo," &c., "the Lord placed on him the iniquity of us all." The LXX render it, Κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν—"the Lord gave him for our sins." The Chaldee renders it, "from the presence of the Lord there was a willingness (רַעֲוָא, *rāʻvā*) to forgive the sins of all of us on account of him." The Syriac has the same word as the Hebrew. The word here used (פָּגַע *pāghă*) means, properly, to strike upon or against, to impinge on any one or anything, Gr. πηγνύω. It is used in a hostile sense to denote an act of rushing upon a foe, 1 Sam. xxii. 17; to kill, to slay, Judges viii. 21; xv. 12; 2 Sam. i. 15. It also means to light upon, to meet with any one. Gen. xxviii. 11; xxxii. 2. Hence also to make peace with any one; to strike a league or compact. Isa. lxiv. 4. It is rendered, in our English version,

7. He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

NEW TRANSLATION.

7. He was oppressed, and he was afflicted
Yet he opened not his mouth;
As a lamb that is brought to the slaughter,
And as a sheep before its shearers is dumb,
So he openeth not his mouth.

reacheth to, Josh. xix. 11, 22, 26, 27, 34; *came*, Josh. xvi. 7; *met* and *meet*, Amos v. 19; Isa. lxiv. 5; 1 Sam. x. 5; Num. xxxv. 19, 21; Ex. xxiii. 4; Josh. ii. 16; Ruth ii. 22; Gen. xxxii. 1; Josh. xvii. 10; *fall*, 1 Sam. xxii. 17; 2 Sam. i. 15; 1 Kings ii. 29; Judges viii. 21; *entreat*, Gen. xxiii. 8; Ruth i. 16; Jer. xv. 11; *make intercession*, Jer. vii. 16; xxvii. 18; xxxvi. 25; Isa. lix. 16; liii. 12; *he that comes betwixt*, Job xxxvi. 32; and *occur*, 1 Kings v. 4. The radical idea seems to be that of *meeting*, occurring, encountering; and it means here, as Lowth has rendered it, that they were caused to *meet* on him, or perhaps more properly that JEHOVAH caused them to *rush* upon him so as to overwhelm him in calamity, as one is overcome or overwhelmed in battle. The sense is, that he was not overcome by his own sins, but that he encountered *ours*, as if they had been made to rush to meet him and to prostrate him. That is, he died *for* our sins; he suffered in our stead; and whatever he was called to endure was in consequence of the fact that he had taken the place of sinners; and having taken their place, he *met* or *encountered* the sufferings which were the proper expressions of God's displeasure, and sunk under the mighty burden of the world's atonement. ¶ *The iniquity of us all.* Note, ver. 5. This cannot mean that he became a sinner, or that he was guilty in the sight of God; for God always regarded him as an innocent being. It can only mean that he suffered *as if* he had been a sinner; or that he suffered that which *if* he had been a sinner would have been a proper expression of the evil of sin. It may be remarked here, (1) that it is impossible to find stronger language to denote the fact that he died as an atoning sacrifice, and that his sufferings were intended to make expiation for sin. Of what *martyr* could it be said that JEHOVAH had caused to meet on him the sins of the world? And how can language like this be applied to a mere martyr? (2) This language is that which naturally expresses the idea that he suffered for *all men*. It is universal in its nature; unguarded and unlimited, and naturally conveys the idea that there was no limitation in respect to the number of those for whom he died.

7. *He was oppressed.* נִגַּשׂ, Lowth renders this, "it was exacted." Hengstenberg, "he was abased." Jerome (Vulg.) renders it, "he was offered because he was willing." The LXX, "and he, on account of his affliction, opened not his mouth,"—implying that his silence arose from the extremity of his sorrows. The Chaldee renders it, "he prayed, and he was heard, and before he opened his mouth he was accepted." The Syriac, "he came and humbled himself, neither did he open his mouth." Kimchi supposes that it means, "it was exacted," and that it refers to the fact that taxes were demanded of the exiles, when they were in a foreign land. The word, נָגַשׂ *nāghăs*, properly means, *to drive, to impel, to urge;* and then to urge a debtor, to exact payment; or to exact tribute, a ransom, &c. Deut. xv. 2, 3; 2 Kings xxiii. 35. Comp. Job iii. 18; Zech. ix. 8; x. 4, where one form of the word is rendered the *oppressor;* Job xxxix. 7, the *driver;* Ex. v. 6, *taskmasters;* Dan. xi. 20, *a raiser of taxes.* The idea is that of *urgency*, oppression, vexation,

8. He [h] was taken [l] from prison | and from judgment: and who shall

[h] Acts 8. 32—35.

[l] or, *away by distress and judgment; but who.*

NEW TRANSLATION.

8. From confinement and a judicial sentence was he taken [to death]-
(—Yet who can declare his posterity?—)

hard dealing, of being hard pressed and ill-treated. It does not refer here necessarily to what was exacted by God, or to sufferings inflicted by him—though it may include those—but it refers to *all* his oppressions, and the severity of his sufferings from all quarters. He was urged, impelled, oppressed, and yet he was patient as a lamb. ¶ *And he was afflicted.* Jahn and Steudel propose to render this, "he suffered himself to be afflicted." Hengstenberg renders it, "he suffered patiently, and opened not his mouth." Lowth, "and he was made answerable; and he opened not his mouth." According to this, the idea is, that he had voluntarily taken upon himself the sins of men, and that having done so, he was held answerable as a surety. But it is doubtful whether the Hebrew will bear this construction. According to Jerome, the idea is, that he voluntarily submitted, and that this was the cause of his sufferings. Hensler renders it, "God demands the debt, and he the great and righteous one suffers." It is probable, however, that our translation has retained the correct sense. The word נָגַשׂ, *nānāh*, in Niphil, means to be afflicted, to suffer, be oppressed, or depressed. Ps. cxix. 107. And the idea here is, probably, that he was greatly distressed and afflicted. He was subjected to pains and sorrows which were hard to be borne, and which are usually accompanied with expressions of impatience and lamentation. The fact that *he* did not open his mouth in complaint was therefore the more remarkable, and made the merit of his sufferings the greater. ¶ *Yet he opened not his mouth.* This means, that he was perfectly quiet, meek, submissive, patient. He did not open his mouth to complain *of* God on account of the great sorrows which he had appointed to him; nor *to* God on account of his being ill-treated by man. He did not use the language of reviling when he was reviled, nor return on men the evils which they were inflicting on him. Comp. Ps. xxxix. 9. How strikingly and literally was this fulfilled in the life of the Lord Jesus! It would seem almost as if it had been written after he lived, and was history rather than prophecy. In no other instance was there ever so striking an example of perfect patience; no other person ever so entirely accorded with the description of the prophet. ¶ *He is brought as a lamb to the slaughter.* This does not mean that he was led to the slaughter as a lamb is, but that as a lamb which is led to be killed is patient and silent, so was he. "As a lamb that is led to the slaughter, and as a sheep before her shearers is dumb, so was he." He made no resistance. He uttered no complaint. He suffered himself to be led quietly along to be put to death. What a striking and beautiful description! How tender and how true. We can almost see here the meek and patient Redeemer led along without resistance; and amidst the multitude that were assembled with various feelings to conduct him to death, himself perfectly silent and composed. With all power at his disposal, yet as quiet and gentle as though he had no power; and with a perfect consciousness that he was going to die, as calm and as gentle as though he were ignorant of the design for which they were leading him forth. This image occurs also in Jeremiah. Jer. xi. 19, "but I was like a lamb or an ox that is brought to the slaughter," &c. ¶ *As a sheep,* &c. As a sheep submits quietly to the operation of shearing. Comp. 1 Peter ii. 23, "Who when he was reviled, reviled not again." Jesus never opened his mouth to revile or complain. It was opened only to bless those that cursed him, and to pray for his enemies and murderers.

8. *He was taken from prison.* Marg.,

declare his generation? for he [i] was cut off out of the land of the living: for the transgression of my people was he stricken.

[i] Dan. 9. 26.

NEW TRANSLATION.

For he was cut off out of the land of the living:—
For the transgression of my people was he smitten.

Away by distress and judgment. The general idea in this verse is, that the sufferings which he endured for his people were terminated by his being, after some form of trial, cut off out of the land of the living. By oppression and a judicial sentence he was dragged to death. Lowth renders this, "by an oppressive judgment he was taken off." Noyes, "by oppression and punishment he was taken away." The LXX render it, "in his humiliation, Ἐν τῇ ὑσει, his judgment, ἡ κρίσις [his legal trial, *Thompson*,] was taken away;" and his translation was followed by Philip when he explained the passage to the Eunuch of Ethiopia, Acts viii. 33. The Eunuch, a native of Ethiopia, where the Septuagint was commonly used, was reading this portion of Isaiah in that version, and the version wa. sufficiently accurate to express the general sense of the passage, though it is by no means a literal translation. The Chaldee renders this verse, "from infirmities and retribution he shall collect our captivity, and the wonders which shall be done for us in his days who can declare? Because he shall remove the dominion of the people from the land of Israel; the sins which my people have sinned shall come even unto them." The Hebrew word which is here used, עֹצֶר, ʏōtzĕr, (from עָצַר, ʏātzăr, to shut up, to close,) means, properly, *a shutting up*, or *closure*; and then *constraint*, *oppression*, or *vexation*. In Ps. cvii. 39, it means violent restraint, or oppression. It does not mean *prison* in the sense in which that word is now used. It refers rather to restraint and detention; and would be better translated by *confinement*, or by *violent oppression*. The Lord Jesus, moreover, was not confined in prison. He was bound, and placed under a guard, and was thus secured. But neither the word used here, nor the account in the New Testament, leads us to suppose that in fact he was incarcerated. There is a strict and entire conformity between the statement here and the facts as they occurred in the trial of the Redeemer. See John xviii. 24. Comp. my Note on Acts viii. 33. ¶ *And from judgment.* From a judicial decision; or by a judicial sentence. He did not suffer without a form of trial; but suffered under a sentence. This statement is made in order to make the account of his sufferings more definite. He did not merely suffer affliction; he was not only a man of sorrows in general; he did not suffer in a tumult, or by the excitement of a mob, but he suffered under a form of law, and a sentence was passed in his case (comp. Jer. i. 16; 2 Kings xxv. 6); and in accordance with that he was led forth to death. According to Hengstenberg, the two words here, "by oppression, and by judicial sentence," are to be taken together as a hendiadys, meaning an oppressive, unrighteous proceeding. So Lowth understands it. It seems to me, however, that they are rather to be taken as denoting separate things—the *detention* or *confinement* preliminary to the trial, and the sentence consequent upon the mock trial. ¶ *And who shall declare his generation?* This phrase has been very variously interpreted; and it is by no means easy to fix its exact meaning. Some have supposed that it refers to the fact that when a prisoner was about to be led forth to death, a crier made proclamation calling on any one to come forward and assert his innocence, and declare his manner of life. But there is not sufficient proof that this was done among the Jews, and there is no evidence that it was done in the case of the Lord Jesus. Nor would

this interpretation exactly express the sense of the Hebrew. The word rendered "declare," means to relate, or announce. Who can give a correct statement in regard to it—implying either that there was some want of willingness or ability to do it. In regard to the meaning of the passage, besides the sense referred to above, we may refer to the following opinions which have been held, and which are arranged by Hengstenberg. I. Several, as Luther, Calvin, and Vitringa, translate it, "who will declare the length of his life?" i. e., who is able to determine the length of his future days—meaning that he would endure for ever, or that there should be no end to his existence, and implying that though he would be cut off, yet he would be raised again, and would live for ever. To this, the only material objection is, that the word דור, *dōr*, *generation*, is not elsewhere used in that sense. Calvin, however, does not refer it to the personal life of the Messiah, so to speak, but to his life in the Church, or to the perpetuity of his life and principles in the Church which he redeemed. His words are, "yet we are to remember that the prophet does not speak only of the person of Christ, but embraces the whole body of the Church, which ought never to be separated from Christ. We have, therefore," says he, "a distinguished testimony respecting the perpetuity of the Church. For as Christ lives for ever, so he will not suffer his kingdom to perish." *Comm. in loco.* II. Others translate it, "who of his contemporaries will consider it," or "considered it?" So Storr, Doederlin, Dathe, Rosenmüller, and Gesenius render it. According to Gesenius, it means, "who of his contemporaries considered that he was taken out of the land of the living on account of the sin of my people?" III. Lowth and some others adopt the interpretation first suggested, and render it, "his manner of life who would declare?" In support of this, Lowth appeals to the passages from the Mishna and the Gemara of Babylon, where it is said that before any one was punished for a capital crime, proclamation was made before him by a crier in these words, "Whosoever knows anything about his innocence, let him come and make it known." On this passage the Gemara of Babylon adds, "that before the death of Jesus, this proclamation was made forty days, but no defence could be found." This is certainly false; and there is no sufficient reason to think that the custom prevailed at all in the time of Isaiah, or in the time of the Saviour. At all events, it is certain that no such proclamation was made in his case. IV. Others render it, "who can express his posterity, the number of his descendants?" So Hengstenberg renders it. So also Kimchi. V. Some of the fathers referred it to the humanity of Christ, and to his miraculous conception. This was the belief of Chrysostom. See Calvin *in loco.* So also Morerius and Cajetan understood it. But the word is never used in this sense. The word דור, *dōr*, *generation*, means, properly, an age, generation of men; the revolving period or circle of human life; from דור, *dūr*, *a circle.* Eccl. i. 4; Deut. xxiii. 3, 4, 9. It then means, also, a dwelling, a habitation. Isa. lviii. 12; Ps. xlix. 20. It occurs often in the Old Testament, and is in all other instances translated "generation," or "generations." Amidst the variety of interpretations which have been proposed, it is perhaps not possible to determine, with any considerable degree of certainty, what is the true sense of the passage. The only light, it seems to me, which can be thrown on it, is to be derived from the tenth verse, where it is said, "he shall see his seed, he shall prolong his days;" and this would lead us to suppose that the sense is, that he would have a posterity which no one would be able to enumerate, or declare. According to this, the sense would be, "he shall be indeed cut off out of the land of the living. He shall be condemned. He shall die. But his name, his *race*, shall not be extinct. Notwithstanding this, his generation, race, posterity, shall be so numerous, that no one shall be able to declare it.' This interpreta-

tion is not quite satisfactory, but it has more probabilities in its favor than any other. ¶ *For.* כִּי, *ki.* This particle does not here denote the *cause* of what was just stated, but points out the connexion. Comp. 1 Sam. ii. 21; Ezra x. 1. In these places it denotes the same as "*and.*" This seems to be the sense here. Or, perhaps, if it be here a *causal* particle, it refers not to what immediately goes before, but to the general strain and drift of the discourse. All this would occur to him, because he was cut off on account of the transgression of his people. He was taken from confinement, and was dragged to death by a judicial sentence, and he should have a numerous spiritual posterity, because he was cut off on account of the sins of the people. ¶ *He was cut off,* &c. This evidently denotes a violent, and not a peaceful death. See Dan. ix. 26. "And after threescore and two weeks shall the Messiah be cut off, but not for himself." The LXX render it, "for his life is taken away from the earth." The word here used, (גָּזַר, *gāzăr,*) means, properly, to cut, to cut in two, to divide. It is applied to the act of cutting down trees with an axe. See 2 Kings vi. 4. Here the natural and obvious idea is, that he would be violently taken away, as if he was cut down in the midst of his days. The word is never used to denote a peaceful death, or a death in the ordinary course of events. And the idea which would be conveyed by it would be, that the person here spoken of would be cut off in a violent manner in the midst of his life. ¶ *For the transgression of my people.* The meaning of this is not materially different from "on account of our sins." The speaker here —Isaiah—does not place himself in opposition to the people, but includes himself among them, and speaks of them as his people, *i. e.,* those with whom he was connected. *Hengstenberg.* Others, however, suppose that JEHOVAH is here introduced as speaking, and that he says that the Messiah was to be cut off for the sins of *his* people. ¶ *Was he stricken.* Marg., "The stroke upon him;" *i. e.,* the stroke came upon him. The word rendered in the margin, "stroke," נֶגַע, *nĕghă'*, denotes, properly, *a blow,* Deut. xvii. 8; xxi. 5; then a spot, mark, or blemish in the skin, whether produced by the leprosy or any other cause. It is the same word which is used in ver. 4. See Note on that verse.—The Hebrew, which is rendered in the margin, "upon him," לָמוֹ *lāmō,* has given rise to much discussion. It is properly and usually in the plural form, and it has been seized upon by those who maintain that this whole passage refers not to one individual, but to some *collective* body, as of the people, or the prophets (see Analysis prefixed to ch. lii. 13), as decisive of the controversy. To this word Rosenmüller, in his Prolegomena to the chapter, appeals for a decisive termination of the contest, and supposes the prophet to have used this plural form for the express purpose of clearing up any difficulty in regard to his meaning. Gesenius refers to it for the same purpose, to demonstrate that the prophet must have referred to some *collective* body—as the prophets—and not to an individual. Aben Ezra and Abarbanel also maintain the same thing, and defend the position that it can never be applied to an individual. This is not the place to go into an extended examination of this word. The difficulties which have been started in regard to it, have given rise to an extended critical examination of the use of the particle in the Old Testament, and an inquiry whether it is ever used in the singular number. Those who are disposed to see the process and the result of the investigation, can see it in Ewald's Heb. Grammar, Leipzig, 1827, p. 365; in Wiseman's Lectures, pp. 331—333, Edit. Andov. 1837; and in Hengstenberg's Christol. p. 523. In favor of regarding it as here used in the singular number, and as denoting an individual, we may just refer to the following considerations. (1.) It is so rendered by Jerome, and in the Syriac version. (2.) In some places the suffix מוֹ, attached to nouns, is certainly singular. Ps. xi. 7; יָשְׁרוּ פָּנָיו, "*his* face,"

9. And he made his grave with the wicked, and with the rich [k] in his [1] death; because he had done no violence, neither *was any* deceit in his mouth.

[k] Matt. 27. 57.

[1] *deaths.*

NEW TRANSLATION.

9. And his grave was appointed with the wicked;
—But he was with a rich man in his death;—
Although he had done no wrong,
Neither was there any guile in his mouth.

speaking of God, Job xxvii. 23: "Men shall clap their hands at him," עָלָימוֹ, where it is certainly singular. Isa. xliv. 15: "He maketh it a graven image, and falleth down thereto," לָמוֹ. (3.) In Ethiopic the suffix is certainly singular. *Wiseman.* These considerations show that it is proper to render it in the singular number, and to regard it as referring to an individual. The LXX render it, εἰς θάνατον, *unto death*, and evidently read it as if it were an abbreviation of לָמוּת, *lāmūth*, and they render the whole passage, "for the transgressions of my people he was led unto death." This translation is adopted and defended by Lowth; and has also been defended by Dr. Kennicott. The only argument which is urged, however, is, that it was so used by Origen in his controversy with the Jews; that they made no objection to the argument that he urged; and that as Origen and the Jews were both acquainted with the Hebrew text, it is to be presumed that this was then the reading of the original. But this authority is too slight to change the Hebrew text. The single testimony of Origen is too equivocal to determine any question in regard to the reading of the Hebrew text; and too much reliance should not be reposed even in his statements in regard to a matter of fact. This is one of the many instances in which Lowth has ventured to change the Hebrew text with no sufficient authority.

9. *And he made his grave with the wicked.* Jerome renders this, *et dabit impios pro sepultura, et divitem pro morte sua.* The LXX render it, "and I will give the wicked, ἀντὶ τῆς ταφῆς, instead of his burial, and the rich in the place, or instead of his death," ἀντὶ τοῦ θανάτου. The Chaldee renders it, "and he will deliver the wicked into Gehenna, and the rich in substance who oppress by a death that is destructive, that the workers of iniquity may no more be established, and that they may no more speak deceit in their mouth." The Syriac renders it beautifully. "The wicked gave ܒܝܫ a grave," ܩܒܘܪ̈ܐ. Hengstenberg renders it, "they appointed him his grave with the wicked, (but he was with a rich man after his death;) although he had done nothing unrighteous, and there was no guile in his mouth." And the sense, according to him, is, not satisfied with his sufferings and death, they sought to insult him, the innocent and the righteous one, even in death, since they wished to bury his corpse among criminals. It is then incidentally remarked that this object was not accomplished. This whole verse is exceedingly important, and every word in it deserves a serious examination, and attentive consideration. It has been subjected to the closest investigation by critics, and different interpretations have been given to it. They may be seen at length in Rosenmüller, Gesenius, Hengstenberg, &c. The word rendered "he *made*," וַיִּתֵּן, *vayyitten*, from נָתַן, *nāthăn*, is a word of very frequent occurrence in the Scriptures. According to Gesenius, it means (1) to *give*, as (*a*) to give the hand, &c., to a victor; (*b*) to give into the hand of any one, *i. e.*, the power; (*c*) to give, *i. e.*, to turn the back; (*d*) to give, *i. e.*, to yield fruit as a tree; (*e*) to give, *i. e.*,

to show compassion; (*f*) to give honor, praise, &c.; (*g*) to give into prison, or into custody; (2) to sit, place, put, lay; (*a*) to set before any one; (*b*) to set one over any person or thing; (*c*) to give one's heart to anything; *i. e.*, to apply the mind, &c.; (3) to make; (*a*) to make or constitute one as anything; (*b*) to make a thing; *as* something else. Here the word is evidently used in the sense of his being *given by design* to the grave of the wicked, or *appointed* for that. But who gave, or appointed him? I answer. The word may either (1) here be used impersonally, as in Ps. lxxii. 15, "to him shall be given," marg., "one shall give," Eccl. ii. 21, meaning, that some one gave, or appointed his grave with the wicked; *i. e.*, his grave *was* appointed with the wicked; or, (2) the phrase "my people," עַמִּי, must be supplied; my people appointed his grave to be with the wicked; or (3) that God gave, or appointed his grave with the wicked. It seems to me that it is to be regarded as used *impersonally*, meaning that his grave was appointed with the wicked; and then the sense will be, that it was designed that he should be buried with the wicked, without designating the person or persons who intended it. So it is correctly rendered by Lowth and Noyes, "his grave was appointed with the wicked." ¶ *With the wicked.* It was designed that he should be buried with the wicked. The sense is, that it was not only intended to put him to death, but also to heap the highest indignity on him. Hence it was intended to deny him an honorable burial, and to consign him to the same ignominious grave with the violators of the laws of God and man. It was intended not only to show indignity while he lived, and when he died, but even after death. One part of an ignominious punishment has often been to deny one who has been eminent in guilt an honorable burial. Hence it was said of Ahab (1 Kings xxi. 19), that the dogs should lick his blood; and of Jezebel, that the dogs should eat her, 1 Kings xxi. 23. Thus of the King of Babylon (Isa. xiv. 19), that he should "be cast out of his grave as an abominable branch." See Note on that place. Hence those who have been peculiarly guilty are sometimes quartered, and their heads and other parts of the body suspended on posts, or they have been hung in chains, and their flesh left to be devoured by the fowls of heaven. So Josephus, Ant. B. iv. ch. viii. § 6, says, "He that blasphemeth God, let him be stoned; and let him hang on a tree all that day, and then let him be buried in an ignominious and obscure manner." The idea here is, that it was intended to cast the highest possible indignity on the Messiah; not only to put him to death, but even to deny him the privilege of an honorable burial, and to commit him to the same grave with the wicked. How remarkably was this fulfilled! As a matter of course, since he was put to death with wicked men, he would naturally have been buried with them, unless there had been some special interposition in his case. He was given up to be treated as a criminal; he was made to take the vacated place of a murderer—Barabbas—on the cross; he was subjected to the same indignity and cruelty to which they were; he died in the same manner; and it was evidently designed also that he should be buried in the same manner, and probably in the same grave. Thus, in John xix. 31, it is said that the Jews, because it was the preparation, in order that their bodies should not remain on the cross on the Sabbath day, "besought Pilate that their legs might be broken, and that they might be taken away;" intending evidently that they should be treated alike; that their death should be hurried in the same cruel manner; and that they should be buried in the same way. Who can but wonder at the striking accuracy of the prediction! ¶ *And with the rich.* עָשִׁר, The words "he was," are here to be supplied. "But he was with a rich man in his death." The particle ו, rendered "and," is properly here adversative, and means here "but," "yet." The meaning is, that although he had been executed with criminals, and although it had been expected that he would be interred with them, yet he was associated with a rich man in his

death; *i. e.*, in his burial. The purpose which had been cherished in regard to his burial was not accomplished. The word עָשִׁיר, *ʿāshīr*, (from עָשַׁר, *ʿāshăr*, to be straight, then to prosper, to be happy, and then to be rich,) means, properly, the rich, and then the honorable and noble. It occurs very often in the Bible (see Taylor's Concord.), and is in all cases, in our English version, rendered *rich*. Gesenius contends, however, that it sometimes is to be taken in a bad sense, and that it means proud, arrogant, impious, because riches are a source of pride, and pride to a Hebrew is synonymous with impiety. He appeals to Job xxvii. 19, in proof of this. But it is evident that the place in Job, "The rich man shall lie down, but he shall not be gathered," may be understood as speaking of a rich man as he is commonly found; and the *word* there does not mean proud or wicked, but it means *a rich man*, who is without religion. In all places where the word occurs in the Bible, the primary idea is that of *a rich man*—though the rich man may be righteous or wicked, pious or impious, a friend of God or an enemy. That is to be determined by the connexion. And the natural and proper idea here is, that of a man who is wealthy, though without any intimation with regard to his moral character. It is rather implied that the man referred to would have a character different from "the wicked," with whom his grave was appointed. Several interpreters, however, of the highest character, have supposed that the word here refers to *the ungodly*, and means, that in his death he was associated with the ungodly. Thus Calvin supposes that it refers to the Scribes and Pharisees, and the impious and violent Romans who rushed upon him to take his life. Luther remarks that it means, "a rich man; one who gives himself to the pursuit of wealth; *i. e.*, an ungodly man." But the objection is insuperable that the word in the Bible *never* is used in this sense, to denote simply a wicked or an ungodly man. It may denote a rich man who *is* ungodly—but that must be determined by the connexion. It is not indicated by the word itself. The simple idea in the word is that of *wealth*, but whether the person referred to be a man of fair or unfair, pure or impure character, is to be determined by other circumstances than the mere use of the word. So the word "rich" is used in our language, and in all languages. The principal reason why it has here been supposed to mean *ungodly* is, that the parallelism is supposed to require it. But this is not necessary. It may be designed to intimate that there was a distinction between the *design* which was cherished in regard to his burial, and the *fact*. It was intended that he should have been interred with the wicked; but, in fact, he was with the rich in his death, or after his death. ¶ *In his death.* Marg., *deaths.* בְּמֹתָיו, *bĕmōthāv.* Lowth renders this, "his tomb." He understands the letter ב, *bēth*, as *radical*, and not *servile;* and supposes that the word is בָּמוֹת, *bāmōth*, *hills*, *i. e.*, sepulchral hills. Tombs, he observes, correctly, were often hills, or *tumuli*, erected over the bodies of the dead; and he supposes that the word *hill*, or *high place*, became synonymous with a *tomb*, or sepulchre. This interpretation was first suggested by Aben Ezra, and has been approved by Oecolampadius, Zuingle, Drusius, Ikin, Kuinoel, and others. But the interpretation is liable to great objections. (1) It is opposed to all the ancient versions. (2) There is no evidence that the word בָּמוֹת, *bāmōth*, is ever used except in one place, (Ezek. xliii. 7, where it means also primarily *high places*, though there, perhaps, denoting a burial place,) in the sense of βωμός, a tomb, or place of burial. It denotes a high place, or height; a stronghold, a fastness, a fortress; and then an elevated place, where the rites of idolatry were celebrated; and though it is not improbable that those places became burial places—as we bury in the vicinity of a place of worship—yet the word simply and by itself does not denote a *tumulus*, or an elevated place of burial.

The word here, therefore, is to be regarded as a noun, from מָוֶת, *māvĕth*, or מוֹת, *mōth*, plural מוֹתִים, *mōthīm*, meaning the same as *after his death—the grave.* The plural is used instead of the singular in Ezek. xxviii. 8—10; and also Job xxi. 32. "Yet he shall be brought to the grave," marg., as in Heb., *graves.* The sense, therefore, here is, that after his death he should be with a man of wealth, but without determining anything in regard to his moral character. The exact fulfilment of this may be seen in the account which is given of the manner of the burial of the Saviour by Joseph of Arimathea. Matt. xxvii. 57—60. Joseph was a rich man. He begged the body of Jesus. He took the body, and wound it in a clean linen cloth, and laid it in his own new tomb—a tomb hewn out of a rock—that is, a grave designed for himself; such as a rich man would use; and where it was designed that a rich man should be laid. He was buried with spices (John xix. 39, 40); embalmed with a large quantity of myrrh and aloes, "about a hundred pound weight," in the mode in which *the rich* were usually interred. How different this from the interment of malefactors! How different from the way in which he would have been buried if he had been interred with them, as it had been designed! And how very striking and minutely accurate this prophecy, in circumstances which could not *possibly* have been the result of conjecture! How *could* a pretended prophet, seven hundred years before the event occurred, conjecture of one who was to be executed as a malefactor, and with malefactors, and who would, in the ordinary course of events, be buried *with* malefactors; how *could* he conjecture that he would be rescued from such an ignominious burial by the interposition of a rich man, and buried in a grave designed for a man of affluence, and in the manner in which the wealthy are buried? ¶ *Because.* עַל, *ʿăl.* This word here has probably the signification of *although.* It is used for עַל אֲשֶׁר, *ʿăl-ʾăsher.* Thus it is used in Job xvi. 17, "Not for *any* injustice in my hands," Heb., "Although there is no injustice in my hands." The *sense* here demands this interpretation. According to our common version, the meaning is, that he was buried with the rich man *because* he had done no violence, and was guilty of no deceit; whereas it is rather to be taken in connexion with the entire strain of the passage, and to be regarded as meaning, that he was wounded, rejected, put to death, and buried by the hands of men, *although* he had done no violence. ¶ *He had done no violence.* He had done injury to no one; he had transgressed no law; he was innocent. The precise sense of the expression is, that he had injured no one; he was not violent and oppressive in his manner of life; he had not by harsh and injurious conduct provoked them to treat him in this manner, or deserved this treatment at their hands. In accordance with this, and evidently with this passage in his eye, the Apostle Peter says of the Lord Jesus, "who did no sin, neither was guile found in his mouth," 1 Peter ii. 20—22. ¶ *Neither* was any *deceit in his mouth.* He had spoken nothing false, deceitful, or injurious. He laid claim to nothing that was not true; he imposed on no one. He was no deceiver, though he was regarded and treated as one. He was perfectly candid and sincere, perfectly true and holy. This was an eminent characteristic in the life of the Lord Jesus. He always spoke the truth without equivocation, concealment, or disguise. He urged no pretensions which were not founded in truth; and he declared nothing, either of God or man, which was not a perfect representation of things as they are. No one can doubt but this was exactly fulfilled in the life and deportment of the Lord Jesus; and however it may be accounted for, it was true to the life, and it is applicable to him alone. Of what other dweller on the earth can it be said that there was *no* guile found in his mouth? Who else has lived who has *always* been perfectly free from deceit?

10. Yet it pleased the LORD to bruise him: he hath put *him* to grief: [1] when thou shalt make his soul an [1] offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure [m] of the LORD shall prosper in his hand.

[1] or, *his soul shall make.* *l* 2 Cor. 5. 21. Heb. 9. 24—26. *m* 2 Thes. 1. 11.

NEW TRANSLATION.

10. Yet JEHOVAH was pleased with his being crushed by affliction;
He hath put him to grief:—
When he has made an offering for sin,
He shall see a posterity,
He shall prolong his days,
And the pleasure of JEHOVAH shall prosper in his hand.

10. *Yet it pleased the* LORD *to bruise him.* In this verse, the prediction respecting the final glory and triumph of the Messiah commences. The design of the whole prophecy is to state, that in consequence of his great sufferings, he would be exalted to the highest pitch of glory and honor. See Note, ch. lii. 13. The sense of this verse is, "he was subjected to these sufferings, not on account of any sins of his, but because, under the circumstances of the case, his sufferings would be pleasing to JEHOVAH. He saw they were necessary; and he was willing that he should be subjected to these heavy calamities. He has laid upon him heavy sufferings. And when he has brought a sin-offering, he shall see a numerous posterity, and the pleasure of the Lord shall prosper under his control, and through him." The LORD was "pleased" with his sufferings, not because he has delight in sufferings at all, or in the sufferings of innocence; not because the sufferer was in any sense guilty or ill-deserving; and not because he was at any time displeased or dissatisfied with what the Mediator did or taught. But it was (1.) because the Messiah had *voluntarily* submitted himself to those sorrows which were necessary to show the evil of sin; and in view of the great object to be gained, the eternal redemption of his chosen, he was *pleased* that he would subject himself to so great sorrows to save them. He was pleased with the end in view; and with all that was necessary in order that the end might be secured. (2.) Because these sufferings would tend to illustrate the divine perfections, and show the justice and mercy of God. The gift of a Saviour, such as *he* was, evinced boundless benevolence; his sufferings in behalf of the guilty showed the holiness of his nature and law; and all demonstrated that he was at the same time disposed to save, and yet resolved that no one should be saved by dishonoring his law, or without expiation for the evil which had been done by sin. (3.) Because these sorrows would result in the pardon and recovery of an innumerable multitude of lost sinners, and in their eternal happiness and salvation. The whole work was one of benevolence; and JEHOVAH was pleased with it *as* a work of pure and disinterested love. ¶ *To bruise him.* See Note on ver. 5. The word here is the infinitive of Piel. "To bruise him, or his being bruised, was pleasing to JEHOVAH;" that is, it was acceptable to him that he should be *crushed* by his many sorrows. It does not of necessity imply that there was any *positive* and *direct* agency on the part of JEHOVAH in bruising him, but only that the fact of his being thus crushed and bruised was acceptable to him. ¶ *He hath put* him *to grief.* This word, "hath grieved him," is the same word which in another form occurs in ver. 4. It means that he had subjected him to great griefs and sorrows. It was by the agency, and in accordance with the design of JEHOVAH, that he was sub-

jected to these great sorrows. ¶ *When thou shalt make his soul.* Marg., "His soul shall make." According to the translation in the text, the speaker is the prophet, and it contains an address to JEHOVAH, and JEHOVAH is himself introduced as speaking in ver. 11. According to the margin, JEHOVAH himself speaks, and the idea is, that his soul should make an offering for sin. The Hebrew will bear either. Jerome renders it, "if he shall lay down his life for sin." The LXX render it in the plural, "if you shall give [scil.—an offering] for sin, your soul shall see a long-lived posterity." Lowth renders it, "if his soul shall make a propitiatory sacrifice." Rosenmüller renders it, "if his soul, *i. e.*, he himself, shall place his soul as an expiation for sin." Noyes renders it, "but since he gave himself a sacrifice for sin." It seems to me that the margin is the correct rendering, and that it is to be regarded as in the third person. Thus the whole passage will be connected, and it will be re- as the assurance of JEHOVAH himself, that when his life should be made a sacrifice for sin, he would see a great multitude who should be saved as the result of his sufferings and death. ¶ *His soul.* The word here rendered "soul," נֶפֶשׁ, means, properly, breath; the vital spirit; the life; the vital principle. Gen. i. 20—30; Lev. xvii. 11; Deut. xii. 23; Gen. ix. 4. It sometimes denotes the rational soul, the mind, regarded as the seat of affections and emotions of various kinds. Isa. xlii. 1; Cant. i. 7; iii. 1—4; Gen. xxxiv. 3; Ps. lxxxvi. 4; Isa. xv. 4. נֶפֶשׁ is here equivalent *to himself*—when he himself is made a sin-offering, or sacrifice for sin. His life was given in the place of sinners. ¶ *An offering for sin,* אָשָׁם, *āshām.* This word properly means, blame, guilt which one contracts by transgression, Gen. xxvi. 10; Jer. li. 5; also a sacrifice for guilt; a sin-offering; an expiatory sacrifice. It is often rendered *trespass-offering.* Lev. v. 19; vii. 5: xiv. 21; xix. 21; 1 Sam. vi. 3, 8, 17. It is rendered *guiltiness,* Gen. xxvi. 10; *sin,* Prov. xiv. 9; *trespass,* Num. v. 8. The idea here is, clearly, that he would be made an offering, or a sacrifice for sin; that by which guilt would be expiated and an atonement made. In accordance with this, Paul says (2 Cor. v. 21), that God "made him to be sin" (ἁμαρτίαν), *i. e.*, a sin-offering for us; and he is called ἱλασμὸς, and ἱλαστήριον, a propitiatory sacrifice for all sins. 1 John ii. 2; iv. 10; Rom. iii. 25. The idea is, that he was himself innocent, and that he gave up his soul or his life in order to make an expiation for sin—as the innocent animal in sacrifice was offered to God as a typical sacrifice, as an acknowledgment of guilt, and as an expiation for sin. There could be no more explicit declaration that he who is referred to here did not die as a martyr merely, but that his death had the high purpose of making expiation for the sins of men. Assuredly this is not language which can be used of any martyr. In what sense could it be said of Ignatius or Cranmer that their souls or lives were made an offering, , or ἱλασμὸς, for sin? Such language is never applied to martyrs in the Bible; such language is never applied to them in the common discourses of men. ¶ *He shall see* his *seed.* His posterity; his descendants. The language here is taken from that which was regarded as the highest blessing among the Hebrews. With them length of days and a numerous posterity were regarded as the highest favors, and usually as the clearest proofs of the Divine love. "Children's children are the crown of old men." Prov. xvii. 6; see Ps. cxxvii. 3; Ps. cxxviii. 6, "Yea, thou shalt see thy children's children, and peace upon Israel." So one of the highest blessings which could be promised to Abraham was, that he would be made the father of many nations. Gen. xii. 2; xvii. 5, 6. In accordance with this, the Messiah has promised that he shall see a numerous spiritual posterity. It is, of course, to be taken in a spiritual sense; and to be understood in accordance with what was regarded as one of the highest blessings among the Hebrews. A similar de-

11. He shall see of the travail of his soul, *and* shall be satisfied: by his [n] knowledge shall my righteous [o] servant justify [p] many; for he shall bear their iniquities.

[n] John 17. 3. 2 Pet. 1. 2, 3. [o] 1 John 2. 1. [p] Rom. 3. 24.

NEW TRANSLATION.

11. Of the fruit of the wearisome toil of his soul shall he see;
He shall be satisfied;
By the knowledge of him shall he, my righteous servant, justify many,
For he shall bear their iniquities.

claration occurs in Ps. xxii. 30, which is usually applied to the Messiah. "A seed shall serve him; it shall be accounted to the LORD for a generation." The natural relation between father and son is often transferred to spiritual subjects. Thus the name *father* is often given to the prophets, or to teachers, and the name sons to disciples or learners. In accordance with this, the idea is here, that the Messiah would sustain this relation, and that there would be multitudes who would sustain to him the relation of spiritual children. There may be emphasis in the word "see;" he shall *see* his posterity; for it was regarded as a blessing not only to *have* posterity, but to be permitted to live and *see* them. Hence the joy of the aged Jacob in being permitted to *see* the children of Joseph. Gen. xlviii. 11. "And Israel said unto Joseph, I had not thought to see thy face; and lo, God hath showed me also thy seed." ¶ *He shall prolong* his *days.* His life shall be long. This also is language which is taken from the view entertained among the Hebrews, that a long life was a blessing, and was a proof of the divine favor. Thus, in 1 Kings iii. 14, God says to Solomon, "If thou wilt walk in my ways, and keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." See Deut. xxv. 15; Ps. xxi. 4; xci. 16; Prov. iii. 2. The meaning here is, that the Messiah, though he should be put to death, would yet see great multitudes who should be his spiritual children, and that he should live and reign. Though he should die, yet he would live again, and his days should be lengthened out. It is fulfilled in the reign of the Redeemer on earth, and in his eternal existence and glory in heaven. ¶ *And the pleasure of the* LORD. That is, that which shall please JEHOVAH; the work which he desires and appoints; which shall be acceptable and pleasing to him. ¶ *Shall prosper.* See Note, ch. lii. 13, where the same word occurs. ¶ *In his hand.* Under his government and direction. Religion will be promoted and extended through him. The reward of all his sufferings, in making an offering for sin, should be (1), that multitudes would be converted and saved; (2) that his reign would be permanent and eternal; and (3) that the work which JEHOVAH designed and desired would prosper under his administration.

11. *He shall see of the travail of his soul.* This is the language of JEHOVAH, who is again introduced as speaking. The sense is, he shall see the fruit, or the result of his sufferings, and shall be satisfied. He shall see *so much good* resulting from his great sorrows; so much happiness, and so many saved, that the benefit shall be an ample compensation for all that he endured. The word here rendered "travail," עֲמַל, *ʿămāl*, denotes, properly, labor, toil; wearisome labor; labor and toil which produce exhaustion; and hence sometimes vexation, sorrow, grief, trouble. It is rendered *labor*, Ps. xc. 10; Jer. xx. 18; Eccl. ii. 11—20; Ps. cv. 44; *perverseness*, Num. xxiii. 21; *sorrow*, Job iii. 10; *wickedness*, Job iv. 8; *trouble*, Job v. 6, 7; Ps. lxxiii. 5; *mischief*, Job xv. 35; Ps. vii. 16; x. 7—14; xciv. 20; *travail*—meaning labor, or toil, Eccl. iv. 4—6; *grievousness*, Isa. x. 1; *iniquity*,

Habak. i. 13; *toil*, Gen. xli. 51; *pain*, Ps. xxv. 18; and *misery*, Prov. xxxi. 7. The word *travail* with us has two senses, (1) labor with pain, severe toil; (2) the pains of childbirth. The word is used here to denote excessive toil, labor, weariness; and refers to the arduous and wearisome labor and trial involved in the work of redemption, as that which exhausted the powers of the Messiah as a man, and sunk him down to the grave. When it is said that he shall see of the travail of his soul, the word "fruit," or some similar word, is evidently understood, and the sense is, he shall see the fruit, or the result of all his wearisome toil. ¶ And *shall be satisfied.* That is, evidently, he shall be permitted to see so much fruit of his labors and sorrows as to be an ample recompence for all that he has done. It is not improbable that the image here is taken from a husbandman who labors in preparing his soil for the seed, who sows his seed, and who waits for the harvest; and who, when he sees an abundant harvest—the rich and yellow field of grain in autumn, or the wain heavily laden with sheaves—is abundantly satisfied for what he has done. He has pleasure in the contemplation of his labor, and of the result; and he does not regret the wearisome days and the deep anxiety with which he made preparation for an abundant harvest. So with the Redeemer. He shall not be disappointed. There shall be rich and most ample results for all that he has done. And when he shall look on the multitude that shall be saved; when he shall see the true religion spreading over the world; when he shall behold an immense host, which no man can number, gathered into heaven; and when he shall witness the glory that shall result to God from all that he has done, he shall be perfectly satisfied. He shall see enough to be an ample compensation for all that he endured, and he shall look on his work and its glorious results with pleasure. We may remark here, (1) that this implies that *great* and *most glorious* results will come out of this work. We may be assured that, in order that the Redeemer may be satisfied for all his sorrows, no small portion of the human family will be saved. The salvation of a large portion of the race, of multitudes which no man can number, will be necessary to be any *suitable* remuneration for the sufferings of the Son of God. (2.) If the *benevolent heart* of the Redeemer is satisfied, a large number will be saved. We may be assured that he will be "satisfied" only when multitudes are saved; and it is, therefore, morally certain that a large portion of the race, taken as a whole, will enter into heaven. Hitherto the number has been small. The great mass have rejected him, and have been lost. But there are brighter times before the church and the world. The pure gospel of the Redeemer is yet to spread around the globe, and it is yet to become, and to be for ages, the religion of the world. Age after age is to roll on, when all shall know him and obey him; and in those future times, what immense multitudes shall enter into heaven! So that it may yet be seen, that the number of those who will be lost from the whole human family, compared with those who will be saved, will be no greater in proportion than the criminals in a well-organized community who are imprisoned are, compared with the number of obedient, virtuous, and peaceful citizens. ¶ *By his knowledge.* That is, by the knowledge of him. The idea is, by becoming fully acquainted with him and his plan of salvation. The word *knowledge* here is evidently used in a large sense, to denote *all* that constitutes acquaintance with him. Thus Paul says (Phil. iii. 10), "That I may know him, and the power of his resurrection," &c. It is only by the knowledge of the Messiah; by an acquaintance with his character, doctrines, sufferings, death, and resurrection, that any one can be justified. Thus the Saviour says (John xvii. 3), "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Men are to become acquainted with him, with his doctrines, and with his religion, or they can never be regarded and treated as righteous in the sight of a holy God. ¶ *Shall my right-*

eous servant. On the meaning of the word *servant*, as applied to the Messiah, see Note on ch. lii. 13. The word "righteous," צַדִּיק *tzâddîq*, Lowth supposes should be omitted. His reasons are, (1) that three MSS., two of them ancient, omit it; (2) that it makes a solecism in this place; for, according to the constant usage of the Hebrew language, the adjective, in a phrase of this kind, ought to follow the substantive; and (3) that it makes the hemistich too long. But none of these reasons are sufficient to justify a change in the text. The phrase literally is, "the righteous, my servant;" and the sense is, evidently, "my righteous servant." The word *righteous*, applied to the Messiah, is designed to denote not only his personal holiness, but to have reference to the fact that he would make many *righteous*—יַצְדִּיק, *yâtzdîq*. It is applicable to him, because he was eminently holy and pure, and because also he was the source of righteousness to others; and in the work of justification it is important in the highest degree, to fix the attention on the fact that he by whom the sinner was to be justified was himself perfectly holy, and able to secure the justification and salvation of all who entrusted their souls to him. No man could feel secure of salvation unless he could commit his soul to one who was perfectly holy, and able to "bring in everlasting righteousness." ¶ *Justify.* יַצְדִּיק, *yâtzdîq*. The word, צָדַק, *tzâdhâq*, is of very frequent occurrence in the Bible; and no word is more important to a correct understanding of the plan of salvation than this, and the corresponding Greek word, δικαιόω. On the meaning of the Greek word, see Note on Rom. i. 17. The Hebrew word means, to be right, straight, as if spoken of a way, Ps. xxiii. 3. Hence (1) to be just, righteous, spoken of God in dispensing justice. Ps. li. 6; and of laws, Ps. xix. 10. (2) To have a just cause, to be in the right; (*a*) in a forensic sense, Gen. xxxviii. 26; Job ix. 15—20; x. 15; xiii. 18; (*b*) of disputants, to be in the right, Job xxxiii. 12; (*c*) to gain one's cause, to be justified, Isa. xliii. 9—26. In this sense it is now often used in courts of justice, where a man who is charged with crime shows that he did not do the deed, or that having done it, he had a right to do it, and the law holds him innocent. (3) To be righteous, upright, good, innocent. In this sense the word is often used in the Bible. Job xv. 14; xxv. 4; Ps. cxliii. 2. But in this sense the Messiah will *justify* no one. He did not come to declare that men *were* right, just, innocent. Nor will he take part with them against the law, or against God. Nor will he justify them because they can show that they have not committed the offences charged on them, or that they had a right to do what they have done. The whole work of justification through the Redeemer proceeds on the supposition that men are *not* in fact innocent, and that they cannot vindicate their own conduct. (4) To pronounce just, or righteous. In a forensic sense, and as applied to the act of justification before God, it means to declare righteous, or to admit to favor as a righteous person; and in connexion with the pardon of sin, to resolve to treat as righteous, or as if the offence had not been committed. It is more than mere pardon; it involves the idea of a purpose to treat as righteous, and to acknowledge as such. It is not to declare that the person is innocent, or that he is not ill-deserving, or that he had a right to do as he has done, or that he has a claim to mercy—for this is not true of any mortal; but it is to pardon, and to accept him *as if* the offence had not been committed—to regard him in his dealings, and treat him ever onward as if he were holy. This sense of the word here is necessary, because the whole passage speaks of his bearing sin, and suffering for others, and thus securing their justification. It does not speak of him as instructing men, and thus promoting religion; but it speaks of his dying for them, and thus laying the foundation for their justification. They are justified only in connexion with his bearing their iniquities; and this shows that the word is here used in the *forensic* sense, and denotes that they will be re-

12. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because [q] he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession [r] for the transgressors.

q Heb. 12. 2.

r Heb. 7. 25. 1 John 2. 1.

NEW TRANSLATION.

12. Therefore will I give him a portion with the mighty,
And with the great shall he divide the spoil;
Because he poured out his soul unto death;
And he was numbered with transgressors;
And he bare the sin of many;
And made intercession for transgressors.

garded and treated as righteous on account of what he has suffered in their behalf. ¶ *For he shall bear.* On the meaning of the word *bear*, see Note on ver. 4. ¶ *Their iniquities.* Not that he became a sinner, or that sin can be transferred, which is impossible. Guilt and ill-desert are personal qualities, and cannot be transferred from one to another. The transgressor alone is ill-deserving and blameworthy. But the *consequences* of guilt may pass over to another; the *sufferings* which would be a proper expression of the evil of sin may be assumed by another. And this was done by the Redeemer. He suffered in the place of sinners, and for their sake. *He stood between the stroke of justice and the sinner, and received the blow himself.* He *intercepted*, so to speak, the descending sword of justice that would have cut the sinner down, and thus saved him. He thus bore their iniquities; *i. e.*, he bore in his own person what would have been a proper expression of the evil of sin if he had been himself the sinner, and had been guilty. See Note on ver. 6. It is in connexion with this that men become justified; and it is only by the fact that he has thus borne their iniquities that they can be regarded as righteous in the sight of a holy God. It is not by any merit of theirs; not by any work of righteousness which they have done; it is only by his merits, and by the righteousness which he has thus wrought out for them. They become interested in his merits just as he became interested in their iniquities. There is in neither case any transfer of personal properties; but there is in both cases a participation in the *consequences* or the *results* of conduct. He endured the consequences or results of sin; we partake of the consequences or the results of his sufferings and death in our behalf. This is the great cardinal doctrine of justification; the peculiarity of the Christian scheme; the glorious plan by which lost men may be saved, and by which the guilty may become pardoned and be raised up to endless life and glory.

12. *Therefore will I divide him* I will divide *for* him—לוֹ, *lo.* This verse is designed to predict the triumphs of the Messiah. It is language appropriate to him as a prince, and designed to celebrate his glorious victories on the earth. The words here used are taken from the custom of distributing the spoils of victory after a battle, and the idea is, that as a conqueror takes valuable spoils, so the Messiah should go forth to the spiritual conquest of the world, and subdue it to himself. Rosenmüller renders this, "dispertiam e multos," I will divide to him the many; *i. e.*, he shall have many as his portion. Hengstenberg, "I will give him the mighty for a portion." So the LXX, "therefore he shall inherit κληρονομήσει many." So Lowth, "therefore will I distribute to him the many for his portion." But it seems to me that the sense is, that his portion would be *with* the mighty or the many, בָּרַבִּים, *bhărabbîm*, and that

this interpretation is demanded by the use of the preposition ב in this case, and by the corresponding word אֵת, *ĕth*, prefixed to the word "mighty." The sense, according to this, is, that his portion, or the spoils of his conquests, would be among the mighty or the many; that is, that his victories would be extensive and mighty; they would not be confined to a few in number, or to the feeble, but the triumphs of his conquests would extend afar, and be found among the potentates and mighty men of the earth. The word rendered here "the great," רַבִּים, *răbbīm*, may mean either *many*, or *powerful* and *great*. The parallelism here with the עָזִּים, עִ֫זִּים, *tzūmīm*, *the mighty*, seems to demand that it be understood as denoting the great, or the powerful, though it is differently rendered by the Vulgate, the LXX, the Chaldee, by Castellio, and by Jun. et Tremell. The sense is, I think, that his conquests would be among the great and the mighty. He would overcome his most formidable enemies, and subdue them to himself. Their most valued objects; all that constituted their wealth, their grandeur, and their power, would be among the spoils of his victories. It would not be merely his feeble foes that would be subdued, but it would be the mighty, and there would be no power, however formidable, that would be able to resist the triumphs of his truth. The history of the gospel since the coming of the Redeemer shows how accurately this has been fulfilled. Already he has overcome the mighty, and the spoils of the conquerors of the world have been among the trophies of his victories. The Roman empire was subdued; and his conquests were among these conquerors, and his were victories over the subduers of nations. It will be still more signally fulfilled in coming times, when the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever. Rev. xi. 15. ¶ *And he shall divide the spoil with the strong.* And with the mighty, or with heroes, shall he divide the plunder. The idea here is not materially different from that which was expressed in the former member of the sentence. It is language derived from the conquests of the warrior, and means that his victories should be among the great ones of the earth; his conquests over conquerors. It was from language such as this that the Jews obtained the notion that the Messiah would be a distinguished conqueror, and hence they looked forward to one who as a warrior would carry the standard of victory around the world. But it is evident that it may be applied, with much higher beauty, to the spiritual victories of the Redeemer, and that it expresses the great and glorious truth, that the conquests of the true religion will yet extend over the most formidable obstacles on the earth. ¶ *Because he hath poured out his soul unto death.* His triumphs would be an appropriate reward for his sufferings, his death, and his intercession. The expression, "he poured out his soul," or *his life*, נַפְשׁוֹ, (Note on ver. 10,) is derived from the fact that the life was supposed to reside in the blood, (Note, Rom. iii. 25,) and that when the blood was poured out, the life was supposed to flow forth with it. As a reward for his having thus laid down his life, he would extend his triumphs over the whole world, and subdue the most mighty to himself. ¶ *And he was numbered with the transgressors.* That is, he shall triumph, *because* he suffered himself to be numbered with the transgressors, or to be put to death with malefactors. It does not mean that he was a transgressor, or in any way guilty; but that in his death he was in fact numbered with the guilty and put to death with them. In the public estimation, and in the sentence which doomed him to death, he was regarded and treated as if he had been a transgressor. This passage is expressly applied by Mark to the Lord Jesus. Mark xv. 28. ¶ *And he bare the sin of many.* נָשָׂא, *nāsā*. On the meaning of this word *bare*, see Note on ver. 4; and on the doctrine involved by his bearing sin, see the Notes on vs. 4, 5, 6, 10. The idea here is, that he

would triumph *because* he had thus borne their sins. He had taken the place of his people; he had died for their sins; and the result would be, that he would divide the spoil with the great. As a reward for this, God would bless him with abundant spiritual triumphs among men, and extend the true religion afar. ¶ *And made intercession for the transgressors.* On the meaning of the word here rendered "made intercession," פִּגַּע, *yâphgi'*, see Note on ver. 6, where it is rendered, "hath laid on him." The idea is that of causing to meet, or to rush; and then to *assail*, as it were, with prayers, to supplicate for any one, to entreat. *Gesenius.* See Jer. xxxvi. 25; Isa. lix. 16. It may not refer here to the mere act of making prayer or supplication, but rather perhaps to the whole work of the intercession in which the Redeemer, as High Priest, presents the merits of his atoning blood before the throne of mercy and pleads for men. See Heb. vii. 25; 1 John ii. 1; Rom. viii. 34. This is the closing part of his work in behalf of his people and of the world; and the sense here is, that he should be thus exalted and thus blessed with abundant and wide extended triumph, *because* he made intercession. All his work of humiliation, and all his toils, and sufferings, and death, and all the merit of his intercession, became necessary in order to his triumph, and to the spread of the true religion. In consequence of all these toils, and pains, and prayers, God would give him the victory over the world, and extend his triumphs around the globe. Here the work of the Mediator *in behalf* of men will cease. There is to be no more suffering, and beyond his intercessions he will do nothing for them. He will come again indeed, but he will come to judge the world, not to suffer, to bleed, to die, and to intercede. All his future conquests and triumphs will be in consequence of what he has already done; and they who are not saved *because* he poured out his soul unto death, *and* bare the sin of many, *and* made intercession, will not be saved at all. There will be no more sacrifice for sin; and there will be no other advocate and intercessor.

We have now gone through, perhaps at tedious length, this deeply interesting and most important portion of the Bible. Assuming now (see the Analysis on ch. lii. 13, seq.) that this was written more than seven hundred years before the Lord Jesus was born, there are some remarks of great importance, to which we may just refer in the conclusion of this exposition.

(1.) The first is, the *minute* accuracy of the statements here as applicable to the Lord Jesus. While it is apparent that there has been no other being on earth, and no "collective body of men," to whom this can be applied, it is evident that the whole statement is applicable to the Redeemer. It is not the general accuracy to which I refer; it is not that there is some resemblance in the *outline* of the prediction; it is, that the statement is *minutely* accurate. It relates to his appearance, his rejection, the manner of his death, his being pierced, his burial. It describes, as minutely as could have been done after the events occurred, the manner of his trial, of his rejection, the fact of his being taken from detention, and by a judicial sentence, and the manner in which it was designed that he should be buried, and yet the remarkable fact that this was prevented, and that he was interred in the manner in which the rich were buried. See the Notes on vs. 2, 3, 7, 8, 9, 10.

(2.) This coincidence could never have occurred if the Lord Jesus had been an impostor. To say nothing of the difficulty in general of attempting to fulfil a prediction by imposture, and the general failure in the attempt, there are many things here which would have rendered *any* attempt of this kind utterly hopeless. A very large portion of the things referred to in this chapter were circumstances over which an impostor could have no control, and which he could bring about by no contrivance, no collusion, and no concert. They depended on the arrangements of Provi-

dence, and on the voluntary action of men, and in such a way that he could not affect them. How could he so order it as to grow up as a root out of a dry ground; to be despised and rejected of men; to be taken from detention and from a judicial sentence though innocent; to have it designed that he should be buried with malefactors, and to be numbered with transgressors; and yet to be rescued by a rich man and placed in his tomb. This consideration becomes more striking when it is remembered that not a few men claimed to be the Messiah, and succeeded in imposing on many, and though they were at last abandoned or punished, yet between *their* lives and death, and the circumstances here detailed, there is not the shadow of a coincidence. It is to be remembered also, that an impostor *would* not have aimed at what would have constituted a fulfilment of this prophecy. Notwithstanding the evidence that it refers to the Messiah, yet it is certain also that the Jews expected no such personage as that here referred to. They looked for a magnificent temporal prince and conqueror; and an impostor *would* not have attempted to evince the character, and to go through the circumstances of poverty, humiliation, shame, and sufferings here referred to. What impostor ever *would* have attempted to fulfil a prophecy by subjecting himself to a shameful death? What impostor *could* have brought it about in this manner if he had attempted it? No. It was only the true Messiah that either would or could have fulfilled this remarkable prophecy. Had an impostor made the effort, he must have failed; and it was not in human nature to attempt it under the circumstances of the case. All the claims to the Messiahship by impostors have been of an entirely different character from that referred to here.

(3.) We are then prepared to ask an infidel how he will dispose of this prophecy. That it existed seven hundred years before Christ, is as certain as that the poems of Homer or Hesiod had an existence before the Christian era; as certain as the existence of any ancient document whatever. It will not do to say that it was forged—for this is not only without proof, but would destroy the credibility of all ancient writings. It will not do to say that it was the result of natural sagacity in the prophet—for whatever may be said of conjectures about empires and kingdoms, no natural sagacity can tell what will be the character of an individual man, or whether such a man as here referred to would exist at all. It will not do to say that the Lord Jesus was a cunning impostor, and resolved to fulfil this ancient writing, and thus establish his claims—for, as we have seen, such an attempt would have belied human nature, and if attempted, could not have been accomplished. It remains then to ask, what solution the infidel will give of these remarkable facts. We present him the prophecy—not a rhapsody, not conjecture, not a general statement; but minute, full, clear, unequivocal, relating to points which could not have been the result of conjecture, and over which the individual had no control. And then we present him with the record of the life of Jesus—minutely accurate in all the details of the fulfilment, a coincidence *as* clear as that between a biography and the original, and ask him to explain it. And we demand a definite and consistent answer to this. To turn away from it does not answer it. To laugh, does not answer it—for there is no argument in a sneer or a jibe. To say that it is not worth inquiry is not true, for it pertains to the great question of human redemption. But if he *cannot* explain it, then he should admit that it is such a prediction as only God could give, and that Christianity is true.

(4.) This chapter proves that the Redeemer died as an atoning sacrifice for men. He was not a mere martyr, and he did not come and live merely to set us an example. Of what martyr was the language here ever used, and how could it be used? How could it be said of any martyr that he bore our griefs, that he was bruised for our iniquities, that our sins were made to rush and meet upon him, and that he bare the sin of many? And if the purpose of his

coming was merely to *teach* us the will of God, or to set us an example, why is such a prominence here given to his sufferings in behalf of others? Scarcely an allusion is made to his example; while the chapter is replete with statements of his sufferings and sorrows in behalf of others. It would be impossible to state in more explicit language the truth that he died as a sacrifice for the sins of men; that he suffered to make proper expiation for the guilty. No confession of faith on earth, no creed, no symbol, no standard of doctrine, contains more explicit statements on the subject. And if the language here used does not demonstrate that the Redeemer was an atoning sacrifice, it is impossible to conceive how such a doctrine could be taught or conveyed to men.

(5.) This whole chapter is exceedingly important to Christians. It contains the most full, continuous statement in the Bible of the design of the Redeemer's sufferings and death. And after all the light which is shed on the subject in the New Testament; after all the full and clear statements made by the Redeemer and the Apostles; still, if we wish to see a full and continuous statement on the great doctrine of the atonement, we naturally recur to this portion of Isaiah. If we wish our faith to be strengthened, and our hearts warmed by the contemplation of his sufferings, we shall find no portion of the Bible better adapted to it than this. It is a portion that should not only be the subject of contemplation, but of much fervent prayer. No man can study it too profoundly. No one can feel too much anxiety to understand it. Every verse, every phrase, every word should be studied and pondered, until it fixes itself deep in the memory, and makes an eternal impression on the heart. If a man understands this portion of the Bible, he will have a correct view of the plan of salvation. And it should be the subject of profound and prayerful contemplation, till the heart glows with love to that merciful God who was willing to give the Redeemer to such sorrow, and to the gracious Saviour who for our sins was willing to pour out his soul unto death. I bless God that I have been permitted to study it; and I pray that this exposition—cold and imperfect as it is—may be made the means yet of extending correct views of the design of the Redeemer's death among his friends; of elevating their piety and their love to the Saviour; and of convincing those who have doubted the truth of the Bible, that a prophecy like this demonstrates that the Book in which it occurs must be from God. And to God only wise, be all the praise of devising the plan of the gift of the Redeemer, and of all the light and truth and love which may be diffused by the exposition of his word.

CHAPTER LIV.

ANALYSIS.

This chapter, probably closely connected in sense with the preceding, and growing out of the great truths there revealed respecting the work of the Messiah, contains a promise of the enlargement, the moral renovation, and the future glory of the kingdom of God, especially under the Messiah. Like the preceding and succeeding chapters, it may have been primarily designed to give consolation to the exiles in Babylon, but it was consolation to be derived from what would occur in distant times under the Messiah, and in the spread of the true religion. Few and feeble as they were then; oppressed and captive; despised and apparently forsaken, they were permitted to look forward to future days, and had the assurance of a vast increase and extension from the Gentile world, and of permanent glory. The design of the whole chapter is *consolatory*, and is a promise of what would certainly result from the purpose of sending the Messiah to die for the world.

The chapter may be regarded as divided into the following portions:

I. An address to the people of God, or to Jerusalem, regarded as then feeble, and promising great enlargement, vs. 1—6.

CHAPTER LIV.

1. Sing, [a] O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

a Zeph. 3. 14. Gal. 4. 27.

NEW TRANSLATION.

1. Sing, O barren, thou that didst not bear,
Break forth into singing, and shout for joy, thou that didst not travail;
For more are the children of the desolate
Than of the married woman, saith JEHOVAH.

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a. Promise of a great increase, under a two-fold image.
(1.) Of a woman who had been barren, and who subsequently had many children, ver. 1.
(2.) Of a *tent* that was to be enlarged, in order to accommodate those who were to dwell in it, vs. 2, 3.
b. The foundation of this promise or assurance, that JEHOVAH was the husband of his people and their protector, vs. 4—6.
II. The covenant which JEHOVAH had made with his people was firm and immovable, vs. 7—10.
a. He had indeed forsaken them for a little while, but it was only to gather them again with eternal and unchanging favor, vs. 7, 8.
b. His covenant with them should be as firm and unchanging as that which he had made with Noah, and which he had so steadily observed, ver. 9.
c. It should be even more firm than the hills, ver. 10. They should depart, and the mountains should be removed; but his covenant with his people should be unshaken and eternal.
III. A direct address to his people, as if agitated and tossed on a heaving sea, promising future stability and glory, vs. 11—14.
a. They were then like a ship on the heaving ocean, and without comfort, ver. 11.
b. Yet there should be a firm foundation laid. These agitations should cease, and she should have stability, ver. 11.
c. The future condition of his people should be glorious. His church would rise on the foundation—the foundation of sapphires—like a splendid palace made of precious stones, vs. 11, 12.
d. All her children should be taught of JEHOVAH, and their peace and prosperity should be great, ver. 13.
e. She should be far from oppression and from fear, ver. 14.
IV. She should be safe from all her foes, vs. 15—17. No weapon that should be formed against her would prosper. All they who made any attack on her were under his control (ver. 16), and God would defend her from all their assaults, ver. 17.

1. *Sing, O barren.* That is, shout for joy, lift up the voice of exultation and praise. The "barren" here denotes the church of God, under the Old Testament, confined within the narrow limits of the Jewish nation, and still more so in respect to the very small number of true believers, and which seemed sometimes to be deserted of God, her husband. *Lowth.* It is here represented under the image of a female that had been sterile and destitute of children, and that now has occasion to rejoice on the reconciliation of her husband (ver. 6, *Lowth*), and on the accession of the Gentiles to her family. The Chaldee renders it, "Rejoice, O Jerusalem, who hast been as a sterile woman that did not bear." The allusion is obvious. The church is often in the Bible compared to a female, and

2. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes:

3. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the

NEW TRANSLATION.

2. Enlarge the place of thy tent;
And the curtains of thy habitations let them be extended;
Do not spare; lengthen thy cords; and strengthen thy stakes;
3. For on the right hand and on the left shalt thou burst forth with increase;

the connexion between God and his people is often compared with that between a husband and wife. Comp. Isa. lxii. 5; Rev. xxi. 2—9; xxii. 17; Ezek. xvi. ¶ *Thou* that *didst not bear.* Either referring to the fact that the Church was confined within the narrow limits of Judea; or that there had been in it a small number of true believers; or addressed to it in Babylon when it was oppressed, and borne down, and perhaps constantly diminishing in number. I think it probable that it refers to the latter; and that the idea is, that she saw her sons destroyed in the siege and destruction of Jerusalem, and that she was not augmented by any accessions while in Babylon, but would have great occasion for rejoicing on her return, and in her future increase under the Messiah by the accession of the Gentiles. ¶ *Break forth into singing.* Comp. ch. xiv. 7; xliv. 23; xlix. 13. ¶ *For more* are *the children of the desolate,* &c. The "desolate" here refers to Jerusalem, or the Church. By the "married woman," Rosenmüller supposes the prophet means other nations which flourished and increased like a married woman. Grotius supposes that he means other cities which were inhabited, and that Jerusalem would surpass them all in her prosperity and in numbers. But the phrase seems to have somewhat of a proverbial cast, and probably the particular reference of the phrase "married woman" should not be anxiously sought. The idea is, that there would be a great increase; a much greater increase than she had any reason to apprehend. As if a promise was made to a barren female that she should have more children than those who were married usually had, so Jerusalem and the Church would be greatly enlarged, far beyond what usually occurred among nations. The fulfilment of this is to be looked for in the accession of the Gentiles (ver. 3). "The conversion of the Gentiles is all along considered by the prophet as a new accession of adopted children, admitted into the original Church of God, and united with it." *Lowth.* See the same idea presented at greater length in ch. xlix. 20, 21, 22.

2. *Enlarge the place of thy tent,* &c. The same idea occurs in ch. xlix. 19, 20. See the Notes on that chapter. ¶ *The curtains of thine habitations.* The word *curtain* does not quite express the sense here. It is commonly with us used to denote the cloth hanging round a bed or at a window, which may be spread or drawn aside at pleasure, or the hanging in theatres to conceal the stage from the spectators. The word here, however, denotes the canopy or cloth used in a tent. And the idea is, that the boundaries of the church were to be greatly enlarged, in order to accommodate the vast accession from the pagan world. ¶ *Spare not.* Do not limit or confine it; do not be parsimonious in the provision of the materials for greatly enlarging the tent to dwell in. ¶ *Lengthen thy cords,* &c. See Note, ch. xxxiii. 20.

3. *For thou shalt break forth.* Thou shalt be greatly enlarged. See Note, ch. xlix. 19, 20. ¶ *And make the desolate cities,* &c. See Note, ch. xliv. 26.

Gentiles, and make the desolate cities to be inhabited.

4. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5. For thy Maker *is* thine husband; [b] the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.

[b] Jer. 3. 14.

NEW TRANSLATION

And thy posterity shall inherit the nations,
And they shall people the desolate cities.

4. Fear not, for thou shalt not be confounded;
And blush not, for thou shalt not be put to shame:
For thou shalt forget the shame of thy youth,
And the reproach of thy widowhood shalt thou remember no more.

5. For thy husband is thy Maker;
JEHOVAH of hosts is his name;
And thy Redeemer is the Holy One of Israel;
The God of the whole earth shall he be called.

4. *Fear not.* See Notes, ch. xli. 10, 14. ¶ *For thou shalt not be ashamed.* Thou shalt not have occasion to blush. All these words mean substantially the same thing; and the design of the prophet is to affirm, in the strongest possible manner, that the Church of God should be abundantly prospered and enlarged. The image of the female that was barren is kept up, and the idea is, that there should be no occasion of the shame which she felt who had no children. ¶ *For thou shalt forget the shame of thy youth.* In the abundant increase and glory of future times, the circumstances of shame, which attended their early history, shall be forgotten. The "youth" of the Jewish people refers, doubtless, to the bondage of Egypt, and the trials and calamities which came upon them there. So great should be their future prosperity and glory, that all this should be forgotten. ¶ *The reproach of thy widowhood.* The captivity at Babylon, when they were like a woman bereft of her husband and her children. See Note, ch. xlix. 21.

5. *For thy Maker* is *thine husband.* Both these words, "maker" and "husband," in the Hebrew, are in the plural number. But the form is evidently the *pluralis excellentiæ*—a form denoting majesty and honor. See Ps. cxlix. 2; Hos. xii. 1; Prov. ix. 10; xxx. 3; 1 Sam. xix. 13, 16; Eccl. xii. 1. Here it refers to "JEHOVAH of hosts," necessarily in the singular, as JEHOVAH is ONE, Deut. vi. 4. No argument can be drawn here from this phrase, to prove that there is a distinction of persons in the Godhead, as the form is so often used evidently with a singular signification. There *are* arguments to prove that, which can be sustained by the soundest criticism, and which are unanswerable; but nothing is gained to the cause of truth by forcing, as is often done, passages like this to contribute their aid. The cause of truth needs not such aid; and it cannot be sustained by such aid when it is sought. That the words here, properly, have a singular signification, was the evident understanding of the ancient interpreters. Thus Jerome, "because he shall rule over thee who made thee." *Quia dominabitur tibi qui fecit te.* So the LXX, Ὅτι κύριος ὁ ποιῶν σε, κ.τ.λ. "For the Lord who made thee, the Lord of

6. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7. For a small moment [c]

c 2 Cor. 4. 17.

NEW TRANSLATION.

6. For like a woman forsaken and afflicted in spirit hath JEHOVAH recalled thee,
And as a wife wedded in youth, though she is forsaken, saith thy God.
7. For a small moment have I forsaken thee;
But with great mercies will I receive thee again.

Sabaoth," &c. So the Chaldee and the Syriac. Lowth renders it, "for thy husband is thy Maker." The word rendered "husband," from בָּעַל, denotes, properly, to be the lord, or maker, or ruler of any one; or the owner of anything. It often, however, means to be a husband (Deut. xxi. 13; xxiv. 1; Mal. ii. 11; Isa. lxii. 5), and is evidently used in that sense here. The idea is, that JEHOVAH would sustain to his people the relation of a husband; that he who had made them, who had originated all their laws and institutions, and moulded them as a people (Note, ch. xliii. 1), would now take his Church under his protection and care. See Note, ch. lxii. 5. ¶ *And thy Redeemer*, &c. Note, ch. xliii. 1—3. ¶ *The God of the whole earth*, &c. He shall no more be regarded as peculiarly the God of the Jewish people, but he shall be acknowledged as the only true God, the God that rules over all the world. This refers, undoubtedly, to the times of the gospel, when he should be acknowledged as the God of the Gentiles as well as the Jews. See Rom. iii. 29.

6. *For the* LORD *hath called thee*, &c. This verse is designed to confirm and illustrate the sentiment in the previous verse. God there says that he would be a husband to his people. Here he says, that although he had for a time apparently forsaken them, as a husband who had forsaken his wife, and although they were cast down and dejected, like a woman who had thus been forsaken, yet he would now recall them to himself, and restore them to favor. ¶ *Hath called thee.* That is, will have called thee to himself—referring to the future times when prosperity should be restored to them. ¶ *As a woman forsaken.* Forsaken by her husband on account of her offences. ¶ *And grieved in spirit.* Because she was thus forsaken. ¶ *And a wife of youth.* The LXX render this very strangely, "the Lord hath *not* called thee as a wife forsaken and disconsolate; *nor* as a wife that hath been hated from her youth;" showing, conclusively, that the translator here did not understand the meaning of the passage, and vainly endeavored to *supply* a signification by the insertion of the negatives, and by endeavoring to *make* a signification. The idea is that of a wife wedded in youth—a wife towards whom there was early and tender love, though she was afterwards rejected. God had loved the Hebrew people as his people in the early days of their history. Yet for their idolatry he had seen occasion afterwards to cast them off, and to doom them to a long and painful exile. But he would yet love them with all the former ardor of affection, and would greatly increase and prosper them. ¶ *When thou wast refused.* Or that hath been rejected. Lowth, "but afterwards rejected." It may be rendered, "although (כִּי, *ki*, has often the sense of *although*) thou wert rejected," or "although she was rejected." The idea is, that she had been married in youth, but had been afterwards put away.

7. *For a small moment.* The Chaldee and Syriac render this, "in a little

I forsaken thee; but with great mercies will I gather thee.

8. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

NEW TRANSLATION.

8. In the overflowing of wrath I hid my face from thee for a moment;
But with everlasting kindness will I have mercy on thee,
Saith thy Redeemer, JEHOVAH.

anger." Lowth has adopted this, but without sufficient authority. The Hebrew means, "for a little moment;" a very short time. The reference here is probably to the captivity at Babylon, when they were apparently forsaken by JEHOVAH. Though to them this appeared long, yet compared with their subsequent prosperity, it was but an instant of time. Though this had probably a primary reference to the captivity then, yet there can be no impropriety in applying it to other similar cases. It contains an important principle; that is, that though God appears to forsake his people, though he punishes them for their sins and withdraws his favors from them, yet it will be comparatively but for a moment. He will recall them to himself. He will remember his covenant. And however long their trials may seem to be, however deep and protracted their sorrows, yet compared with the subsequent mercies and the favors which shall result from them, they will seem to be but as the sorrows of a moment, —the sorrows of the briefest point of duration. Comp. 2 Cor. iv. 17. ¶ *But with great mercies.* The contrast here is not that of *duration*, but of *magnitude.* The forsaking was "little," the mercies should be "great." It would be great mercy that they would be recalled at all, after all their faults and crimes; and the mercy which would be bestowed in the enlargement of their numbers would be inexpressibly great. ¶ *Will I gather thee.* Will I collect thee from thy dispersions, and gather thee to myself as my own people.

8. *In a little wrath.* The Syriac renders this, "in great wrath." The Vulgate, "in a moment of indignation." The LXX, "in a little wrath." Noyes renders it, in accordance with the view of Rosenmüller, "in overflowing wrath." This variety of interpretation has arisen from the various meanings affixed to the unusual word שֶׁצֶף. This word occurs nowhere else in the Bible. Gesenius supposes that it is used for the sake of paronomasia with קֶצֶף, *qĕtzĕph*, "wrath," instead of שֶׁטֶף, *shĕtĕph.* This word frequently occurs, and means a gushing out, an overflowing, an inundation, a flood. Job xxxviii. 25; Prov. xxvii. 4; Ps. xxxii. 6; Nah. i. 8. According to this it would mean, "in my overflowing anger," in accordance with the expression in Prov. xxvii. 4, "anger is outrageous," more correctly in the margin, "an overflowing." The parallelism, however, seems to demand the sense of *short* or *momentary*, as it stands opposed to "everlasting." But it is not possible to demonstrate that the Hebrew word has this signification. Rosenmüller agrees with Gesenius in the opinion that it should be rendered "in overflowing wrath;" and perhaps as the parallelism of the word "everlasting" will be sufficiently secured by the phrase "for a moment," the probability is in favor of this interpretation. Then it will mean that the wrath, though it was but for a moment, was overflowing. It was like a torrent. It was a deluge; and all their institutions, their city, their temple, their valued possessions, were swept away. ¶ *I hid my face from thee.* This is expressive of displeasure. See Note, ch. liii. 3; comp. Ps. xxx. 7; Job xiii. 24; xxx. 10; xxxiv. 29; Ps.

9. For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10. For [d] the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant [e] of my peace be removed, saith the LORD that hath mercy on thee.

d Rom. 11. 29. *e* 2 Sam. 23. 5.

NEW TRANSLATION.

9. For I will do the same in this as in the time of the waters of Noah,
When I sware that the waters of Noah should no more go over the earth;
So I swear that I will not be angry with thee, nor rebuke thee.
10. For the mountains shall depart,
And the hills shall be removed;
But my kindness shall not depart from thee,
And the covenant of my peace shall not be removed,
Saith JEHOVAH, who hath toward thee most tender affection.

xliv. 24; Is. viii. 17. Here it refers to the displeasure which he had manifested in the punishment which he brought on them in Babylon. ¶ *For a moment.* Note, ver. 7. This stands opposed to the "everlasting kindness" which he would shew to them. ¶ *But with everlasting kindness.* This is true (1) of the Church at large under the Messiah. It is the object of the unchanging affection and favor of God. (2) Of each individual Christian. God loves him with unchanging love. He will make him blessed in an eternal heaven.

9. *For this* is as *the waters of Noah unto me.* As it was in the time of the flood of waters, so shall it be now. "I then solemnly promised that the waters should not again drown the earth, and I have kept that promise. I now promise, with equal solemnity, that I will bestow perpetual favor on my true people, and will shed upon them eternal and unchanging blessings." "The waters of Noah" here mean evidently the flood that came upon the world in his time, and from which he and his family were saved. Lowth, on the authority of one MS. and of the Vulg., Syr., Sym., and Theo., reads this, "in the days of Noah." But the authority is not sufficient to change the Hebrew text; and the sense is as clear as if it were changed. ¶ As *I have sworn*, &c. Gen. viii. 21, 22. God appeals to this not only because the oath and promise had been *made*, but because it had been *kept*. ¶ *That I would not be wroth*, &c. The idea seems here to be, that no calamities should spread over the *whole* Church and sweep it wholly away, as the waters swept over the world in the time of Noah, or as desolation, long and gloomy, swept over Jerusalem and the whole land of Canaan in the time of the exile at Babylon. There would be indeed persecutions, and there would be calamities, but the Church would be safe amidst all these trials, and there should be no persecution should sweep it away from the earth. The period should never arrive when God would forsake the Church, and when he would leave it to perish. One has only to recollect the history of the Church, and to see how God has guarded it, even during the most dangerous periods, to see how remarkably this has been fulfilled. His covenant has been as sure as that which was made with Noah, and it will be as secure and firm to the end of time.

10. *For the mountains shall depart.*

11. O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones [f] with fair colours, and lay thy foundations with sapphires.

f Rev. 21. 18.

NEW TRANSLATION.

11. O thou afflicted, beaten with the storm, destitute of comfort;
Behold I lay thy stones in cement of stibium,
And thy foundations with sapphires.

See Note on ch. li. 6. ¶ *The covenant of my peace.* That is, the covenant by which I promise peace and prosperity to thee.

11. *O thou afflicted.* In the previous verses, JEHOVAH had merely promised protection, and had in general terms assured them of his favor. Here he shews that they should not only be defended, but his Church would rise with great beauty, and be ornamented like a most splendid palace or temple. This is to be regarded as addressed primarily to the exiles in Babylon near to the close of their seventy years' captivity. But nothing forbids us to apply it to the Church in all *similar* circumstances when persecuted, and when she is like a ship rolling on the heaving billows of the ocean. ¶ *Tossed with tempest.* Lowth, "beaten with the storm." The idea is that of a ship or any other object that is driven by the tempest; or that is tossed about with a whirlwind (סוֹעָרָה, *sōy^a'rāh.*) See Jonah i. 11—13; Hab. iii. 14; Hos. xiii. 3. The figure is peculiarly striking in an Oriental country. Tempests and whirlwinds there are much more violent than they are with us, and nothing there can stand before them. See Harmer's Observations, vol. i. 92, seq. Ed. Lond. 1808. ¶ And *not comforted.* Deeply afflicted. They were far away from all the comforts which they had enjoyed in their own land, and they were apparently forsaken by God. ¶ *Behold, I will lay thy stones.* It is not uncommon in the Scriptures to compare the prosperity of the Church to a splendid temple or palace that should be reared with all the skill of art. In the Apocryphal book of Tobit a description of Jerusalem occurs, which has all the appearance of having been copied from this, or at least shewing that the writer had this passage in his eye. "For Jerusalem shall be built up with sapphires, and emeralds, and precious stones; thy walls, and battlements, and towers, of pure gold. And the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir," ch. xiii. 16, 17. And in the book of Rev. (ch. xxi. 18—21), a similar description occurs of the New Jerusalem. Possibly John had his eye upon this passage in Isaiah, though he has greatly amplified the description. The passage here undoubtedly contains a figurative description of the future prosperity and glory of the church of God. Lowth remarks on it, justly, "these seem to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of eastern nations; and to have never been intended to be strictly scrutinized or minutely and particularly explained, as if they had each of them some precise moral and spiritual meaning." The phrase, "I will lay thy stones," refers to the work of masonry in laying down the foundation of a building, or the stones of which a building is composed, in mortar or cement. Literally, "I cause to lie down." The word here used (רָבַץ) is usually appropriated to an animal that crouches or lies down. ¶ *With fair colours.* This translation by no means conveys the idea of the original. The sense is, not that the stones should *have* fair colors, but that the *cement* which should be used would be that which was commonly employed to make the most valued colors. The edifice which should be reared would be as costly and magnificent as if the very cement of the stones would consist of the most precious coloring matter—the purest vermilion.

12. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

NEW TRANSLATION.

12. And I will make thy battlements of agates,
And thy gates of carbuncles,
And all thy borders of precious stones.

The word here rendered "fair colors," פּוּךְ, *pūkh*, denotes, properly, sea-weed, from which an alkaline paint was prepared; then paint itself, dye, *fucus*, and also that with which the Hebrew women tinged their eye-lashes—*stibium*. This is composed of the powder of lead ore, and was drawn with a small wooden bodkin through the eyelids, and tinged the hair and the edges of the eyelids with a dark sooty color, and was esteemed to be a graceful ornament. This practice is of great antiquity. It was practised by Jezebel (see 2 Kings ix. 30, where the same word is used as here); it was practised among the Greeks and Romans (Xenoph. Cyro. i. § 11); and it is still practised in Africa. See Shaw's Travels, p. 294, 295. The word here used is rendered *paint*, or *painted*, 2 Kings ix. 30; Jer. xl. 30; and *glistering stones* in 1 Chron. xxix. 2. It does not occur elsewhere. In the passage in Chronicles it may mean the carbuncle (as it is rendered here by the LXX ἄνθρακα); but it here denotes, doubtless, the valued paint or dye which was used as an ornament. The description here is that the very stones should be laid in cement of this description, and is of course equivalent to saying that it would be in the most costly and magnificent manner. It may be added, however, that it would not be the mere fact that the stibium would constitute the cement that the prophet seems to refer to, but probably he also means to intimate that this would contribute greatly to the *beauty* of the city. The cement in which bricks or stones is laid in a building is partly visible, and the beauty of the structure would be augmented by having the visible cement that which was regarded as constituting the highest ornament. ¶ *And thy foundations with sapphires.* The sapphire is a well-known gem, distinguished for its beauty and splendor. In hardness it is inferior to the diamond only. Its colors are blue, red, violet, green, white, or limpid. It is usually obtained in Oriental countries.

12. *And I will make thy windows.* The word here rendered *windows* is rendered by Jerome *propugnacula*, fortresses, bulwarks, ramparts; and by the LXX, ἐπάλξεις, *bulwarks*, or rather *pinnacles* on the walls. The Hebrew word שְׁמָשׁוֹת, *shĕmāshōth*, is evidently derived from שֶׁמֶשׁ, *shĕmĕsh*, the *sun*; and has some relation in signification to the sun, either as letting in light, or as having a radiated appearance like the sun. Gesenius renders it, "*notched-battlements*, the same as sun, or rays of the sun." Faber (in Archæol. Hebrew, p. 294) supposes that the name was given to the turrets or battlements here referred to, because they had some resemblance to the rays of the sun. I think it probable that the prophet refers to some radiated ornament about a building, that had a resemblance to the sun, or it may refer to some gilded turrets on the walls of a city. I see no evidence in the ancient versions that the word refers to *windows*. ¶ *Of agates.* Agates are a class of silicious, semi-pellucid gems, of many varieties, consisting of quartz-crystal, flint, horn-stone, chalcedony, amethyst, jasper, cornelian, &c., variegated with dots, zones, filaments, ramifications, and various figures. They are esteemed the least valuable of all the precious stones. They are found in rocks, and are used for seals, rings, &c. *Webster.* The Hebrew word בַּרְקְדֹ, *kădhkōdh*, from בָּרַד, *kādhădh*, to beat, to pound, and then to strike fire, seems to

13. And all thy children *shall* | *shall be* the peace of thy chil-
be taught of the LORD; and great | dren.

NEW TRANSLATION.

13. And all thy children shall be taught by JEHOVAH;
And great shall be the prosperity of thy children.

denote a sparkling gem or ruby. It is not often used. It is rendered by Jerome, *jaspidem*. The LXX, by ἴασπιν, *jasper*, a gem of a green color. It may be observed that it is not probable that such a stone would be used for a *window* for the purpose of letting in light. ¶ *And thy gates.* Rev. xxi. 21: "And the twelve gates were twelve pearls; every several gate was of one pearl." The gates of the city should be made of most precious stones. ¶ *Of carbuncles.* The carbuncle is a beautiful gem of a deep red color, with a mixture of scarlet, called by the Greeks *anthrax*, found in the East Indies. It is usually about a quarter of an inch in length. When held up to the sun it loses its deep tinge, and becomes exactly the color of a burning coal. *Webster.* Hence its name in Greek. The Hebrew name אֶקְדָּח, *ĕqdāhh*, is derived from קָדַח, *qādhāhh*, *to burn*, and denotes a flaming or sparkling gem. The word occurs nowhere else in the Hebrew Bible. ¶ *And all thy borders.* All thy boundaries; or the whole circuit of thy walls. Rev. xxi. 18; "and the building of the wall of it was of jasper." The idea is, that the whole city should be built in the most splendid manner. Its foundations and all its stones should be laid in the most precious cement; its turrets, towers, and battlements; its gates, and the circuit of its walls, should be made of the most precious gems. In general, there can be no doubt that this is designed to represent the future glory and splendor of the Church under the Redeemer, and perhaps also to furnish an emblematic representation of heaven. Comp. Rev. xxi. 2. Kimchi supposes that this may possibly be taken literally, and that Jerusalem may be yet such as is here described; or that it may be designed only to denote the future glory, wealth, and magnificence of the people of God. — Abarbanel supposes that it may refer to the time when the Oriental world, where these gems are principally found, shall be converted, and shall come and join in rebuilding the city and the temple. But the whole description is one of great beauty as applicable to the Church of God; to its glories on earth; and to its glory in heaven. Its future magnificence shall be as much greater than anything which has yet occurred in the history of the Church, as a city built of gems would be more magnificent than Jerusalem was in the proudest days of its glory. The language used in this verse is in accordance with the Oriental manner to denote magnificence. The style of speaking in the East to denote unexampled splendor is well illustrated in the well-known Oriental tale of Aladdin, who thus gives his instructions: "I leave the choice of materials to you, that is to say, porphyry, jasper, agate, lapis lazuli, and the finest marble of the most varied colors. But I expect that in the highest story of the palace, you shall build me a large hall with a dome, and four equal fronts; and that instead of layers of bricks, the walls be made of massy gold and silver, laid alternately; and that each front shall contain six windows, the lattices of all which, except one, which must be left unfinished and imperfect, shall be so enriched with art and symmetry, with diamonds, rubies, and emeralds, that they shall exceed everything of the kind ever seen in the world." *Pictor. Bib.*

13. *And all thy children.* All that dwell in this splendid city; all that are the friends of God; all true friends of the Redeemer. It shall be a part of their future glory that they shall be all under divine instruction and guidance. See Jer. xxxi. 34: "And they shall

14. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for [g] it shall not come near thee.

15. Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

[g] Prov. 3. 25, 26.

NEW TRANSLATION.

14. By righteousness shalt thou be established;
Thou shalt be far from oppression; for thou shalt have nothing to fear;
And from terror, for it shall not come nigh thee.

15. Lo, a league shall be formed against thee, but not by my command;
Whosoever shall be leagued against thee shall come over to thee.

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teach no more every man his neighbor, and every man his brother, saying, Know the LORD; for they shall all know me, from the least of them unto the greatest of them." ¶ *And great* shall be *the peace of thy children.* See Notes on ch. ii. 4; ix. 6.

14. *In righteousness shalt thou be established.* This is language which is appropriately addressed to a city or commonwealth. The idea is, that it should not be built up by fraud, and rapine, and conquest, as many cities had been, but it should be by the prevalence of justice. Applied to the Church, it means that it would be built up not by unjust means, or fraudulent dealings, but by truth and right. ¶ *Thou shalt be far from oppression.* That is, thou shalt be far from being oppressed by others. So the connexion demands. The Hebrew would bear an *active* signification, so that it might be read, "be thou far from oppression," *i. e.*, be far from oppressing others. But the design of the prophet is rather to promise than to command; and the idea is, that they should have no occasion to fear the violence and oppression of others any more. ¶ *For it shall not come near thee.* This doubtless refers to the security, perpetuity, and prosperity of the Church under the Messiah. It would be under the divine protection, and God would defend it from all its foes.

15. *Behold, they shall surely gather together.* The idea in this verse is, that the enemies of the people of God would indeed form alliances and compacts against them, but it would not be under the divine direction, and that those compacts should be broken, and they should not be able to prevail against the Church. Even those who made those alliances should ultimately yield their opposition, and come over to the Church, and become its friends, or be subdued to it. The word here rendered "gather together" (גּוּר *gūr*), means, properly, to turn aside from the way; then to sojourn for a time; then to assemble against any one. It seems here to refer to the gathering together of hostile forces to form an alliance, or to wage war. Great variety, however, has prevailed in the interpretation of the passage, but this seems to be the sense of it. Jerome renders it, "lo, a foreigner shall come who was not with me, the stranger shall hereafter be joined to thee," and seems to understand it of the proselytes that should be made. This sense is found expressly in the Septuagint, "lo, proselytes shall come to thee through me, and they shall sojourn with thee, and fly to thee." The Chaldee renders it, "lo, the captivity of thy people shall be surely gathered unto thee, and in the end the kings of the people which were assembled to afflict thee, O Jerusalem, shall fall in the midst of thee." But the above seems to be the correct sense. Alliances would be formed; compacts would be entered into; leagues would be made by the enemies of the people of

16. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I [h] have created the waster to destroy.

[h] ch. 37. 26, 27.

NEW TRANSLATION.

16. Behold, I have created the smith,
Who bloweth up the coals in the fire,
And that bringeth forth an instrument as the result of his work;
And I have created the destroyer to lay waste.

God, and they would be assembled to destroy the Church. This has often been done. Formidable confederations have been entered into for the purpose; and deep-laid plans have been devised to destroy the friends of the Most High. See Ps. ii. 2: "The kings of the earth set themselves, and the rulers take counsel together against the LORD and against his anointed." No small part of history is a record of the combinations and alliances which have been entered into for the purpose of driving the true religion from the world. ¶ *But not by me.* Not under my direction, or by my command. ¶ *Shall fall for thy sake.* "Shall fall unto thee," תִּפֹּל, *yâlâyṯkh.* Lowth, "shall come over to thy side." The phrase seems to mean that they should "fall to them," —*i. e.*, that they should lay aside their opposition, break up their alliances *against* the Church, and come over *to* it. In proof of this interpretation, Rosenmüller appeals to the following places: Jer. xxi. 9; xxxix. 9; 1 Chron. xii. 19, 20; 2 Chron. xv. 9. The passage, therefore, looks to the future conversion of the enemies of the Church to the true faith. It has, doubtless, been partially fulfilled in the conversion of nations that have been leagued against the gospel of the Redeemer. There was a striking fulfilment in the times that succeeded the persecutions of Christians in the Roman Empire. After all the power of the empire had been enlisted in ten successive persecutions to destroy the Church, the very empire that had thus opposed the Church was converted to the Christian faith. In a still more signal manner will this be fulfilled yet, when all the powers of the earth now leagued against the gospel, shall be converted, and when all the alliances of wickedness shall be broken up, and all nations shall be brought under the influences of the true religion.

16. *Behold, I have created the smith,* &c. The sense of this verse is, "everything that can affect your welfare is under my control. The smith who manufactures the instruments of war or of torture is under me. His life, his strength, his skill, are all in my hands, and he can do nothing which I shall not deem it best to permit him to do. So with the enemy of the Church himself—the waster who destroys. I have made him, and he is wholly under my control, and at my disposal." The smith who bloweth the coals, &c., denotes the man who is engaged in forging instruments for war, or for any other purpose. Here it refers to him who should be engaged in forging instruments of battle to attack the Church; and why should it not refer also to him who should be engaged in making instruments *of torture*—such as are used in times of persecution? ¶ *That bringeth forth an instrument for his work.* Lowth, "according to his work." Noyes, "by his labor." The idea is, that he produces an instrument as the result of his work. Or, it is his intention to produce such an instrument. ¶ *I have created the waster to destroy.* I have formed every man who is engaged in spreading desolation by wars, and I have every such man under my control. See ch. x. 5—7; xxxvii. 26, 27; xlv. 1—6. The sense here is, that as God had all such conquerors

17. No weapon that is formed against thee shall prosper; and [i] every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness [k] *is* of me, saith the LORD.

[i] Rom. 8. 1, 33. [k] Ps. 71. 16, 19. Phil. 3. 9.

NEW TRANSLATION.

17. Whatever weapon is formed against thee it shall not prosper;
And against every tongue which contendeth with thee, thou shalt obtain thy cause.
This is the inheritance of the servants of JEHOVAH;
And their justification from me, saith JEHOVAH.

under his control, they could accomplish no more than he permitted them to do, and of course that he could defend and protect his people.

17. *No weapon that is formed.* No instrument of war, no sword, or spear; no instrument of persecution or torture that is made by the smith, ver. 16. ¶ *Shall prosper.* On the meaning of this word, see Note, ch. lii. 13. The sense here is, that it shall not have final and ultimate prosperity. It might be permitted for a time to appear to prosper—as persecutors and oppressors have done; but there should not be final and complete success. ¶ *And every tongue,* &c. No one shall be able to injure you by words and accusations. If a controversy shall arise; if others reproach you and accuse you of imposture and deceit, yet you will be able ultimately to convince them of error, and by manifestation of the truth, to condemn them. The *language* here is derived probably from courts of justice (see Note, ch. xli. 1); and the idea is, that truth and victory, in every strife of words, should be on the side of the Church. To those who have watched the progress of discussions thus far on the subject of the true religion, it is needless to say that this has been triumphantly fulfilled. Argument, sophism, ridicule, have all been tried to overthrow the truth of the Christian religion. Appeals have been made to astronomy, geology, antiquities, history, and indeed to almost every department of science, and with the same want of success. Poetry has lent the charm of its numbers; the grave historian has interwoven with the thread of his narrative covert attacks and sly insinuations against the Bible; the earth has been explored to prove that "He who made the world and revealed its age to Moses was mistaken in its age;" and the records of Oriental nations, tracing their history up cycles of ages beyond the Scripture account of the creation of the world, have been appealed to, but thus far in all these contests ultimate victory has declared in favor of the Bible. And no matter from what quarter the attack has come, and no matter how much learning and talent have been evinced by the adversaries of the Bible, God has raised up some Watson, or Lardner, or Chalmers, or Buckland, or Cuvier, or Wiseman, to meet these charges, and to turn the scales in favor of the cause of truth. They who are desirous of examining the effects of the controversy of Christianity with science, and the results, can find them detailed in "Twelve Lectures on the Connexion between Science and Revealed Religion," by Dr. Nicholas Wiseman. Andover, 1837. ¶ *This* is *the heritage,* &c. The inheritance which awaits those who serve God is truth and victory. It is not gold and the triumph of battle. It is not the laurel won in fields of blood. But the inheritance is, the protection of God in all times of trouble; his friendship in all periods of adversity; complete victory in all the contests with error and with false systems of religion; and preservation when foes rise up in

any form and endeavour to destroy the Church, and to blot out its existence and its name. ¶ *And their righteousness is of me.* Or rather, "this is the righteousness, or the justification which they obtain of me; this is that which I impart to them as their justification." The idea is not that their righteousness is of him, but that this justification or vindication from him is a part of their inheritance and their portion.

CHAPTER LV.

ANALYSIS.

This chapter is closely connected, in sense, with the preceding chapters. It flows from the doctrines stated in ch. liii.; and is designed to state what would follow from the coming of the Messiah. It would result from that work that the most free and full invitations would be extended to all men to return to God, and to obtain his favor. There would be such a fulness and richness in his work; there would be such ample provision made for the salvation of men, that the most liberal invitations could be extended to sinners. In common, indeed, with all the previous chapters, from ch. xl., we are to regard this as primarily addressed to the exiles in Babylon, and as designed to cheer them in their painful captivity by the prospect of what should yet occur under the Messiah who was to come. The main idea in the chapter I conceive to be, *that the effect of the work of the Redeemer would be to lay the foundation for a universal invitation to men to come and be saved.* An invitation of the most unlimited nature may be offered. It may be offered to all classes of men. So ample would be the merits of his death (ch. liii.); so full and universal the design of the atonement; so rich the provisions of mercy, that ALL might be invited to come, and all *might come* and partake of eternal life. To state this, I suppose to be the main design of this chapter. It may be regarded as comprising the following parts:

I. A universal invitation to come and embrace the provisions of mercy, vs. 1—3.
   (*a.*) All were invited to come; even they who were the most poor and needy, who had no money, were invited to come as freely as to running waters and streams, ver. 1.
   (*b.*) They were now regarded as spending their money and their labor for that which produced no permanent satisfaction—descriptive of the world in its vain efforts to find enjoyment, ver. 2.
   (*c.*) If they would come to God they should live; live for ever. He would make with them an eternal covenant, ver. 4.
II. To encourage them to this, the assurance is presented that God had given the Messiah to be a leader of the people, and that under him distant nations should embrace the truth and be saved, vs. 4, 5.
III. In view of the fulness of the provisions of mercy, and of the fact that a great leader had been provided, all are encouraged to come and seek God, vs. 6—13. This invitation is pressed on their attention by several considerations.
   (*a.*) JEHOVAH might now be found; his throne was accessible, and he was ready to pardon abundantly all sinners who were disposed to forsake the error of their way, and to return to him, vs. 6, 7.
   (*b.*) God shows that his designs should not be prostrated. His plans were high above the plans of men, and his thoughts more elevated than theirs, and his counsels should stand. The rain descended on the earth and accomplished his great plans, and so it would be with his word. Nothing should fail. His promises would be fulfilled, and his designs would take effect, and there was, therefore, every encouragement to come, and partake of his favor and his grace, vs. 8—11.
   (*c.*) There should be rich and abundant blessings attending their return to God, and universal rejoicing from their embracing the religion of the Redeemer, and becoming interested in his mercy and salvation, vs. 12, 13.

CHAPTER LV.

1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy [b] and eat; [c] yea, come, buy wine and milk without money and without price.

John 4. 10, 14; 7. 37. Rev. 21. 6; 22. 17. *b* Matt. 13. 44—46. Rev. 3. 18. *c* Cant. 5. 1.

NEW TRANSLATION.

1. Ho! every one that thirstest, come ye to the waters!
And he who hath no money, come ye, buy and eat;
Yea come, buy without money and without price, wine and milk.

There is not to be found in the Bible a chapter more replete with rich invitations than this; nor perhaps is there anywhere to be found one of more exquisite beauty. To the end of the world it will stand as the fullest conceivable demonstration that God *intended* that the offers of salvation should be made to all men; and that he designs that his gospel shall be successful on the earth, and shall accomplish the great plans which he had in view when he devised the scheme of redemption. While this precious chapter remains in the book of God, no sinner need despair of salvation who is disposed to return to him; no one can plead that he is too poor, or too great a sinner, to be saved; no one can maintain successfully that the provisions of mercy are limited in their nature or their applicability to any portion of the race; and no minister of the gospel need be desponding about the success of the work in which he is engaged. The gospel shall just as certainly produce effect, the effect which God intended, as the rain which comes down in fertilizing showers upon the dry and thirsty earth.

1. *Ho.* הוֹי This word here is designed to call attention to the subject as one of importance. Comp. Note, Isa. i. 4. ¶ *Every one that thirsteth.* The word *thirst* often indicates intense *desire*, and is thus applied to the deep sense of want which sinners often have, and to their anxious wishes for salvation. It is not improbable that the Saviour had this passage in his eye when he pronounced the blessing on those who hunger and thirst after righteousness, Matt. v. 6. No wants are so keen, none so imperiously demand supply, as those of hunger and thirst. They occur daily; and when long continued, as in the case of those who are shipwrecked and doomed to wander months or years over burning sands, with scarcely any drink or food, nothing is more distressing. Hence the figure is often used to denote any intense desire for anything; and especially an ardent desire for salvation. See John vii. 37; Ps. xlii. 2; lxiii. 1; cxliii. 6. Here it denotes those that feel their need of something more than this world can furnish, something more than can be purchased (ver. 2)—an intense and earnest desire for the favor of God, for happiness, for salvation. It expresses the feelings of a man who is conscious that he is in danger of death and must perish—like a man in burning sands with nothing to supply his wants;—of a man desirous of obtaining that which shall meet the wants and satisfy the desires of his immortal soul. The invitation here is made to all. "Every one" (כָּל) is entreated to come. It is not made to a part. It is not offered to the elect only, or to the rich, the great, the noble; but it is made to all. It is impossible to conceive of language more universal in its nature than this; and while this stands in the word of God, the invitation *may* be made to all, and *should* be made to all, and *must* be made to all. It *proves* that provision is made for all. Can God invite to a salvation which has not been provided? Can he ask a man to partake of a banquet which has no existence? Can *God* ask a man to drink of waters when there are none? Can he tantalize the hopes and mock the miseries of men by inviting them to

2. Wherefore do ye [1] spend money for *that which is* not bread? and your labour for *that which* satisfieth not? Hearken diligently [d] unto me, and eat ye *that which is* good, and let your soul delight itself in [e] fatness.

[1] *weigh.*

[d] Matt. 22. 4. [e] Ps. 63. 5.

NEW TRANSLATION.

2. Why do ye spend money for that which is not bread;
And your labour for that which does not satisfy?
Hearken attentively unto me, and eat ye that which is good,
And your soul shall delight itself with delicacies.

enter a heaven where they would be unwelcome, or to dwell in mansions which have never been provided? Comp. Matt. xi. 28; Mark xvi. 15; John vii. 37; Rev. xxii. 17. ¶ *Come ye to the waters.* Waters, floods, overflowing streams, or copious showers, are often used in the Scriptures to denote abundant blessings from God, and especially the blessings which would exist under the Messiah. See Isa. xxxv. 6; xliii. 20; xliv. 3. ¶ *And he that hath no money.* The poor; they who would be unable to purchase salvation if it were to be sold. The idea here is, the absolute freeness of the offer of salvation to the poor as well as to the rich. No man can excuse himself for not being a Christian because he is poor; no man who is rich can ever boast that he has *bought* salvation, or that he has obtained it on more easy terms because he had property. ¶ *Come ye, buy and eat.* Comp. Matt. xiii. 44—46. That is, buy without money; procure it without paying a price. The word rendered here "buy," properly means, *to break* (שָׁבַר, *shābhăr*), then, to *purchase*, Sc. *grain*, as that which is *broken* in a mill (Gesenius), or that *breaks* hunger (Comp. Eng. *breakfast*). *Castell.* ¶ *Buy wine.* Wine was commonly used in their feasts, and indeed was an article of common drink. See Note on ch. xxv. 6. Here it is emblematic of the blessings of salvation spoken of as a feast made for men. Wine is usually spoken of as that which exhilarates, or makes glad the heart (Judges ix. 13; 2 Sam. xiii. 28; Ps. civ. 15), and it is possible that the image here may be designed specifically to denote that the blessings of salvation make men happy, or dissipate the sorrows of life, and cheer men in their troubles and woes. ¶ *And milk.* Milk, in the Scriptures, is used to denote that which nourishes, or is nutritious, Deut. xxxii. 14; Judges iv. 19; v. 25; Isa. vii. 22; 1 Cor. ix. 7. It is mentioned as used with wine in Cant. v. 1, "I have drank my wine with my milk;" and with honey, Cant. iv. 11, "Honey and milk are under my tongue." The sense here is, that the blessings of the gospel are fitted to nourish and support the soul as well as to make it glad and cheerful. ¶ *Without money,* &c. It is free to all. None are so poor that they cannot procure it; none are so rich that they can purchase it with gold. If obtained at all by the poor or the rich, it must be without money and without price. If the poor are willing to accept of it as a gift, they are welcome; and if the rich will not accept of it as a gift, they cannot obtain it. What a debt of gratitude we owe to God, who has thus placed it within the reach of all! How cheerfully and thankfully should we accept that as a gift which no wealth, however princely, *could* purchase, and which, being purchased by the merits of the Redeemer, is put within the reach of the humblest child of Adam!

2. *Wherefore do ye spend money.* Marg. *Weigh.* That is, in Hebrew, "weigh silver." Before money was coined, the precious metals were *weighed*, and hence to make a payment is represented as *weighing out silver.* Gen. xxiii. 16. ¶ *For* that which is *not bread?* The

3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant [f] with you, *even* the sure [g] mercies of David.

f 2 Sam. 23. 5. Jer. 32. 40.
g Acts 13. 34.

NEW TRANSLATION.

3. Incline your ear and come unto me;
Hear, and your soul shall live;
And I will make with you an everlasting covenant,
Even the merciful promises made to David, which do not fail.

idea here is, that men are endeavoring to purchase happiness and are disappointed. Bread is the support of life; it is therefore emblematic of whatever contributes to support and comfort. And in regard to the pursuit of happiness in the pleasures of life, and in ambition, vanity, and vice, men are as much disappointed as he would be who should spend his money and procure nothing that would sustain life. ¶ *And your labour for* that which *satisfieth not.* Your property, the avails of your labor. You toil, and form plans, and expend the avails of your labor for that which does not produce satisfaction. What a striking description of the condition of the world! The immortal mind will not be *satisfied* with wealth, pleasure, or honor. It never has been. The desire of these things is insatiable. Where is the man who is *satisfied* with his wealth, and who says it is enough? Where is there one who is satisfied with pleasure, and vanity, and gaiety? There is a void in the heart which these things do not and cannot fill. There is a consciousness that the soul was made for higher and nobler purposes, and that nothing but God can meet its boundless desires. Where is the man who has ever been satisfied with ambition? Alexander wept on the throne of the world; and though Diocletian and Charles V. descended voluntarily from the throne to private life, it was because there was nothing *in* royalty to satisfy the soul, and not because they found happiness *enough* there. Thus with the world at large. There never was a more simple and true description of this whole world than in this expression of Isaiah, that men are spending their money and their labor for that which satisfies not. ¶ *Hearken diligently unto me.* Unto God. The idea is, that by doing this, by attending to his words and embracing his offers, they would find that, without money or price, which they were vainly seeking at so much expense and with so much toil. ¶ *And eat,* &c. The prophet here returns to the image in the former verse. They were invited to partake of that which would nourish the soul, and which would fill it with joy. ¶ *And let your soul delight itself in fatness.* "Fatness" in the Scriptures is used to denote the richest food (Gen. xxvii. 28—39; Job xxxvi. 16; Ps. lxv. 11), and hence is an emblem of the rich and abundant blessings resulting from the favor of God. Ps. xxxvi. 9; lxiii. 5.

3. *Hear, and your soul shall live.* That is, if you attend to my command and embrace my promises, you shall live. Religion in the Scriptures is often represented as *life,* John vi. 33 and 40; viii. 12; xx. 31; Rom. v. 17, 18; vi. 4; viii. 6; 1 John v. 12; Rev. ii. 7—10. It stands opposed to the death of sin — to spiritual and eternal death. ¶ *And I will make an everlasting covenant with you.* On the word *covenant,* see Notes, ch. xxviii. 18; xlii. 6; xlix. 8. Here it means, that God would bind himself by solemn promise to be their God, their protector, and their friend. This promise was to be one that would not be revoked. It would remain in force for ever; and he would be their God to all eternity. This covenant would be made with *all* who would come to him. It would not be with the nation of the Jews, as such, or with any community only, as such, but it would be with his

4. Behold, I have given him [h] *for* a witness [i] to the people, a leader and commander [k] to the people.

[h] Ezek. 34. 23. [i] John 18. 37. Rev. 1. 5. [k] Eph. 5. 24.

NEW TRANSLATION.

4. Behold, I have given him for a monitor to the people,
A leader and a lawgiver to the people.

people as individuals; with all who should embrace the offers of life and salvation. ¶ Even *the sure mercies of David.* I will confirm to you, and fulfil in you, the solemn promises made to David. The transaction here referred to is that which is celebrated in Ps. lxxxix. 2, 3, 4:

For I have said, mercy shall be built up for ever;
Thy faithfulness hast thou established in the very heavens.
I have made a covenant with my chosen,
I have sworn unto David my servant,
Thy seed will I establish for ever,
And build up thy throne to all generations.

A kingdom had thus been promised to David, and he had been assured that the true religion should flourish among those who were to succeed him in Israel. The prophet here says that this solemn promise would be fulfilled in those who should embrace the Messiah, and that God would ratify with them this covenant. The word here rendered *mercies* (חַסְדֵי), properly means, kindness, good will, pity, compassion; then, goodness, mercy, grace. The word rendered *sure* denotes that which is established or confirmed; that in which *confidence* may be placed, that which shall be firm and enduring. The whole expression denotes that the covenant made with David was one which *promised* great favors, and was one which was not to be abrogated, but which was to be perpetual. With all who embraced the Messiah, God would enter into such an unchanging and unwavering covenant—a covenant promising mercy, and which was not to be revoked.

4. *Behold, I have given him.* This is evidently the language of God respecting the Messiah, or of David, as representing the Messiah. Rosenmüller supposes that the name David here is used to designate the Messiah, and in support of this appeals to Ezek. xxxiv. 23, 24; xxxvii. 24, 25; Jer. xxx. 9; Hos. iii. 5. An examination of these passages will show that they *all* refer to the Messiah by the name of David; and it is morally certain that in the passage before us, the name David (ver. 3) suggested the Messiah. It seems to me that this is to be regarded as a *direct address* respecting the Messiah, and that the object of the speaker here is to state a reason why he should be embraced, or why they should come to God through the Messiah. That reason was, that God had constituted him as a leader of the people, and they should therefore put their trust in him. The Chaldee renders this, "Lo, I have constituted him as a prince to the people, a king and ruler over all kingdoms." Kimchi says that it means that the Messiah would be a monitor or mediator between men and him who would accuse them. Grotius supposes that *Jeremiah* is intended here; but in that opinion he is destined undoubtedly to stand for ever alone. The almost unbroken interpretation from the earliest times is that which refers it directly to the Messiah.

For *a witness to the people.* Noyes renders this "a ruler." Rosenmüller, a *monitor*—one whose office it was publicly to admonish or reprove others in the presence of witnesses. Jerome renders it, *a witness.* The LXX, "a testimony," μαρτύριον. The Chaldee, *a prince,* נָגִיד, *nāgīd.* The Hebrew word עֵד, *ʿēd,* means, properly, a witness, Prov. xix. 5—9; then, testimony, witness borne, Ex. xx. 16; Deut. v. 17; then, according to Gesenius, a prince, chief, lawgiver, commander. Comp. the use of the verb in Lam. ii. 13; Ps.

5. Behold, thou shalt call a nation *that* thou knowest not, and nations [l] *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6. Seek ye the LORD while [m] he may be found, call ye upon him while he is near.

l ch. 60. 5. Zech. 8. 23.

m John 7. 34. Heb. 2. 3

NEW TRANSLATION.

5. Behold the nation, which thou knewest not, thou shalt call;
And the nation which knew not thee shall run unto thee,
For the sake of JEHOVAH thy God;
And of the Holy One of Israel, for he hath glorified thee.
6. Seek ye JEHOVAH while he may be found,
Call ye upon him while he is near.

l. 7; lxxxi. 9; 2 Kings xvii. 13. The parallelism requires us to understand it in this sense here—as one who stood forth to bear solemn testimony in regard to God—to his law, and claims, and plans; and one who, therefore, was designated to be the instructor, guide, and teacher of men. He is the great appointed witness for God, and he thus sustains the relation of the instructor and monitor of mankind. ¶ *A leader.* Chaldee, "a king." The idea is, that he would sustain the relation of a sovereign. One of the important offices of the Messiah is that of *king.* ¶ *A commander.* Or rather, *a lawgiver.* He should originate the laws and institutions of his people.

5. *Behold, thou shalt call,* &c. This is evidently an address to the Messiah, and is a promise that the Gentiles should be called by him to the fellowship of the gospel. ¶ That *thou knowest not.* A nation that is strange to thee and to thy laws. The phrase, "thou knowest not," means a nation that had not been regarded as his own people. ¶ *And nations* that *knew not thee.* The heathen nations that were strangers to thee. ¶ *Shall run unto thee.* Indicating the haste and anxiety which they would have to partake of the benefits of the true religion. ¶ *Because of the* LORD *thy God.* From respect to the true God; the God who had appointed the Messiah, and who had organized the Church. The main purpose should be a desire to know the true God. ¶ *For he hath glorified thee.* John xvii. 5. God had glorified him by appointing him to be the Messiah; he would honor him by placing him at his own right hand; and he would glorify him in the future triumphs of the gospel, in the day of judgment, and in the eternal splendors of heaven.

6. *Seek ye the* LORD. Seek to obtain the true knowledge of him; seek reconciliation with him; seek his pardoning mercy. The commencement of religion in the heart is often represented as seeking for God, or inquiring for his ways. Deut. iv. 29; Job v. 8; viii. 5; Ps. ix. 10; xiv. 2; xxvii. 8. This is to be regarded as addressed not to the Jewish exiles only or peculiarly; but it is an address made to all in view of the coming and work of the Messiah. That work would be so full and ample, that an invitation could be extended to all to seek after God, and to return to him. It is implied here (1.) that men are by nature ignorant of God, or unacquainted with him—since they are directed to "seek" for him. (2.) That if men will obtain his favor it must be sought. No man becomes his friend without desiring it; no one who does not earnestly seek for it. (3.) That the invitation to seek God should be made to all. In this passage it is unlimited, (comp. ver. 7.) Where there are sinners, there the invitation is to be offered. (4.) That the knowledge of God is of

7. Let the wicked forsake his way, and the [1] unrighteous man his thoughts: [n] and let him return unto the LORD, and he will have mercy upon him; and to our God, for he [2] will abundantly [o] pardon.

[1] *man of iniquity.* [n] Mark 7. 21, 23. [2] *multiply to pardon.* [o] Ps. 130. 7.

NEW TRANSLATION.

7. Let the wicked forsake his way,
And the unrighteous man his thoughts;

inestimable value. God would not command men to seek that which was worthless; he would not urge it with so much earnestness, as is here manifested, if it were not of inexpressible value. ¶ *While he may be found.* It is implied here (1.) that God may now be found. (2.) That the time will come when it will be impossible to obtain his favor. The leading thought is, that under the Messiah the offer of salvation will be made to men fully and freely. But the period will come when it will be withdrawn. If God forsakes men; if he wholly withdraws his Spirit; if they have committed the sin which hath never forgiveness, or if they neglect or despise the provisions of mercy and die in their sins, it will be too late, and mercy cannot then be found. The cry for mercy then would be unavailing, and the soul must perish. How unspeakably important then is it to seek for mercy at once—lest, slighted now, the offer of pardon should be withdrawn, or lest death should overtake us, and we be removed to a world where mercy is unknown! How important is the present moment—for another moment may place us beyond the reach of pardon and of grace! How amazing the stupidity of men, who suffer their present moments to pass away unimproved, and who amidst the gaieties and the business of life permit the day of salvation to pass by, and lose their souls! And how just is the condemnation of the sinner! If a man will not do so simple a thing as to SEEK for mercy, if he will not ASK for pardon, he OUGHT to perish. The universe will approve the condemnation of such a man; and the voice of complaint can never be raised against that Holy Being who consigns the sinner to hell. ¶ *Call ye upon him.* That is, implore his mercy. See Rom. x. 13; comp. Joel ii. 32. How easy are the terms of salvation! How just will be the condemnation of a sinner if he will not call upon God! Assuredly if men will not breathe out one broken-hearted petition to the God of heaven that they may be saved, they have only to blame themselves if they are lost. The terms of salvation *could* be made no easier; and man *can* ask nothing more simple. ¶ *While he is near.* In an important sense, God is equally near to us at all times. But this figurative language is taken from the mode of speaking among men; and it denotes that there are influences more favorable for seeking him at some periods, than others. He *seems* to come near us; he brings some special influence upon the heart; and he furnishes facilities for salvation more favorable at some periods than at others. Thus God comes *near* to us in the preaching of his word, when it is borne with power to the conscience; in his providences, when he strikes down a friend and comes into the very circle where we move, or the very dwelling where we abide; when he lays his hand upon us in sickness, and he is *near* us by day and by night; in a revival of religion, or when a pious friend pleads with us, God is near to us then, and is calling us to his favor. These are favorable times for salvation; times, which if they are suffered to pass by unimproved, return no more—periods which will all soon be gone, and when they are gone, the sinner irrecoverably dies.

7. *Let the wicked,* &c. In this verse we are told what is necessary in order to seek God and to return to him; and the

8. For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

NEW TRANSLATION.

And let him return to JEHOVAH, for he will have mercy on him,
And to our God, for he aboundeth in forgiveness.
8. For my thoughts are not your thoughts,
Nor are your ways my ways, saith JEHOVAH.

encouragement which we have to do it. The first step is for the sinner to forsake his way. He must come to a solemn pause, and resolve to abandon all his transgressions. His evil course: his vices; his corrupt practices, and his dissipated companions must be forsaken. ¶ *And the unrighteous man.* Marg., "Man of iniquity." This is a literal translation. The address is made to all men—for all are such. ¶ *His thoughts* The Hebrew word denotes all that is the object of *thought;* and the idea is, that the man must abandon his plans and purposes of life. The thoughts, in the sight of a holy God, are not less important than the external deportment, and no man can obtain the favor of God who is not ready to abandon his erroneous opinions, his pride and vanity, his plans of evil, and the purposes of life that are opposed to God. ¶ *And let him return unto the* LORD. Man, in the Scriptures, is everywhere described as having wandered away from the true God. Religion consists in *returning* to him for pardon, for consolation, for protection, for support. The true penitent is desirous of returning to him, as the prodigal son returned to his father's house, the man who loves sin chooses to remain at a distance from God. ¶ *And to our God.* The God of his people; the God of the speaker here. It is the language of piety—the expression of those who have found mercy. The idea is, that he who has bestowed mercy on *us* will be ready to bestow it on others. "*We* have found mercy. *We* have returned to God. We have had experience of his compassion, and we have such a conviction of his overflowing mercy, that we can assure all others that if they will return to *our* God he will abundantly pardon them." The doctrine is, that they who have found favor have a deep conviction of the abounding compassion of God, and such a sense of the fulness of his mercy, that they are disposed to offer the assurance to all others, that they may also obtain full forgiveness. Comp. Rev. xxii. 17: "And let him that heareth say, come." ¶ *For he will abundantly pardon.* Marg., as in the Hebrew, "multiply to pardon." He abounds in forgiveness. This is the conviction of those who are pardoned; this is the promise of inestimable worth which is made to all who are willing to return to God. On the ground of this promise all may come to him; and none who come shall be sent empty away.

8. *For my thoughts* are *not your thoughts,* &c. Interpreters have differed in regard to the *connexion* of this verse with the preceding. It is evident, I think, that it is properly connected with the subject of *pardon;* and the sense must be, that the plans and purposes of God, in regard to forgiveness, are different from those of men, and are as far *above* those of men as the heavens are higher than the earth, ver. 9. But in what respects his plan of pardon differs from those of men, or his feelings on the subject differ from theirs, the prophet does not intimate, and can be understood, perhaps, only by the views which are presented in other parts of the Bible. The connexion here would seem to demand some such view as the following: (1.) Men find it difficult to pardon at all. They harbor malice; they seek revenge; they are slow to forgive an injury. Not so with God. He harbors no malice; he has no desire of revenge; he has no reluctance to forgive. (2.) It may refer to the *number of offences.* Men, if they forgive

9. For [p] *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

. 103. 11.

NEW TRANSLATION.

9. For as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts.

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once, are yet slow to forgive a second time, and still more reluctant to forgive a third time, and if the offence is often repeated, they refuse to forgive altogether. Not so with God. No matter how numerous our offences, how often we have violated his law, yet he can multiply forgivenesses in proportion to our faults. (3.) *The number of the offenders.* Men *may* pardon one, or a few who injure them, but if the number is greatly increased, their compassions are closed, and they feel that the world is arrayed against them. Not so with God. No matter how numerous the offenders—though they embrace the inhabitants of the whole world—yet he can multiply forgiveness for them all. (4.) In regard to the *aggravation* of offences. A slight injury men can forgive. But if it is aggravated, they are slow to pardon. But not so with God. No matter how aggravated the offence—though attended with blasphemy, and sensuality, and ingratitude, yet he is ready to forgive. It may be added, (5.) that his thoughts in regard to the *mode* of pardon are not like ours, and are as far above ours as the heavens are higher than the earth. The plan of forgiveness through a Redeemer—the scheme of pardon so fully illustrated in ch. liii., and on which the reasoning of the prophet here is based—is as far above any of the modes of pardon among men, as the heavens are above the earth. The scheme which contemplated the incarnation of the Son of God; which proffered forgiveness only through his substituted sufferings, and in virtue of his bitter death; was one which man could not have *thought* of, and one which surpasses all the schemes and plans of men. In this respect, God's ways are not our ways, and his thoughts are not our thoughts. But at the same time that this passage refers primarily to the subject of pardon, and should be interpreted as having a main reference to that, it is also true of the ways of God in general. His ways are not our ways, and his thoughts are not ours in regard to his moral government; to his actual administration; to his plans in the creation and government of the world. He has plans of accomplishing his purposes which are different from ours, and he secures our own welfare by schemes that cross our own. He disappoints our hopes; foils our expectations; crosses our designs; removes our property, or our friends; and thwarts our purposes in life. He leads us in a path which we had not intended, and secures our ultimate happiness in modes which we should not have thought of, and which are contrary to all our designs and desires. It follows from this, (1.) that we should form our plans with submission to the higher purposes of God. (2.) We should resign ourselves to him when he chooses to thwart our plans, and to take away our comforts. (3.) We should cherish a profound regard for him.

9. *For* as *the heavens*, &c. This verse is designed merely to illustrate the idea in the former. There is as great a difference between the plans of God and those of men as between the heavens and the earth. A similar comparison occurs in Ps. ciii. 11:

> For as the heaven is high above the earth,
> So great is his mercy toward them that fear him.

Comp. Ps. lvii. 10:

> For thy mercy is great unto the heavens,
> And thy truth unto the clouds.

10. For as the rain [q] cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11. So shall my word be that goeth forth out of my mouth: it

[q] Deut. 32. 2.

NEW TRANSLATION.

10. For as the rain descendeth,
And the snow from the heavens,
And return not thither,
But water the earth, and make it fruitful and put forth its increase,
And it giveth seed to the sower and bread to the eater;
11. So shall my word be that goeth forth out of my mouth;
It shall not return unto me void,

Ps. lxxxix. 2:

Mercy shall be built up for ever,
Thy faithfulness shalt thou establish in the very heavens.

The idea in all these passages is substantially the same — that the mercy and compassion of God are illimitable.

10. *For as the rain cometh down.* The meaning of this verse and the following is plain. It refers, evidently, as the whole passage does, to the times which should succeed the coming of the Messiah. The truths and promises of the gospel are compared to the rain that descends from heaven and that fertilizes the earth. The hearts of men by nature are what the earth would be without the rains of heaven—barren and sterile. But God says that his truth shall certainly accomplish an effect similar to that produced by descending showers. The rain never descended in vain. It made the earth fertile, beautiful, and lovely. So would it be with his truth in the moral world. The comparison of truths spoken to descending rain or dews is exceedingly beautiful, and occurs not unfrequently in the Bible. See Deut. xxxii. 2:

My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass.

Comp. Ps. lxxii. 6; 2 Sam. xxiii. 4; Isa. v. 6, Note Isa. xliv. 3. ¶ *And the snow.* This is a part of the emblem or symbol designed to denote the fertilizing effect of the truth of God. The snow, as well as the rain, accomplishes important purposes in rendering the earth fertile. It protects the tender grass and grain in the winter; constitutes a covering that contributes to the warmth and preservation of plants and vegetation in the colder latitudes; and on the hills and mountains is accumulated in the winter months to fill the streams, or produce the overflowing of the rivers—as of the Euphrates and the Jordan, in the spring and the summer. This expression should not, however, be pressed *ad unguem* in the interpretation, as if it contained any special spiritual signification. It is a part of the general description of that which descends from heaven to render the earth fertile. ¶ *From heaven.* From the clouds. ¶ *And returneth not thither.* That is, not in the form in which they descend on the earth. They return not thither *as* rain and snow — in the form of showers. The main idea is, they do not return without accomplishing the effect which God intends. ¶ *And bud.* Put forth its increase; causes it to sprout up, or germinate. The word "bud" is applied rather to the small protuberance on the end of limbs and branches, which contains the germ of the future leaf or flower. This word צָמַח, *tzămălh*, means rather *to germinate*, or to cause to vegetate in general. It is applied to the putting forth of vegetation on the earth when the showers descend.

11. *So shall my word be.* All the truth which God reveals is as much

shall not return unto me void: but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

r Matt. 24. 35.

NEW TRANSLATION.

But it shall accomplish what I please,
And it shall succeed in that for which I have sent it.

12. For with joy shall ye go forth,
And in peace shall ye be led;
The mountains and the hills shall burst forth before you into a song,
And all the trees of the field shall clap their hands.

adapted to produce an effect on the hard and sterile hearts of men as the rain is on the earth. ¶ *It shall not return unto me void.* It shall not return to me without accomplishing that which I intend. ¶ *And it shall prosper,* &c. See Note, ch. lii. 13. This proves, (1.) That God has a design or intention in giving his word to men. He has as distinct an intention in his word as he has in sending down rain upon the earth. It does not come by hap-hazard; it does not come without some definite design. (2.) That whatever is his design in giving the gospel it shall be accomplished. It is never spoken in vain, and never fails to produce the effect which he intends. The gospel is no more preached in vain than the rain falls in vain. And though the rain often falls on barren rocks, or on arid sands: on extended plains where no vegetation is produced, or in the wilderness "where no man is," and seems to our eyes in vain—yet it is not so with God. He has a design in each drop or shower that falls on sands or rocks, as really as in the gentle rain or the full flood that falls on fertile fields. And so the gospel often falls on the hard and barren hearts of men. It is addressed to the proud, the sensual, the avaricious, and the unbelieving, and seems to be spoken in vain, and to return void unto God. But it is not so. God has some design in it; and that will be accomplished. It shows his benevolence. It is proof of the fulness of his mercy. It leaves them without excuse, and justifies himself. Or when long presented —apparently long in vain—it ultimately becomes successful, and they are at last brought to yield, to abandon their sins, and to turn unto God. It is certain that the great designs of God in giving the gospel to men shall yet be accomplished. It is indeed rejected and despised. It falls on the ears of men apparently as the rain falls on the hard rock, and there are, so to speak, large fields where the gospel is preached, as barren and unfruitful of any spiritual good as the extended desert is of vegetation, and the gospel seems to be preached to almost entire communities with as little effect as is produced when the rains fall on the desert of Arabia, or of Africa. But there will be better and happier times. Though the gospel may not now produce all the good effects which we may desire, yet it will be ultimately successful to the full wish of the widest benevolence, and the whole world shall be filled with the knowledge and the love of God.

12. *For ye shall go out with joy.* This *language* is that which is properly applicable to the exiles in Babylon. Probably this was the primary reference of the language here; but there can be no doubt that the prophet looks also to the future happier times of the Messiah. Comp. Note, ch. lii. 7. ¶ *The mountains and the hills,* &c. All nature shall sympathise with you, and there shall be universal rejoicing and praise. Language like this is common in Isaiah, where all nature is called on to rejoice,

13. Instead [s] of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and [t] it shall be to the LORD for a name, for an everlasting sign, *that* shall not be cut off.

[s] Jer. 13. 11.

NEW TRANSLATION.

Instead of the thorn shall come up the cypress-tree,
And instead of the brier shall come up the myrtle-tree;
And it shall be to JEHOVAH for a memorial,
For a perpetual sign that shall not be abolished.

or where inanimate objects are represented as expressing their sympathy with the joy of the people of God. See Note, ch. xiv. 8; xxxv. 1, 2, 10; xlii. 10, 11, xliv. 23. Indeed, this imagery is common in all poetry. Thus Virgil:

"Ipsi lætitiâ voces ad sidera jactant
Intonsi montes: ipsæ jam carmina rupes,
Ipsa sonant arbusta."
ECL. v. 62. seq.

—— "with joyous cry
The untill'd mountains strike the echoing sky;
And rocks and towers the triumph speed abroad." WRANGHAM.

Such language occurs especially in the poetry of the Orientals. Thus when the god Ramar was going to the desert, says Roberts, it was said to him, "the trees will watch for you; they will say, he is come, he is come; and the white flowers will clap their hands. The leaves as they shake will say, come, come, and the thorny places will be changed into gardens of flowers." ¶ *And all the trees of the field shall clap* their *hands.* To clap the hands is expressive of joy and rejoicing. Comp. Ps. xlvii. 1; 2 Kings, xi. 12. Thus in Ps. xcviii. 8, it is said:—

Let the floods clap their hands;
Let the hills be joyful together.

Among the Jews the language was sometimes used to express *malignant* joy at the calamity of others. Comp. Job xxvii. 23; xxxiv. 37; Lam. ii. 15; Ezek. xxv. 6. Here it is an expression of the universal joy and rejoicing which would attend the extension of the kingdom of God on the earth.

13. *Instead of the thorn,* &c. Comp. Notes, ch. xi. 6—8; xli. 19; xlii. 20; xxxv. 1, 2. The word rendered *thorn,* סִנָּה, *sn̊eh,* occurs only here and in Isa. vii. 19. It evidently means a thorn, hedge, or thorny bush. ¶ *Shall come up the fir tree.* בְּרוֹשׁ, *berōsh.* See Note on ch. xiv. 8; Isa. xxxvii. 24; lx. 13; Zech. xi. 2. It is emblematic of beauty and prosperity. A change would be produced in the moral condition of man as great as in the natural world, if the rough and useless thorn should be succeeded by the beautiful and useful cypress. Comp. Isa. lx. 13. ¶ *And instead of the brier.* The brier is everywhere an emblem of desolation, and of an uncultivated country. A field that is untilled, or a country that is laid waste by an enemy, is soon overrun with briers, and presents an image of desolation. Isa. v. 6; vii. 23, 24. ¶ *The myrtle tree.* See Note, ch. xli. 19. The idea here is, that under the gospel the change would be as great in the moral world as if a field all overrun with briers should at once become thick set with myrtles. ¶ *And it shall be to the* LORD. The reference here is to all that had been said in the chapter. The gift of the Messiah; the universal offer of the gospel; the bestowing of pardon liberally; the turning of the wicked unto God; and the great and salutary changes produced by the gospel, should all be a memorial to the benevolence and glory of JEHOVAH. ¶ *For a name.* It should tend to diffuse his name; to spread abroad a knowledge of himself. ¶ *An everlasting sign.* On the meaning of the word rendered "sign," see Note, ch. vii. 14. Here it means that it would be an eternal memorial or token of the mercy and goodness of JEHOVAH. ¶ That *shall not be cut off.* That shall endure for ever. The gospel, with its rich and varied blessing, shall erect en-

CHAPTER LVI.

1. Thus saith the LORD, Keep ye [1] judgment, and do justice: for

[1] or, *equity.*

NEW TRANSLATION.

1. Thus saith JEHOVAH;
Keep ye justice, and practice righteousness;

during monuments in the earth, to the praise and honour of God. It will be more enduring as a memorial of God than all altars, and monuments, and statues, and temples erected to celebrate and perpetuate idolatry; as wide diffused as are his works of creation, and more fruitful of blessings than anything ever elsewhere conferred on man.

CHAPTER LVI.

ANALYSIS.

This chapter, to ver. 9, is evidently a continuation of the same general subject which is discussed in the previous chapters, and is closely connected with the great truths communicated in ch. lii. 13—15; and ch. liii., respecting the coming and work of the Messiah. The general design of the prophet seems to be to state the happy results which would follow his coming and his work. In ch. liv. he states that that work would render the establishment and perpetuity of the Church certain. In ch. lv. he states that the work of the Messiah would lay the foundation for the offer of the gospel to all men, and that it should certainly be successful on the earth, and finally triumph, and produce great and important changes. In this chapter (ver. 1—9) the same idea is presented in another form, that no one would be excluded from the offer of salvation, and that strangers and foreigners should become connected, with equal privileges, with the people of God. At ver. 9, a new subject is introduced—the invasion of the land of Judea by foreign armies, and the consequent punishment of the wicked and idolatrous part of the nation. This subject is continued in the following chapter. The following analysis will present a view of the design and scope of this:—

I. The kingdom of God was near. The great work of man's redemption to which the prophet referred would not be long delayed, and those who were expecting the coming of the Messiah should be holy, ver. 1.

II. The blessedness of those who should be admitted to the privileges connected with the kingdom of God and the coming of the Messiah, vs. 2—8.

(A.) Who they would be.
- (1) The man who kept the Sabbath, vs. 2—4.
- (2) The stranger and foreigner, vs. 3—6.
- (3) The eunuch, vs. 3, 4.

None should be excluded, whatever might be their rank in life, or the estimation in which they were held among men.

(B.) The blessedness of that state; the privileges of thus being admitted to the favour and friendship of God, vs. 7, 8.
- (1) They should be brought to his holy mountain;
- (2) They should be made joyful in the house of prayer;
- (3) Their offerings should be accepted;
- (4) These favors should be extended to all people, vs. 7, 8.

III. A prophecy respecting the invasion of the land on account of the crimes of the nation.
- (1) The invasion is represented under the image of wild beasts coming to devour, ver. 9.
- (2) The cause of this, vs. 10—12.
- (*a*) The indolence and unfaithfulness of the watchmen, ver. 10.
- (*b*) Their selfishness, avarice, and covetousness, ver. 11.
- (*c*) Their revelry and intemperance, ver. 12.

1. *Thus saith the* LORD. That is, in view of the fact that the kingdom of God was to come at no distant period.

my salvation *is* near to come, and my righteousness to be revealed.

2. Blessed [a] *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath [b] from polluting it, and keepeth his hand from doing any evil.

a Luke 12. 43. *b* ch 58. 13.

NEW TRANSLATION.

For my salvation is near to come,
And my righteousness to be revealed.
2. Blessed is the man that doeth this;
And the son of man that holdeth it fast—
That keepeth the sabbath, and profaneth it not;
And restraineth his hand from doing evil.

JEHOVAH states what was necessary to prepare themselves for it, and what was the character which he demanded of those who were disposed to embrace its offers, and who would be admitted to its privileges. ¶ *Keep ye judgment.* Marg., *Equity.* Do right. Keep the laws of God. Break off your sins, and be holy. A somewhat similar declaration was made by John the Baptist when he announced the coming of the Messiah: "Repent ye, for the kingdom of heaven is at hand." Matt. iii. 2. The general idea is, that it was not only *appropriate* that the prospect of his coming, and his near approach, should lead them to a holy life, but it was necessary in order that they might avoid his displeasure and escape his indignation. ¶ *My salvation* is *near to come.* It is to be borne in mind that this was regarded as addressed to the Jews in exile in Babylon, and there is probably a primary reference in the words to the deliverance which they were about to experience from their long and painful captivity. But at the same time the language is appropriate to the coming of the kingdom of God under the Messiah, and the whole scope of the passage requires us to understand it of that event. Language similar to this occurs frequently in the New Testament, where the sacred writers and speakers seem to have had this passage in their eye. See Mat. iii. 2; Luke xxi. 31; Rom. xiii. 11; comp. Isa. lxii. 1—11. It is to be regarded, therefore, in my apprehension, as having a reference to the future coming of the Messiah—perhaps language *designed* to describe the *series* of deliverances which were to close the painful bondage in Babylon, and to bring the people of God to perfect freedom, and to the full fruition of his favor. Though the actual coming of the Messiah at the time of the exile was at a period comparatively remote, yet the commencement of the great work of their deliverance was near at hand. They were soon to be rescued, and this rescue was to be but the first in the train of deliverances that should result in the entire redemption of the people of God, and was to be the public pledge that all that God had promised of the redemption of the world should be certainly effected. ¶ *To be revealed.* To be made known; to be publicly manifested.

2. *Blessed* is *the man.* Heb., "The blessings of the man," &c. See Ps. i. 1. The sense is, "happy is the man." The word here rendered *man*, אֱנוֹשׁ, is a word which usually denotes a man in humble life, or in a subordinate rank, in contradistinction from אִישׁ, a man in elevated rank. As the object of the prophet here is particularly to say, that the "stranger" and the "eunuch" would be admitted to these privileges, it is possible that he used a word denoting one in humble life of design. The purpose of the prophet is to declare that all who should become interested in the salvation that was near, would be blessed or happy. The particular blessing to which he refers is specified in vs. 7, 8. ¶ That *doeth this.* That is, this which the pro-

3. Neither let the son of the stranger, [c] that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the [d] eunuch say, Behold, I *am* a dry tree.

[c] Num. 18. 4, 7. Acts 10. 34, 35.

[d] Acts 8. 27, &c.

NEW TRANSLATION.

3. And let not the son of the stranger who joineth himself to JEHOVAH, Speak, saying,
"JEHOVAH hath wholly separated me from his people."
And let not the eunuch say,
"I am a dry tree."

phet soon specifies—keeping the Sabbath, and abstaining from evil. ¶ *And the son of man.* Another form of expression denoting man. ¶ That *layeth hold on it.* Heb., Binds himself fast to it, or seizes upon it with strength. That is, he adheres firmly to the purpose, as a man seizes upon a thing with an intention not to let it go. ¶ *That keepeth the Sabbath from polluting it.* Who sacredly observes the day of holy rest which God has appointed. The Sabbath was one of the peculiar rites of the Jewish religion, and one of the most important of their institutions. Its observance entered essentially into the idea of their worship, and was designed to be the standing memorial or sign between God and the Jewish nation. Ex. xxxi. 13—17. It was by the observance of the weekly Sabbath, and the other holy days in their great feasts, which had also the name of Sabbaths, that the Jewish people were distinguished from surrounding nations; and by this, perhaps more than anything else, that they were known. This was a peculiar arrangement; it occurred frequently; it served constantly to remind them of God, and to break in upon worldly plans, and it would be a constant remembrancer, to all who observed them, of the peculiarity of their religion. At home, in their own nation, it kept up the constant sense of religion; abroad, when they travelled among strangers, it would serve to remind all of the peculiar nature of their institutions, and be the public evidence that they were the worshippers of JEHOVAH. Hence, as this was one of the most important of their institutions; as it served to distinguish them from other people, it comes to be used here to signify the observance of the rites which pertained to the public worship of God; and evidently includes whatever was essential to the idea of the service of God, and whatever was to be perpetual and unchanging in the public worship of the Creator. It is remarkable that the prophet does not here speak of sacrifices and offerings; he does not pronounce a blessing on him who came to bloody altars with sacrifices, or him who burned incense, or him who conformed to the peculiar rites of the Jewish religion. These rites were to pass away, and the obligation to observe them was to cease; and in this indirect manner the sacred writer has given an intimation that there would be blessings on those who did *not* observe those rites, and that the period would arrive when the Divine favor and mercy would descend on men in a different channel. In regard to the importance of the Sabbath, see Notes on the close of ch. lviii. ¶ *And keepeth his hand, &c.* That is, is an upright, holy, honest man. He not only worships God and keeps the Sabbath, but he is upright in the discharge of all the duties which he owes to his fellow men. These two specifications are evidently designed to include all the influences of religion—the proper service and worship of God, and an upright and holy life. Never in fact are they separated; and the religion of the Redeemer was designed to secure the one as much as the other.

3. *Neither let the son of the stranger.*

4. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

NEW TRANSLATION.

4. For thus saith JEHOVAH to the eunuchs who keep my sabbaths,
And choose that in which I delight,
And take strong hold of my covenant,

The foreigner who shall become a proselyte to the true religion. ¶ *That hath joined himself*, &c. That has embraced the true faith, and become a worshipper of the true God. It is evidently implied here that there would be such proselytes, and that the true religion would be extended so as to include and embrace them. The idea here is, that they should be admitted to the same privileges with those who had been long recognised as the people of God. ¶ *The* LORD *hath utterly separated*, &c. Let him not esteem himself to be an outcast, or cut off from the privileges of the people of God. That is, he shall be admitted to the same privileges as others; he shall be under no disadvantages on account of birth or country; all shall be on the same level. This language is used with reference to the opinion which prevailed among the Jews, that the Gentiles were excluded from the privileges of the people of God, and it is designed to intimate that hereafter all such barriers would be broken down. They who entered the church as proselytes from the heathen world, were not to come in with any sense of inferiority in regard to their rights among his people, or feeling that they were intruders, or that any others were to be regarded as having any more right to the Divine favor; but they were to feel that all were on a level—that all the barriers which had heretofore existed were now broken down, and that all men were on a level. There is to be no assumption of superiority of one nation or rank over another; there is to be no sense of inferiority of one class in reference to another. No longer is the Gentile world to regard themselves, or to be regarded, as separated from the privileges of the people of God, but they are fully and freely invited to partake of the blessings of the true religion. ¶ *Neither let the eunuch say.* This class of men was usually set over the harems of the East (Est. ii. 3, 14, 15; iv. 5); and they were employed also as high officers at court. Est. i. 10, 12, 15; Acts viii. 27; Dan. i. 3. The word is sometimes used to denote a minister of court; a court officer in general. Gen. xxxvii. 36; xxxix. 1. The Targum often renders the word by רַבָּא, *răbbăn*, *a prince*. The Syriac version has everywhere, as it has here, ———— *faithful*, since eunuchs were esteemed to be faithful to their masters. ¶ *Behold, I am a dry tree.* A dry tree is an emblem of that which is barren, useless, unfruitful. By the law of Moses, such persons could not be enrolled or numbered in the congregation of the Lord. Deut. xxiii. 2. The sense here is, that they should not hereafter be subjected to the religious and civil disabilities to which they had been. These external barriers to the full privileges among the people of God would be removed. All classes and ranks would be admitted to the same privileges; all would be on the same level. The blessings of salvation would be made free to all of every rank. See ver. 5.

4. *For thus saith the* LORD *unto the eunuchs.* Even the eunuchs who have hitherto been excluded from the privileges of the people of God, and who have been regarded as a separated and degraded people, shall be admitted to the same privileges as others. The "eunuchs" here are probably used to represent the separated and degraded in general; to denote that all who had been excluded from religious advantages

5. Even unto them will I give in mine house [e] and within my walls a place and a name better [f] than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

[e] 1 Tim. 3. 15. [f] John 1. 12.

NEW TRANSLATION.

5. To them will I give in my house and within my walls,
A place and a name better than of sons and of daughters;
An everlasting name will I give them,
Which shall not be cut off.

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should hereafter be admitted to the same privileges as others. The barriers should be broken down, and all classes of men should be admitted to the favor of God. ¶ *That keep my Sabbaths.* The word is here used in the plural, though the weekly Sabbath is probably particularly intended. It may be, however, that the word is used to represent religious observances in general. See Notes on ver. 2. ¶ *And choose* the things *that please me.* Prefer those things which I prefer. Who will be willing to sacrifice their own pleasure and preferences to choose those things which I choose, and in which I delight. ¶ *And take hold of my covenant.* Hold fast, or steadily maintain my covenant. On the meaning of the word "covenant," see Notes, ch. xxviii. 18; xlii. 6; xlix. 8; liv. 10.

5. *Will I give in mine house.* That is, they shall be admitted to all the privileges of entering my house of prayer, and of being regarded as my true worshippers, and this shall be to them a more invaluable privilege than would be any earthly advantages. The word "house" here refers undoubtedly to the temple, regarded as emblematic of the place of public worship in all ages. The idea is, that they should be admitted to the same privileges of worship as others. ¶ *And within my walls.* The walls of the city where God dwelt, referring primarily to the walls of Jerusalem. They should be permitted to dwell with God, and be admitted to all the privileges of others. All, of all classes and conditions, under the reign of the Messiah should be regarded as on a level, and entitled to equal advantages. There should be no religious disabilities arising from *caste,* from age, from country, from color, or from rank of life. Nay, those who had any physical defect should not on that account be excluded from his favor, or be regarded as not entitled to his offers of mercy. The lame, therefore, the halt, the blind; the man of color, the AFRICAN, the red man of the woods; the Hindoo and the Islander; all are to be regarded as alike invited to participate in the favor of God, and none are to be excluded from the "house" erected to his praise, and from within the "walls" of the holy city where he dwells. ¶ *A place.* Heb., יָד, *a hand.* The word is however used to denote *a place.* Deut. xxiii. 12; Num. ii. 17; Josh. viii. 20. It is sometimes used in the sense of *monument,* or *trophy* (1 Sam. xv. 12; 2 Sam. xviii. 18), as if a monument were *a hand* pointing out or showing anything. The word here denotes, however, *a place,* and means that the excluded foreigner and the eunuch should be admitted to a place in the temple of God; that is, should be admitted to the favor of God, and be permitted to dwell with him. ¶ *And a name.* I will give him honor and reputation. As it was regarded among the Hebrews as one of the highest honors to have a numerous posterity, the idea here is, that they should be admitted to the highest possible honor—the honor of being regarded as the children of God, and treated as his friends. ¶ *And I will give them an everlasting name.* Their memory shall not perish. They shall be admitted to eternal and unchangeable honors — the everlasting

6. Also the sons of the stranger, that join [g] themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7. Even [h] them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices [i] *shall be* accepted upon mine altar; for [k] mine house shall be called an house of prayer for all people.

[g] Jer. 50. 5. [h] Eph. 2. 11—13. [i] 1 Pet. 2. 5. [k] Matt. 21. 13

NEW TRANSLATION.

6. And the sons of the stranger who cleave unto JEHOVAH,
To minister unto him, and to love the name of JEHOVAH,
To become his servants,
Every one that keepeth the sabbath and profaneth it not,
And taketh fast hold of my covenant,

7. Them will I bring to my holy mountain,
And I will make them rejoice in my house of prayer;
Their burnt-offerings and their sacrifices shall be accepted on my altar,
For my house shall be called a house of prayer for all people.

honor of being treated as the friends of God.

6. *Also the sons of the stranger*, &c. See Note on ver. 3. The idea is, that the foreigner who should be proselyted, or to whom the offer of the true religion should be borne, would be entitled to the same privileges, and have the same advantages as the descendants of Abraham and Israel. Declarations of this description occur often in Isaiah, that the Gentiles should yet be admitted to the same religious privileges as the Jews. The conditions on which they should be admitted to the same privileges are specified, and are the following: (1.) They were to "join themselves to the LORD." Note, ver. 3. They should become proselytes and give their names to JEHOVAH, and abandon all their false gods. (2.) This should be with a purpose to "serve him." Their aim and design should be to keep his commandments and to do his will. (3.) They were to "love the name of the Lord;" that is, to love JEHOVAH himself, for the "name" of the LORD is often used as denoting the Lord himself. (4.) They were to be his "servants." They were to obey his laws, and to regard themselves as engaged in his employment. (5.) They were to keep his Sabbaths. See Note on ver. 4. (6.) They were to take hold of his covenant. See Note on ver. 4. On these conditions the sons of the foreigner or stranger were to be admitted to all the privileges of the children of God, and to be united with all who love and serve him. The same terms of salvation were applicable to all; the same offers and privileges were to be extended to all.

7. *Even them will I bring to my holy mountain.* See Note, ch. ii. 3. That is, they should be admitted to the fellowship and privileges of his people. ¶ *And make them joyful.* In the participation of the privileges of the true religion, and in the service of God, they shall be made happy. ¶ *In my house of prayer.* In the temple—here called the house of prayer. The *language* here is all derived from the worship of the Jews, though the meaning evidently is, that under the new dispensation, all nations should be admitted to the privileges of his people, and that the appropriate services of religion which they would offer would be acceptable

8. The LORD God, which gathereth the outcasts [1] of Israel, saith, Yet will I gather *others* [m] to him, [1] beside those that are gathered unto him.

l Ps. 147. 2.

m John 10. 16. [1] *to his gathered.*

NEW TRANSLATION.

8. Thus saith the Lord JEHOVAH,
Who gathereth together the outcasts of Israel,
Yet will I gather others unto him,
Besides those already gathered.

to God. ¶ *Their burnt offerings*, &c. That is, their worship shall be as acceptable as that of the ancient people of God. The sense is, that the offerings which the proselytes from the heathen would make would be acceptable to God. This evidently contemplates the future times of the Messiah, and the sense is, that in those times the Gentiles would be admitted to the same privileges of the people of God as the Jewish nation had been. There would be no distinction; no preference; no exclusive prerogative. It is true that proselytes were admitted to the privileges of religion among the Jews, and that they were permitted to offer burnt-offerings and sacrifices; nor can there be a doubt that they were then acceptable to God. But it is also true that there was a sense of *inferiority*; a conviction that they were admitted as proselytes; and that there would be a superiority felt by the native born Jews over the foreigners who were admitted to their society. Under the Jewish religion this distinction was inevitable, and it would involve, in spite of every effort to the contrary, much of the feeling of *caste*—a sense of superiority on the one hand and of inferiority on the other; a conviction on the one part that they were the descendants of Abraham and the inheritors of the ancient and venerable promises, and on the other that they had come in *as* foreigners, and had been admitted by special favor to these privileges. But all this was to be abolished under the Messiah. The wall was to be broken down. No one was to claim superiority on account of any supposed advantage from birth, or nation, or country; no one, however humble he might feel in respect to God and to his own deserts, was to admit into his bosom any sense of inferiority in regard to his origin, his birth, his country, his complexion, his former character. All were to have the same near access to God; and the offering of one was to be as acceptable as that of another. ¶ *For mine house*, &c. This passage is quoted by the Saviour (Matt. xxi. 13), to show the impropriety of employing the temple as a place of traffic and exchange. In that passage he simply quotes the declaration that it should be "a house of prayer." There are two ideas in the passage as used by Isaiah; (1.) that the temple should be regarded as a house of prayer, and (2.) that the privileges of that house should be extended to all people. The main design of the temple was that God might be there invoked; and the inestimable privilege of calling on him was to be extended to all the nations of the earth.

8. *The* LORD *God.* This verse is a continuation of the promise made in the previous verses, that those of other nations should be united to the ancient people of God. The sense is, that JEHOVAH would not only gather back to their country those who were scattered abroad in other lands, but would also call to the same privileges multitudes of those who were now aliens and strangers. ¶ *Which gathereth the outcasts of Israel.* Who will collect again and restore to their own country those of the Jews who were scattered abroad —the exiles who were in distant lands. ¶ *Yet will I gather* others *to him.* To Israel; that is, to the Jews. See John x. 16. ¶ *Beside those*, &c. Marg., "To his gathered." To those who are collected from their exile and restored

9. All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

NEW TRANSLATION.

9. Come all ye beasts of the field,
Yea, all ye beasts of the forest, to devour!

to their own country I will add many others of other nations. This completes the promise referred to in this and the previous chapters. The next verse introduces a new subject; and here a division should have been made in the chapters. The great truth is here fully expressed, that under the Messiah the heathen world should be admitted to the privileges of the people of God. The formidable and long-existing barriers between the nations should be broken down. The true religion should be extended to all people. No one nation should be able to come before God claiming any peculiar privileges; none should be permitted to look on others with any sense of superiority; none should regard themselves as in any sense inferior to any other portion of the world on account of their birth, their rank, their privileges by nature. Under this economy we are permitted to live — happy now in the assurance that though we were once regarded as strangers and foreigners, yet we are "now fellow-citizens with the saints and of the household of God." Eph. ii. 19. All may come; all may have the assurance that their offering will be acceptable. The whole world lies on a level before God in regard to its origin —for God "has made of one blood all the nations of men to dwell on the face of all the earth." Acts xvii. 26. The whole race is on a level in regard to moral character—for all have sinned and come short of the glory of God. And the whole race is on a level in regard to redemption — for the same Saviour died for all; there is the same Spirit to sanctify all; the same heaven is offered to all; and the same eternal and most blessed God is ready to admit all to his favor, and to confer on all everlasting life. What thanks do we owe to the God of grace for the blessings of the eternal gospel; and how deeply anxious should we be that the offers of salvation should in fact be made known to all men! The wide world may be saved, and there is not one of the human race so degraded in human estimation by rank, or color, or ignorance, who may not be admitted to the same heaven with Abraham and the prophets, and whose prayers and praises would not be as acceptable to God as those of the most magnificent monarch who ever wore a crown. Come the day then when all nations shall hear the glad tidings of salvation; and when the offers of eternal redemption shall be made to all the dwellers on the earth.

9. *All ye beasts of the field.* This evidently commences a new subject, and refers to some invasion of the land of Judea. In the previous chapters the prophet had comforted the people by the assurance of the coming of the Messiah, the pledge that the people of God should not be destroyed, but should be delivered from all their enemies, and that they should be enlarged by the accession of the Gentiles. He proceeds here to a more disagreeable part of the subject. The design is, to reprove the sins particularly of the rulers of the people, and to assure them that such conduct would incur the vengeance of heaven. The sins particularly reproved are indolence and inattention to duty; a spirit of self-indulgence and of slumber (ver. 10); avarice and selfishness (ver. 11); and luxury and intemperance, (ver. 12). The vengeance here referred to, Lowth supposes to be the invasion of the land by the Chaldeans, and perhaps by the Romans. Grotius supposes that it refers to the Egyptians, and to bands of robbers from the Chaldeans, Syrians, Moabites, and Ammonites, who would invade the land. Vitringa—strangely enough, as it seems

10. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; [1] sleeping, lying down, loving to slumber.

[1] or, *dreaming*, or, *talking in their sleep.*

NEW TRANSLATION.

10. Blind are his watchmen, all of them, they know nothing;
Dumb dogs are they all, they cannot bark;
Dreamers, sluggards, loving to sleep.

to me—refers it to the barbarous nations which broke in upon the Christian Church to lay it waste and destroy it during the decline of the Roman empire, particularly the Huns, Saracens, Turks, Turcomans, Tartars, &c. &c. But the connexion seems to demand that it should be understood of some events, not far distant from the time of the prophet, and that should be a proper punishment of the crimes then existing. His purpose evidently is, to reprove the vices of his own time, probably the vices of the time of Manasseh (see the Introduction to Isaiah); and to assure the nation that for those vices God would inflict severe and deserved vengeance. According to this interpretation, the reference here, I suppose, is to the invasion of the land by the Chaldeans. They would come to lay it waste. They would come as wild beasts to spread terror and devastation before them. And so great were the national crimes; so deep and universal the corruption, that the prophet *calls* on them to come and devour all before them. The comparison of invaders to wild beasts is not uncommon in the Scriptures. Thus Jeremiah xii. 9:

Mine heritage is unto me as a speckled bird,
The birds round about are against her;
Come ye, assemble all the beasts of the field,
Come to devour.

So Jer. l. 17:

Israel is a scattered sheep,
The lions have driven him away
First the king of Assyria hath devoured him,
And last this Nebuchadnezzar king of Babylon
hath broken his bones.

See also Isa. ix. 11. In the passage before us it is implied evidently that the land of Israel was destined to become a prey, and that many invaders would come upon it. It was so full of guilt that "all" the beasts of the forest could be called upon to come and spread desolation, and no doubt it was intended that multitudes of such foreign invaders would come.

10. *His watchmen.* The prophet proceeds to specify the sins which had thus provoked the divine vengeance, and induced God to send the desolating armies of foreign nations. The first is specified in this verse, the apathy, indifference, unfaithfulness, and disregard to the welfare of the people, and neglect to warn them of danger, which prevailed among those who were appointed to guard their interests and defend the cause of truth. The word rendered "his watchman," צֹפֶיו, *tzōphāv*, is derived from צָפָה, *tzāphāh*, to look about; to view from a distance; to see afar. It is applied appropriately to those who were stationed on the walls of a city, or on a tower, in order that they might see the approach of an enemy from afar, 1 Sam. xiv. 16; 2 Sam. xiii. 34; xviii. 24. It is then applied to *prophets*, who, like watchmen, announce future things; who are, as it were, placed on an elevated post of observation, and who are able to cast the eye far into future scenes and to predict future events. Jer. vi. 17; Ez. iii. 17; Note, Isa. xxi. 6—11; lii. 8; comp. lxii. 6. Here it refers undoubtedly to the prophets and public teachers of the Jews, who had failed to perceive the crimes and dangers of the people; or who, if they had seen them, had been unfaithful, and had neglected to warn them of the prevalence of sin and of the dangers to which they were exposed. It was one of the characteristics of the time of Manasseh that the voice of prophecy was silenced; the public teachers

and guides of the nation were intimidated, threatened, or put to death; and those who claimed to be the prophets of God were either mute in regard to the prevalence of national sins, or were cut off by the hands of that bloody prince. See the Introduction, § 2. ¶ Are *blind.* They do not see the prevalence of the evil. They have become wilfully blind to the existence of idolatry and vice, or they are so corrupt in sentiment and practice, that they fail to notice the existence of the prevailing sins. ¶ *They are all ignorant.* Heb., "They do not know." That is, they know nothing; they are wholly unqualified for the office of prophets. This may either mean that they were not possessed of the proper qualifications for the office of prophets, or that they were so immersed in sin themselves, and so indolent, that they did not observe the existence of the national sins. In either case, they were unfit for the station. Their ignorance, whatever was the cause, disqualified them for the office. God requires *knowledge* in his ambassadors:—and ignorance of the truth; ignorance of the nature, and the existence, and the palliations of sin; ignorance of the claims of God and of the way of pardon, whatever may be the cause, is an effectual disqualification for the office of an ambassador of God. ¶ *They* are *all dumb dogs.* Dogs are appointed to guard a house or flock, and to give notice of the approach of a robber by night. Job xxx. 1. They are thus an emblem of a prophet—appointed to announce danger. Generally in the Scriptures the *dog* is mentioned as the symbol of uncleanness, of vileness, of apostasy, of that which deserved the utmost contempt, 1 Sam. xxiv. 14; 2 Sam. ix. 8; Deut. xxiii. 18; Rev. xxi. 8; xxii. 15; Prov. xxvi. 11; 2 Peter ii. 22; Phil. iii. 2. Comp. Virgil, Georg. i. 470. But here the dog is an emblem of vigilance, and is thus used to denote a prophet. The phrase, "dumb dogs," &c., is applicable to prophets, who, from any cause, failed to warn the nation of their guilt and danger. ¶ *They cannot bark.* They cannot give warning of the danger which threatens. The reason why they *could* not do this the prophet immediately [illegible] to slumber—they delighted in indolence and repose. ¶ *Sleeping.* Marg., "*dreaming*, or *talking in their sleep.*" The word חֹזִים, *hōzīm*, is from חָזָה, *hāzāh*, to dream, to talk in one's dreams. It is kindred to חָזָה, *hhāzāh*, to see, and the primary idea seems to be that of nocturnal *visions.* The LXX render it, ἐνυπνιαζόμενοι κοίτην, *sleeping in bed.* Aq., φανταζόμενοι—*having visions*, or *phantasms.* The idea is that probably of dreaming, or drowsing; a state of indolence and unfaithfulness to their high trust. Perhaps, also, there is included the idea of their being deluded by vain imaginations, and by false opinions, instead of being under the influence of truth. For it is commonly the case that false and unfaithful teachers of religion are not *merely inactive*; they have commonly embraced false opinions, and act under the influence of deluding and delusive views—like men who are dreaming and who see nothing real. Such was probably the case with the false prophets in the time of Isaiah. ¶ *Lying down.* As dogs do who are indolent. They are inactive, unfaithful, and delighting in ease. ¶ *Loving to slumber.* Instead of delighting in vigilance, to warn men of their danger, and to rouse them to escape from it.—Perhaps there was never given a more graphic and striking description of an indolent and unfaithful ministry than this. Alas, that it should be too true of multitudes who bear the sacred office, and who are appointed to warn their fellow men of danger! How many come still under the description of "dumb dogs who cannot bark, and who love to slumber!" Some are afraid of giving offence; some have no deep sense of the importance of religious truth, and the actual danger of the ungodly; some embrace false opinions—led on by day-dreams and fictions of the imagination, as unreal, as vain, and as inconsistent, as are the incoherent expressions which are uttered in sleep; some engage in worldly projects, and fill up their time

11. Yea, *they are* [1] greedy dogs *which* can [2] never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

12. Come ye, *say they*, I will

[1] *strong of appetite.*
[2] *know not to be satisfied.*

NEW TRANSLATION.

11. Yea, they are dogs greedy of appetite;
They know not to be satisfied;
And they are shepherds that cannot understand:
They look every one to their own way—
Every man for gain, from the highest to the lowest.
12. "Come on," say they, "I will take another cup;
"Let us drink strong drink;

with the cares and plans of this life; and some are invincibly indolent. Nothing will rouse them; nothing induce them to forego the pleasures of sleep, and ease, and of an inactive life. The wicked are unwarned. The friends of God are unrebuked when they err; and an inactive and unfaithful ministry suffers the great enemy to come and bear away the soul to death, as an unfaithful mastiff would suffer the thief to approach the dwelling without warning the inmates. But the mastiff is usually *more* faithful than an indolent ministry. To the deep shame of man be it spoken, there are more ministers of religion who are indolent, inactive, and unfaithful, than there are of the canine race. Instinct prompts *them* to act the part which God intends; but alas, there *are* MEN—men in the ministry—whom neither instinct, nor conscience, nor reason, nor hope, nor fear, nor love, nor the command of God, nor the apprehension of eternal judgment, will rouse to put forth unwearied efforts to save the soul from an eternal hell!

11. *Yea*, they are *greedy dogs*. Marg., "strong of appetite." Literally, "strong of soul," עַזֵּי־נָפֶשׁ, *ʿăzzē-nĕphĕsh*. Jerome renders it, *canes impudentissimi*. So the LXX, *κύνες ἀναιδεῖς τῇ ψυχῇ—dogs impudent in soul*. They were greedy and insatiable—insatiable in that which the soul or the appetite demands. The idea here is, that the prophets to whom reference is here made, were selfish and sensual; given to luxury, and disposed to gorge themselves; living only for carnal indulgence, and insensible to the rights of others, and never satisfied. ¶ *And they* are *shepherds* that *cannot understand*. Who are ignorant of the wants of the people, and who cannot be made to comprehend what is needed by them. See ver. 10. ¶ *They all look to their own way*. That is, they are all selfish. The prophets of God should have been benevolent, and not have sought their own private ends. The ministers of religion are set apart, not to promote their own interests, but the welfare and salvation of others. For that, they should live; and to that, they should be solemnly consecrated. ¶ *Every one for his gain*. For his own private ends and emoluments. ¶ *From his quarter*. Lowth, "From the highest to the lowest." So Rosenmüller. *Sept.* "Each one according to his own purpose," *κατα τὸ ἑαυτῶν*. The Heb. is literally, "from his end or extremity." Gen. xix. 4: "From every quarter." מִקְצֵהוּ, *mĭqqātzēh*, that is, from one end to the other; one and all, the whole. This seems to be the idea here, that from one end to the other, one and all were given to selfishness, to covetousness, and to indulgence in luxury and sensuality.

12. *Come ye*, say they. That is, one says to another, "I will fetch wine;" or as *we* would say, "I will take another glass." The object is to describe a *drinking-bout*, or *carousal*, when the glass is shoved round, and there is

feteh wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant.

NEW TRANSLATION.

"As to-day so shall be to-morrow,
"Great, even far more abundant."

drinking to excess. The language denotes the state of exhilaration and excitement when sitting at the table and already under the influence of wine. This is not designed to be descriptive of the people at large, but of the "watchman," or the prophets of the nation; and it certainly shows a state of most lamentable degeneracy and corruption. Unhappily, however, it has not been confined to the times of Manasseh. There have been periods in the history of the Christian Church, and there are still portions of that Church, where the language here used, with so much severity, would be an appropriate description even of the Christian ministry; scenes where the professed heralds of salvation sit long at the wine, and join with the enemies of God—the gay, the worldly, and the profane, in "shoving round" the sparkling champagne, or even in drinking deeply of poison more immediately intoxicating. No severer language is used in the prophets to describe and denounce any class of sinners, than is appropriated to such men; at no time has the Church more occasion to sit in the dust and to weep, than when her ministers "rise up early in the morning, that they may follow strong drink; and continue until night till wine inflame them." Isa. v. 11. ¶ *We will fill ourselves with strong drink.* See Note, ch. v. 11. ¶ *And to-morrow*, &c. That is, indulgence of this kind was habitual. There was an *intention* to continue it. It was not that they had been once overtaken and had erred; but it was that they loved it, and meant to drink deeper and deeper. So now the guilt of ministers is greatly aggravated in the same way. It is not *merely* that they drink a glass of wine—though that, in existing circumstances, I think to be wrong;—it is not even that they, on a single occasion, drink too much, and say and do foolish and wicked things—liable as all are to this who indulge in drinking wine at all, and certainly as ministers will do it, who indulge in the habit;—it is that they *mean* to do it; they resolve *not* to abandon it, but purpose to persevere in the habit "to-morrow." Hence, such men refuse to join a Society of Temperance; hence they oppose such societies as ultra and fanatical; and hence, by *not* joining them, they proclaim to the world, "come ye, and I will take another glass, and to-morrow shall be as this day, and much more abundant." It is this *settled* purpose—this fixed resolution, stretching into future time, and embracing coming years, that is so offensive to God. And there is not on earth a condition of more public iniquity than when the ministers of religion take this bold and open stand, and resolve that they *will not* abandon it, but will continue to drink "to-morrow," and ever onward. Hopeless is the work of reformation when the ministers of religion take this stand; and dark is the prospect for the Church on earth when every messenger of salvation cannot be induced for ever to abandon the use of strong drink and of wine, and to stand before the Church of God as an example and an advocate for temperance, on the most strict and uncompromising principles.

CHAPTER LVII.

ANALYSIS.

This chapter is evidently closely connected in sense with ch. lvi. 9—12. In the closing part of the last chapter the prophet had said that the land of Israel would be invaded by foreign armies represented under the image of ravening beasts come to devour. One of the causes of this he had also stated—to wit:

the general licentiousness, avarice, and intemperance of the rulers of the nation. The reference, I suppose, was to the time of the corrupt and bloody Manasseh, during the latter part of the life of Isaiah. See Introduction, § 2. The same general subject is pursued in this chapter—which has been very improperly separated from the preceding. In this, the prophet states specifically the sins of the nation at large—evidently as a reason why the calamities of the foreign invasion were coming upon them. It is probable that the chapter has primary reference to the times of Manasseh. Of the characteristics of his cruel reign, see the Introduction, § 3. It was a time of persecution and blood. The righteous were put to death; the public service of God was profaned and desecrated; and the evils of idolatry were seen and felt, under the royal patronage, throughout the land. Yet notwithstanding this, the nation was stupid and insensible. They were not affected as they should have been by the fact that the righteous were cut off by persecution, and that idolatry was patronized throughout the land. A few, like the prophets, felt, and deeply felt. Their hearts were desponding, and their spirits drooped. To encourage them, and to rebuke the mass of the stupid and guilty nation, was the design of this chapter.

It may be regarded as divided into three parts:

I. The fact that the righteous were put to death, and yet that the nation was not affected, but was sunk in deep and deplorable stupidity.

(*a.*) The proof of the security and insensibility of the nation visible in the fact that the just were taken away and that they were unmoved, ver. 1.

(*b.*) A statement of the comparatively happy condition of the righteous, though they suffered under persecution, and were put to a violent death, ver. 1, last part, ver. 2. So far as *they* were concerned it was well, for

(1.) They were taken away from more fearful approaching evils.

(2.) They entered into rest.

II. A solemn address of JEHOVAH, himself sitting as judge on the tribunal, and stating the crimes and demonstrating the guilt of the nation, vs. 3—14.

(*a.*) The nation summoned before him as having apostatized—under the image so common in the prophets of their being guilty of adultery, ver. 3.

(*b.*) They were guilty of falsehood and unfaithfulness to him, and of deriding his government and laws, ver. 4.

(*c.*) The statement of their crimes under the image of adultery—the prevalence of idolatry in all parts of the nation, under every green tree, in every valley, in the clefts of the rocks, upon every mountain, and in every secret place, vs. 5—8.

(*d.*) They had gone and sought alliance with foreign powers—under the image of a woman unfaithful to her marriage vow, ver. 9.

(*e.*) They had not feared God in the prevalence of the evil and in the corruption of the nation, vs. 10, 11.

(*f.*) For all this God denounces heavy judgment, vs. 12—14. Their works should not profit them (ver. 12); nothing on which they relied could deliver them (ver. 13, first part); but the pious who confided in God should be protected (ver. 13, last part); and the stumbling block should be taken up out of the way of his people, ver. 14.

III. Consolation and assurances of pardon, protection, and peace, to those who would repent and put their trust in God. Their state contrasted with that of the wicked, vs. 15—21.

1. THE RIGHTEOUS, vs. 15—19.

(*a.*) Though God was high and great and holy, yet he had compassion on the truly contrite, and dwelt with the lowly and the penitent. They were, therefore, encouraged to return, ver. 15.

(*b.*) Though he had entered into controversy with his people for their sins, yet he would not continue it for ever. The feeble powers of

CHAPTER LVII.

1. The righteous perisheth, and no man layeth *it* to heart: and [1] merciful men *are* taken away, none considering that the righteous *is* taken away [2] from the evil *to come*.

[1] *men of kindness*, or, *godliness*.

[2] or, *that which is evil*.

NEW TRANSLATION.

1. The righteous perisheth, and no man layeth it to heart;
And pious men are taken away, and no one understandeth
That from the face of evil the righteous man is taken away.

man could not long endure the expressions of his displeasure, and he therefore would have mercy and would withdraw the tokens of his wrath, ver. 16.

(*c.*) He had indeed punished his people for their covetousness, but he would have mercy on them, and would restore comfort unto them, and to those who mourned over their sins, vs. 17, 18.

(*d.*) He would restore peace to all who would return to him. He was the author of peace, and all who were far off, and all who were near, who would return to him, should enjoy it, ver. 19.

2. THE WICKED.

Their condition was one strongly contrasted with that of the righteous, vs. 20, 21.

(*a.*) They were like the troubled sea, ver. 20.

(*b.*) They had *no* peace, ver. 21.

1. *The righteous perisheth.* The pious die. This refers, as I suppose, to the time of Manasseh. See the Introduction, § 2. Grotius supposes that it refers to King Josiah; Vitringa, that it refers to martyrs in general. But it seems probable to me that the prophet designs to describe the state of stupidity which prevailed in his own time, and to urge as one proof of it, that the pious part of the nation was taken away by violent death, and that the nation was not affected by it. And it was a proof of the deplorable wickedness and stupidity of the nation, that they could look on and see all this, and yet be unmoved. Such was the guilt of Manasseh; so violent was the persecution which he excited against the just, that it is said of him that he "shed innocent blood very much, till he had filled Jerusalem from one end to another." 2 Kings xxi. 16. To this probably Isaiah here refers. There is evidence (see Intro. § 2) that Isaiah lived to his time; and it is probable that he himself ultimately fell a victim to the rage of Manasseh. Though he had, on account of his great age, retired from the public functions of the prophetic office, yet he could not be insensible to the existence of these evils, and the spirit of Isaiah would not suffer him to be silent, even though bowed down by age, when the land was filled with abominations, and when the best blood of the nation was poured out like water. The word rendered "perisheth," אָבַד, as well as the word rendered "taken away," אָסַף, denotes violence, and is indicative of the fact that they were removed by a premature and violent death. ¶ *And no man layeth* it *to heart.* No one is aroused by it, or is concerned about it. They did not mourn over it; they were not aroused to resist it; they did not cry to God to avert the evils. The sentiment of the passage is, that it is proof of great stupidity and guilt when men see the righteous die without concern. If the pious die by persecution, and others are not aroused, it shows that they acquiesce in it, or have no confidence in God, and no desire that his people should be preserved; if they die in the ordinary mode and the people are unaffected, it shows their stupidity. The withdrawment of a pious man from the earth is a public calamity. His prayers, his example, his

2. He shall [1] enter into peace: they shall rest in their beds, *each one* walking [2] *in* his [a] uprightness.

[1] or, *go in peace.* [2] or, *before him.* [a] Rev. 14. 13.

NEW TRANSLATION.

2. He entereth into peace;—
They rest in their beds,
All who walk in uprightness.

life, were among the richest blessings of the world, and men should be deeply affected when they are withdrawn; and it shows their guilt and stupidity when they see this with indifference. It increases the evidence of this guilt when, as we fear is sometimes the case, the removal of the righteous by death is an occasion of joy to men. The wicked fear their reproofs, and hate the secret rebuke which is furnished by a holy life, and they often feel a secret exultation when they die. ¶ *And merciful men.* Marg., "*men of kindness*, or *godliness.*" Lowth and Noyes render it, "pious men." The LXX, ἄνδρες δίκαιοι, *just men.* The Hebrew word denotes *mercy* or kindness, חסד, *hhĕsĕdh.* Here it probably means, "men of mercy;" that is, men who are the subjects of mercy; men who are pious, or who love God; men who are good, kind, devoted to God. ¶ Are *taken away.* Heb., Are gathered. That is, they are gathered to their fathers by death. ¶ *None considering.* There was great indifference as to the cause of it. They were not anxious to know what was the design of divine Providence in permitting it. ¶ *From the evil* to come. Marg., "that which is evil." The idea here evidently is, that severe calamities were coming upon the nation. God was about to give them up to foreign invasion (ch. lvi. 9, seq.); and the true reasons why the just were removed was, that they might not be subject to the expressions of the divine wrath which should come upon the nation; they were not to be required to contemplate the painful state of things when an enemy should spread desolation through the land, fire the cities, the palaces, and the temple, and cause the sacred services of religion to cease. It was a less evil for them to be removed by death—even by the painful death of persecution—than to be compelled to participate in these coming sorrows. At the same time this passage may be regarded as inculcating a more general truth still. It is, that the pious are often removed in order that they may not be exposed to evils which they would experience should they live. Who can tell what would befall them should they live? There might be the pains and sorrows of persecution; there might be long and lingering disease; there might be poverty and want; there might be the prevalence of iniquity and infidelity over which their hearts would bleed; and there might be some long and painful conflicts with their own evil hearts, or there might be danger that *they* would fall into sin, and dishonor their high calling. For some, or all these reasons, the righteous may be withdrawn from the world in the midst of life; and could we see those reasons as God does, nothing more would be necessary to induce us to acquiesce entirely in the justice of his dealings.

2. *He shall enter into peace.* Lowth, "He shall go in peace." So the margin. Vulg., "peace shall come." Sept., "his sepulture (ἡ ταφὴ αὐτοῦ) shall be in peace." The idea is, that by his death the righteous man shall enter into peace or into rest. He shall get away from conflict, strife, agitation, and distress. This may either refer to the peaceful rest of the grave, or it may refer to that which awaits the just in a better world. The direct meaning here intended is probably the former, since the grave is often spoken of as a place of rest. Thus Job (iii. 17), speaking of the grave, says:

3. But draw near hither, ye | sons of the sorceress, the seed of the adulterer and the whore.

NEW TRANSLATION.

3. But draw near hither, ye sons of the sorceress,
Ye race of the adulterer and of the harlot.

There the wicked cease from troubling;
And there the weary be at rest.

The connexion here also seems to demand the same sense, as it is immediately added, "they shall rest in their beds." The grave is a place of peace.

"Nor pain, nor grief, nor anxious fear,
Invade thy bounds; no mortal woes,
Can reach the peaceful sleeper here,
While angels watch the soft repose."
WATTS.

At the same time it is true that the dying saint "*goes* in peace." He has calmness *in his dying*, as well as peace *in his grave*. He leaves the world in peace. He forgives all who have injured him; prays for all who have persecuted him; and peacefully and calmly dies. He lies in a peaceful grave—often represented in the Scriptures as a place of repose, where the righteous "sleep," in the hope of being awakened in the morning of the resurrection. He enters into the rest of heaven—the world of perfect and eternal repose. No persecution comes there; no trial awaits him there; no calamity shall meet him there. Thus in all respects the righteous leave the world in peace; and thus death ceases to be a calamity, and this most dreaded of all evils is turned into the highest blessing. ¶ *They shall rest in their beds.* That is, in their graves, or in their places of repose; in their funeral couches. ¶ Each one *walking* in *his uprightness.* Marg., "or *before him.*" The word נֹכַח means *straight, right,* and is used of one who walks straight forward. It here means an upright man, who is often represented as walking in a straight path, in opposition to sinners, who are represented as walking in crooked ways. Ps. cxxv. 5; Prov. ii. 15; Isa. lix. 8; Phil. ii. 15. The sense here is, that all who are upright shall leave the world in peace, and rest quietly in their place of repose.

3. *But draw near hither.* That is, come near to hear the solemn sentence which God pronounces in regard to your character and doom. This is addressed to the impenitent and unbelieving part of the nation, and is designed to set before them the greatness of their sin, and the certainty that they would be punished. ¶ *Ye sons of the sorceress.* You who are addicted to sorcery and enchantments; who consult the oracles of the heathen rather than the only true God. On the meaning of the word used here, see Note, ch. ii. 6. The Hebrews, like other inhabitants of the East, were much addicted to this, and particularly in the time of Manasseh, 2 Kings, xxi. 6: "And he made his sons pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits, and wizards," &c. So much were they devoted to this in his time, that they might be called, by way of eminence, "*the sons* of the sorceress;" as if a sorceress had been their parent, and they had grown up to walk in her steps, and to imitate her example. ¶ *The seed of the adulterer,* &c. Implying that their crimes greatly abounded; that the obligations of the marriage contract were disregarded, and that licentiousness prevailed in the nation. Amidst the other abominations which existed under the wicked and corrupt reign of Manasseh (2 Kings xxi.) there is every probability that these sins also abounded. Licentiousness has been the invariable attendant on idol worship; and dissoluteness of manners is the usual accompaniment of all other crimes. It is observable also that the Saviour often charges the same sin on the nation in his own time. John viii. 1, *seq.*; Matt. xii. 39; xvi. 4. In the language here, however, there is a reference to the fact that the nation had apostatized from God, and that they were guilty of spi-

4. Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood,

5. Enflaming yourselves [1] with idols [b] under every green tree, slaying [c] the children in the valleys under the clifts of the rocks?

[1] or, *among the oaks.*
b 2 Kings 17. 10, &c. *c* 2 Kings 16 3, 4.

NEW TRANSLATION.

4. Against whom do ye make sport?
Against whom do ye open wide the mouth?
[Against whom] do ye run out the tongue?
Are ye not children of transgression, a false race,
5. Burning with lust towards idols under every green tree,
Slaying the children in the valleys under the clefts of the rocks?

ritual adultery—that is, of unfaithfulness to God. This, in the Scriptures, is often represented as adultery; and God uses this language to express his deep sense of the magnitude of the crime of idolatry. They fixed their affections on other objects than God, and loved the images of idol worship more than they did their Creator.

4. *Against whom do ye sport yourselves?* The word here rendered "sport," עָנַג, means, properly, to live delicately and tenderly; then to rejoice, to take pleasure or delight. Here, however, it is evidently used in the sense of to sport oneself over any one, *i. e.*, to deride, And the idea is, probably, that they made a sport or mockery of God, and of his commands, and of the institutions of religion. The prophet asks, with deep indignation and emotion, against whom they did this? Were they aware of the majesty and glory of that Being whom they thus derided? ¶ *Against whom make ye a wide mouth.* That is, in derision or contempt. Ps. xxxv. 21: "Yea, they opened their mouth wide against me." ¶ And *draw out the tongue?* Lowth, "Loll the tongue;" or, as we would say, "run out the tongue." It is an expression of contempt. Perhaps it was done with a rapid motion, as in mockery of the true prophets when they delivered the message of God. Comp. 2 Chron. xxxvi. 16. Contempt was sometimes shown also by protruding the lips, (Ps. xxii. 7,) "they shoot out the lip;" and also by *gaping* upon a person, (Ps. xxii. 13,) "they gaped upon me with their mouths." ¶ Are *ye not children of transgression?* That is, in view of the fact that you make a sport of sacred things, and deride the laws and the prophets of God. ¶ *A seed of falsehood.* A false generation; a generation that is unfaithful to God and to his cause.

5. *Enflaming yourselves.* Burning, *i. e.*, with lust. The whole language here is derived from adulterous intercourse. The sense is, that they were greatly addicted to idolatry, and that they used every means to increase and extend the practice of it. The Vulgate, however, renders this, "who console yourselves," &c. The LXX render it, "invoking (παρακαλοῦντες) idols," &c. But the proper meaning of the Hebrew word חָמַם is to be, or become, warm; to be inflamed, or to burn as with lust, &c. ¶ *With idols.* Marg., "among the oaks." Heb., בָּאֵלִים. Vulg., *in diis* —"with the gods." Sept., *Idols.* So the Chaldee and Syriac. The Hebrew may denote, "with gods," *i. e.*, with idol gods, or it may denote, as in the margin, "among the oaks," or the terebinth groves, from אַל, plural or אֵלִים—a strong, stout, or mighty tree, the oak, the terebinth, and sometimes the palm. See the word explained in the Note on ch. i. 29. Kimchi and Jarchi here render it by the terebinth

6. Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

NEW TRANSLATION.

6. In the dividings of the valley is thy portion,
These, these are thy lot;
Even to these hast thou poured out thy libation,
Thou hast presented thine offerings.
Can I acquiesce in these things?

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tree. Lowth renders it, "burning with the lust of idols;" and probably this is the correct interpretation; for, if it had meant oaks or the terebinth tree, the phrase would have been *under* תַּחַת, instead of בְּ, *in*, or *with*. ¶ *Under every green tree.* See Note, ch. i. 29. Comp. Deut. xii. 2; 2 Kings, xvii. 10; 2 Chron. xxviii. 4. ¶ *Slaying the children.* That is, sacrificing them to the idol gods. This was commonly done by burning them, as when they were offered to Moloch, though it is not improbable they were sometimes sacrificed in other ways. That this was practised among the ancient idolators is well known. It was a common custom among the worshippers of Moloch. Thus it is said of Ahaz, (2 Chron. xxviii. 3,) that "he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire." The same thing is said of Manasseh — to whose time the prophet most probably refers. "And he caused his children to pass through the fire in the valley of the son of Hinnom." 2 Chron. xxxiii. 6. Comp. Jer. vii. 31. The same thing was practised in the countries of the Babylonian empire. 2 Kings, xvii. 31. And from Deut. xii. 31, it is evident that it was commonly practised by heathen nations. The Phœnicians, according to Eusebius (Præp. Evan. iv. 16), and the Carthagenians, according to Diodorus Siculus (xx. 14) practised it. ¶ *In the valleys.* The place where these abominations were practised was the valley of the son of Hinnom, (see the references above,) that is the valley of Jehoshaphat, lying to the south and the south-east of Jerusalem. The worship of Moloch was celebrated there. A large, hollow, brazen statue was erected, and the fire was enkindled within it, and the child was placed in his heated arms, and thus put to death. The cries of the child were drowned by the music of the תֹּף, *Toph*, or kettle-drums, (see Note, ch. v. 12, where this instrument is fully described,) and hence the name of the valley was *Tophet.* ¶ *Under the clifts of the rocks.* Dark and shady groves, and deep and sombre caverns were the places where the abominable rites of the heathen superstitions were practised; and the gloom and darkness were not inappropriate emblems of the nature of the religion, and contributed much to perpetuate its dark and malignant influence over the minds of men. Comp. Note, ch. xi. 21.

6. *Among the smooth* stones *of the stream*, &c. In the original here, there is a *paronomasia*, which cannot be fully retained in our English version. There has been also considerable diversity of opinion in regard to the sense of the passage from the ambiguity of the words in the original. Jerome (Vulg.) renders it, "In partibus torrentis pars tua"—thy portion is in the parts of the torrent. The LXX translate it, "This is thy portion; this is thy lot," &c. The word rendered in our version "smooth stones," חֶלֶק, *Hhēlĕq*, means, properly, smoothness; hence, according to Gesenius, barrenness, or bare place; and he supposes that the idea is, their lot was in the bare places of the valley; *i. e.*, in the open (not wooded) places where they worshipped idols—an interpretation not very consistent with the fact

that groves were commonly selected as the place where they worshipped idols. Indeed, I recollect no instance when a bare and naked valley was selected as a place for idolatrous worship; no instance in which such worship is mentioned in which it is not also said that it was in a grove, or in the vicinity of a grove. It seems to me, therefore, that the idea of *smoothness* here, whether of the valley or of the stones, is not the idea intended. Indeed, in no place, it is believed, does the word mean "smooth stones;" and it is difficult to conceive what was the exact idea which our translators intended to convey, or why they supposed that such worship was celebrated among the smooth, or much worn stones of the running stream. The true idea can probably be obtained by reverting to the primitive sense of the word as derived from the verb. The verb חָלַק, *Hhālăq*, means, (1.) to smoothe; (2.) to *divide*, to distribute, to appropriate—as the dividing of spoil, &c. Hence the noun also means *dividing*, or portion as that which is *divided*—whether an inheritance, or whether the dividings of spoil after battle. Retaining this idea, the literal sense, as I conceive, would be this—in which also something of the paronomasia will be retained: "Among the dividings of the valley is thy dividing," *i. e.*, thy portion. In the places where the valley divides is thy lot. Thy lot is there instead of the place which God appointed. There you worship; there you pour out your libations to the false gods; and there you must partake of the protection and favor which the gods whom you worship can give. You have chosen that as your inheritance, and by the results of that you must abide. ¶ *Of the stream.* The word here rendered "stream," נַחַל, *năhhăl*, means, either a stream, or a rivulet of water (Num. xxxiv. 5; Josh. xv. 4—47); or it means a *valley* with a brook or torrent; a low place with water. Here it means evidently the latter—as it cannot be supposed they would worship *in* a stream, though they undoubtedly worshipped in a vale or low place where there was occasionally a rivulet of water. This entire description is strikingly applicable to the valley of Jehoshaphat—a low vale, broken by chasms, and by projecting and overhanging rocks, and along the centre of which flowed a small brook much swelled occasionally by the waters that fell from the adjacent hills. At some seasons of the year, however, the valley was entirely dry. The idea here is, that they had chosen their portion in the dividings of that valley instead of the adjacent hills on which the worship of God was celebrated. That valley became afterwards the emblem of punishment: and may it not be implied in this passage that they were to inherit whatever would descend on that valley; that is, that they were to participate in the punishment which would be the just expression of the Divine displeasure? Since they had chosen that as their lot, they should inherit all that God had chosen to appoint as the proper expression of his wrath for the abominations of idolatry. ¶ *Even to them hast thou poured,* &c. That is, to these idols erected in the valleys. ¶ *A drink offering.* A libation, or drink-offering, was usually poured out in the worship of heathen gods. Jer. vii. 18. This was common among the Greeks and Romans, and in all pagan nations. It was common also in the worship of the true God. See Gen. xxxv. 14. It consisted of wine and oil. Ex. xxix. 40; Num. xv. 5—7; Lev. xxiii. 13. ¶ *Thou hast offered a meat offering.* On the word used here, מִנְחָה *minhhâ*, see Note, ch. xliii. 23. The word "meat" formerly denoted in the English language *food* in general, and was not confined as it is now to animal food. Hence the word "meat-offering" is so often used in the Scriptures when a sacrifice is intended, which was not a bloody sacrifice. The *minhha* was in fact an offering of *meal*, fine flour, &c., mingled with oil, Lev. xiv. 10; Num. vii. 13, and was distinguished expressly from the bloody sacrifice. The word *meal*-offering" would much more appropriately express the sense of the original than *meat*-offering." This was a com-

7. Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8. Behind the doors also and the posts hast thou set up thy remembrance: for [d] thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and [1] made thee *a covenant* with them; thou lovedst their bed [2] where thou sawest *it*.

d Ezek. 16. 25, &c.; 23. 2, &c.

[1] or, *hewed it for thyself* larger *than their's*.
[2] or, *thou providest room*.

NEW TRANSLATION.

7. Upon a high and lofty mountain hast thou placed thy bed,
There hast thou gone up to offer sacrifice.
8. Behind the door and the door-posts hast thou placed thy memorial;
For thou hast disclosed thyself to other than me,
Thou hast ascended and enlarged thy bed,
Thou hast made an agreement with them;
Thou lovest their bed,
Thou hast provided a place for it.

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mon offering made to idols as well as to the true God, and was designed as an expression of thankfulness. ¶ *Should I receive comfort in these?* That is, should I be pacified, pleased, disposed to pardon? Can it be acceptable in my sight, so that I should be satisfied not to punish for them? It is implied that God could not behold them but with displeasure, and that for them he would punish them. The Vulgate and the LXX well express it, "On account of these things shall I not be enraged?"

7. *Upon a lofty and high mountain*, &c. The design of this verse and the following is, to show the extent, the prevalence, the publicity, and the grossness of their idolatry. The language is that which would appropriately express adulterous intercourse, and is designed to show the abhorrence in which God held their conduct. The language is easy to be understood, and it would not be proper to go into an extended explanation of the phrases used. It is common in the Scriptures to compare idolatry among the people of God, or their unfaithfulness to him, with unfaithfulness to the marriage vow, and with the evils of licentious sexual intercourse. The declaration that they had placed their bed on a high mountain, means, that in the rites of idolatrous worship there was no concealment. It was public and shameless.

8. *Behind the doors.* There is no place which is not defiled with the memorials of idolatrous worship. In every part of their habitations—behind the doors and the posts and beams of their houses, they had erected the memorials of idolatrous worship. ¶ *Hast thou set up thy remembrance.* That is, they had filled their houses with the images of tutelary gods, or with something dedicated to them. The Greeks and Romans had their *Lares* and *Penates* —their household or domestic gods—the images of which were in every family. So it is with the heathen now. The same was true of the apostate Hebrews. They had filled their houses with the memorials of idol worship, and there was no part of their dwelling in which such memorials were not to be found. When a people forget God, the memorial of their apostasy will be found in every part of their habitations. The shrines of idol gods may not be there; the beautiful images of the Greek and Roman mythology, or the clumsy devices of less refined heathens, may not be there, but the memorials of their apostasy will be there. The furniture, the style of living, will reveal from

9. And thou [1] wentest to the king with ointment, [c] and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

[1] or, *respectedst.* [c] Hos. 12. 1.

NEW TRANSLATION.

9. And thou wentest to a king anointed with oil;
And thou didst multiply thy perfumes;
And thou didst send thine ambassadors afar;
And thou hast degraded thyself to hell.

"behind every door and the posts" of the house that God is forgotten, and that they are influenced by other principles than a regard to his name. The sofa, the carpet, the chandelier, the centre-table, the splendid mirror, *may be* of such workmanship as to show, as clearly as the image of a heathen God, that JEHOVAH is not honored in the dwelling, and that his law does not control the family, and that his worship is not there. It may be added here, that this custom of the Hebrews of placing the images of idols in their dwellings, was in direct violation of the law of Moses. They were expressly directed to write the laws of God on the posts of the house and on the gates (Deut. vi. 9; xi. 20); and a curse was denounced against the man who made a graven or molten image and put it in a secret place. Deut. xxvii. 15. ¶ *For thou hast discovered* thyself, &c. This language is taken from adulterous intercourse, and is designed to show the love which they had for idolatrous worship, and the extent of their unfaithfulness to God. ¶ *And made thee* a covenant *with them. for thyself* larger *than their's.*" The true sense is, that they had made an agreement with idolaters, or had entered into a covenant with them. ¶ *Thou lovedst their bed,* &c. Marg., "*Thou providest room.*" Literally, "Thou lovest their bed; thou hast provided a place for it." The word יָד, here rendered "where," means, literally, a hand; then a side, a place. See Note, ch. lvi. 5. The passage means, that they had delighted in the rites of idolatrous worship—in the temples, altars, groves, and sacrifices of idolatry, and had provided a place for them in their own land.

9. *And thou wentest to the king.* Marg, *Respectedst.* Jerome renders this, "thou hast adorned thyself with royal ointment, and hast multiplied thy painting;" and evidently understands it as a continuance of the sentiment in the previous verses as referring to the kind of decoration which harlots used. The LXX render it, "thou hast multiplied thy fornication with them, and hast done it with many who are far from thee." The Chaldee renders it, "when thou didst keep the law thou wert prosperous in the kingdom; and when thou didst abound in good works, then thine armies were multiplied." The passage has been variously explained by expositors. Lowth supposes that by the king, the king of Egypt or Assyria is intended, and that the prophet refers to the fact that the Hebrews had sought an alliance with them, and in order to secure it, had carried a present of valuable unguents after the manner of the East. Rosenmüller supposes that by the king an idol was intended, and that the sense is, that they had anointed themselves with oil and prepared perfumes in order to be acceptable to the idol; that is, had decorated themselves as harlots did. Grotius supposes that it means that they had imitated foreign kings, and copied the customs of other nations, and refers to the example of Ahaz, 2 Kings, xvi 10. Others suppose that the word "king" is to be taken collectively, and that it means that they had sought the alliance, and imitated the customs of foreign nations in general. It is probable, I think, that

10. Thou art wearied in the greatness [f] of thy way; *yet* saidst thou not, There is no hope: thou hast found the life [1] of thine hand; therefore thou wast not grieved.

f Jer. 2. 36.

[1] or, *living*.

NEW TRANSLATION.

10. In the length of thy journeys thou hast wearied thyself,
But thou didst not say, "I despair:"
Thou hast found that which did support thy hand;
Therefore thou wert not wholly disheartened.

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the prophet refers to some such fact. On former occasions they had sought the alliance of the king of Assyria, (see ch. vii. seq.;) and on one occasion, at least, they had meditated an alliance with the king of Egypt. Ch. xxx. 2, seq. The essential idea is, that they had proved unfaithful to JEHOVAH. This idea is presented here under the image of a female unfaithful to her husband, who had decorated and perfumed herself that she might allure others. Thus the Jews had forsaken God, and had endeavored to make themselves agreeable in the sight of other nations, and had courted their friendship and alliance. The word "king," according to this, refers not to idols, but to foreign princes whose assistance had been sought. ¶ *And didst increase thy perfumes.* That is, for the purpose of rendering thyself agreeable, after the manner of a licentious female. See Prov. vii. 17. The custom of perfuming the person was common in the East, and is still practised there. ¶ *And didst send thy messengers,* &c., that is, to distant nations for the purposes of securing their alliance. ¶ *And didst debase* thyself even *unto hell.* On the meaning of the word "hell," see Note on ch. v. 14. The idea is, that they had sunk to the deepest possible debasement. In forsaking JEHOVAH; in putting no trust in him; in seeking foreign alliances; in their anxiety to secure their aid when JEHOVAH was abundantly able and willing to protect and defend them, they had sunk to the lowest degradation of character and condition. The sentiment is, that men degrade themselves when they do not put confidence in God, and when, distrusting his ability, they put reliance on any other aid than his. If men have God for their protector, why should they court the friendship of earthly princes and kings?

10. *Thou art wearied in the greatness of thy way.* That is, in the length of thy journeys, in order to procure foreign aid. Thou hast travelled to distant nations for this purpose, and in doing it hast become weary without securing the object in view. ¶ Yet *saidst thou not, There is no hope.* "Thou didst not say it is to be despaired of, יָאַשׁ, *nōāsh,* or it is vain. Though repulsed in one place, you applied to another; though weary, you did not give it up. Instead of returning to God and seeking his aid, you still sought human alliances, and supposed you would find assistance from the help of men." This is a striking illustration of the conduct of men seeking happiness away from God. They wander from object to object; they become weary in the pursuit, yet they do not abandon it; they still cling to hope though often repulsed, and though the world gives them no permanent comfort; though wealth, and ambition, and gaiety, and vice all fail in imparting the happiness which they sought, yet they do not give it up in despair. They still feel that it is to be found in some other way than by the disagreeable necessity of returning to God, and they wander from object to object, and from land to land, and become exhausted in the pursuit, and are worn down by age, and still are not ready to say "there is no hope, we give it up in despair, and we will now seek happiness in God."

The world is still pursued with just as little success, with increased exhaustion, with continually augmenting evidence that it cannot meet and satisfy the desires of the undying soul, and with just as much reluctance to seek permanent bliss in God. ¶ *Thou hast found the life of thine hand.* Marg., "*living.*" Lowth, "thou hast found the support of thy life by thy labor." Noyes, "thou yet findest life in thy hand." Much diversity of opinion has prevailed in regard to the interpretation of this passage. Vitringa interprets the whole passage of their devotion to idols, and supposes that this means that they had found pleasure in this service, and that they had borne all the expense and difficulty and toil attending it, because it gratified their hearts, and because they found a pleasure in it which sustained them. Calvin supposes that it is to be understood *ironically.* "Why didst thou not repent and turn to me? Why didst thou not see and acknowledge thy madness? It was because thou didst find thy life in thy hand. All things prospered and succeeded according to thy desire, and conferred happiness." The LXX render it, "because in full strength (ἐνισ-) thou hast done this; therefore thou shouldst not supplicate me." Jerome explains it to mean, "because they have done the things referred to in the previous verses, therefore they had not supplicated the Lord, trusting more in their own virtues than in God." The Syriac renders it, "the guilt of thy hand has contracted rust for thee, therefore thou hast not offered supplication." The Chaldee renders it, "thou hast amassed wealth, therefore thou didst not repent." Kimchi explains it to mean, "thou hast found something which is as pleasant to thee as the food is which is the life of man." The phrase "life of the hand" occurs nowhere else. The hand is the instrument by which we execute our purposes; and by the life of the hand here, there seems to be meant that which will give full and continued employment. They had found in these things that which kept them from despondency, and which effectually prevented them from repenting and returning to God. They had relied on their own plans rather than on God; they had sought the aid of foreign powers; they had obtained that which kept them from absolute despair, and from feeling their need of the assistance of God. Or, if it refers to their idol worship, as Vitringa supposes, then it means that, notwithstanding all the trouble, toil, and expense which they had experienced, they had found so much to gratify them that they continued to serve them, and were unwilling to return to God. ¶ *Therefore thou wast not grieved.* Lowth, "thou hast not utterly fainted." Noyes, "thou art not discouraged." The word חָלָה means to be polished; then to be worn down in strength; to be weak or exhausted, Judges xvi. 7; then to be sick, diseased, made weak. Here it means, that either by the aid which they had obtained by foreign alliances, or by the gratification experienced in the service of idols, they had found so much to uphold them that they had not been in utter despair, and had not been led to seek God. And the passage may teach the general truth, that notwithstanding all the trials and disappointment of life, still sinners find *so much* comfort in the ways of sin that they are not utterly prostrated and overwhelmed in despair. They still find the "life of their hand in them." If a plan fails, they repeat it, or they try another. In the pursuits of ambition, of wealth, and of fashion, notwithstanding all the expense, and irksomeness, and disappointment, and care, they find *a kind* of pleasure which sustains them, and *enough* success to prompt them to renewed efforts and to keep them from returning to God. It is this imperfect pleasure and success which the world gives amidst all its disappointments, and this hope of less diminished joys, and more ample success in schemes of gain, and pleasure, and ambition, that sustains the votaries of this world in their career, and keeps them from seeking the favor of God, and the pure and unmingled pleasures of religion. When the world becomes *all* gloom, and disappointment, and care, then there is felt the necessity of a better portion, and the mind is

11. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? have [g] not I held my peace even of old, and thou fearest me not?

12. I will declare thy righteousness, and thy works; for they shall not profit thee.

13. When thou criest, let thy companies deliver thee; but the

[g] Ps. 50. 21.

NEW TRANSLATION.

11. And whom hast thou so venerated and feared that thou hast proved false,
And hast not remembered me, nor laid it to heart?
Is it not that I have been silent, and for a long time,
That thou dost not fear me?
12. I will now declare thy righteousness,
And thy works shall not profit thee.
13. When thou criest, let thy throngs [of allies and idols] deliver thee;—
But the wind shall carry them all away,
A breath shall take them off;—

turned to God. Or when, as is more common, the mind becomes convinced that all the joys which the world can give—allowing the utmost limit to what is said by its friends of its powers—are poor and trifling compared with the joys which flow from the eternal friendship of God, then the blessings of salvation are sought with a full heart; and then man comes and consecrates the fulness of his energies and his immortal vigor to the service of the God that made him.

11. *And of whom hast thou been afraid.* The sense of this verse is exceedingly obscure. The design is evidently to reprove the Jews for the course which they had been pursuing in practising idolatry, and in seeking the alliance of foreign powers. And the main scope of the passage seems to be, to state that all this was proof that they did not fear God. Their conduct did not originate from any reverence for him, or any respect to his commands. And the question, "of whom hast thou been afraid," seems to mean that they had not been afraid of God. They had not reverenced him. If they had had any reverence for any being or object that had led to the course which they had pursued, it was not the fear of God. ¶ *That thou hast lied.* That thou hast been false and unfaithful to God. The image is here kept up of unfaithfulness to the marriage vow, vs. 5—8. ¶ *And hast not remembered me.* The proof of this was, that they had fallen into idolatry, and had sought the alliance and friendship of foreign powers. ¶ *Have not I held my peace,* &c. The idea here seems to be, that God had been silent a long time, and they had therefore been emboldened to sin. He had not come out with heavy judgments; he had, as it were, connived at their apostasy and infidelity, and they had thus cast off the fear of him, and given themselves wholly to idolatry and sin. Comp. Eccl. viii. 11. God had been patient and forbearing, and the result was that they had cast off his authority, and despised his government, and given their hearts to a corrupt and debasing idolatry.

12. *I will declare thy righteousness.* This is evidently spoken ironically. The sense is, "you have been relying on your own plans. You have devoted yourselves to idols, and you have sought the aid of foreigners. I will now announce to you the true nature of the deliverance which they can bring to you." This is done in the following verse.

13. *When thou criest.* That is, when you are in trouble, and feel your need of help. ¶ *Let thy companies deliver*

wind shall carry them all away; vanity shall take *them:* but he [h] that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

[h] Ps. 37. 3, 9.

14. And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock [i] out of the way of my people.

[i] 1 Cor. 1. 23.

NEW TRANSLATION.

But he that trusteth in me shall inherit the land,
And shall possess my holy mountain.
14. And it shall be said,
"Cast up; cast up; prepare the way;
"Remove every obstruction from the road of my people."

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thee. The word here used (קְבוּצִי) means, properly, a gathering; a throng; collection. Here it refers either to the *throngs* of idols which they had collected and on which they relied; or to the collection of foreigners which they had summoned to their assistance, and on which they depended. The idea is, that if men trust to other objects for aid than the arm of God, they will be left in the day of trial to such miserable assistance as they can render them. ¶ *But the wind shall carry,* &c. They shall be like the protection or dwellings which men seek which the wind sweeps away. The Saviour expresses a similar sentiment in Matt. vii. 26, 27. ¶ *Vanity shall take* them. Lowth and Noyes, "a breath shall take them off." The word הֶבֶל, *hĕbhĕl,* properly, means *a breath,* a breathing; and probably denotes here a gentle breeze, *the slightest breath of air,* denoting the entire instability of the objects on which they trusted when they could be so easily swept off. ¶ *Shall possess the land.* The assurances of the favor and friendship of God are usually expressed in this way. Comp. Note, ch. xlix. 8, see Ps. xxxvii. 11. "The meek shall inherit the earth," comp. Matt. v. 5; Ps. lxix. 35, 36. ¶ *And shall inherit my holy mountain.* In Jerusalem. That is, they shall be admitted to elevated spiritual privileges and joys—as great as if they had possession of a portion of the mount on which the temple was built, and were permitted to dwell there.

14. *And shall say.* Lowth, "then will I say." Noyes, "men will say." The word אָמַר seems to be used here *impersonally,* and to mean, "one shall say," i. e., it shall be said. The LXX and the Syriac render it, "they shall say." The idea is, that the obstacles should be removed from the path of those who put their trust in God. The *language* is derived from the return from the exile, as if persons should go before them, and should cry "cast ye up," &c.; or as if the cry of the people all along their journey should be, "remove the obstacles to their return." ¶ *Cast ye up, cast ye up,* &c. That is, prepare the road, remove the obstacles; level the hills; take up any obstruction out of the way. Comp. Note, ch. xxxv. 8; xl. 3, 4. This cry is often heard before the coming of a distinguished prince or conqueror in the East. The Rev. Joseph Wolf stated in a Lecture in Philadelphia, (Sept 18, 1837), that on entering Jerusalem from the west, in the direction of Gaza, the road for a considerable distance from Jerusalem was so full of stones that it was impracticable to ride, and those who were entering the city were obliged to dismount. When the Pacha (Ibrahim, son of Mohammed Ali), approached Jerusalem, it was customary for a considerable number of laborers to go before him, and remove the stones fr m the way. This was done amidst a constant cry, "Cast up, cast up the way. Remove the stones, remove the stones." And on a placard, or standard, it was written, "The Pacha is coming," and

15. For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and [k] holy *place*, with him also [l] *that is* of a contrite and humble spirit, to revive [m] the spirit of the humble, and to revive the heart of the contrite ones.

[k] Zech. 2. 13.

[l] Ps. 34. 18, 138. 6. ch. 66. 1, 2.
[m] Matt. 5. 4.

NEW TRANSLATION.

15. For thus saith the high and the exalted One;
Inhabiting eternity, and whose name is The Holy One;
I dwell in the high and holy place,
And with him also that is contrite and of a humble spirit;
To revive the spirit of the humble,
And to revive the heart of the contrite.

everywhere the cry was heard, "The Pacha is coming, the Pacha is coming; cast up the way; remove the stones."

15. *For thus saith.* The design of this verse is, to furnish the assurance that the promises made to the people of God should certainly be accomplished. It was not to be presumed that he was so high and lofty that he did not condescend to notice the affairs of men; but though he in fact dwelt in eternity, ye he also had his abode in the human heart. Many of the ancient heathens supposed that God was so lofty that he did not condescend to notice human affairs. This was the view of the Epicureans (see Note on Acts xvii. 18); and the belief extensively prevailed in the Oriental world, that God had committed the management of the affairs of men to inferior beings which he had created. This was the basis of the Gnostic philosophy. According to this, God reposed far in the distant heavens, and was regardless of the affairs and plans of mortals, and personally unconcerned in the government of this lower world. But the Bible reveals a very different being. True, he is vast and illimitable in his existence and perfections. But at the same time he is the most condescending of all beings. He dwells with men; and he delights in making his abode with the penitent and the contrite. ¶ *The high and lofty One.* One MS. reads "JEHOVAH," before "saith," and Lowth has adopted the reading. But the authority is not sufficient. The sense is, that he who is here spoken of is, by way of eminence, THE high and lofty One; the most high and the most exalted Being in the universe. He is so far above all creatures of all ranks that it is not needful to specify his name in order to designate him. No one can be compared with him; no one so nearly approaches him that there can be any danger of confounding him with other beings. ¶ *That inhabiteth eternity.* Comp. Note, ch. ix. 6. The word "eternity" here evidently stands in contrast with the "contrite and humble spirit;" and it seems to be used to denote the elevated *place* of an eternal dwelling, or heaven. He dwells not only among men, but he dwells in eternity—where time is unknown—in a world where succession is not marked — and long before the interminable duration was broken in upon by the revolutions of years and days. ¶ *Whose name* is *holy.* See Notes on ch. i. 4; xxx. 11; xli. 14; xliii. 3, 14, 15; xlvii. 4. ¶ *I dwell in the high and holy* place. In heaven —uniformly represented as far exalted above the earth, as a holy place, and as the peculiar home or dwelling-place of God. Thus in ch. lxiii. 15, heaven is called the habitation of the holiness and glory of JEHOVAH. ¶ *With him also* that is *of a contrite and humble spirit.* The word "contrite," דַּכָּא, means, properly, that which is broken, crushed, beaten small, trodden down. Here it denotes a soul that is borne down with a sense of sin and unworthiness; a

16. For [n] I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.

[n] Ps. 103. 9. Mic. 7. 18.

NEW TRANSLATION.

16. For I will not contend for ever,
Nor will I be angry always;
For the spirit before me would fail,
And the souls which I have created.

heart that is, as it were, *crushed* under a superincumbent weight of guilt. See Ps. xxxiv. 18; cxxxviii. 6. ¶ *To revive the spirit*, &c. Literally, "to make alive." The sense is, he imparts spiritual life and comfort. He is to them what refreshing rains and genial suns and dews are to a drooping plant.

16. *For I will not contend for ever.* I will not be angry with my people for ever, nor always refuse to pardon and comfort them. See Ps. ciii. 9. This is to be regarded as having been primarily addressed to the Jews in their long and painful exile in Babylon. It is, however, couched in general language, and the idea is, that although God would punish his people for their sins, yet that his wrath would not be perpetual. If they were his children, he would visit them again in mercy, and would restore to them his favor. ¶ *For the spirit should fail before me*, &c. Critics have taken a great deal of pains on this part of the verse, which they suppose to be very obscure. The simple meaning seems to be, that if God should continue his anger against men they would be consumed. The human soul could not endure a long-continued controversy with God. Its power would fail; its strength decay; it must sink to destruction. As God did not intend this in regard to his own people; as he meant that his chastisements should not be for their destruction, but for their salvation; and as he knew how much they could bear, and how much they needed; he would lighten the burden, and restore them to his favor. And the truth taught here is, that if we are his children we are safe. We may suffer much and long. We may suffer so much, that it seems scarcely possible that we should endure more. But he knows how much we can bear, and he will lighten the burden, and remove the load so that we shall not be utterly crushed. A similar sentiment is found in the two following elegant passages of the Psalms, which are evidently parallel to this, and express the same idea:

> But he, being full of compassion,
> Forgave their iniquity, and destroyed them not:
> Yea, many a time turned he his anger away,
> And did not stir up all his wrath:
> For he remembered that they were but flesh;
> A wind that passeth away, and returneth not again. Ps. lxxviii. 38, 39.

> He will not always chide;
> Neither will he keep his anger for ever.
> Like as a father pitieth his children,
> So the LORD pitieth them that fear him:
> For he knoweth our frame;
> He remembereth that we are dust.
> Ps. ciii. 9, 13, 14.

The Hebrew word which is here rendered "should fail," עָטַף *yâtâph*, means, properly, *to cover*, as with a garment; or to envelope with anything, as darkness. Then it is used in the sense of having the mind covered or muffled up with sorrow; and means, to languish, to be faint, or feeble; to fail. Thus it is used in Lam. ii. 11, 12, 19; Ps. lxi. 2; cxlii. 3; Jonah ii. 7; Ps. cvii. 5. Other interpretations of this verse may be seen in Rosenmüller; but the above seems to be the true sense. According to this, it furnishes ground of encouragement and comfort to all the children of God who are afflicted. No sorrow will be sent which they will not be able to endure; no calamity, which will not be finally for their own good. At the same time it is a passage full of alarm to the sinner. How *can* he contend for

17. For the iniquity of his [o] covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on [1] frowardly in the way of his heart.

18. I have seen his ways, and will [p] heal him: I will lead him also, and restore comforts unto him and to his mourners.

19. I create the fruit [q] of the

[o] Jer. 6. 13. [1] *turning away.*

[p] Jer. 30. 17; 33. 6. Hos. 14. 4.
[q] Hos. 14. 2. Heb. 13. 15.

NEW TRANSLATION.

17. For the guilt of his covetousness was I angry,
And I smote him, hiding myself, and I was wroth;
But yet he went on perversely in the way of his heart.
18. I have seen his ways, yet will I heal him;
I will be his guide,
And I will restore consolation to him and to his mourners.
19. I create the fruit of the lips:—
Peace, Peace—to him that is afar off, and to him that is near,
Saith JEHOVAH; and I will heal him.

ever with God? How can he struggle always with the Almighty? And what *must* be the state in that dreadful world where God *shall* contend for ever with the soul, and where all its powers shall be crushed beneath the vengeance of his eternal arm!

17. *For the iniquity of his covetousness.* The guilt of his avarice; that is, of the Jewish people. The word here rendered "covetousness," בֶּצַע, means, plunder, rapine, prey; then, unjust gains, or lucre from bribes, 1 Sam. viii. 3; Isa. xxxiii. 15; or by any other means. Here the sense is, that one of the prevailing sins of the Jewish people, which drew upon them the divine vengeance, was avarice, or the love of gain. Probably this was especially manifest in the readiness with which those who dispensed justice received bribes. Comp. ch. ii. 7; see also Jer. vi. 13, "For from the least of them even unto the greatest of them, every one is given to covetousness." ¶ *And smote him.* That is, I brought heavy judgments on the Jewish people. ¶ *I hid me.* I withdrew the evidences of my presence, and the tokens of my favor, and left them to themselves. ¶ *And he went on frowardly,* &c. Marg., "turning away." That is, abandoned by me, the Jewish people declined from my service and sunk deeper into sin. The idea here is, that if God withdraws from his people, such is their tendency to depravity, that they will wander away from him, and sink deeper in guilt—a truth which is manifest in the experience of individuals as well as of communities and churches.

18. *I have seen his ways.* That is, either his ways of sin, or of repentance. Most probably it means the former; and the idea is, that God had seen how prone his people were to sin, and that he would now interpose and restore them. He would correct their proneness to sin against him, and he would remove from them the judgments which had been brought upon them in consequence of their crimes. ¶ *And will heal him.* That is, I will pardon and restore him. Sin in the Scriptures is often represented as a disease, and pardon and salvation as a healing of the disease, Jer. xxxiii. 6; 2 Chron. vii. 14; Ps. xli. 4; Jer. iii. 22; xvii. 14; Hos. xiv. 4; Note, Isa. vi. 10. ¶ *And to his mourners.* To the pious portion that mourned over their sin; or to the nation which would sigh in their long and painful captivity in Babylon.

19. *I create the fruit of the lips.* The Chaldee and Syriac render this, "the words of the lips." The "fruit" of the lips is that which the lips produce; that is, *words;* and the reference here is

lips; Peace, peace to *him that is* far [r] off, and to *him that is* near, saith the LORD; and I will heal him.

[r] Eph. 2. 13, 17.

20. But the wicked *are* like the troubled sea, when it cannot [s] rest, whose waters cast up mire and dirt.

[s] Pr. 4. 16, 17.

NEW TRANSLATION.

20. But the wicked are like the troubled sea,
For it can have no rest;
And its waves cast up mire and dirt.

doubtless to offerings of praise and thanksgiving. See Heb. xiii. 15, where the phrase, καρπὸς χειλέων, "fruit of the lips," is explained to mean praise. Comp. Hos. xiv. 2, where the expression, "we will render the calves of the lips," means that they would offer praise. The sense here is, that God gave occasion for offerings of praise. He bestowed such blessings as made thanksgiving proper, and thus he "*created* the fruit of the lips." ¶ *Peace, peace,* &c. The great subject of the thanksgiving would be peace. The peace here referred to, probably, had a primary reference to the cessation of the calamities which would soon overwhelm the Jewish nation, and their restoration again to their own land, in peace and prosperity. But the whole strain of the passage also shows that the prophet had a more general truth in his view, and that he refers to that peace which should diffuse joy among all who were far off, and those who were nigh. Paul evidently alludes to this passage in Eph. ii. 14—17. Thus understood, the more general reference is to the peace which the Messiah would introduce, and which would lay the foundation for universal rejoicing and praise. Comp. Notes on ch. ix. 5; ii. 4. ¶ *To* him that is *far off.* Applied by the Apostle Paul to the Gentiles, who are represented as having been far off from God, or as aliens and strangers to him. Eph. ii. 17. They were to be admitted to his favor and friendship as well as the Jews, and were, like them, to enjoy the peace which the gospel would impart. ¶ *And to* him that is *near.* That is, to the Jewish people (Eph. ii. 17), represented as having been comparatively near to God in the enjoyment of religious privileges.

20. *But the wicked.* Whether near or afar off. All who are transgressors of the law, and who remain unpardoned. The design of this is to contrast their condition with that of those who should enjoy peace. The proposition is therefore of the most general character. *All* the wicked are like the troubled sea. Whether prosperous or otherwise; rich or poor; bond or free; old or young; whether in Christian, in civilized, or in barbarous lands; whether a northern or southern sun has shone upon them; whether living in palaces, in caves, or in tents; whether in the splendour of cities, or in places far remote; ALL are like the troubled sea. ¶ Are *like the troubled sea.* The agitated (נִגְרָשׁ), ever-moving and restless sea. The sea is always in motion, and is never entirely calm. Often also it is lashed into foam, and heaves with wild commotion. ¶ *When it cannot rest.* Lowth renders this, "for it never can be at rest." Noyes, "that can have no rest." The Hebrew is stronger than our translation. It means that there is no possibility of its being at rest; it is *unable to be still*—כִּי הַשְׁקֵט לֹא יוּכָל. The LXX render it, "but the wicked are tossed like waves—κλυδωνισθήσονται—and are not able to be at rest." The idea, as it seems to me, is not exactly that which seems to be conveyed by our translation, that the wicked are, like the sea, *occasionally* agitated by a storm and driven by wild commotion, but that, like the ocean, they are *never* at rest. There is

never any peace, as there is no peace to the restless waters of the mighty deep. ¶ *Whose waters.* They who have stood on the shores of the ocean and seen the waves — especially in a storm—foam, and roll, and dash on the beach, will be able to appreciate the force of this beautiful figure, and cannot but have a vivid image before them of the unsettled and agitated bosoms of the guilty. The figure which is here used to denote the want of peace in the bosom of a wicked man is likewise beautifully employed by Ovid :—

" Cumque sit hibernis agitatum fluctibus æquor,
Pectora sunt ipso turbidiora mari."
TRIST. i. x. 33.

The agitation and commotion of the sinner here referred to, relates to such things as the following: (1.) There is no permanent happiness or enjoyment. There is no reconciliation with God. There is no calmness of soul in the contemplation of the divine perfections, and of the glories of the future world. There is no substantial and permanent peace furnished by wealth, splendor, business, pleasure; by the pride, pomp, and flattery of the world. All leave the soul *un*satisfied, or *dis*satisfied; all leave it unprotected against the influence of raging passion, and the rebukes of conscience, and the fear of hell. There is nothing, there can be nothing, which the gaiety, fashion, splendor, and wealth of this world can furnish which can be permanent in its nature, or which can fill the mind with substantial peace and joy. (2) Raging passions. The sinner is under their influence, and they may be compared to the wild and tumultuous waves of the ocean. Thus the bosoms of the wicked are agitated with the conflicting passions of pride, envy, malice, lust, ambition, and revenge. These leave no peace in the bosom; they make peace impossible. It is only when these passions are subdued that there *can* be calmness of spirit; and these are effectually subdued only under the influence of religion. Men may learn in some degree to control them by the influence of philosophy; or a pride of character and respect to their station and reputation may enable them in some degree to restrain them, but they are like the smothered fires of the volcano, or like the momentary calm of the ocean, that a gust of wind may soon lash into foam. To restrain them is not to subdue them; for no man can tell how soon he may be excited by anger, or how soon the smothered fires of lust may burn. (3.) Conscience. Nothing more resembles an agitated ocean casting up mire and dirt, than a soul agitated by the recollections of past guilt. A deep, dark cloud seems to overhang it; the lightnings play, and the thunder rolls along the sky, and the waves heave with wild commotion. So it is with the bosom of the sinner. Though there may be a temporary suspension of the rebukes of conscience, yet there is no permanent peace. The soul *cannot* rest; and in some way or other the recollections of guilt will be excited, and the bosom thrown into turbid and wild agitation. (4.) The fear of judgment and of hell. Many a sinner has no rest day or night, from the fear of future wrath. His troubled mind looks onward, and he sees nothing to anticipate but the wrath of God and the horrors of an eternal hell. How invaluable is religion! All these commotions are stilled by the voice of pardoning mercy, as the billows of the deep were hushed by the voice of Jesus. How much do we owe to religion! Had it not been for this, there had been no peace in this world. Every bosom would have been agitated with tumultuous passion; every heart would have quailed with the fear of hell. How diligently should we seek the influence of religion! We all have raging passions to be subdued. We all have consciences that may be troubled with the recollections of past guilt. We are all travelling to the bar of God, and have reason to apprehend the storms of vengeance. We all must soon lie down on beds of death; and in all these scenes there is nothing that can give permanent and solid peace but the religion of the Redeemer. Oh, that stills all the agitation of a troubled soul; lays every billow of tumultuous passion to rest; calms all the conflicts of a guilty

21. *There is* no [t] peace, saith my God, to the wicked.

[t] 2 Kings 9. 22.

NEW TRANSLATION.

21. There is no peace, saith my God, to the wicked.

bosom; reveals God, reconciled through a Redeemer, to our souls; and removes all the anticipated terrors of a bed of death, and of the approach to the judgment-bar. Peacefully the Christian can die—not like the troubled sinner, when he leaves the world with a bosom agitated like the stormy ocean—but as peacefully as the gentle ripple dies away on the beach.

"How blest the righteous when they die,
When holy souls retire to rest!
How mildly beams the closing eye,
How gently heaves the expiring breast!

"So fades a summer cloud away;
So sinks the gale when storms are o'er:
So gently shuts the eye of day:
So dies a wave along the shore."

BARBAULD.

21. There is *no peace*, &c. See Note on ch. xlviii. 22.

CHAPTER LVIII.

ANALYSIS.

The design of this chapter is very apparent. It is to reprove the Jews for a vain dependence on the performance of the outward forms of religion. The nation is represented as diligent in the performance of the external rites of their religion, and as expecting to avert the divine judgments by the performance of those rites. They are represented as filled with amazement, that though they were thus diligent and faithful, yet they had no tokens of the divine approbation, but were left as if forsaken by God. The main scope of the chapter is to show the reason why their religious services met with no tokens of the divine acceptance, and the way in which they might obtain his favor, and the blessings which would follow the proper performance of their duties.

It is not certainly known to what period the prophet refers, whether to the Jews in his own time, or to the Jews regarded as in Babylon. Rosenmüller supposes that the reference is wholly to the Jews suffering in their captivity, and practising their religious rites with a view of obtaining the divine favor and a release. He argues this because there is no reference here to sacrifices, but merely to fasting, and the observance of the Sabbath—duties which they could perform even when far away from the temple, and from their own land. But it seems more probable that the reference here to fasting is designed as an instance or specimen of the character of the people; and that this is made so prominent because they abounded so much in it, and were so hypocritical in its observance. It is possible that it was composed at or near the time of some of the public fasts during the reign of Manasseh; and that the fact that the external rites of religion were observed amidst the abominations of that wicked reign roused the indignation of the prophet, and led him to pour forth this severe reproof of the manner in which they approached God.

The chapter comprises the following subjects:

I. A direction to the prophet openly and boldly to reprove the sins of the nation, ver. 1.

II. The fact that the Jewish people were regular and diligent in the observance of the external duties of religion, and that they expected the divine favor on the ground of those observances, vs. 2, 3.

(*a.*) They were abundant in those duties, as if they were the most religious people on earth, ver. 2.

(*b.*) They were amazed that they had no more proofs of the divine favor and acceptance, ver. 3. First part.

III. The prophet states the reason why their excessive and punctual religious duties had not been accepted or followed with the divine favor and blessing, ver. 3, last clause, vs. 4, 5.

CHAPTER LVIII.

1. Cry [1] aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

[1] *with the throat.*

NEW TRANSLATION.

1. Cry aloud, spare not;
Like a trumpet lift up thy voice,
And show my people their transgression,
And the house of Jacob their sins.

(*a.*) They still continued their heavy exactions on others, and made everything tributary to their own pleasure, ver. 3.

(*b.*) They did it for strife and debate; with hoarse contentions and angry passions, ver. 4.

(*c.*) It was with an affected and hypocritical seriousness and solemnity, not as a proper expression of a deep sense of sin, but in order that they might appear to men to fast, ver. 5.

IV. The prophet states the true ways in which the favor of God might be obtained, and the happy results which would follow the proper observance of his commands, and the proper discharge of the duties of religion, vs. 6—14.

(1.) *The proper mode of fasting, and the happy results*, vs. 6—9.

(*a.*) The kind of fasting which God had chosen, vs. 6, 7. It was to loose the bands of wickedness, and undo the heavy burden, and let the oppressed go free, and to aid the poor and needy.

(*b.*) *The consequences of this*, vs. 8, 9. Their light should break forth as the morning, and the nation should prosper, and their prayers should be heard.

(2.) *The special duty of removing the yoke of oppression, and of regarding the poor and the oppressed, and the consequences*, vs. 9—12.

(*a.*) *The duty.* God requires the yoke of oppression to be put away, and the oppressed and the poor to be regarded by his people. Ver. 9, last clause, and ver. 10.

(*b.*) *The consequences which would follow from this*, vs. 10—12. Their light should rise in obscurity, and their darkness should be as noonday; JEHOVAH would be their guide, and the waste places should be repaired, and the desolations should cease.

(3.) *The duty of keeping the Sabbath, and the consequences*, vs. 13, 14.

(*a.*) *The duty*, ver. 13. They were to cease to do their own pleasure, and to call it holy, and to regard it with delight.

(*b.*) *The consequences*, ver. 14. They should then find delight in the service of JEHOVAH; and they should ride upon the high places of the earth, and be abundantly blessed and prospered.

1. *Cry aloud.* Marg., "*With the throat:*" that is, says Gesenius, with open throat: with full voice coming from the throat and breast; while one who speaks low uses only the lips and the tongue. 1 Sam. i. 13. The Chaldee here introduces the word *prophet.* "O prophet, cry aloud." Saadias renders it, "He (God) said to me," &c. The LXX render it, "Cry with strength," ἐν ἰσχύι. ¶ *Spare not.* That is, do not spare, or restrain the voice. Let it be full, and loud, and strong. ¶ *Lift up thy voice like a trumpet.* Speak loud and distinct, so that the language of reproof may be heard. The sense is, the people are insensible and stupid. They need something to rouse them to a sense of their guilt. Go and proclaim it so that all may hear. Speak not in whispers, speak not to a part; but speak so earnestly that their attention

2. Yet [a] they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

[a] Deut. 5. 28, 29.

NEW TRANSLATION

2. Yet me, day by day, they seek;
And the knowledge of my ways they delight in,
As a nation that hath done righteousness,
And hath not forsaken the ordinance of their God.
They enquire of me concerning the ordinances of righteousness,
In drawing nigh to God they take delight.

will be arrested; speak so that all shall hear. Comp. Note, ch. xl. 9. ¶ *And shew my people*, &c. This either refers to the Jewish people in the time of the prophet; or to the same people in their exile in Babylon; or to the people of God in subsequent times, after the coming of the Messiah. Vitringa supposes that the latter is the true interpretation, and especially that it refers to the nominally Christian church when it should have sunk into the sins and formalities of the Papacy, and that the direction here is to the true ministers of God to proclaim the sins of a corrupt and degenerate church. The main reason assigned by him for this is, that there is no reference here to the temple, to the sacrifices, or to the idolatry which was the prevailing sin in the time of Manasseh. Rosenmüller, for a similar reason, supposes that it refers to the Jews in Babylon. But it has already been remarked (see the analysis to the chapter) that this reason does not appear to be satisfactory. It is true that there is no reference here to the temple or to sacrifices, and it may be true that the main sin of the nation in the time of Manasseh was idolatry. But it is also true that formality and hypocrisy were prominent sins, and that these deserved reproof. It is true that while they adhered to the public forms of religion, the heart was not in them; and that while they relied on those forms, and were surprised that the divine favor was not manifested to them on account of their observance, there was a good reason why that favor was withheld, and it was important that that reason should be stated clearly and fully. Their formality and hypocrisy, and the prevalence of oppression and injustice, even amidst the scrupulous observance of religious rites, were a sufficient reason why the divine favor was withheld. I incline, therefore, to the opinion that the reference here is to the times of the prophet himself, and that the subject of rebuke is the formality, hypocrisy, and prevalent sins of the reign of Manasseh.

2. *Yet they seek me daily.* The whole description here is appropriate to the character of formalists and hypocrites; and the idea is, that they will not intermit the forms of religious service. Public worship by sacrifice was celebrated daily in the temple, and this was not intermitted. It is not improbable also that they kept up the regular daily service in their dwellings. ¶ *And delight to know my ways.* Probably this means, they *profess* to delight to know the ways of God: i. e., his commands, truths, requirements, &c. A hypocrite has no true and real delight in the service of God or in his truth, but it is true at the same time that there may be a great deal of *professed* interest in the ways of God. There may be a great deal of busy and bustling solicitude about the *order* of religious services; the external organization of the church; the ranks of the clergy; and the claims of a liturgy. There may be a great deal of pleasure in theological discussion; in the metaphysics of theology; in the defence of

3. Wherefore [b] have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted [c] our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your [1] labours.

[b] Mal. 3. 14. [c] Lev. 16. 29.

[1] *griefs*, or, *things wherewith ye grieve us*

NEW TRANSLATION.

3. Why have we fasted, and thou seest not?
Why have we afflicted our soul, and thou dost not regard it?
Behold, in the day of your fasting you pursue your pleasure,
And rigorously exact all your demands.

what is deemed orthodoxy. There may be a great deal of pleasure in the mere *music* of devotion. There may be pleasure in the pleasant voice of a preacher, and in his eloquence, and the power of his arguments. And there may be a great deal of pleasure in the triumphs of *party*; the advancement of the denomination to which we are attached; the conversion of men, not *from sin*, but from a side opposite to us, and not *to holiness* and *to God*, but to our party and denomination. True delight in religion is *in religion itself*; in the service of God as such, and because it is holy. It is not mere pleasure in creeds, and liturgies, and theological discussions, and in the triumph of our cause, *nor even in the triumph of Christianity as a mere party measure*; but it is delight in God as he is, in his holy service, and in his truth. ¶ *As a nation that did righteousness.* As if they were a holy people; as a people would do who really loved the ways of righteousness. ¶ *They ask of me the ordinances of justice.* Their priests and prophets consult about the laws and institutions of religion as if they were really afraid of violating the divine commands. At the same time that they are full of oppression, strife, debate, and wickedness, they are scrupulously careful about violating any of the commands pertaining to the rites of religion. The same people were subsequently so conscientious that they did not dare to enter the judgment-hall of Pilate, lest they should disqualify themselves from partaking of the Passover, at the same time that they were meditating the death of their own Messiah, and were actually engaged in a plot to secure his crucifixion! John xix. 28. And it is often the case that hypocrites are most scrupulous and conscientious about forms just as they are meditating some plan of enormous guilt, and as they are accomplishing some scheme of deep depravity. ¶ *They take delight in approaching to God.* There *is* a pleasure which even a hypocrite has in the services of religion; and we should not conclude that *because* we find pleasure in prayer and praise, that *therefore* we are truly pious. Our pleasure may arise from a great many other sources than any just views of God or of his truth, or any evidence that we have that we are truly his friends.

3. *Wherefore have we fasted*, say they. They had fasted much, evidently with the hope and expectation of delivering themselves from impending calamities, and securing the divine favor. They are here introduced as saying that they had been disappointed. God had not interposed as they had expected. Chagrined and mortified, they now complain that he had not noticed their very conscientious and faithful regard for the duties of religion. ¶ *And thou seest not?* All had been in vain. Calamities still impended; judgments threatened; and there were no tokens of the divine approbation. Hypocrites depend on their fastings and prayers as laying God under *obligation* to interfere and save them. If God does not interpose, they complain and murmur. When fasting is the result of a humble and broken heart, it is acceptable; when

4. Behold, ye fast for strife and | debate, and to smite [d] with the

[d] 1 Kings 21. 12.

NEW TRANSLATION.

4. Behold, for contention and strife do ye fast,
And for smiting with the fist of wickedness.

it is instituted as a means of *purchasing* the divine favor, and as laying God under *obligation*, it will excite his displeasure, and can be followed by no happy result to the soul. ¶ *Have we afflicted our soul.* By fasting. Twenty-one MSS. (six ancient), says Lowth, have this in the plural number—"our souls"—and so the LXX, Chald., and Vulg. The sense is not materially affected, however. It is evident here that they regarded their numerous fastings, and the voluntary pain which they thus inflicted on themselves, as laying the foundation of a claim on the favor of God, and that they were disposed to complain when that claim was not acknowledged. Fasting, like other religious duties, is proper; but in that, as in all other services of religion, there is danger of supposing that we bring God under *obligation*, and that we are laying the foundation of a *claim* to his favor. ¶ *Thou takest no knowledge?* Thou dost not regard our numerous acts of fasting and self-denial. ¶ *Behold, in the day of your fast ye find pleasure.* The prophet here proceeds to state the reasons why their fastings were not succeeded, as they supposed they would be, by the divine favor. The first reason which he states is, that even when they were fasting they were giving full indulgence to their depraved appetites and lusts. The Syriac has well rendered this, "In the day of your fasting you indulge your lusts and draw near to all your idols." This also was evidently the case with the Jews in the time of the Saviour. They were characterized repeatedly by him as "an evil and *adulterous* generation," and yet no generation, perhaps, was ever more punctual and strict in the external duties of fasting and other religious ceremonies. ¶ *And exact all your labours.* This is the second reason why their fasting was attended with no more happy results. The margin renders this "griefs, or things whereunto ye grieve others." Lowth renders it, "all your demands of labor ye rigorously exact." Castellio renders it, "and all things which are due to you, you exact." The word here rendered "labors" denotes, usually, hard and painful labor; toil, travail, &c. The LXX render it here, "And goad (ὑπονύσσετε) all those who are under your control" —τοὺς ὑποχειρίους ὑμῶν. The idea seems to be, that they were at that time rigid and oppressive in exacting all that was due to them; they relaxed nothing of their griping demands of those who were under them; they remitted nothing, they forgave nothing. There was no kindness shown to the poor; to the laboring classes; to those who were in their employ; to those who were indebted to them; to those who had injured or offended them.—Alas, how often is this still true! Men may be most diligent in the external duties of religion; most abundant in fasting and in prayer, and at the same time most rigorous and unyielding in demanding all that is due to them. Like Shylock—another Jew like those in the time of Isaiah—they may demand "the pound of flesh," at the same time that they may be most formal, punctual, precise, and bigoted in the performance of the external duties of religion. The sentiment taught here is, that if we desire to keep a fast that shall be acceptable to God, it must be such as shall make us kind, mild, benignant; such as shall have the effect to cause us to unbind heavy burdens from the poor, and to lead us to relax the rigidness of the claims which would be oppressive on those who are subject to us. See ver. 6.

4. *Behold, ye fast for strife and debate.* This is a third characteristic of their manner of fasting; and a third reason

fist of wickedness: ye [1] shall not fast as *ye do this* day, to make your voice to be heard on high.

5. Is it such [c] a fast that I have

[1] or, *fast not as this day.*

[c] Zech. 7. 5

NEW TRANSLATION.

Do not fast as in this day,
To make your voice to be heard on high.
5. Is this, then, the fast that I approve—
A day for a man to afflict his soul?

why God did not regard and accept it. It was when there was no love, no harmony, no peace, but amidst brawls and hoarse debate. They were divided into parties and factions, and they probably made their fastings an occasion of augmented contention and strife. How often has this been seen. Contending denominations of Christians fast, not laying aside their strifes: contending factions in the church fast, in order to strengthen their party, and bind them together as with the solemn sanctions of religion. For *such* religious services are often made the occasion by a party in the church to inflame their zeal against those whom they regard as heretics; to increase their own unyielding attachment to what they claim to be exclusive orthodoxy; and to fire their ardor against all who are opposed to them. One of the most certain ways for bigots to excite persecution against those who are opposed to them is to "proclaim a fast;" and when together, their passions are easily inflamed, their flagging zeal excited by inflammatory harangues, and their purpose formed to regard and treat their dissentient brethren as incorrigible heretics and irreconcilable foes. And it may be added, also, that it is possible thus to prostitute all the sacred institutions of religion for party and inflammatory purposes. Even the ordinance of the Lord's Supper may be thus abused; and violent partizans may come around the sacred memorials of a Saviour's broken body and shed blood to bind themselves more closely together in some deed of persecution or violence, and to animate their drooping courage with the belief that what has been in fact commenced with a view to power is carried on from a regard to the honor of God. ¶ *And to smite with the fist of wickedness.* Lowth renders this, in accordance with the LXX, "And to smite with the fist the poor"—but this translation can be obtained only by a most violent and wholly unauthorized change in the Hebrew text. See the note of Lowth on the place. The idea is plain, that "even when fasting" they were guilty of contention and strife and personal combats. Their passions raged and were unsubdued, and they gave vent to them in violent and disgraceful personal encounters. This manifests a most extraordinary state of society; and is a most melancholy instance to show how much men may keep up the forms of religion, and even be punctual and exact in them, when the most violent and ungovernable passions are raging in their bosoms, and what is no less remarkable, when they seem to be unconscious of any *discrepancy* between the religious service and the unsubdued passions of the soul. ¶ *Ye shall not fast,* &c. It is not acceptable to God. It must be offensive in his sight. ¶ *To make your voice to be heard on high.* That is, in strife and contention. So to contend and strive, says Grotius, that your voice can be heard on the mountain top. Rosenmüller, however, supposes that it means, that their fast was so conducted that they could not expect that their prayers would ascend to heaven and be heard by God. But it seems to me that the former is the correct interpretation. Their fastings were accompanied with the loud and hoarse voice of contention and strife, and on that account could not be acceptable to God.

5. *Is it such a fast that I have chosen?* Is this such a mode of fasting as I have

chosen? a [1] day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth [f] and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD?

[1] or, *to afflict his soul for a day.*

[f] Dan. 9. 3.

NEW TRANSLATION.

Is it that he should bow down his head like a bulrush,
And that he should spread under him sackcloth and ashes?
Wilt thou call this a fast,
A day acceptable to JEHOVAH?

appointed and as I approve? ¶ *A day for a man to afflict his soul?* Marg., "Or, to afflict his soul for a day." The reading in the text is the most correct; and the idea is, that a day of fasting was not principally in order that a man might impose pains and penalties on himself. The pain and inconvenience experienced by the abstinence from food was not the *end* in view in fasting. This seems to have been the mistake which they made; and they supposed that there was something meritorious in the very *pain* incurred by such abstinence. Instead of regarding it as a means to a higher end, they seem to have regarded the very inconvenience as meritorious, and as laying God under obligation to interpose in their behalf. Is there not danger of this now? Do we not often feel that there is something meritorious in the very inconveniences which we suffer in our acts of self-denial? The important idea in the passage before us is, that the pain and inconvenience which we may endure by the most rigid fasting are not meritorious in the sight of God. They are not that at which he aims by the appointment of fasting. He aims at justice, truth, benevolence, holiness, (ver. 6, 7; and he esteems the act of fasting to be of value only as it will be the means of leading us to reflect on our errors and faults, and to amend our lives. ¶ Is it *to bow down his head*, &c. A bulrush is the large rush or reed that grows in marshy places. It is, says Johnson, without knots or joints. In the midst of water it grows luxuriantly, yet the stalk is not solid or compact, like wood, and being unsupported by joints, it easily bends over under its own weight. It thus becomes the emblem of a man bowed down with grief. Here it refers to the affected seriousness, the sanctimoniousness of a hypocrite when fasting—a man without real feeling, who puts on an air of affected solemnity, and "appears to others to fast." Against that the Saviour warned *his* disciples, and directed them when they fasted to do it in their ordinary dress, and to maintain an aspect of cheerfulness. Matt. vi. 17, 18. The hypocrites in the time of Isaiah seemed to suppose that the object was gained if they assumed this affected seriousness. How much danger is there of it now! How often do even Christians assume, on all the more solemn occasions of religious observance, a forced sanctimoniousness of manner; an affected seriousness; a demure and dejected air; nay, an appearance of melancholy, which is often understood by the world to be misanthropy, and which easily slides into misanthropy. Against this we should guard. Nothing more injures the cause of true religion than sanctimoniousness, affected seriousness, gloom, reserve, coldness, and the conduct and deportment which, whether right or wrong, will be construed by those around us into gloom and misanthropy. Be it not forgotten that the seriousness which religion produces is always consistent with cheerfulness, and is always accompanied by benevolence. And the moment we feel that our religious acts consist in merely bowing down the head like a bulrush, or are leading us to gloom, that moment we may be sure we shall do injury to all with whom we come in

6. *Is* not this the fast that I have chosen? to [g] loose the bands of wickedness, to undo the [1] heavy burdens, [h] and to let the [1] oppressed go free, [i] and that ye break every yoke?

[h] Neh. 5. 10—12.

[g] Jon. 3. 5—10. [1] *bundles of the yoke.* [1] *broken.* [i] Jer. 34. 9.

NEW TRANSLATION.

6. Is not this the fast that I approve—
To loose the bands of wickedness,
To undo the heavy burdens,
To free the oppressed,
And to break asunder every yoke?

contact. ¶ *And to spread sackcloth and ashes* under him? On the meaning of the word "sackcloth," see Note, ch. iii. 24. It was commonly worn around the loins in times of fasting and of any public or private calamity. It was also customary to sit on sackcloth, or to spread it under one, either to lie on, or to kneel on in times of prayer, as an expression of humiliation. Thus in Esther iv. 3, it is said, "and many lay on sackcloth and ashes;" or, as it is in the margin, "sackcloth and ashes were laid under many." Comp. 1 Kings xxi. 27. A passage in Josephus strongly confirms this, in which he describes the deep concern of the Jews for the danger of Herod Agrippa, after having been stricken suddenly with a violent disorder in the theatre of Cæsarea. "Upon the news of his danger, immediately the multitude, with their wives and children, *sitting upon sackcloth, according to their country rites*, prayed for the king: all places were filled with wailing and lamentation: while the king, who lay in an upper room, beholding the people thus below falling prostrate on the ground, could not himself refrain from tears." Antiq. B. xix. chap. 8, § 2, p. 951. We wear crape, but for a somewhat different object. With us it is a mere *sign* of grief; but the wearing of sackcloth or sitting on it was not a mere *sign* of grief, but was regarded as tending to *produce* humiliation and mortification. Ashes also were a symbol of grief and sorrow. The wearing of sackcloth was usually accompanied with ashes. Dan. ix. 3; Esther iv. 1, 3. Penitents, or those in affliction, either sat down on the ground in dust and ashes (Job ii. 8; xlii. 12; Jonah iii. 6); or they put ashes on their head (2 Sam. xiii. 19; Lam. iii. 16); or they mingled ashes with their food. Ps. cii. 9. The Greeks and the Romans had also the same custom of strewing themselves with ashes in mourning. Thus Homer, speaking of Achilles' bewailing the death of Patroclus, says:

"Cast on the ground, with furious hands he spread
The scorching ashes o'er his graceful head,
His purple garments, and his golden hairs;
Those he deforms with dust, and these he tears."
ILIAD, xviii. 22, seq.

Laertes shows his grief in the same manner:

"Deep from his soul he sighed, and sorrowing spread
A cloud of ashes on his hoary head."
ODYS. xxiv. 315.

So Virgil, speaking of the father of Lausus, who was brought to him wounded, says:

"Canitiem immundo deformat pulvere."
ÆN. x. 844.

¶ *Wilt thou call this a fast*, &c. Wilt thou suppose that these observances can be such as God will approve and bless? The truth here taught is, that no mere external rites, or outward expressions of penitence, can be acceptable to God.

6. Is *not this the fast that I have chosen?* Fasting is right and proper; but that which God approves is that which will prompt to, and which will be followed by, deeds of justice, kindness, charity. The prophet proceeds to specify very particularly what God required, and when the observance of seasons of fasting would be acceptable

to him. ¶ *To loose the bands of wickedness.* This is the first thing to be done in order that our fasting may be acceptable to the Lord. The idea is, that they were to dissolve every tie which unjustly bound their fellow men. The Chaldee renders it, "Separate the congregation of impiety;" but the more probable sense is, that if they were exercising any unjust and cruel authority over others; if they had bound them in any way contrary to the laws of God and the interests of justice, they were to release them. This might refer to their compelling others to servitude more rigidly than the law of Moses allowed; or to holding them to contracts which had been fraudulently made; or to their exacting strict payment from persons wholly incapacitated to meet their obligations. ¶ *To undo the heavy burdens.* Marg., "Bundles of the yoke." The LXX render it, "Dissolve the obligations of onerous contracts." The Chaldee, "Loose the obligations of the writings of unjust judgment." The Hebrew means, "Loose the bands of the yoke," a figure taken from the yoke which was borne by oxen. The yoke seems to have been attached to the neck by cords or bands. See Fragments to Taylor's Calmet, No. xxviii. The yoke in the Scripture is usually regarded as an emblem of oppression, or compulsory toil; and it is undoubtedly so used here. ¶ *And to let the oppressed go free.* Marg., "Broken." The Hebrew word, רְצוּצִים, *rĕtzūtzīm*, is from רָצַץ, *rātzătz*, to break, to break down (see Note, ch. xlii. 3); to treat with violence, to oppress. It may be applied to those who are treated with violence in any way, or who are oppressed or broken down by hard usage. It may refer, therefore, to slaves who are oppressed by bondage and toil; or to inferiors of any kind who are subjected to hard usage by those who are above them. The use of the phrase here, "go free," however, seems to limit its application in this place to those who were held in bondage. Jerome renders it, "Free those who are broken." (*Confracti.*) The LXX, "Set at liberty those who are broken down." τεθραυσμένους. The expression refers to those who were held in oppressive bondage; and, doubtless, relates to those who were kept as slaves. The Hebrews, though allowed to keep slaves, were required, by the law of Moses, to give liberty to their Hebrew servants every seventh year — that is, as Michaelis (Comm. on the Laws of Moses) supposes, on the seventh year after they had been reduced to servitude, whether that happened on the Sabbatical year or not—and to all their slaves on the year of Jubilee. Deut. xv. 1, *seq.*; Jer. xxxiv. 8, *seq.*; Lev. xxv. 49—54. It is probable, however, that they did not do this, or that they contrived ways of lengthening out their servitude, and imposed on them heavier exactions than the law allowed, and thus made their servitude needlessly oppressive. The word rendered here "free," חָפְשִׁים, *hhŏphshim*, evidently refers to the act of freeing a slave. The person who had once been a slave, and who had afterwards obtained his freedom, was denominated חָפְשִׁי, *hhŏphshī*. See Jahn, Archæ. § 171. The laws of servitude among the Hebrews were the following: (1.) If the slave was an Hebrew, and became, from any cause, a slave or servant to another Hebrew, he was to be set at liberty, at all events, at the end of six years. This law was imperative and universal. Ex. xxi. 2—4; Deut. xv. 12. (2.) If a Hebrew became poor, and was under a necessity of selling himself to a sojourner or stranger who had become rich, he was to be set at liberty at the year of Jubilee. He could in no case be retained longer than that in servitude to the stranger. Lev. xxv. 54. Meantime, *he* might be redeemed from the stranger or sojourner who had bought him, by any of his brethren—his "uncle, or his uncle's son, or any that was nigh of kin to him or his family," and in that case a fair estimate of his value was to be made in proportion to the time which remained to the year of Jubilee, and the price to be paid was to be fixed accordingly, Lev. xxv. 47—52. (3.) *All* the inhabitants of the land were

to be made free every fiftieth year—the year of Jubilee. The command on this point is clear and explicit. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land UNTO ALL THE INHABITANTS THEREOF." Lev. xxv. 10. Where it is said (Lev. xxv. 44, 46), that they should take of the children of strangers, and "should buy bondmen and bondmaids," and that they should be their "bondmen for ever," it is not to be interpreted inconsistently with the provision made for universal freedom on the day of Jubilee. It must mean, that this was *a relation* which Moses expected would be perpetuated among them; that the *permanent* provision for bondmen and bondmaids, or for servants, was *not* to be that they were to enslave or employ their brethren the Hebrews, but that they were to employ foreigners. Those who were slaves in other nations might be introduced into the Jewish state under the far superior advantages which they would enjoy there, and the greatly modified conditions of servitude there;—and it would be a *permanent arrangement* that they might be purchased, and introduced among the Hebrews, where they would have the advantages which the true religion would furnish, and where they would be secure of freedom at the return of the Jubilee. (4.) All the arrangements of Moses were designed to modify and meliorate the condition of slaves, and to make a residence in Judea desirable for those who were held in bondage in other nations; and the laws of Moses in regard to slavery, so far from sanctioning the cruelties of slavery and of perpetual bondage in our times, were all designed to make an existing burden light, to promote the interests of humanity, and to make a residence in Palestine desirable even to those who were held in bondage in foreign nations, and who might be held in servitude there for a time. This will be apparent by considering the following facts on the subject. (*a*) There were express requisitions that they should be treated with kindness and humanity. Ex. xxi. 20, 21. On every Sabbath, and on all festival occasions, they were to enjoy a cessation from their labors. Ex. xx. 10; Deut. v. 14. They were to be admitted to the feasts which were made from the second tythes (Deut. xii. 17, 18; xvi. 11); and they were entitled to an adequate subsistence from their masters. Deut. xxv. 4. Comp. 1 Tim. v. 18; 1 Cor. ix. 9. (*b*) If the master should injure the servant in the eye or the tooth—that is, according to the spirit of the law, in any member whatever, the servant, in consequence of such treatment, should receive his freedom at once. Ex. xxi. 26, 27. (*c*) The slaves who were of foreign origin might become circumcised, and thus be reckoned among the Hebrews, and be treated in the same way. Jahn, § 171, i. (*d*) Slavery existed early, and existed in all the surrounding nations, and it was among the heathen exceedingly oppressive and severe. It was not with Moses, therefore, *an original arrangement;* nor did he commence it anew; nor is he responsible for introducing it; nor is there any evidence that he *would* have originated it, any more than that he would have introduced polygamy. (*e*) Moses greatly modified it, and made the condition of the slave so much preferable under his institutions that it would be an object to be a servant there, and to be purchased by a Hebrew from a heathen master. (*f*) He expressly prohibited *man-stealing* in all its forms, and made it an offence punishable by death. Ex. xxi. 16. (*g*) He required his people to receive *run-away* slaves from surrounding nations, and prohibited them most solemnly from restoring them. Deut. xxiii. 15, 16. Encouragement was thus given to all who would seek a refuge under the protection of the Israelites, and the land of Judea was thus designed to be an asylum for the oppressed of all people. The foreigner that came there voluntarily, no matter from what place, became from the moment that he reached the confines of Judea a free man. (*h*) Cruelty and oppression, as we have remarked above, were prohibited by the law of Moses; and if the slave was maimed in

any manner, he became free in consequence of it. (*i*) A large portion of the *time* of the slave was his own, and he was even entitled to hold property and to purchase his freedom. Thus he was to be a guest at all the family festivals (Ex. xii. 44; Deut. xii. 12, 18); he was to be statedly instructed in morality and religion (Deut. xxxi. 10—13); he was entitled by law to the whole of the seventh year (Lev. xxv. 3—6); he was entitled to every seventh day (Ex. xx. 10); and he was permitted to attend on the three great national festivals, constituting three important periods of relaxation of a week each in every year. And considering the time which must have been taken for going and returning, it is not improbable that the attendance on the festivals occupied not less than nine weeks out of the fifty-two each year. In addition to this there was the feast of the new moon, the feast of trumpets (Lev. xxiii. 24, 25), and the great day of atonement (Lev. xxiii. 27—32), on all which the slave was released from labor; and it has been computed that persons who continued slaves during the whole period between the Jubilees were by law released from labor not less than about TWENTY-THREE years out of the fifty. Of course the condition of a slave there was infinitely preferable to the condition of a slave among the heathen, where there were no Sabbaths; no Sabbatical years; no returning festivals: no religious instructions; and where there was no security by law from oppression, unreasonable exactions, and cruel punishments. While Moses, therefore, did not intend at once wholly to abolish slavery, but left it, as he did polygamy, to be tolerated, on account of the hardness of their hearts (Matt. xix. 8), nor wholly to be prohibited, but to be restrained and controlled, he designed that the condition of the slave should be meliorated by his institutions; he designed to *make it an object* for one who was already a slave to become the servant of a Hebrew master; and he meant to exert a meliorating influence over the whole institution. Kidnapping he prohibited on pain of death; but where servitude already existed, he did not refuse to recognise the relation, and to endeavor to make it better. It should be remarked, however, that the fact that it is recognised in the laws of Moses, is no warrant for it under the gospel, any more than the fact that polygamy is recognised will now justify a Christian for keeping a seraglio or a harem. (*j*) While the law did not *compel* a man to set his slaves at liberty before the year of Jubilee, unless they were Hebrews, it however *permitted* it. There was no law that *compelled* a Hebrew to be a slaveholder; and consequently there was no impropriety, at any time, for any of the prophets, or public teachers, to use *moral means* to induce them to emancipate their slaves. The prophets were therefore at perfect liberty to use all the arts of persuasion, and all the force of argumentation, to accomplish this object; and the influence of religion on the master and the slave was adapted, sooner or later, to dissolve the connexion.—How strange it is that laws like these should ever be appealed to now, and in the United States of America, and by ministers of the gospel of Christ too, to justify the perpetual bondage of the African here—a system, between which and that of Moses there can scarcely be found the slightest resemblance! When Isaiah, therefore, says that God required them to let the "oppressed go free," he probably means the following things. (1.) They were to release those who were borne down by exactions contrary to the law. (2.) If, as was probable, there were any Hebrew servants who were detained in the service of the master *beyond* the time when, by law, they were required to free them, they were at once to set them at liberty. And (3.) why are we prohibited from supposing, that though, strictly speaking, they were not required by the law of Moses to free the slaves bought with money, yet that Isaiah exhorted them to free them also? If the service to the slave was onerous; if he panted for freedom; if he had relatives and friends to whom he was tenderly attached; and if his welfare would be promoted by

7. *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast [1] out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

[1] or, *afflicted.*

NEW TRANSLATION

7. Is it not to break thy bread to the hungry,
And to bring the poor, that are cast out, into thy house?
When thou seest the naked that thou clothe him,
And that thou hide not thyself from thine own kindred?

emancipation; the *spirit* of the Mosaic institutions, contemplating the good of all, demanded that he should be restored to liberty; and it was not departing from the proper province of a prophet to enjoin and enforce that.—At all events, the spirit of the gospel demands that we should give the utmost latitude to this exhortation. That breathes universal good will to men. That "proclaims liberty to the captive;" (Isa. lxi. 1); that is designed to break every yoke, and to restore all men to their just rights. And whatever may have been the exact sense in which this exhortation was used by Isaiah, as applicable to the people of his own times, there can be no doubt that under the gospel an approach to God is acceptable ONLY when there is a disposition to let all the oppressed go free, and to impart the blessings of civil and religious liberty to all men. Comp. Notes on ch. lxi. 1. ¶ *And that ye break every yoke?* A yoke in the Scriptures is a symbol of oppression, and the idea here is, that they were to cease all oppressions, and to restore all to their just and equal rights.

7. Is it *not to deal thy bread to the hungry.* The word rendered "deal," פָּרַס, means, to divide; to distribute. The idea is, that we are to apportion among the poor that which will be needful for their support, as a father does to his children. This is everywhere enjoined in the Bible, and was especially regarded among the Orientals as an indispensable duty of religion. Thus Job beautifully speaks of his own practice:—

If I have withheld the poor from his desire,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel myself alone,
And the fatherless hath not eaten thereof;
If I have seen any perish for want of clothing,
Or any poor without covering;—
* * * * * * *
Then let mine arm fall from my shoulder blade,
And mine arm be broken from the bone.
Job xxxi. 16—22.

¶ *And that thou bring the poor that are cast out to thy house?* Marg., "Or *afflicted.*" Hospitality to all, and especially to the friendless and the stranger, was one of the cardinal virtues in the Oriental code of morals. Lowth renders this, "the wandering poor." ¶ *When thou seest the naked,* &c. This duty is also plain, and is everywhere enjoined in the Bible. It is one of the ways in which we show love to the Redeemer. Comp. Matt. xxv. 38. ¶ *And that thou hide not thyself from thine own flesh?* That is, from thine own kindred or relations, who are dependent on thee. Comp. Gen. xxix. 14; xxxvii. 27; where the word "flesh" is used to denote near relations—relations as intimate and dear as if they were a part of our flesh and blood. Gen. ii. 23. To hide oneself from them may denote either (1) to be ashamed of them on account of their poverty, or their humble rank in life; or (2) to withhold from them the just supply of their wants. Religion requires us to treat all our kindred, whatever may be their rank in life, with kindness and affection; and enjoins on us the duty of providing for the wants of those poor relatives who, in the providence of God, are made dependent on us.

8. Then [k] shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall [l] be thy rereward.

9. Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger and speaking vanity;

[k] Job 11. 17. [l] or, *gather thee up.*

NEW TRANSLATION.

8. Then shall thy light break forth like the morning,
And thy healing shall spring forth speedily,
And thy righteousness shall go before thee,
And the glory of JEHOVAH shall bring up thy rear.
9. Then shalt thou call, and JEHOVAH shall answer;
Thou shalt cry, and he shall say, Lo, here I am!
If thou remove from the midst of thee the yoke,
The pointing of the finger, and the injurious speech;

8. *Then shall thy light*, &c. See Note, ch. xliv. 7. The idea here is, that if they were faithful in the discharge of their duty to God, he would bless them with abundant prosperity. Comp. Job xi. 17. The image is a beautiful one of prosperity, coming on a people like the spreading light of the morning. ¶ *And thine health.* Lowth and Noyes render this, "And thy wounds shall be speedily healed over." The authority on which Lowth relies is the version of Aquila, as reported by Jerome and the Chaldee. The Hebrew word here used, אֲרוּכָה *ărūkhāh*, means, properly, *a long bandage* (from אָרַךְ, to make long), such as is applied by surgeons to heal a wound. Comp. Note, ch. i. 6. It is then used to denote the healing which is secured by the application of the bandage; and figuratively here means their restoration from all the calamities which had been inflicted on the nation, and which they had endured. The word rendered "spring forth," (from צָמַח, *tzāmăhh*,) properly relates to the manner in which plants germinate. Comp. Note, ch. xlii. 9. Here the sense is, that if they would return to God, they would be delivered from the calamities which their crimes had brought on them, and that peace and prosperity would again visit the nation. ¶ *And thy righteousness shall go before thee.* Shall be thy leader—as an army is conducted. The idea is, that their holiness and conformity to the divine laws would serve the purpose of a leader to conduct them in the ways of peace, happiness, and prosperity. ¶ *The glory of the* LORD. The allusion here is, doubtless, to the mode in which the children of Israel came out of Egypt. See Note, ch. vi. 5. ¶ *Shall be thy rereward.* Marg., "Shall gather thee up." That is, shall bring up the rear. See Note, ch. lii. 12.

9. *Then shalt thou call.* The sense is, that if we go before God, renouncing all our sins, and desirous of doing our duty; if we keep his commandments and do good to all, then we have a right to expect that he will hear us. But if we go indulging still in sin; if we are false, and hollow, and hypocritical in our worship; or if, while we keep up the regular forms of devotion, we are nevertheless guilty of oppression, cruelty, and dishonesty, we have no right to expect that he will hear us. See Note, ch. i. 15. ¶ *If thou take away—the yoke.* Note, ver. 6. ¶ *The putting forth of the finger.* That is, if you cease to contemn and despise others; if you cease to point at them the finger of scorn. It was usual to make use of the middle finger on such occasions. Thus Martial, 11. 28. 2.—

10. And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day:

11. And the LORD shall guide thee continually, and satisfy thy soul in [1] drought, [1] and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters [2] fail not.

[1] *droughts.* [2] *lie,* or, *deceive.*

NEW TRANSLATION.

10. If thou open thy heart to the hungry,
And satisfy the afflicted soul;
Then shall thy light rise in obscurity,
And thy darkness shall be as noon-day.

11. And JEHOVAH shall lead thee continually,
And shall satisfy thy soul in the most parched places:
And he shall strengthen thy bones,
And thou shalt be like a well-watered garden,
And like a fountain of water, whose waters never deceive.

"Rideto multum—
— et digitum porrigito medium."

So Juvenal, Sat. x. 52:—

"mediumque ostenderet unguem."

¶ *And speaking vanity.* Lowth and Noyes render it thus, "the injurious speech." Kimchi understands it of words of contention and strife. The word here used, אָוֶן, denotes either nothingness, vanity, a vain and empty thing (Isa. xli. 29; Zech. x. 2); or falsehood, deceit (Ps. xxxvi. 4; Prov. xvii. 4); or unworthiness, wickedness, iniquity. Isa. i. 13; Job xxxvi. 21. Here it means, probably, every kind of false, harsh, and unjust speaking—all of which probably abounded among the Jews. The LXX render it, ῥῆμα γογγυσμοῦ, *the word of murmuring.*

10. *And* if *thou draw out thy soul to the hungry.* Lowth, on the authority of eight MSS. and the Syriac translation, renders this, "If thou bring forth *thy bread* to the hungry." So Noyes. But the authority is not sufficient to justify the change in the text, nor is it necessary. The word "soul" here is synonymous with heart, or benevolent affection; and the idea is, if they expressed benevolent affection or kindness towards those in want. ¶ *Then shall thy light rise in obscurity.* That is, the darkness shall be changed to light. It will be as if the cheerful light of the sun should rise amidst the shades of midnight. The sense is, that their calamities and trials would be suddenly succeeded by the bright and cheerful light of prosperity.

11. *And the* LORD *shall guide thee continually.* JEHOVAH will go before you and will lead you always. ¶ *And satisfy thy soul in drought.* See Note, ch. xli. 17, 18. The word rendered "drought," (Marg., "*droughts;*" Heb., צִחִחוֹת, *Tzāhhzāhhōth,*) means *dry places*—places exposed to the intense heat of a burning sun; places parched up for the want of moisture. The idea is, that God would provide for them as if in such places copious rains were to fall, or refreshing fountains were to burst forth. ¶ *And make fat thy bones.* Lowth, "Shall renew thy strength." Noyes, "And strengthen thy bones." Jerome renders it, "And shall liberate thy bones." The LXX, "And thy bones shall be made fat." The idea is undoubtedly that of vigorous prosperity, and of strength. Job expresses a similar idea of a strong man dying:—

His breasts are full of milk,
And his bones are moistened with marrow.
xxi. 24.

The word here used—יְחַלֵּץ—however, does not often, if ever, denote to make fat. It rather means to be manful,

12. And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the breach, The Restorer of paths to dwell in.

NEW TRANSLATION.

12. And they that spring from thee shall build up the ancient ruins;
The foundations of many generations shalt thou restore;
And thou shalt be called the repairer of the breach,
The restorer of ways to be frequented by inhabitants.

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active, brave, ready for war; and the idea here is probably derived from the preparation which is made for the active services of war, rather than that of being made fat. ¶ *And thou shalt be like a watered garden,* &c. Syriac, "Like Paradise." This is a most beautiful image to denote continued prosperity and blessedness—an image that would be particularly striking in the East. The ideas of happiness in the Oriental world consisted much in pleasant gardens, and running streams, and ever-flowing fountains, and nothing can more beautifully express the blessedness of the continual favor of the Almighty. The following extract from Campbell (African Light) may illustrate this passage: "In a hot climate, where showers seldom fall, except in what is called the rainy season, the difference between a well and ill watered garden is most striking. I remember some gardens in Africa, where they could lead no water upon them; the plants were all stinted, sickly, or others completely gone, only the hole left where the faded plant had been. The sight was unpleasant, and caused gloom to appear in every countenance; they were pictures of desolation. But in other gardens, to which the owners could bring daily supplies of water from an overflowing fountain, causing it to traverse the garden, every plant had a green, healthy appearance, loaded with fruit, in different stages towards maturity, with fragrant scent proceeding from beds of lovely flowers; and all this produced by the virtue God hath put into the single article of water." ¶ *Whose waters fail not.* Marg., "*lie* or *deceive.*" Heb., כזב, *Lie.* Waters or springs lie or deceive when they become dried up, or fail in the dry seasons of the year. They deceive the pilgrim who expected to obtain water there for himself or his flock; they deceive the caravan which had travelled to the well-known spring or fountain where it had been often refreshed, and where, it is now found, its waters are dried up or lost in the sand. Hence such a brook or fountain becomes an emblem of a false and deceitful friend. Job vi. 15:—

My brethren have dealt deceitfully as a brook,
As the stream of brooks they pass away.

But in the supplies which God makes for his people there is no such deception. The fountains of pardon, peace, and joy are ever open and ever full. The streams of salvation are ever flowing. The weary pilgrim may go there at any season of the year, and from any part of a desert and desolate world, and find them always full, refreshing, and free. However far may be the pilgrimage to them from amidst the waste and burning climes of sin; however many come to slake their thirst; and however often they come, they find them always the same. They never fail—and they will continue to flow on to the end of time.

12. *And* they that shall be *of thee.* They that spring from thee; or thy people. ¶ *Shall build the old waste places.* Shall repair the old ruins, and restore the desolate cities and fields to their former beauty. This language is taken from the condition of Judea during the long captivity at Babylon. The land had been desolated by the Chaldeans, and had lain waste for a period of seventy years. Of course, all the remains of

their former prosperity and greatness would have gone to decay, and the whole country would be filled with ruins. But all this, says the prophet, would be restored if they were obedient to God, and would keep his law. Their descendants should be so numerous that the land would be entirely occupied and cultivated again, and cities and towns would rise with their former beauty and magnificence. ¶ *Thou shalt raise up the foundations of many generations.* That is, the foundations which had endured for generations. The word "foundations" here (מוֹסֵד) means properly the foundation of a building, *i. e.*, on which a building rests. Here it means the foundation, when that alone remains; and is equivalent to ruins. The foundation of a building, or of walls, remains long after the edifice or the wall has fallen down; and the site of a city, a temple, or a wall, can be determined long after they have fallen into ruins. The Hebrew phrase, translated "of many generations," דּוֹר־וָדוֹר, "generation and generation," is equivalent to one generation after another, and is the usual form of the superlative degree. The exact amount of time is not designated; but the phrase is equivalent to a long time—while one generation passes away after another. Vitringa applies this to the gospel, and supposes that it means that the Church, after long decay and desolation, should rise to its former beauty and glory. The promise is indeed *general*: and though the *language* is taken from the recovery of Palestine from its ruins after the captivity, yet there can be no objection to applying it in a more general sense as teaching that the people of God, if they were faithful in keeping his commandments, and in manifesting the spirit which became the Church, would repair the ruins which sin has made in the world, and rebuild the wastes and the desolations of many ages. Sin has spread its desolations far and wide. Scarce the foundations of righteousness remain in the earth. Where they do remain, they are often covered over with rubbish and with ruined fragments, and surrounded by frightful wastes and far-spreading desolations. The world is full of the ruins which sin has caused; and there could be no more striking illustration of the effects of sin on all that is good, than the ruins of Judea during the seventy years of exile, or than those of Palmyra, of Baalbec, of Tyre, of Ephesus, and of Persepolis at present. It is for the church of God to rebuild these wastes, and to cause, under the divine blessing, the beauties of cultivated fields and the glory of cities rebuilt, to revisit the desolate earth; in other words, to extend the blessings of that religion which will yet clothe the earth with moral loveliness, as though sin had not spread its gloomy and revolting monuments over the world. ¶ *And thou shalt be called.* The name which shall appropriately designate what you will do. ¶ *The Repairer of the breach.* Lowth, "The repairer of the broken mound." The phrase properly means, "the fortifice of the breach;" *i. e.*, the one who shall build up the breach that is made in a wall of a city, either by the lapse of time, or by a siege. ¶ *The Restorer of paths to dwell in.* Lowth and Noyes render this, "The restorer of paths to be frequented by inhabitants." The LXX render it, "And thou shalt cause thy paths to rest in the midst of thee;" and Jerome, "avertens semitas in quietem;" which the Jewish exposition explains to mean, "Thou shalt build walls so high that no enemy can enter them." So Grotius renders it, "turning thy paths to rest;" that is, "thou shalt leave no way of access to robbers." The Chaldee renders it, "Converting the wicked to the law." The common English version has probably expressed correctly the sense. The idea is, that they would restore or repair the public highways which had long laid desolate, by which access was had to their dwelling-places. It does not mean, however, that the paths or ways were to be places in which to dwell, but that the ways which led to their dwelling-places were to be restored, or repaired. These roads, of course, in the long desolations would be ruined. Thorns, and brambles, and trees, would

13. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a Delight, the Holy of the LORD, Honourable; and shalt | honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

NEW TRANSLATION.

13. If thou restrain thy foot from the sabbath,
From doing thy pleasure on my holy day;
And shalt call the sabbath a delight,
And the holy [day] of JEHOVAH, [a day] to be honored;
And shalt honor it by refraining from thine own ways,
From pursuing thy pleasure, and from speaking thine own words;

have grown upon them; and having been long neglected they would be impassable. But they should be restored; and the advantages of a free intercourse from one dwelling and one city to another, and throughout the land, should be again enjoyed. Spiritually applied, it means the same as the previous expression, that the church of God would remove the wastes and ruins which sin has caused, and diffuse comfort and happiness around the world. The obstructed and overrun paths to a quiet and peaceable dwelling on earth should be cleared away, and the blessings of the true religion would be like giving free and easy access from one tranquil and prosperous dwelling-place to another.

13. *If thou turn away thy foot from the Sabbath.* The evident meaning of this is, that they were sacredly to observe the Sabbath, and not to violate or pollute it. See Note, ch. lvi. 2. The idea, says Grotius, is, that they were not to travel on the Sabbath day on ordinary journeys. The "foot" is spoken of as the instrument of motion and travel. Prov. iv. 26. "Ponder the paths of thy feet;" that is, observe attentively thy goings. Prov. iv. 27. "Remove thy foot from evil." That is, abstain from evil; do not go to execute evil. So here, to restrain the foot *from* the Sabbath, is not to have the foot employed on the Sabbath; not to be engaged in travelling, or in the ordinary active employments of life, either for business or pleasure. ¶ From *doing thy pleasure on my holy day.* Two things may here be observed. (1.) God claims the day as *his*, and as a holy day on that account. While all time is his, and while he requires all time to be profitably and usefully employed, he calls the Sabbath peculiarly his own—a day which is to be observed with reference to himself, and which is to be regarded as belonging to him. To take the hours of that day, therefore, for *our* pleasure, or for business which is not a work necessary or merciful, is to ROB God of that which he claims as his own. (2.) We are not to do our own pleasure on that day. That is, we are not to pursue our ordinary plans of amusement or gain; we are not to devote it to feasting, to riot, or to revelry. It is true that they who love the Sabbath as they should, will find "pleasure" in their manner of observing it—for they have happiness in the service of God. But the idea is, here, that we are to do the things which God requires, and to consult *his* pleasure and *his* will in the observance. It is remarkable that the thing here adverted to is the very way in which the Sabbath is commonly violated. It is not extensively a day of business—for the propriety of a periodical cessation from toil is so obvious, that men *will* have such days recurring at moderate intervals. But it is a day of pastime and amusement; a day of feasting and revelry; a day not merely of relaxation from toil, but also of relaxation from the restraints of temper-

14. Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee

NEW TRANSLATION.

14. Then shalt thou delight thyself in JEHOVAH;
And I will make thee ride on the high places of the earth.

ance and virtue. And while the Sabbath is God's great ordinance for perpetuating religion and virtue, it is also, by perversion, made Satan's great ordinance for perpetuating intemperance, dissipation, and sensuality. ¶ *And call the Sabbath a Delight.* This appropriately expresses the feelings of all who have any just views of the Sabbath. To them it is not wearisome, nor are its hours heavy hours. They love the day of sweet and holy rest. They esteem it a privilege, not a task, to be permitted to close the affairs of the world once a week, and to disburden their minds of the cares, and toils, and anxieties of life. It is a "delight" to them to recall the memory of the institution of the Sabbath when God rested from his labors; to recall the resurrection of the Lord Jesus, to the memory of which the Christian Sabbath is consecrated; to be permitted to devote *a whole day* to prayer and praise; to the public and private worship of God, and to services that expand the intellect and purify the heart. To the father of a family it is the source of unspeakable delight that he may conduct his family to the house of God, and that he may instruct them in the ways of religion. To the man of business, the farmer, and the professional man, it is a pleasure that he may suspend his cares, and that he may uninterruptedly think of God and of heaven. To all who have any just feelings, the Sabbath is a "delight;" and for them to be compelled to forego the sacred rest of the Sabbath, would be an unspeakable calamity. ¶ *The Holy of the* LORD, *Honorable.* This more properly means, "and call the Holy of JEHOVAH, Honorable." That is, it does not mean that they who observed the Sabbath would call it "holy to JEHOVAH *and* honorable," but it means that the Sabbath was, in fact, "the holy of JEHOVAH;" and *they* would regard it as "honorable." A slight inspection of the Hebrew will show that this is the sense. — They who keep the Sabbath aright, will esteem it a day *to be honored*—מְכֻבָּד. ¶ *And shalt honour him.* Or rather, shall honor *it;* to wit, the Sabbath. The Hebrew will bear either construction, but the connexion seems to require us to understand it of the Sabbath rather than of the LORD. ¶ *Not doing thine own ways.* This is evidently explanatory of the phrase in the beginning of the verse, "if thou turn away thy foot," &c. So the LXX understand it, *οὐκ ἀρεῖς τὸν πόδα σου ἐπ' ἔργῳ,— and wilt not lift up thy foot to any work.* They were not to engage in secular labor, or in the execution of their own plans, but were to regard the day as belonging to God, and to be employed in his service alone. ¶ *Nor finding thine own pleasure.* The Chaldee renders this, "And shalt not provide on that day those things which are necessary for thee." ¶ *Nor speaking* thine own *words.* Lowth and Noyes render this, "from speaking vain words." The LXX, "nor utter a word in anger from thy mouth." The Chaldee renders it, "words of violence." It is necessary to add some epithet to make out the sense, as the Hebrew is literally, "And to speak a word." Probably our common translation has expressed the true sense, as in the previous members of the verse the phrase, "thine own," thrice occurs. And according to this the sense is, that on the Sabbath our discourse and conversation is to be such as becomes a day which belongs to God. It is not less important that our conversation should be right on the Sabbath than it is that our conduct should be.

14. *Then shalt thou delight thyself in*

with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

NEW TRANSLATION.

And I will cause thee to eat the inheritance of Jacob thy father: For the mouth of JEHOVAH hath spoken it.

the LORD. That is, as a consequence of properly observing the Sabbath, thou shalt find pleasure in JEHOVAH. He will manifest himself to you, and he will impart comfort to you. It will be a pleasure to draw near to him, and you shall no longer be left to barren ordinances, and to unanswered prayers. The delight or pleasure which God's people have in him, is a direct and necessary consequence of the proper observance of the Sabbath. It is on that day, set apart by his own authority, for his own service, that he chooses to meet with his people, and to commune with them and bless them; and no one ever properly observed the Sabbath, who did not find, as a consequence, that he had augmented pleasure in the existence, the character, and the service of JEHOVAH. Comp. Job xxii. 21—26, where the *principle* stated here—that the observance of the law of God will lead to happiness in the Almighty—is beautifully illustrated. See also Ps. xxxvii. 4. ¶ *And I will cause thee to ride upon the high places of the earth.* A phrase like this occurs in Deut. xxxii. 13. "He made him ride on the high places of the earth, that he might eat the increase of fields." In Habakkuk iii. 19, the phrase also occurs. "He will make my feet like hind's feet, and he will make me to walk upon mine high places." So also Ps. xviii. 33. "He maketh my feet like hind's feet, and setteth me upon my high places." In Amos iv. 13, it is applied to God. "He maketh the morning darkness, and treadeth upon the high places of the earth." Kimchi, Calvin, and Grotius, suppose that the idea here is, that God would restore the exiled Jews to their own land—a land of mountains and elevated places, more lofty than the surrounding regions. Vitringa says that the phrase is taken from a conqueror, who, on his horse, or in his chariot, occupies mountains, hills, towers, and monuments, and subjects them to himself. Rosenmüller supposes it means, "I will place you in lofty and inaccessible places, where you will be safe from all your enemies." Gesenius also supposes that the word "high places," here means fastnesses or strongholds, and that to walk over those strongholds, or to ride over them, is equivalent to possessing them, and that he who has possession of the fastnesses has possession of the whole country. See his Lexicon on the word בָּמָה, No. 2. I give these views of the most distinguished commentators on the passage, not being able to determine, satisfactorily to myself, what is the true signification. Neither of the above expositions seems to me to be entirely free from difficulty. The general idea of prosperity and security is undoubtedly the main thing intended; but what is the specific sense couched under the phrase, "to *ride* on the high places of the earth," does not seem to me to be sufficiently explained. ¶ *And feed thee with the heritage of Jacob thy father.* That is, thou shalt possess the land promised to Jacob as an inheritance. ¶ *For the mouth of the* LORD *hath spoken* it. This formula often occurs when an important promise is made, and it is regarded as ample security for the fulfilment that JEHOVAH has promised it. What more ample security can be required, or conceived, than the promise of the eternal God?

From the closing portion of this chapter we may derive the following important inferences respecting the Sabbath.

(1.) It is to be of perpetual obligation. The whole chapter occurs in the midst of statements that relate to the times of the Messiah. But there is no

intimation that the Sabbath was to be abolished; but it is fairly implied that its observance was to be attended with most happy results in those future times. At all events, Isaiah regarded it as of binding obligation, and felt that its proper observance was identified with the national welfare.

(2.) We may see the manner in which the Sabbath is to be observed. In no place in the Bible is there a more full account of the proper mode of keeping that holy day. We are to refrain from ordinary travelling and employments; we are not to engage in doing our own pleasure; we are to regard it with delight, and to esteem it a day worthy to be honored; and we are to show honor to it by not performing our own ordinary works, or pursuing pleasure, or engaging in the common topics of conversation. This was the way in which the day was to be observed in the time of Isaiah, and in this way it may be, and should be observed now. In this description there occurs nothing of peculiar Jewish ceremony, and nothing which indicates that it is not to be observed in this manner at all times. Under the gospel, assuredly, it is as easy and as proper to celebrate the Sabbath in this way as it was in the times of Isaiah; and God, doubtless, intended that the Sabbath should be perpetually observed in this manner.

(3.) Important benefits result from the right observance of the Sabbath. In the passage before us there are said to be, that they who thus observed it should find pleasure in JEHOVAH, and should be signally prospered and be safe. But those benefits are by no means confined to the Jewish people. It is as true now as it was then, that they who observe the Sabbath in a proper manner, find a pleasure and happiness in the LORD—in his existence, perfections, promises, law, and in communion with him—which is to be found nowhere else. Of this fact there are abundant witnesses now in every Christian church, and they will continue to be multiplied in every coming age. And it is *as* true that the proper observance of the Sabbath contributes to the prosperity and safety of a nation now, as it ever did among the Jewish people. It is not merely from the fact that God promises to protect and bless the people who keep his holy day—though this is of more value to a nation than all its armies, and fleets, and fortifications; but it is that there is in the institution itself much that tends to the welfare and prosperity of a country. It is the time when worldliness is broken in upon by a periodical season of rest, and when the thoughts are left free to contemplate higher and purer objects. It is a time when more instruction is imparted and received on moral and religious subjects, than on all the other days of the week put together. The public worship of God tends to elevate the soul, to enlarge the intellect, and to purify the heart. No institution has ever been originated that has contributed so much to elevate the common mind; to diffuse order, peace, neatness, decency, among men, and thus to perpetuate and extend all that is valuable in society, as the Sabbath. Any one may be convinced of this who will be at the pains to compare a neighborhood, a village, or a city, where the Sabbath is *not* observed, with one where it is; and the difference in morals, honesty, intelligence, decency, order, and comfort, will convince him at once that society owes more to the Sabbath than to any single institution besides, and that in no way possible can one seventh portion of the time be so well employed as in the manner contemplated by the Christian day of rest.

(4.) Society *will* have seasons of cessation from labor, and when they are not made occasions for the promotion of virtue, they will be for the promotion of vice. Thus among the Romans an annual *Saturnalia* was granted to all, as a season of relaxation from toil, and even from the restraints of morality, besides many other days of periodical rest from labor. Extensively among heathen nations also, the seventh day of the week, or a seventh portion of the time, has been devoted to such relaxation. Thus Hesiod says, "Εβδομον ἱερὸν ἦμαρ—*the seventh day is holy.* Homer

and Callimachus give it the same title. Philo says of the seventh day, Ἑορτὴ γὰρ οὐ μιᾶς πόλεως ἢ χώρας ἐστὶν ἀλλὰ τοῦ παντὸς—*it is a feast not of one city or one country only, but of all.* Josephus (Adversus Appionem ii.) says that "there is no city, however barbarous, where the custom of observing the seventh day, which prevails among the Jews, is not also observed." Theophilus of Antioch (Lib. ii.) says, "Concerning the seventh day which all men celebrate." Eusebius says, "Almost all the philosophers and poets acknowledge the seventh day as holy." See Grotius, De Veritate, lib. i. § xvi. It is evident that this custom did not originate by chance, nor was it kept up by chance. It must have been originated by far spreading tradition, and must have been observed either because the day was esteemed to be holy, or because it was found to be convenient or advantageous to observe such a periodical season of rest. In accordance with this feeling, even the French nation during the Revolution, while they abolished the Christian Sabbath, yet felt so deeply the necessity of a periodical rest from labor, that they appointed the *decade*—or one day in ten, to be observed as a day of relaxation and amusement. Whatever, therefore, may have been the origin of the Sabbath, and whatever may be the views which may be entertained of its sacredness, it is now reduced to a moral certainty that men *will* have a periodical season of cessation from labor. The only question is, in what way shall it be observed? Shall it be devoted to amusement, pleasure, and vice; or shall it be employed in the ways of intelligence, virtue, and religion? It is evident that such a periodical relaxation *may be* made the occasion of immense good to any community;—and it is not less evident that it *may be* the occasion of extending far the evils of intemperance, profaneness, licentiousness, and crime. It is vain to attempt to blot out wholly the observance of the Christian Sabbath; and since it *will* and *must* be observed as a day of cessation from toil, all that remains is, for society to avail itself of the advantages which may be derived from its proper observance, and to make it the handmaid of temperance, intelligence, and pure religion.

(5.) It is deeply, therefore, to be regretted that this sacred institution has been and is so widely abused in Christian lands. As it is, it is extensively a day of feasting, amusement, dissipation, and revelry. And while its observance is more decidedly than anything else the means of perpetuating virtue and religion on earth, it is, perhaps, not too much to say that it is the occasion of more intemperance, vice, and crime, than all the other days of the week put together. This is particularly the case in our large cities and towns. A community cannot be disbanded from the restraints of labor one seventh part of the time without manifest evil, unless there are salutary checks and restraints. The merchant cannot safely close his counting-room; the clerk and apprentice cannot safely be discharged; the common laborer cannot safely be dismissed from toil, unless there is something that shall be adapted on that day to enlarge the understanding, to elevate the morals, and to purify the heart. The welfare of the community demands that; and nowhere more than in this country. Who can doubt that a proper observance of the holy Sabbath would contribute to the prosperity of this nation? Who can doubt that the worship of God, the cultivation of the heart, the contemplation of moral and religious truth, and the active duties of benevolence, would contribute more to the welfare of the nation than to devote the day to idleness, amusement, dissipation, and sin?

(6.) While the friends of religion, therefore, mourn over the desecration of the Christian Sabbath, let them remember that *their* example may contribute much to secure a proper observance of that day. On the friends of the Redeemer it devolves to rescue the day from desecration; and by the divine blessing it may be done. The happiness of every Christian is indissolubly connected with the proper observance of the Sabbath. The perpetuity of the true

religion, and its extension throughout the earth, is identified with the observance of the Sabbath. And every true friend of God the Saviour, as he values his own peace, and as he prizes the religion which he professes to love, is bound to restrain his foot on the Sabbath; to cease to find his own pleasure, and to speak his own words on that holy day; and to show that the Sabbath is to him a delight, and that he esteems the holy day of JEHOVAH a day to be honoured and to be loved.

CHAPTER LIX.

ANALYSIS.

This chapter is closely connected in sense with the preceding, and is designed to illustrate the same general sentiment—that the reason why the religious services of the nation were not accepted, their prayers answered, and the nation delivered from calamity, was their hypocrisy and their other sins. The previous chapter contained a bold and energetic reproof of their false and hollow services, and of their expectation of the divine favor when they were observing only external rites without repentance, and even when they continued to practise oppression and cruelty. This beautiful chapter states more in detail their sins and the consequences of their transgressions. The following analysis, or arrangement of the parts of the chapter, will show its design and scope at a single view.

I. It was not because JEHOVAH was unable to save them that they were exposed to such judgments, and visited with such calamities, ver. 4. They were, therefore, not to blame him. This general principle is stated in order to prevent what commonly occurs when men suffer much—a disposition to throw the blame on God.

II. It was for their sins that they were exposed to these judgments, vs. 2—8. The prophet proceeds to specify those sins in detail, with a view to bring them to conviction and to repentance. In this statement he goes over the leading offences of the nation, specifying them particularly, and showing that they deserved all that they had suffered.

(*a.*) The general principle is stated, that it was their sins alone which had separated between them and God, ver. 2.

(*b.*) Their *hands* were defiled with blood. They were murderers, ver 3. First part.

(*c.*) Their *lips* had spoken falsehood. They were liars, ver. 3. Last part.

(*d.*) There was no justice among them, ver. 4. Part first.

(*e.*) Their *plans* were mischievous ver. 4. Second part.

(*f.*) Their *actions* were like the egg of the cockatrice—hateful and destructive as that egg when hatched, ver. 5.

(*g.*) Their *works* were like the web of a spider, which could never be a covering of righteousness, ver. 6.

(*h.*) Their *feet* run to evil, ver. 7. Part first.

(*i.*) Their *thoughts* were evil, ver. 7. Second part.

(*j.*) They were strangers to the way of peace, ver. 8.

III. After this statement of the prevalent sins of the nation, the prophet introduces the people as making *confession* that it was for them and similar sins that they were exposed to the divine displeasure. Identifying himself with the people, he enumerates the calamities to which they were exposed as a consequence of the sins which prevailed, vs. 9—14. They were in darkness, they waited in vain for light; they stumbled at noon-day; they vented their sorrows like the roaring of bears, or the plaintive cry of the dove, but all in vain. They felt that their transgressions were multiplied, and that they deserved the divine displeasure, and therefore they were subjected to these severe calamities.

IV. JEHOVAH is represented as seeing this state of deep guilt—a state where there was deep conviction of that guilt, and a readiness to make confession—and as wondering that there was no intercessor, and as *himself* interposing to bring deliverance and salvation, vs. 15—18. It was the earnest wish of JEHOVAH that there should be deliverance,

CHAPTER LIX.

1. Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.

2. But your iniquities have separated between you and your God, and your sins have [1] hid *his* face from you, that he will not hear.

[1] or, *made* him *hide*.

NEW TRANSLATION.

1. Behold the hand of JEHOVAH is not shortened that it cannot save,
Nor is his ear grown dull that he cannot hear.
2. But your iniquities have separated you from your God,
And your sins have caused him to hide his face from you that he will not hear.

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and in order to effect that he himself procured it. The *characteristics* of him who should come to accomplish these purposes, were righteousness, salvation, vengeance, and zeal, ver. 17. He would come to take recompence on his foes, and to reward the wicked according to their deeds, ver. 18.

V. The *effect* of this would be, that the name of JEHOVAH would be feared from the rising to the setting sun. JEHOVAH would erect a barrier against the enemy when he should come in like a flood; and the Redeemer should come to Zion to effect deliverance for those who should truly repent, vs. 19, 20.

VI. A covenant would be established between God and those who would turn away from transgressions, ver. 21. The *nature* of that covenant was, that its blessings would be perpetual. The spirit which God would give, and the words which he would put into their mouths, would abide with them and their posterity for ever.

"As this chapter," says Lowth, 'is remarkable for the beauty, strength, and variety of the images with which it abounds; so it is peculiarly distinguished by the eloquence of the composition, and the exact construction of the sentences. From the first verse to the two last it falls regularly into stanzas of four lines." This poetical construction of the chapter must be apparent to the slightest observation of the reader; and there is perhaps no instance of more regular construction of the various members and parts of a composition, in the writings of the Hebrews. This poetic form of the chapter I have, in following mainly the division which Lowth has marked, endeavored to retain in the translation.

The chapter has evidently a primary reference to the character of the nation in the times of Isaiah. The deep depravity which is described is such as evidently existed in the times of Manasseh; and one object of the prophet was manifestly to bring them to conviction for their sins; and to show them why they were suffering, or about to suffer, from the expressions of the divine displeasure. But the chapter evidently also looks forward to future times; and the close of it is so manifestly applicable to the times of the Messiah, that it is impossible not to apply it to him.

1. *Behold, the Lord's hand is not shortened*, &c. On the meaning of this phrase, see Note on ch. l. 2. ¶ *Neither his ear heavy, that it cannot hear.* On the meaning of this phrase, see Note, ch. vi. 10.

2. *But your iniquities.* That is, the sins which the prophet had specified in the previous chapter, and which he proceeds further to specify in this. ¶ *Have separated*, &c. The word here used, בָּדַל, conveys the idea of division, usually by a curtain or a wall. Ex. xxvi. 33; xlii. 26. Thus the "firmament" (רָקִיעַ, *expanse,*) is said to have *divided* or separated (מַבְדִּיל) the waters from the waters. Gen. i. 6. The idea here is, that their sins were like a partition between them and God, so that there was no intercourse between them and him.

3. For [a] your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

[a] ch. 1. 15.

NEW TRANSLATION.

3. For your hands are polluted with blood,
And your fingers with iniquity;
Your lips speak falsehood,
And your tongue muttereth evil.

Their prayers did not reach him, and all communion was cut off. ¶ *And your sins have hid* his *face from you.* Marg., "*Made him hide.*" The Hebrew word here is in Hiphil, meaning, "to *cause* to hide." Kimchi and Aben-Ezra understand it as *causing* him to hide his face; Vitringa as hiding his face. The metaphor, says Vitringa, is not taken from a man who turns away his face from one because he does not choose to attend to what is said, but from something which comes between two persons, like a dense cloud, which hides one from the other. And, according to this, the idea is, that their sins had risen up like a thick, dark, dense cloud between them and God, so that they had no clear view of him, and no intercourse with him—as a cloud hides the face of the sun from us. A similar idea occurs in Lam. iii. 44:—

Thou hast covered thyself with a cloud,
That our prayers should not pass through.

But it seems to me more probable that the Hiphil signification of the verb is here to be retained, and that the idea is, that their sins had *caused* JEHOVAH to hide or turn away his face from their prayers, from an unwillingness to hear them when they were so deeply immersed in sin. Thus the LXX. "On account of your sins he has turned away his face—ἀπέστρεψε τὸ πρόσωπον—from you, so that he will not have mercy"—τοῦ μὴ ἐλεῆσαι. It is universally true that indulgence in sin causes God to turn away his face, and to withhold mercy and compassion. He cannot pardon those who indulge in transgression, and who are unwilling to abandon the ways of sin.

3. *For your hands are defiled with blood.* The prophet proceeds here more particularly to specify the sins of which they were guilty; and in order to show the extent and depth of their depravity he specifies the various members of the body—the hands, the fingers, the lips, the tongue, the feet, as the agents by which men commit iniquity. See a similar argument on the subject of depravity in Rom. iii. 13—15, where a part of the description which the prophet here gives is quoted by Paul, and applied to the Jews in his own time. The phrase "your hands are defiled with blood" means with the blood of the innocent; that is, they were guilty of murder, oppression, and cruelty. See a similar statement in ch. i. 15, where the phrase "your hands *are full* of blood," occurs. The word here rendered "defiled," from גָּאַל, means, commonly, to redeem, to ransom; then to avenge, or to demand and inflict punishment for bloodshed. In the sense of *defiling* it occurs only in the later Hebrew writers—*perhaps* used in this sense because those who were avengers became covered, *i. e.*, defiled with blood. ¶ *And your fingers with iniquity.* The *fingers* in the Scriptures are represented as the agents by which any purpose is executed. Isa. ii. 8, "Which their own fingers have made." Comp. ch. xvii. 8. Some have supposed that the phrase here used means the same as the preceding, that they were guilty of murder and cruelty. But it seems more probable that the idea suggested by Grotius is the true sense, that it means that they were guilty of rapine and theft. The fingers are the instruments by which theft—especially the lighter and more delicate kinds of theft—is exe-

4. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed [2] breaketh out into a viper.[b]

5. They hatch [1] cockatrice' eggs,

[1] or, *adders'*.

[2] or, *sprinkled*, is as if *there brake out a viper*.
[b] Matt. 3. 7: 12. 34.

NEW TRANSLATION.

4. No one bringeth his suit with justice,
No one pleadeth with truth:
They trust in vain arts and speak lies,
They conceive mischief, and bring forth destruction.
5. They hatch the eggs of the basilisk,
They weave the web of the spider:
Whosoever eateth of their eggs shall die,
And if one of them is crushed a viper breaks forth.

cuted. Thus we use the word "light-fingered" to denote any one who is dexterous in taking and conveying away anything; or any one who is addicted to petty thefts. ¶ *Your lips have spoken lies* The nation is false, and no confidence can be reposed in the declarations which are made. ¶ *Your tongue hath muttered.* On the word rendered muttered, הָגָה, see Note on ch. viii. 19. Probably there is included in the word here, the idea that they not only *spoke* evil, but that they did it with a murmuring, discontented, or malicious spirit. It may also mean that they used the language of evil in a murmuring and wicked spirit against God; that they calumniated his government, and complained of his laws; or it may mean, as Grotius supposes, that they calumniated others; that is, that slander abounded among them. ¶ *Perverseness.* Heb. *Evil*, עַוְלָה—the word from which our word *evil* is derived.

4. *None calleth for justice.* Or, rather, there is no one who brings a suit with justice; no one who goes into court for the purpose of obtaining justice. There is a love of litigation; a desire to take all the advantage which the law can give; a desire to appeal to the law not for the sake of having strict justice done, but for the sake of doing injury to others, and to take some undue advantage. ¶ *Nor* any *pleadeth for truth.* Or, no one pleadeth *with* truth. He does not state the cause as it is. He makes use of art and cunning and falsehood to gain his cause. ¶ *They trust in vanity.* They confide in quirks and evasions rather than in the justice of their cause. ¶ *They conceive mischief*, &c. They form plans of evil, and they execute them when they are fully ripe. Comp. Job xv. 35, where the same phrase occurs. The sense is, that they form plans to injure others, and that they expect to execute them by fraud and deceit.

5. *They hatch cockatrice' eggs.* Marg., "or, adders'." On the meaning of the word here rendered *cockatrice*, see Note, ch. xi. 8. Some poisonous serpent is intended, probably the adder, or the serpent known among the Greeks as the basilisk, or cerastes. The meaning of this figurative expression is plain. It is designed to show the evil nature and tendency of their works. They were as if they should carefully nourish and hatch out by art the eggs of a venomous serpent. Instead of crushing them with the foot and destroying them, they took pains to hatch them, and produce a venomous race of

reptiles. Nothing can more forcibly describe the wicked character and plans of sinners than the language here used—plans that are as pernicious, loathsome, and hateful as the most poisonous serpents that spread death and ruin and alarm everywhere. ¶ *And weave the spider's web.* This *phrase*, in itself, may denote, as some have understood it, that they formed plans designed to seize upon and destroy others, as spiders weave their web for the purpose of catching and destroying insects. But the following verse shows that the language is used rather with reference to the tenuity and the gossamer character of the web, than with any such design. Their *works* were like the web of the spider. They bore the same relation to good works which the web of the spider did to substantial and comfortable raiment. They were vain and useless. The word here rendered "*web*" properly denotes the cross-threads in weaving, the woof or filling; and is probably derived from a word signifying a *cross beam.* See Rosenmüller in loco; also Bochart, Hieroz, p. ii. lib. iv. cap. xxiii. p. 503. ¶ *He that eateth of their eggs dieth.* That is, he who partakes of their counsels, or of the plans which they form, shall perish. Calvin says that the meaning is, that "whosoever had anything to do with them would find them destructive and pestiferous." Similar phrases, comparing the plans of the wicked with the eggs and the brood of the serpent, are common in the East. "It is said," says Roberts, speaking of India, "of the plans of a decidedly wicked and talented man, 'That wretch! he hatches serpents' eggs.' 'Beware of the fellow, his eggs are nearly hatched.' 'Ah, my friend, touch not that affair, meddle not with that matter; there is a serpent in the shell.' 'I touch it! No, no. The last time I did so the shell broke, and a young serpent gave me a bite, which has poisoned my whole frame.'" ¶ *And that which is crushed breaketh out into a viper.* On the meaning of the word here rendered "viper," see Note, ch. xxx. 6. Marg., "or, *sprinkled*, is as if *there broke out a viper.*" Jerome renders it, "and which, if pierced, breaks out into a basilisk." The LXX render it, "And he who was about to eat of their eggs, having broken one that was *putrid*, or *vain* (σαπρὸν οὔριον), found in it a basilisk—κον." The difference of translation in the text and the margin of the common version, has arisen from the fact that the translators supposed that the word here used—וּפוּרָה—might be derived from פָּרָה, to sprinkle, or to scatter. But it is formed from the word, פּוּר, to squeeze, to press, to crush; and in Job xxxix. 15, is applied to the fact that the ostrich might *crush* her eggs with her foot. The sense here is, that when their plans were developed, and their works seen, they would be found to be evil and pernicious—as when an egg should be broken open, a young venomous serpent would come forth. The viper, it is true, brings forth its young alive, or is a viviparous animal. But Bochart has remarked that though it produces its young in this manner, yet that during the period of gestation the young are included in eggs which are broken at the birth. This is a very impressive illustration of the character and plans of the wicked. The serpents here referred to are among the most venomous and destructive that are known. And the comparison here includes two points: (1) That their plans resemble the *egg* of the serpent. The nature of the egg cannot be easily known by an inspection. They may have a strong resemblance to those which would produce some inoffensive and even useful animals. It is only when they are hatched that their true nature is fully developed. So it is with the plans of the wicked. When forming, their true nature may not be certainly known, and it may not be easy to determine their real character. (2) Their plans when developed are like the poisonous and destructive production of the serpent's egg. The true nature is then seen; and it is ruinous, pernicious, and evil.

6. Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7. Their [c] feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and [1] destruction *are* in their paths.

[c] Rom. 3. 15, &c. [1] *breaking.*

NEW TRANSLATION.

6. Their webs shall not become clothing,
Nor can they cover themselves with their works;
Their works are works of iniquity,
And the deed of violence is in their hands.
7. Their feet run to evil,
And make haste to shed innocent blood;
Their thoughts are evil thoughts;
Violence and destruction are in their paths.

6. *Their webs shall not become garments.* The spider's web is unfit for clothing; and the idea here is, that their works are as unfit to secure salvation as the attenuated web of a spider is for raiment. The sense is, says Vitringa, that their artificial sophisms avail nothing in producing true wisdom, piety, virtue, and religion, or the true righteousness and salvation of men, but are airy speculations. The works of the self-righteous and the wicked; their vain formality, their false opinions, their subtle reasonings, and their traditions, are like the web of the spider. They are not a covering for nakedness; they hide nothing; they answer none of the purposes of a garment of salvation. The doctrine is, that men must have some better righteousness than the thin and gossamer covering which their own empty forms and ceremonies produce. Comp. ch. lxiv. 6.

7. *Their feet run to evil.* In accordance with the design of the prophet to show the *entireness* of their depravity, he states that all their members were employed in doing evil. In vs. 3—6, he had remarked that depravity extended to their hands, their fingers, their lips, and their tongue; he here states that their *feet* also were employed in doing evil. Instead of treading the paths of righteousness, and hastening to execute purposes of mercy and justice, they were employed in journeyings to execute purposes of iniquity. The words "run" and "make haste" are designed to intimate the intensity of their purpose to do wrong. They did not walk slowly; they did not even take time to deliberate; but such was their desire of wrong-doing, that they *hastened* to execute their plans of evil. Men usually walk slowly, and with a great deal of deliberation, when any *good* is to be done; they walk rapidly, or they run with haste and alacrity, when evil is to be accomplished. This passage is quoted by the apostle Paul (Rom. iii. 15), and is applied to the Jews of his own time as proof of the depraved character of the entire nation. Isaiah applies it to the nation in *his* time; and Paul uses it to prove that the character of the nation was such that they could not be justified by the deeds of the law. ¶ *They make haste to shed innocent blood.* No one can doubt that this was the character of the nation in the time of Manasseh. See Introduction, § 3. It is not improbable that the prophet refers to the bloody and cruel reign of this prince. That it was also the character of the nation, when Isaiah *began* to prophesy, is apparent from ch. i. 15—21. ¶ *Their thoughts,* &c. That is, their plans and purposes are evil. It is not merely that evil is *done,* but they *intended* that it should be done.

8. The way of peace they know not; and *there is* no [1] judgment in their goings: they have made them crooked [d] paths: whosoever goeth therein shall not know peace.

9. Therefore [e] is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

[1] or, *right.* [d] Ps. 125. 5. Pr. 28. 18. [e] Lam. 5. 16, 17.

NEW TRANSLATION.

8. The way of peace they know not;
And there is no justice in their goings:
They have made for themselves crooked paths;
No one that goeth therein shall know peace.
9. Therefore, our vindication is far from us,
And deliverance doth not overtake us.
We wait for light; and lo darkness!
For noon-day brightness; but we walk in obscurity!

They had no plan for doing good; and they were constantly laying plans for evil. ¶ *Wasting.* That is, violence, oppression, destruction. It means that the government was oppressive and tyrannical; and it was the general character of the nation that they spread desolation, and were regardless of the interests of truth and righteousness. ¶ *And destruction.* Marg., "breaking." The word commonly means *breaking*, or *breach;* then a breaking down, or destruction, as of a kingdom (Lam. ii. 11; iii. 47); or of individuals, Isa. i. 28. Here it means that they broke down or trampled on the rights of others. ¶ Are *in their paths.* Are to be seen wherever they go. Instead of marking their ways by deeds of benevolence and justice, they could be tracked by cruelty and blood. The path of the wicked through the earth can be traced usually by the desolations which they make. The path of conquerors can be traced by desolated fields, and smouldering ruins, and forsaken dwelling-places, and flowing blood; and the course of all the wicked can be traced by the desolations which they make in their way.

8. *The way of peace they know not.* The phrase, "way of peace," may denote either peace of conscience, peace with God, peace among themselves, or peace with their fellow-men. Possibly it may refer to all these; and the sense will be, that in their whole lives they were strangers to true contentment and happiness. From no quarter had they peace, but whether in relation to God, to their own consciences, to each other, or to their fellow-men, they were involved in continual strife and agitation. See Note on ch. lvii. 20, 21. ¶ *And there is no judgment in their goings.* Marg., "*right.*" The sense is, that there was no justice in their dealings; there was no disposition to do right. They were full of selfishness, falsehood, oppression, and cruelty. ¶ *They have made them crooked paths.* A crooked path is an emblem of dishonesty, fraud, deceit. A straight path is an emblem of sincerity, truth, honesty, and uprightness. See Ps. cxxv. 5; Prov. ii. 15. Note, ch. xl. 4. The idea is, that their counsels and plans were perverse and evil. We have a similar expression now, when we say of a man that he is "*straight-forward,*" meaning that he is an honest man.

9. *Therefore is judgment far from us.* This is the confession of the people that they had been overtaken by heavy calamity for their sins; and that they were suffering not unjustly on account of their crimes. The word "judgment here is evidently to be taken in the sense of vengeance or vindication. The

10. We [f] grope for the wall like the blind, and we grope as if *we had* no eyes: [g] we stumble at noon day as in the night; *we are* in desolate places as dead *men*.

[f] Deut. 28. 29. [g] Amos 8. 9.

TRANSLATION.

10. We grope like the blind by a wall;
Like those deprived of sight we feel our way:
At noon-day we stumble as in the night;
In fertile regions we are like the dead.

idea is this: "We are indeed deeply afflicted. We are subjected to calamities and to oppressions by our enemies. In our distresses we cry unto God, but on account of our sins he does not hear us, nor does he come to vindicate our cause." ¶ *Neither doth justice overtake us.* That is, God does not interpose to save us from our calamities, and to deliver us from the hand of our enemies. The word *justice* here is not to be regarded as used in the sense that they had a claim on God, or that they were now suffering unjustly, but it is used to denote the attribute of justice in God; and the idea is, that the just God, the avenger of wrongs, did not come forth to vindicate their cause, and to save them from the power of their foes. ¶ *We wait for light.* The idea here is, that they anxiously waited for returning prosperity and for the favour of God. They sighed for deliverance from the evils which encompassed them, but they sighed in vain. ¶ *But behold obscurity.* Darkness. Our calamities continue, and relief is not afforded us. ¶ *For brightness.* That is, for brightness or splendor like the shining of the sun—an emblem of happiness and prosperity.

10. *We grope for the wall like the blind.* A blind man, not being able to see his way, feels along by a wall, or fence, or any other object that will guide him. They were like the blind. They saw nothing clearly; they had no distinct views of truth, and they were endeavoring to *feel* their way along as well as they could. Probably the prophet here alludes to the threatening made by Moses in Deut. xxviii. 28, 29, "And the LORD shall smite thee with madness, and blindness, and astonishment of heart; and thou shalt grope at noon-day as the blind gropeth in darkness, and thou shalt not prosper in thy ways." ¶ *We stumble at noon-day as in the night.* The idea here is, that they were in a state of utter disorder and confusion. Obstacles were in their way on all hands, and they could no more walk than men could who even at noon-day found their path filled with obstructions. There was no remission, no relaxation of their evils. They were continued at all times, and they had no intervals of day. Travellers, though at night they might wander and fall, might look for approaching day, and would be relieved by the returning light. But not so with them. It was all night. There were no returning intervals of light and repose and peace. It was as if the sun was blotted out, and all was one long, uninterrupted, and gloomy night. ¶ We are *in desolate places.* There has been great variety in the interpretation of this phrase. Noyes, after Gesenius, translates it, "in the midst of fertile fields we are like the dead." One principal reason which Gesenius gives for this translation (Comm. in loc.) is, that this best agrees with the sense of the passage, and answers better to the previous member of the sentence, thus more perfectly preserving the parallelism:

"*At noon-day* we stumble as in the night;
In fertile fields we are like the dead."

Thus the idea would be, that even when all seemed like noon-day, they were as in the night; and that though they were in places that seemed fertile and luxuriant, they were like the wandering

11. We roar all like bears, and [h] mourn sore like doves: we look [i] for judgment, but *there is* none; for salvation, *but* it is far off from us.

[h] Ezek. 7. 16. [i] Jer. 8. 15.

NEW TRANSLATION.

11. We roar, all of us, like bears,
And like doves we make a constant moan;—
We look for vindication, and there is none,
For salvation, but it is far from us.

spirits of the dead. Jerome renders it, *in caliginosis quasi mortui.* The LXX, "They fall at mid-day as at midnight; they groan as the dying"—*ὡς ἀποσθνήσκοντες στενάζουσιν.* The Syriac follows this, "We groan as those who are near to death." The Chaldee renders it, "It is closed (*i. e.*, the way) before us as the sepulchre is closed upon the dead;" that is, we are enclosed on every side by calamity and trial, as the dead are in their graves. The derivation of the Hebrew word, אֲשְׁמַנִּים, *ăshmănnīm*, is uncertain, and this uncertainty has given rise to the variety of interpretation. Some regard it as derived from שָׁמַם, *shāmăm*, to be laid waste, to be desolate; and others, from שָׁמַן, *shāmăn*, to be, or become fat. The word שְׁמֵנִים, *shemănnīm*, in the sense of fatness, *i. e.*, fat and fertile fields, occurs in Gen. xxvii. 28, 39; and this is probably the sense here. So Gesenius, Vitringa, and some others understand it. According to this, the idea is, we are in fertile fields like the dead. Though surrounded by fields that are adapted to produce abundance, yet we are cut off from the enjoyment of them like the dead. Such is the disturbed state of public affairs, and such the weight of the Divine judgments, that we have no participation in these blessings and comforts. The idea, which, I suppose, the prophet means to present, is, that the land was fitted to produce comfort, and abundance; that it was a land of light and truth where the true religion had been established; but that such was the pressure of the public calamity that all this now availed them nothing, and that they were in deep darkness, and like the dead who are separated from all enjoyments. The original reference here was to the Jews suffering for their sins, whether regarded as in Palestine under their heavy judgments, or as in Babylon—where all was night and gloom. If to the latter, it means that they were in the fat and fertile regions of Babylon, wandering as in the night, and comfortless as the dead. But the *language* here is strikingly descriptive of the condition of the world at large. Sinners at noonday grope and stumble as in the night. In a world that is full of the light of Divine truth as it beams from the works and the word of God, they are in deep darkness. They feel their way as blind men do along a wall; and not a ray of light penetrates the darkness of their minds. And in a world full of fertility, rich and abundant and overflowing in its bounties, they are still like "the dead." True comfort and peace they have not; and they seem to wander as in chilly shades, and as in the darkness of night, far from peace, from comfort, and from God.

11. *We roar all like bears.* This is designed still further to describe the calamities and heavy judgments which had come upon them for their sins. The word here rendered "roar," (from הָמָה, *hāmāh*, like Eng., *to hum*, Germ., *hummen*, spoken of bees) is applied to any murmuring, or confused noise or sound. It sometimes means to *snarl* as a dog (Ps. lix. 7—14); to *coo* as a dove (Ezek. vii. 16); it is also applied to waves that roar (Ps. xlvi. 4; Isa. li. 15); to a crowd or tumultuous assemblage (Ps. xlvi. 7);—and to music,

12. For [k] our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them:

13. In transgressing and lying [l] against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the [m] heart words of falsehood.

k Dan. 9. 5, &c. *l* ch. 48. 8. Jer. 2. 19—21. *m* Matt. 12. 34.

NEW TRANSLATION.

12. For our transgressions are multiplied before thee,
And our sins bear witness against us;
For our transgressions are with us,
And our iniquities we know them:
13. By transgressing and proving false to JEHOVAH,
And departing from our God;
Speaking oppression and rebellion,
Conceiving and meditating from the heart words of falsehood.

Isa. xvi. 11; Jer. xlviii. 36. Here it is applied to the low growl or groan of a bear—the deep muttering which he utters. Bochart (Hieroz. lib. i. p. 1, l. iii. c. 9,) says, that a bear produces a melancholy sound; and Horace speaks of its low groan:

"Nec vespertinus circumgemit ursus ovile,"
Epod. lib. 15. 51.

Here it is emblematic of mourning, and is designed to denote that they were suffering under heavy and long-continued calamity. Or, according to Gesenius (Commen. in loc.) it refers to a bear which is hungry, and which growls impatient for food, and refers here to the *complaining*, and dissatisfaction, and murmuring of the people, because God did not come to vindicate and relieve them. ¶ *And mourn sore like doves.* The cooing of the dove—a plaintive sound is often used to denote grief. See Ezek. vii. 16. Comp. Note on ch. xxxviii. 14. ¶ *We look for judgment,* &c. See Note on ver. 9.

12. *Our sins testify against us.* Heb., "answer against us." The idea is, that their past lives had been so depraved, that they became witnesses against them. Comp. Note, ch. iii. 9. ¶ *We know them.* We recall them. We recognise them as *our* sins, and we cannot conceal from ourselves the fact that we are transgressors.

13. *In transgressing.* That is, we have been guilty of this as a *continuous* act. ¶ *And lying against the* LORD. We have proved false to JEHOVAH. We have forsaken him and have offered homage to idols. Though we have been professedly his people, yet we have been secretly attached to idols, and have in our hearts been devoted to the service of false gods. ¶ *And departing away from our God.* By the worship of idols, and by the violation of his law. ¶ *Speaking oppression and revolt.* Our conversation has been to know how we might best take advantage of the poor and the defenceless, and to mature our plans of revolt against God. ¶ *Conceiving and uttering from the heart,* &c. See Note ver. 4. The idea is, that they had formed in their hearts schemes of deception, and that in their conversation and their lives they had given utterance to them. All this is the language of genuine contrition. Where there is a consciousness of deep guilt in the sight of God, there is an overpowering sense of the evil of sin, and a willingness to make the most full and ample acknowledgment, *however mortifying it may be,* of the errors and follies of the life.

14. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15. Yea, truth faileth; and he *that* departeth from evil [1] maketh himself a prey: and the LORD saw *it*, and it [2] displeased him that *there was* no judgment.

[1] or, *is accounted mad.*
[2] *was evil in his eyes.*

NEW TRANSLATION.

14. And justice is turned back,
And righteousness stands afar off;
And truth hath fallen in the public street,
And rectitude cannot enter.
15 And truth is not to be found,
And he that departeth from evil is plundered:
And JEHOVAH saw it,
And it was displeasing to him that there was no justice.

14. *And judgment is turned away backward.* The word "judgment" is not used, as in ver. 9, to denote the divine vindication of their wrongs, or the divine interposition to avenge and deliver them, but it is used in the sense of justice, or just decisions between man and man. The verse contains a further confession of the evil of their course of life, and among other things they acknowledged that they had been *unjust* and oppressive in their legal decisions. They had been influenced by partiality and by bribes; they had condemned the innocent; they had acquitted the guilty. Judgment had thus been *turned back* by their sins when it seemed to be approaching and entering the city. ¶ *And justice standeth afar off.* This is a beautiful figure. Justice is represented as standing at a distance from the city. Deterred by their sins, it would not enter. They prevented its approach, and it was unknown among them. ¶ *For truth is fallen in the street.* Or rather perhaps *in the gate*—the place of concourse, and the place where justice was administered. The places where streets crossed each other, and the gates of the city, were places of public concourse—places of the transaction of business, and where justice was commonly administered by the ancients—places combining the purposes of a court and of an exchange. The language here is all taken from courts of justice, and the idea is, that there was no justice in their decisions, but that their courts were unprincipled and corrupt. ¶ *And equity cannot enter.* It stood at a distance, and the impenetrable mass of guilt effectually prevented its approach to the capital.

15. *Yea, truth faileth.* That is, it is not to be found, it is wanting. The word here used (from עָדַר) means to be left, to remain (2 Sam. xvii. 22); then to be wanting or lacking, 1 Sam. xxx. 19; Isa. xl. 26. Here it means that truth had no existence there. ¶ *And he that departeth from evil maketh himself a prey.* Marg, "is accounted mad." Noyes renders this, "and he that departeth from evil is plundered." Grotius renders it, "the innocent man lies open to injury from all." The LXX, "they took away the mind from understanding," or "they substituted opinion in the place of knowledge." *Thompson's Trans.* The phrase, "he that departeth from evil," means evidently a man who did not, and would not, fall in with the prevailing iniquitous practices, but who maintained a life of honesty and piety. It was one of the evils of the times that such a man would be harassed, plundered, ill-treated. The word rendered,

16. And [n] he saw that *there was* no man, and wondered that *there was* no intercessor; therefore his arm [o] brought salvation unto him; and his righteousness, it sustained him.

[n] Ezek. 22. 30.

[o] Ps 98. 1

NEW TRANSLATION.

16. And he saw that there was no man [to help],
And he wondered that there was no one to interpose;

"maketh himself a prey" (מִשְׁתּוֹלֵל, from שָׁלַל), is a word usually signifying to strip off, to plunder, to spoil. Some have supposed that the word means to make foolish, or to account mad, in Job xii. 17, 19. Thus in the passage before us, the LXX understood the word, and this sense of the word our translators have placed in the margin. But there is no reason for departing here from the usual signification of the word as denoting to plunder, to spoil; and the idea is, that the men of honesty and piety were subject to the rapacity of the avaricious, and the oppression of the mighty. They regarded them as lawful prey, and took every advantage in stripping them of their property and reducing them to want. This completes the statement of the crimes of the nation; and the existence of such deeds of violence and iniquity, constituted the basis on which God was led to interpose and effect deliverance. Such a state of crime and consequent suffering demanded the divine interposition; and when JEHOVAH saw it, he was led to provide a way for deliverance and reform.

The passage before us had a primary reference to the Jews, and to the prevalence of iniquity in the Jewish nation, which rendered the divine interposition proper. But it is language also that will quite as appropriately describe the moral condition of the world, as laying the foundation for the necessity of the divine interposition by the Messiah. Indeed, the following verses undoubtedly refer to him. No one, it is believed, can attentively read the passage and doubt this. The mind of the prophet is fixed upon the depravity of the Jewish nation. Everywhere iniquity prevailed. The hands, the tongue, the eyes, the feet, the fingers, were all polluted. The whole nation was sunk in moral corruption; and this was but a partial description of what was occurring everywhere on the earth. In such a state of things in the Jewish nation, and in the whole world, the question could not but arise whether no deliverer could be found? Was this state of things to continue for ever? Was there no way of pardon; no way by which deserved and impending wrath could be diverted? From this melancholy view, therefore, the prophet turns to him who was to be the Great Deliverer, and the remainder of the chapter is occupied with a most beautiful description of the Redeemer, and of the effect of his coming. The sentiment of the whole passage is, that the deep and extended depravity of man was the foundation of the necessity of the divine interposition in securing salvation, and that, in view of the guilt of men, God provided one who was a glorious deliverer, and who was to come to Zion as the Redeemer.

And the LORD *saw* it. He saw there was no righteousness; no power to save; no light; no love; no truth. All was violence and oppression; all was darkness and gloom. ¶ *And it displeased him.* Marg., "was evil in his eyes." So Jerome, "it appeared evil in his eyes." *Sept.*, καὶ οὐκ ἤρεσεν αὐτῷ. *And it did not please him.* The Heb., וַיֵּרַע, means, literally, "it was evil" in his eyes. That is, it might be evil in the sense of being painful to him, or of displeasing him. The existence of so much sin and darkness was contrary to the benevolent feelings of his heart. ¶ *That* there was *no judgment.* No righteousness; no equity; that iniquity and oppression abounded.

16. *And he saw that* there was *no man.* That is, no wise and prudent man qualified to govern the affairs of

and his righteousness, it sustained him.

17. For he put on righteousness [p] as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal [q] as a cloak.

p Eph. 6. 14, 17.

q John 2. 17.

NEW TRANSLATION.

Then his own arm wrought salvation for him,
And his righteousness, it sustained him.
17. And he put on righteousness as a breast-plate,
And the helmet of salvation was on his head;
And he put on the garments of vengeance for his clothing,
And clad himself with zeal as with a mantle.

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the people. Or that there was no man qualified to interpose and put an end to these evils; no one qualified to effect a reformation, and to save the nation from the calamities which their sins deserved. The reason why God provided a Redeemer was, that such was the extent and nature of human depravity, that no one on earth could arrest it and save the world. A similar expression occurs in ch. xli. 28. ¶ *And wondered.* This is language adapted to the mode of speaking among men. It cannot be taken literally as if God was astonished and amazed by suddenly coming to the knowledge of this fact. It is designed to express, with great emphasis, the truth that there was no one to intercede, and that the wicked world was lying in a helpless condition. ¶ *That* there was *no intercessor.* On the meaning of the word here rendered "intercessor," see Note on ch. liii. 6. The Chaldee renders it, "there was no man who could stand and pray for them." In ch. lxiii. 5, Isaiah expresses the idea in the following language: "I looked, and there was none to help; and I wondered that there was none to *uphold.*" ¶ *Therefore his arm,* &c. On the meaning of this phrase, see Note, ch. xl. 10. Comp. ch. li. 5; lxiii. 5. The idea is, that salvation was to be traced to God alone. It was without any human aid. It did not originate with man, and it was not accomplished by his agency or help. ¶ *And his righteousness, it sustained him.* Sustained by the consciousness that he was doing right, he went forward against all opposition, and executed his plan. This is language derived from the mode of speaking among men, and it means that as a man who is engaged in a righteous cause is sustained amidst much opposition by the consciousness of integrity and of a just purpose, so it is with God. The cause of redemption is *the* great cause of righteousness on earth. In this cause the Redeemer was sustained by the consciousness that he was engaged in that which was designed to vindicate the interests of truth and justice, and to promote righteousness throughout the universe.

17. *For he put on righteousness.* That is, God the Redeemer. The prophet here introduces him as going forth to vindicate his people, clad like an ancient warrior. In the declaration that he "put on righteousness," the essential idea is, that he was pure and holy. The same idea is presented by the prophet in another figure in ch. xi. 5. See Note on that place. ¶ *As a breastplate.* The breast-plate was a well known piece of ancient armour designed to defend the breast from the darts and the sword of an enemy. The design here is, to represent the Redeemer as a hero clad in armour, and accordingly allusion is made to the various parts of the armour of a warrior. Yet he was not to be *literally* armed for battle. Instead of being an earthly conqueror going forth to scenes of desolation and blood, clad in steel, and defended with brass, his weapons were moral weapons, and his conquests were spiritual. The various

18. According to *their* [1] deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; [r] to the islands he will repay recompence.

[1] *recompences.*

r Luke 19. 27.

NEW TRANSLATION.

18. According to just recompense so shall he recompense them;
Wrath to his adversaries,
Recompense to his enemies;
To the distant coasts will he make a recompense.

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parts of his weapons were, "righteousness," "salvation," "zeal," &c. This statement should have been in itself sufficient to keep the Jew from anticipating a temporal Messiah who would be a bloody warrior, and distinguished for deeds of conquest and blood. This figure of speech is not uncommon. Paul (in Eph. vi. 14—17; comp. 2 Cor. vi. 7,) has carried it out to greater length, and introduced more particulars in the description of the spiritual armour of the Christian. ¶ *And an helmet of salvation.* The helmet was a piece of defensive armour for the head. It was made of iron or brass, and usually surmounted by a crest of hair. It was designed to guard the head from the stroke of a sword. No particular stress should be laid on the fact that it is said that "salvation" would be the helmet. The design is to represent the Redeemer by the figure of a hero clad in armour, yet there seems to be no particular reason why salvation should be referred to as the helmet, or righteousness as the cuirass or breast-plate. Nothing is gained by a fanciful attempt to spiritualize or explain them. ¶ *And he put on the garments of vengeance for clothing.* By "garments," here, Vitringa supposes that there is reference to the *interior* garments which were worn by the Orientals, corresponding to the tunic of the Romans. But it is more probable that the allusion is to the other parts of the dress or armour in general of the ancient warrior. The statement that he was clad in the garments of vengeance means, that he would go forth to vindicate his people and to take vengeance on his foes. It would not be for mere defence that he should be thus armed for battle, but he would go forth for aggressive movements in subduing his enemies and delivering his people. Comp. ch. lxiii. 1—6. ¶ *And was clad with zeal as a cloak.* The cloak worn by men in military as well as in civil life, was a loose flowing robe or mantle that was thrown over the body, usually fastened on the right shoulder by a hook or clasp, and suffered to flow in graceful folds down to the feet. In battle it would be laid aside or secured by a girdle about the loins. Vitringa remarks that as it was usually of purple color, it was adapted to represent the zeal which would burn for vengeance on an enemy. But the whole figure here is that drawn from a warrior or a conqueror; a hero prepared alike for defence and for offence. The idea is, that he would be able to defend and vindicate his people, and to carry an aggressive warfare against his enemies. But it was not to be a warfare literally of blood and carnage. It was to be such as would be accomplished by righteousness, and zeal, and a desire to secure salvation. The triumph of righteousness was the great object still; the conquests of the Redeemer were to be those of truth.

18. *According to* their *deeds*, &c. The general sentiment of this verse is plain, though there is not a little difficulty in the construction of the Hebrew. Lowth pronounces the former part of the verse, as it stands in the Hebrew text, to be "absolutely unintelligible." By a slight change in the Hebrew as it now stands (reading גְּמֻל, *gĕmŭl*, "*Lord*," instead of כְּגֵמֶל *kĕgĕmŭl*, "*as according* to,") Lowth

19. So [s] shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like [t] a flood, the Spirit of the LORD shall [l] lift up a standard against him.

[s] Mal. 1. 11.

[t] Rev. 12. 15, 16. [l] *put him to flight.*

NEW TRANSLATION.

19. Thus they in the west, shall revere the name of JEHOVAH;
And they in the rising of the sun, his glory;
When he shall come as a river straitened in its course,
Which a mighty wind driveth along.

supposes that he has obtained the true sense, and accordingly translates it:—

"He is mighty to recompense;
He that is mighty to recompense shall requite."

This translation is substantially according to the Chaldee; but there is no authority from MSS. to change the text in this place. Nor is it necessary. The particle מִנִּי occurs as a preposition in ch. lxiii. 7, in the sense of "as according to," or "according to," and is similar in its form to the word מִנִּי, which often occurs in the sense of *from above*, or *from upon*. Gen. xxiv. 64; xl. 19; Jer. xxxvi. 11; Isa. xxxiv. 16; Amos vii. 11. The sense of the verse before us is, that God would inflict just punishment on his enemies. It is a *general* sentiment, applicable alike to the deliverance from Babylon and the redemption of his church and people at all times. In order to effect the deliverance of his people it was necessary to humble and subdue their foes, and to take vengeance on those who had oppressed and enslaved them. So, in order to redeem his church, it is often necessary to inflict punishment on the nations that oppose it; or to remove by death the adversaries that stand in his way. This punishment is inflicted strictly according to their deeds. The principal thought here is, undoubtedly, that as they had opposed and oppressed the people of God, so he would take vengeance on them. He would remove his enemies, and prepare the way in this manner for the coming of his own kingdom. ¶ *To the islands*, &c. On the use of the word "islands" in Isaiah, see Note, ch. xli. 1. The idea here is, that he would "repay, recompense," or take vengeance on the foreign nations which had opposed and oppressed them.

19. *So shall they fear*, &c. That is, the result of the divine interposition to punish his enemies shall be to secure the acknowledgment of the existence and perfections of JEHOVAH in every part of the world. See especially the Note on ch. xlv. 6. ¶ *When the enemy shall come in*, &c. There has been great variety in the interpretation of this passage, and it is remarkable that our translators have departed from all the ancient versions, and that the present translation differs from nearly all the modern expositions of the place; and it is to be regarded, as it seems to me, as undoubtedly erroneous. Lowth renders it:—

"When he shall come like a river straitened in his course,
Which a strong wind driveth along."

So Noyes renders it. Jerome (Vulg.) renders it, "when he shall come as a violent river which the Spirit of the Lord (spiritus domini, or the wind of the Lord, *i. e.*, a strong wind) drives along." The LXX, "for the wrath of the Lord will come like an impetuous stream; it will come with fury." The Chaldee, "when they shall come who oppress, like an overflowing of the river Euphrates." The Syriac, "because when the oppressor shall come as a river, the Spirit of the Lord shall humble him." The reason of this variety of interpretation is the ambiguity of the Hebrew words which occur in the verse. The word which in our common version is rendered "the enemy," צַר *tzār*, (from

20. And [u] the Redeemer shall come to Zion, and unto them that turn [x] from transgression in Jacob, saith the LORD.

u Rom. 11. 26. x Heb. 12. 14.

NEW TRANSLATION.

20. And there shall come to Zion a Redeemer,
And to them that turn from their transgressions in Jacob, saith JEHOVAH.

צָרַר, *tzārăr*, to press, compress, bind up together; *intrans*, to be straitened, or compressed,) may mean either (1) an adversary, enemy, persecutor, synonymous with אוֹיֵב, as in Num. x. 9; Job xvi. 9; Deut. xxxii. 27; or (2) straits, affliction, Ps. iv. 2; xliv. 11; xviii. 7; or (3) strait, narrow, Numb. xxii. 26; Job xli. 7. It may be, therefore, here either a noun meaning an enemy; or it may be an adjective qualifying the word river, and then will denote a river that is closely confined within its banks, and that is urged forward by a mass of accumulating waters, or by a mighty wind. According to this, it will mean that JEHOVAH will come to take vengeance with the impetuosity of such a straitened and confined river — that swells and foams, and is borne forward with violence in its course. The comparison of a warrior or a hero with such a mighty and impetuous river is exceedingly forcible and beautiful, and is not uncommon. See Note on ch. viii. 7. In this sense, I think, it is to be understood here as denoting that JEHOVAH would come to inflict vengeance on his foes like an impetuous and straitened river. The phrase rendered "the Spirit of the LORD," רוּחַ יְהוָה, *rū"hh Yehōvāh*, is a phrase which may denote "the wind of JEHOVAH," or strong, violent, mighty wind. The appropriate signification of the word רוּחַ, *rū"hh*, is wind, or breath; and it is well known that the name of God is often in the Scriptures used to denote that which is mighty or vast, as in the phrase, mountains of God, cedars of God, &c. There is no reason why it should be here regarded as denoting "the Spirit of God,"— the great agent of enlightening and reforming the world. It may be applied, as Lowth and others have applied it, to denote a strong and violent wind—a wind urging on a mass of waters through a compressed and straitened place, and thus increasing their impetuosity and violence. The phrase, "Spirit of God," רוּחַ אֱלֹהִים, is used to denote a strong wind in 1 Kings xviii. 12; 2 Kings ii. 16; Isa. xl. 7; Ezek. iii. 14; ii. 24. The word rendered in our version, "shall lift up a standard," נִסָּה, *nōsesāh*, (rendered in the margin, "put him to flight,") if derived from נָסַס, *năsăs;* and if written with the points, נָסָּה, *nāsesáh*, would denote to lift up, to elevate, as a standard, or banner, or anything, to oppose and retard a foe. But the word is probably derived from נוּס, *nūs, to flee*, in Pil. נוֹסֵס, *nōsēs*, to impel, to cause to flee. Here it means, then, that the mighty wind impels or drives on the compressed waters of the stream, and the whole passage means that JEHOVAH would come to deliver his enemies, and to prostrate his foes with the impetuosity of a violent river compressed between narrow banks, and driven on by a mighty wind. True, therefore, as it is, that when a violent enemy assails the church; when he comes in with error, with violence, and with allies, like a flood, JEHOVAH will rear a standard against him, and the influences of the Spirit of God may be expected to interpose to arrest the evil, yet *this* passage does not teach that doctrine, nor should it be so applied. It *does* teach that JEHOVAH will go forth with energy and power to defend his people and to prostrate his foes. He shall go as a warrior; he shall go as a rapid, and impetuous, and straitened torrent.

20. *And the Redeemer shall come.* On

21. As for me, this *is* my [y] covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

[y] Heb. 8. 8, &c.

NEW TRANSLATION.

21. And as for me, this is my covenant with them, saith JEHOVAH;
My spirit which is upon thee,
And my words which I have put in thy mouth,
Shall not depart from thy mouth,
Nor from the mouth of thy children,
Nor from the mouth of thy children's children,
From this time forth for ever.

the meaning of the word here rendered "Redeemer," see Note on ch. xliii. 1. This passage is applied by the Apostle Paul to the Messiah (Rom. xi. 26); and Aben-Ezra and Kimchi, among the Jews, and Christians generally suppose that it refers to him. ¶ *To Zion* On the word Zion, see Note, ch. i. 8. The LXX render this ἕνεκεν Σιών, "on account of Zion." The Apostle Paul (Rom. xi. 26) renders this, "there shall come out of Zion (ἐκ Σιὼν) the deliverer," &c., meaning that he should arise among that people, or should not be a foreigner. The idea in Isaiah, though substantially the same, is rather that he should come as a deliverer from abroad; he should be sent among them to effect their redemption; that is, he would come from heaven, or be commissioned by God. When it is said that he would come *to* Zion, it is not meant that he would come exclusively to the Jews, but that his mission would be primarily to them. ¶ *And unto them that turn from transgression in Jacob.* There is much variety in the interpretation of this passage. Paul (Rom. xi. 26) quotes it thus, "and shall turn away ungodliness from Jacob;" and in this he has literally followed the Septuagint. The Vulgate renders it as in our translation. The Chaldee, "and shall turn transgressors of the house of Jacob to the law." The Syriac, "to those who turn iniquity from Jacob." Lowth has adopted the rendering of the LXX, and supposes that an error has crept into the Hebrew text. But there is no good authority for this supposition. The LXX, and the Apostle Paul, have retained substantially, as Vitringa has remarked, the sense of the text. The main idea of the prophet is, that the effect of the coming of the Messiah would be to turn men from their sins. He would enter into covenant only with those who forsook their transgressions; and the only benefit to be derived from his coming would be that many would be thus turned from their iniquities.

21. *As for me.* In the previous part of the chapter, the prophet has spoken. Here JEHOVAH is introduced as speaking himself, and as declaring the nature of the covenant which he would establish. In the verse previous, it had been stated that the qualifications on the part of men for their partaking of the benefits of the Redeemer's work, were that they should return from transgression. In this verse, JEHOVAH states what he would do in regard to the covenant which was to be established with his people. "So far as I am concerned, on my part, I will enter into a covenant with them and with their children," &c. ¶ *This* is *my covenant with them.* Comp. Note, ch. xlii. 6; xlix. 8; liv. 10. The covenant here referred to, is that made with men under the Messiah. In important respects it differed from that made with the Jewish people under Moses. The word "covenant" here is evidently equivalent, as it is commonly when ap-

plied to a transaction between God and men, to a most solemn promise on his part, and the expression is a most solemn declaration that important benefits should flow to them and their children. A "covenant" properly denotes a compact, or agreement; a mutual consent of two or more persons to do or forbear some action or thing. It is *essential to* such a covenant or agreement that the parties be free to make it or not; that either one has the right to decline it; that they be under no previous binding obligation to do the thing; and that in regard to the proposed compact they be on terms of equality. In this sense, it is clear that a literal covenant or compact between God and man is impossible. Man has no right to refuse anything which his maker offers; he has no right to decline rendering any service which he demands; he has no right to *propose* terms to God as if he were an equal; nor is there any such equality as to render such a literal compact possible. When, therefore, it is said that God makes a covenant with men, it must usually mean that he makes to them solemn promises of favor and blessings on condition of their compliance with the terms proposed. Such is evidently its meaning here. It is a solemn and sacred promise that, under the Messiah, God would impart his Spirit to those who should turn from transgression, and that he would abundantly bless them and their offspring with the knowledge of his truth. When it is said, "this is my covenant," the import evidently is, "this is the nature or the tenure of my covenant, or of my solemn promises to my people under the Messiah. It shall certainly occur that my Spirit shall be continually imparted to thy seed, and that my words shall abide with thee and them for ever." ¶ *My spirit that* is *upon thee.* The word "thee" here does not refer, as Jerome and others suppose, to the prophet, but to the pious Hebrew people. The covenant, or the promise under the Messiah, was not made peculiarly to the prophet or to his posterity, but is a promise made to the church, and here evidently refers to the true people of God. And the idea is, that the Spirit of God should be continually imparted to his people—to all who served him in truth, and should be communicated to their descendants for ever. It is a covenant made with true believers and with their children. ¶ *And my words.* The Chaldee understands this of prophecy. But it seems rather to refer to the truth of God in general which he had revealed for the guidance and instruction of his church. ¶ *Shall not depart out of thy mouth.* This phrase probably means, that the truth of God would be the subject of perpetual meditation and conversation. The covenant should be deemed so precious that it would constantly dwell on the tongues of those who were interested in it. ¶ *Thy seed's seed.* Thy descendants; thy posterity. ¶ *From henceforth and for ever.* This is in accordance with the promises which everywhere occur in the Scriptures that God would bless the posterity of his people, and that the children of the pious should partake of his favor. See Ex. xx. 6, "Showing mercy unto thonsands (*i. e.*, thousands of generations) of them that love me and keep my commandments." Comp. Deut. vii. 9; iv. 37; v. 29; Ps. lxxxix 24—36; Jer. xxxii. 39, 40. There is no promise of the Bible that is more full of consolation to the pious, or that has been more strikingly fulfilled than this. And though it is true that not *all* the children of holy parents become truly pious; though there are instances where they are signally wicked and abandoned, yet it is also true that rich spiritual blessings *are* imparted to the posterity of those who serve God and who keep his commandments. The following facts are well known to all who have ever made any observation on this subject. (1) The great majority of those who become religious are the descendants of those who were themselves the friends of God. Those who now compose the Christian churches the world over, are not those generally who have been taken from the ways of open vice and profligacy; from the ranks of infidelity; or from the i

diate descendants of scoffers, drunkards, and blasphemers. Such men usually tread, for a few generations at least, in the footsteps of their fathers. The church is composed mainly of the descendants of those who have been true Christians, and who trained their children to walk in the ways of pure religion. (2) It is a fact that comparatively a large proportion of the descendants of the pious themselves for many generations become true Christians. I know that it is often thought to be otherwise, and especially that it is often said that the children of clergymen are less virtuous and religious than others. But it should be remembered that such cases are more prominent than others; that they attract attention; and especially that the profane and the wicked have a malicious pleasure in making them the subject of remark. The son of a drunkard will be intemperate without attracting notice — for such a result is expected; the son of an infidel will be an infidel; the son of a scoffer will be a scoffer; of a thief a thief; of a licentious man licentious, without being the subject of special remark. It is expected, and is regarded as a matter of course. But when the son of an eminent Christian is profane, licentious, or an infidel; when he treads the path of open profligacy, it at once excites remark, because *such is not the usual course and is not usually expected*, and because a wicked world has pleasure in marking the case, and calumniating religion through the prominent instance of imperfection and sin. But such is not the common result of religious training. Some of the most devotedly pious people of this land are the descendants of the Hugonots who were expelled from France. A very large proportion of all the piety in this country has been derived from the "Pilgrims," who landed on the rock of Plymouth, and God has blessed their descendants in New England and elsewhere with numerous revivals of religion. I am acquainted with the descendants of John Rogers, the first martyr in Queen Mary's reign, of the tenth and eleventh generations. With a single exception, the oldest son in the family has been a clergyman—some of them eminently distinguished for learning and piety; and there are few families now in this land a greater proportion of whom are pious than of that family. The following statistical account made of a limited section of the country not more favored or more distinguished for piety than many others, accords undoubtedly with similar facts which are constantly occurring in the families of those who are the friends of religion. The Secretary of the Massachusetts Sabbath School Society made a limited investigation this year (1838) for the purpose of ascertaining the facts about the religious character of the families of ministers and deacons, with reference to the charge so often urged that the "sons and daughters of ministers and deacons were worse than common children." The following is the result. In 268 families which he canvassed, he found 1,290 children over fifteen years of age. Of these children, 884, *almost three-fourths, are hopefully pious;* 794 have united with the churches; sixty-one entered the ministry; only seventeen are dissipated, and about half only of these became so while with their parents. In eleven of these families, there are 123 children, and *all* but seven pious. In fifty-six of these families there are 249 children over fifteen, and *all* hopefully pious. When and where can any such result be found in the families of infidels, of the vicious, or of irreligious men? Indeed, it is the great law by which religion and virtue are spread and perpetuated in the world that God is faithful to this covenant, and that he blesses the efforts of his friends in endeavoring to train up generations for his service. (3) All pious parents should repose on this promise of a faithful God. They may and should believe that it is his design to perpetuate religion in the families of those who truly serve and obey him. They should be faithful in imparting religious truth; faithful in prayer; faithful in a meek, holy, pure, and benevolent example; they should so live *that their children may safely*

tread in their footsteps; they should look to God for his blessing on their efforts, and their efforts will not be in vain. They shall see their children walk in the ways of virtue; and when they die, they may leave the world with unwavering confidence that God will not suffer his faithfulness to fail; that he will not break his covenant, nor alter the thing that is gone out of his lips. Ps. lxxxix. 33, 34.

CHAPTER LX.

ANALYSIS.

In this chapter there is commenced a most glowing and beautiful description of the "golden age" under the Messiah. The description is continued to the close of ch. lxii. It is adorned with the highest ornaments of poetry; the future glory of the church is displayed under the most splendid colors and with every variety of imagery. It is designed to set forth the glory of that time when the Gentiles shall be gathered into the church, and when the whole world shall become tributary to the Messiah and be illuminated with the light of Christian truth. The main design of the chapter is to foretell the conversion of the Gentiles or the heathen world, and the happy and peaceful times which shall exist when that has occurred. In doing this, the highest beauties of prophetic imagery are introduced, and the powers of the inspired prophet seem to have been taxed to the utmost to convey a just view of the glory of the scene. That it refers to the time of the Messiah no one can doubt who reads it. And that it refers to events which have not yet fully occurred is, I think, equally clear, and will be made apparent in the Notes. In accordance with the usual mode in Isaiah [see Intro. § 7, (4).], the prophet throws himself into the midst of the future scene (ver. 1), and the events are described as passing in vision before his eyes. He sees the light as already shining; the glory of Jehovah as actually arisen upon the church;—he sees the Gentiles flocking to the Redeemer and pressing into the church as clouds, and he sees them bringing their most valued and precious objects and laying them at the feet of the Messiah. The whole world is made tributary to the church; and the whole world smiles in peace and glory under the influence of the gospel of peace.

The chapter may for convenience be regarded as consisting of three parts:

I. An invocation to the church to arise, and to enjoy and diffuse the light which had risen upon her, vs. 1, 2. The earth elsewhere was enveloped in deep darkness; but the light of Messiah's reign and of truth was with her.

II. The declaration that the Gentile world should be converted to the true religion, and that they should come and participate in the blessings of the reign of the Messiah, vs. 3—16.

(1.) The assurance that this event would occur, ver. 3.

(2.) The church directed to look around and behold the multitudes that were flocking to her, ver. 4.

(3.) Specifications of those who should come and participate in the benefits of the reign of the Messiah, vs. 5—10.

(*a.*) The abundance of the sea should come, ver. 5.

(*b.*) The wealth of the Gentile, ver. 5.

(*c.*) The camels and dromedaries from Midian, Ephah, and all they who resided in Sheba, should come with their gold and incense, ver. 6.

(*d.*) The flocks of Kedar, and the rams of Nebaioth should be offered, ver. 7.

(*e.*) The multitude should be so great as to excite astonishment, and lead to the inquiry who they were. They should come like clouds; they should fly for safety as doves do to their windows in an approaching tempest, ver. 8.

(*f.*) The distant islands—the heathen coasts should wait for the gospel; and the commerce of the world should be made tributary to the spread of truth, ver. 9.

(*g.*) The sons of strangers should be employed in defending Zion, and kings should become the servants of the church, ver. 10.

CHAPTER LX.

1. Arise,[1] shine; for thy light [a] is come, and the glory of the LORD is risen upon thee.

[1] or, *be enlightened; for thy light cometh.*

a Eph. 5. 8.

NEW TRANSLATION.

1. Arise, be light! for thy light is come,
And the glory of JEHOVAH is risen upon thee.

(4.) So great would be the anxiety to embrace the provisions of mercy, and so numerous the converts from the Pagan world, that the gates of Zion would never be closed day or night, ver. 11.

(5.) The nation that refused this homage should be certainly destroyed, ver. 12.

(6.) Then follows a beautiful poetical description of the conversion of the Pagan world, and of the fact that the most valued and valuable objects of the Gentiles should be consecrated to the church, under the image of bringing the most beautiful trees of Lebanon to adorn the grounds around the temple, vs. 13, 14.

(7.) Zion should be made an eternal excellency, ver. 15.

(8.) There would thus be furnished the fullest proof of the faithfulness of God, and of the fact that JEHOVAH was the Redeemer and Saviour of his people.

III. The happy state of the church in those times, vs. 17—22.

(1.) It would be the golden age—an age when peace and justice would characterize the rulers, ver. 17.

(2.) Violence, contention, wasting, would be known no more, ver. 18.

(3.) There would be perpetual and unobscured light in the church. There would be uninterrupted prosperity, and the constant reign of truth, vs. 19, 20.

(4.) The people would be all holy, ver. 21.

(5.) Their numbers would be greatly augmented, as if a small one should become a strong nation, ver. 22.

1. *Arise.* This is evidently addressed to the church, or to Zion regarded as the seat of the church. It is represented as having been in a state of affliction and calamity; as sitting in the dust, as an expression of grief. Comp. Notes on ch. iii. 26; lii. 1, 2. She is now called on to arise from the dust, and to impart to others the rich privileges which were now conferred on her. ¶ *Shine.* אוֹרִי. Lowth renders this, "be thou enlightened." So the margin, "be enlightened, for thy light cometh." Noyes, "enjoy light." The LXX, Φωτίζου φωτίζου—"be enlightened; be enlightened, O Jerusalem." Herder renders it, "be light." Vitringa regards the expression as equivalent to this, "pass into a state of light. That is, enjoy light thyself, and impart it freely to others." Gesenius renders it, "shine, be bright; that is, be surrounded and resplendent with light." The idea probably is this, "rise now from a state of obscurity and darkness. Enter into light; enter into times of prosperity." It is not so much a command to impart light to others as it is to be encompassed with light and glory. It is the language of prophecy rather than of command; a call rather to participate in the light that was shining rather than to impart it to others. The LXX, and the Chaldee, here add the name "Jerusalem," and regard it is addressed directly to her. ¶ *Thy light is come.* On the word light, see Note on ch. lviii. 8, 10. The light here referred to is evidently that of the gospel; and when the prophet says that that light "is come," he throws himself into future times, and sees in vision the Messiah as having already come, and as pouring the light of salvation on a darkened church and world. ¶ *And the glory of the* LORD. There is reference here, doubtless, to the *shechinah* or visible splendor which usually accom-

2. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD [b] shall arise upon thee, and his glory shall be seen upon thee.

3. And the Gentiles shall come to thy light, and kings [c] to the brightness of thy rising.

b Mal. 4. 2. 2 Cor. 4. 6.

c ch. 49. 6, 23. Rev. 21. 24.

NEW TRANSLATION.

For lo, darkness covereth the earth,
And deep gloom the nations;
But upon thee JEHOVAH riseth [as the sun],
And upon thee shall his glory be conspicuous.
And the nations shall come to thy light,
And kings to the splendor that riseth upon thee.

panied the manifestation of God to his people. See Note, ch. iv. 5. As JEHOVAH manifested himself in visible splendor and glory to the Israelites during their journey to the promised land, so he would manifest himself in the times of the Messiah as the glorious protector and guide of his people. The divine character and perfections would be manifested like the sun rising in glory over a darkened world. ¶ *Is risen upon thee.* As the sun rises. The word זָרַח, *zārăhh*, is usually applied to the rising of the sun. Gen. xxxii. 31; Ex. xxii. 2; 2 Sam. xxiii. 4; Ps. civ. 22. The comparison of the gospel to the sun rising upon a dark world is exceedingly beautiful, and often occurs in the Bible. Comp. Mal. iv. 2; Luke i. 78, *margin.* ¶ *Upon thee.* Upon thee, in contradistinction from other nations and people. The gospel shed its first beams of glory on Jerusalem.

2. *For, behold.* Lo, darkness covers the earth. This is designed to turn the attention to the fact that all the rest of the world would be enveloped in deep spiritual night. ¶ *Darkness.* See Note, ch. xlv. 7. ¶ *Shall cover the earth.* Shall envelope the whole world except where it is illuminated by the gospel. It is needless to say that this was the fact when the Messiah came, and that it is still extensively true also. ¶ *And gross darkness.* Lowth renders this, "a thick vapour." Herder, "deep obscurity." The LXX, γνόφος, cloud, shade, tempest. The Hebrew word עֲרָפֶל, usually denotes thick cloud, cloudy darkness, gloom; and is often applied to the thick clouds of a tempest. Ex. xx. 18; Deut. iv. 11; Ps. xviii. 10. It is a word of intenser meaning than חֹשֶׁךְ, *darkness;* and the idea here is, that deep and heavy gloom would pervade the nations; they would be enveloped in a cloud of ignorance and sin, so dense and obscure, that no light could penetrate it—a description strikingly applicable to the whole heathen world. ¶ *But the Lord shall arise upon thee.* Like the sun. That is, JEHOVAH would manifest his perfections to them in a glorious manner. ¶ *Shall be seen upon thee.* There is more emphatic meaning in the original here than is conveyed in our translation. The word יֵרָאֶה does not mean merely that that glory should be *visible*, but that it should be *conspicuous.* It should be so bright and luminous that it would be *seen* afar —like a cloud or column of glory standing over Jerusalem that would be conspicuous to far distant people.

3. *And the Gentiles shall come,* &c. So splendid shall be that glory that it shall attract the distant nations, and they shall come to this light, or shall come to participate in the blessings of the gospel. This contains the main statement which it is the design of this chapter to illustrate. The prophet had frequently made this statement before in general terms (comp. ch. ii. 3; xi. 10; xlix. 22; liv. 3); but he here goes into a more particular account, and more fully describes the blessings which would result from this accession to the

4. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because [d] the [1] abundance of the sea shall be converted unto thee, the [2] forces of the Gentiles shall come unto thee.

[d] Rom. 11. 25.

[1] or, *noise of the sea shall be turned toward thee.*

[2] or, *wealth*, ver. 11. ch. 61. 6,

NEW TRANSLATION.

4. Lift up thine eyes around and see:
They all assemble themselves, and come to thee;
Thy sons shall come from far,
And thy daughters shall be carried at thy side.
5. Then shalt thou see and rejoice;—
Thy heart shall be ruffled and swell with delight!
For the riches of the sea shall be turned toward thee,
The wealth of the nations shall come to thee.

true church. ¶ *And kings*, &c. Comp. Note, ch. xlix. 7, 23; lii. 15. ¶ *To the brightness of thy rising.* This does not mean that the church was to arise with the splendor of the sun, but "thy rising" means the rising *upon her*—called her rising because it would shed its beams on her. It is correctly rendered by Lowth, "the brightness of thy sun-rising;" by Noyes and Herder, "the brightness that riseth upon thee."

4. *Lift up thine eyes*, &c. Jerusalem is here addressed as a female with eyes cast down from grief. She is directed to lift them up and to see the great multitudes that were flocking to her. Wherever she could turn her eyes she would behold them hastening to come to her. In this verse and the following verses the prophet goes into a particular statement of what he referred to in general terms in ver. 3. The first thing which he specifies is, that the dispersed sons and daughters of the Jewish people should be gathered back. ¶ *Thy sons shall come from far.* They who have been scattered and driven into exile into distant lands shall again return. This is in accordance with the predictions so often made in Isaiah, that the scattered sons of the Jewish people should be again collected. See Note, ch. xlix. 17, 18. ¶ *And thy daughters shall be nursed at* thy *side.* The LXX render this, "and thy daughters shall be borne upon the shoulders"—ἐπ' ὤμων ἀρθήσονται. Lowth also says, that one MS. reads it "upon the shoulders," and another has both "shoulders" and "side." The translation of the LXX, and these different readings of the MSS. have probably been caused by the supposed improbability of the fact that children were nursed or carried on the side. Comp. ch. xlix. 22. But Sir John Chardin says that it is the general custom in the East to carry the children astride upon the hip with the arms around the body. The word, however, which is rendered *nursed* in our translation, תֹּאמַנָה, from אָמַן, means, properly, to stay, sustain, support; to bear or carry a child (Num. xi. 12); hence to be faithful, firm. It is not certain that it is in any instance used in the sense of nursing; but it more probably means here they shall be borne. It implies that the church would evince deep solicitude for the education and welfare of the young—as a mother does for her children; and that it would be one of the blessings of those times that that solicitude should be felt and manifested.

5. *Then thou shalt see.* Lowth renders this, "then shalt thou fear and

overflow with joy;" and supposes that it refers to the agitation and anxiety of mind attending this scene, and to the joy consequent on the numerous conversions. His authority for this change is, that forty MSS. (two of them ancient) have תִּרְאִי, "thou shalt fear," instead of תִּרְאֶי, "thou shalt see." But though the change is of a single letter, there is not sufficient authority to make it, nor does the sense require it. The Vulg., LXX, Chald., Syriac, Arabic, and Castellio, all render it in accordance with the present reading of the Hebrew text. The idea is, that Jerusalem, represented as a woman, should look with deep interest on the great multitude that would be converted to her, and that the effect would be to cause the heart to overflow with joy. ¶ *And flow together.* This translation, it is believed, by no means conveys the true sense of the passage. Indeed, it is difficult to make sense of the translation. It is true that the Hebrew word, נָהַר, *Nāhăr*, means, to flow, to flow together; whence the word נָהָר, *Nāhār*, *river*. But it may be used in the sense of flowing, or overflowing *with joy;* or it may mean to shine, to be bright, the same as נוּר, *Nūr* (Gesenius); and thence to be cheered, to rejoice as when the countenance is bright and cheerful. Comp. Job iii. 4. Taylor (Heb. Con.) renders it, "And be enlightened, or have the light flow upon thee." The true idea is, doubtless, that of rejoicing; denoting the state of happiness which will always exist in the church when many are *seen* to come and give themselves to God. ¶ *And thine heart shall fear.* Thy heart shall be *ruffled*, agitated, deeply excited by the view of the numbers that are converted, and by the evidence thus furnished of the Divine favor and presence. The effect of numerous simultaneous conversions, in a revival of religion, is always to produce a deep awe and reverence. There is a sense of the Divine presence; a conviction that God is near and that this is his work; a deep veneration produced by the demonstrations of his power which does not exist in other circumstances. This effect is described also by Jeremiah, ch. xxxiii. 9, "And they shall fear and tremble for all the goodness and for all the prosperity that I shall procure unto her," [Jerusalem]. ¶ *And be enlarged.* Shall be swelled or filled with joy. ¶ *Because the abundance of the sea.* Marg., "Noise of the sea shall be turned unto thee." Lowth and Noyes render it "the riches of the sea." So the LXX πλοῦτος θαλάσσης. The Chaldee renders it, "there shall be transferred to the wealth of the west,"—עוֹתַר מַעֲרָבָא. The Hebrew word, הָמוֹן, *Hamōn*, properly denotes a noise or sound as of rain, of the raging of the ocean, or of a multitude of men. Then it denotes a multitude or crowd of men itself, Isa. xiii. 4; xxxiii. 3; Dan. x. 6; a host or army, Judg. iv. 7; Dan. xi. 11, 12, 13; a multitude of waters, Jer. x. 13; li. 16. It then denotes a multitude of possessions; a vast amount of wealth, Ps. xxxvii. 16; Eccl. v. 9. Here it may refer either to the multitude of the people that dwell on the islands of the sea, or it may refer to their wealth that should be brought and devoted to Zion. As various kinds *of property* are immediately specified, it seems most natural to refer it to wealth, and then the idea is, that the wealth possessed by distant lands—lands beyond the sea, or surrounded by the sea, should be devoted to the church of God. It will be remembered that nearly all the wealth that was imported by Solomon and others to Judea came from beyond the sea, and that it was natural to speak of such places as abounding in riches. The idea is, that the wealth of all those distant lands should be consecrated to the church—an idea denoting the great prosperity and glory of the church when all lands should come under the influence of the truth.

Shall be converted. Heb., "Shall be turned." Instead of being employed in idolatry and sin; in purposes of pleasure and mere magnificence, it *shall be turned* to a different purpose; it shall receive a new direction. ¶ *The forces of the Gentiles.* Marg., "Or, *wealth.*" The margin has undoubtedly the cor-

6. The multitude of camels shall cover thee, the dromedaries of Midian [e] and Ephah; all they from Sheba [f] shall come: they shall bring gold [g] and incense; and they shall show forth the praises of the LORD.

[e] Gen. 25. 4, 13. [f] Ps. 72. 10. [g] Matt. 2. 11.

NEW TRANSLATION.

6. A multitude of camels shall cover thee,
The dromedaries from Midian and Ephah:
All they from Sheba shall come;
Gold and frankincense shall they bring;
And the praises of JEHOVAH shall they joyfully proclaim.

rect interpretation. The word חַיִל, *Hhāyil*, constr. חֵיל, *Hhēl*, usually indeed denotes strength, might, valor; an army, forces, host; but it also means riches, wealth. Gen. xxxiv. 29; Job xx. 15; Deut. viii. 17, 18; Ruth iv. 11. The LXX render the passage, "The riches of the sea, and of the nations, and of the peoples will come over to thee." The sense is, that the wealth of the heathen world should yet be consecrated to the service of the church. To some extent this has been the case. No small part of the great wealth of the Roman empire was consecrated to the service of the Christian church; and the wealth of what was then Pagan Europe, and the wealth of what was then Pagan and unknown America, has been to a considerable extent devoted to the Redeemer. The time will come when the wealth of India and of China and of Africa and of the entire world shall be devoted to the service of God in a manner far more decided than has yet occurred in the most favored Christian lands.

6. *The multitude of camels.* Lowth renders this, "an inundation of camels." The Hebrew word properly denotes an inundation or overflowing of waters; but it is not improperly applied to a numerous caravan or company of camels. The camel is a well-known useful animal that constitutes the principal beast of burden in Arabia, and that may, indeed, be said to constitute the wealth of Arabia. It is frequently spoken of as "the ship of the desert." The description here is strictly applicable to Arabia; and undoubtedly the prophet meant to say that Arabia would be blessed with the true religion, and that her merchandize and wealth would become tributary to the church of God. ¶ *Shall cover thee.* Shall come in such multitudes as to fill thee, and to be spread out all over thee. Thus we speak of a land being covered with flocks and herds. ¶ *The dromedaries.* The dromedary is a species of camel that is found principally in Arabia, with one bunch or protuberance on its back, in distinction from the Bactrian camel which has two bunches. *Webster.* "It is found," says Dr. Shaw, "in Barbary, though much more rarely there than in the Levant. It is chiefly remarkable for its prodigious swiftness; the Arabs affirming that it will run over as much ground in one day as one of their best horses will perform in eight or ten. The *Shekh* who conducted us to Mount Sinai rode upon a camel of this kind, and would frequently divert us with an instance of its great abilities. For he would depart from our caravan, reconnoitre another just in view, and return to us again in less than a quarter of an hour. It differeth from the common camel in being of a finer and rounder shape, and in having on its back a lesser bunch or protuberance." Shaw's Travels, p. 240. Hence in Jer. ii. 23, the prophet speaks of the "swift dromedary." The idea here is, that these fleet animals of burden, so valuable to the inhabitants of Arabia, should come bringing their merchandize for the service of the church of God; that is, the wealth of Midian and Ephah should be

7. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up

NEW TRANSLATION.

7. All the flocks of Kedar shall be gathered unto thee,
Unto thee shall the rams of Nebaioth minister;

devoted to God. ¶ *Midian.* Midian was the fourth son of Abraham and Keturah (Gen. xxv. 2), and was the father of the Midianites. The Midianites are frequently mentioned in the Scriptures, Gen. xxxvii. 28—36; Num. xxv. 17; xxxi. 2; Judges vi. 7—16; vii. 23, 25, *et al.* As early as the time of Jacob they were employed in traffic, and were associated with the Ishmaelites in this business, for it was to a company of these men that Joseph was sold by his brethren, Gen. xxxvii. 28. "The original and appropriate district of the Midianites seems to have been on the east side of the Elanitic branch of the Red Sea, where the Arabian geographers place the city of *Madian.* But they appear to have spread themselves northward, probably along the desert coast of Mount Seir, to the vicinity of the Moabites; and on the other side, also, they covered a territory extending to the neighbourhood of Mount Sinai." *Rob. Cal.* Generally, the names Midianites and Ishmaelites seem to have been nearly synonymous. ¶ *Ephah.* Ephah was the eldest son of Midian (Gen. xxv. 4), and dwelt in Arabia Petræa, and gave name to the city of Ephah, called here by the LXX, Γαιφά, *Gæpha.* This city, and the small extent of country around it, constituted a part of Midian on the eastern shore of the Dead Sea, to which the territories of Midian extended. It abounded in dromedaries and camels, Judges vi. 6. ¶ *All they from Sheba shall come.* Sheba is celebrated in the Scriptures chiefly as the place whence the Queen of that country came to visit Solomon, 1 Kings x. 1; 2 Chron. ix. 1. That it abounded in wealth may be inferred from the train which accompanied her, and from the presents with which she came to Solomon. "And she came to Jerusalem with a very great train, with camels that bare spices, and much fine gold, and precious stones." 1 Kings x. 2. Whether it was the same country as *Sheba* has been a matter of uncertainty. Comp. Note on ch. xliii. 3. It is elsewhere mentioned as a place from whence presents should be brought to Solomon:

> The kings of Tarshish and of the isles shall bring presents;
> The kings of Sheba and Seba shall offer gifts.
> Ps. lxxii. 10.

It is usually mentioned as a place in which gold and incense abounded. Ps. lxxii. 15. "To him shall be given the gold of Sheba." Jer. vi. 20. "To what purpose cometh there to me incense from Sheba." Ezek. xxvii. 22. "The merchants of Sheba were thy merchants." According to Bruce it was situated in Abyssinia, in Ethiopia, and this has been the common opinion. It was south of Egypt, and the intercourse between Sheba and Jerusalem was not difficult, and probably a constant traffic was maintained between the two countries. In the time of the Mamelukes, before the conquest of Egypt and Arabia by Selim, a caravan constantly set out from Abyssinia for Jerusalem. Comp. Note on ch. xlv. 14. ¶ *They shall bring gold and incense.* That this country abounded in incense, see the passages of Scripture referred to above. On the meaning of the word *incense,* see Note on ch. i. 13. The idea is, that they should bring the most valuable productions of their country and devote them to God—perhaps designed to show that the wealth of Africa should yet be consecrated to the cause of the true religion. ¶ *And they shall shew forth,* &c. These distant lands shall join in the worship of JEHOVAH.

7. *All the flocks of Kedar.* On the word *Kedar,* see Note on ch. xxi. 16. The Kedarenians were probably a wandering tribe that frequently changed their residence, though it is probable

with acceptance on mine altar, and I [h] will glorify the house of my glory.

8. Who *are* these *that* fly as a cloud, and as the doves to their windows?

[h] Hag. 2. 7, 9.

NEW TRANSLATION.

They shall ascend acceptably on mine altar,
And my glorious house will I honor.
8. Who are these that fly as a cloud?
And like doves to their windows?

they usually dwelt in the South part of Arabia Deserta, on the North of Arabia Petræa. They are mentioned as dwelling in beautiful tents, Cant. i. 5. "I am black, but comely as the tents of Kedar." Ps. cxx. 5; comp. Isa. xxi. 16, 17; xlii. 11. The language here also means that that which constitutes the principal wealth should come and enrich Jerusalem or the church of God. ¶ *The rams of Nebaioth.* Nebaioth was also a son of Ishmael (Gen. xxv. 13; 1 Chron. i. 29), and was the father of the Nabatheans. They were a people of Arabia Petræa, and lived principally by plunder, trade, and the keeping of flocks. The country of Nabathea extended, it is supposed, from the Euphrates to the Red Sea, and embraced Petra, the capital of Arabia Deserta, and also Medaba. It is not possible, however, to fix the exact boundaries of the various tribes of Arabians. The general idea is, that the most valuable possessions of the Arabians should be devoted to God. ¶ *Shall minister unto thee.* That is, by coming up as an acceptable sacrifice to the altar. They should be offered to the true God. ¶ *They shall come up with acceptance on mine altar.* It is by no means necessary to understand this literally. The prophet, in describing the future glories of the church, used of course the language which was common in his time. The Jews were accustomed to express their ideas of worship by sacrifices, and the prophet naturally employed that language. The sense is, that the conversion of the wandering tribes of Arabia should be as certain and as signal as if the numerous flocks of Kedar and Nebaioth should be devoted to JEHOVAH in sacrifice. All that was valuable there should be devoted to God, and employed in his service; the people should come with their most precious offerings and consecrate them to God. It is evident that this remains to be fulfilled. Paul indeed preached in Arabia (Gal. i. 17), and doubtless there were some conversions to Christianity there. But as a people, they never have been converted to the true God; and in all ages they have been the victims of either idolatry or superstition. The time shall come, however, when Arabia, so interesting as settled by the descendants of Abraham; so interesting in the bold, active, and energetic character of its tribes; so interesting as using a language that is one of the most refined and far-spoken of the earth; and so interesting as being, in some parts, at least, among the most fertile and beautiful of the world, shall be converted to God. Probably the most balmy, pure, and pleasant climate of the world is the Southern part of Arabia Felix—the country of Yemen; and when the Arabs shall bring their energy of character to the service of the true God, and the gospel shall be preached in their language to all their tribes, no one can predict the effect which this shall have on the entire conversion of the world. ¶ *And I will glorify,* &c. I will honor my glorious house—*i. e.*, the temple. Lowth. "And my beauteous house I will yet beautify." The idea is, that he would adorn the temple by bringing the distant nations with their most valuable possessions to worship there. That is, the true religion should yet appear glorious when the nation should acknowledge it, and submit to its requirements.

8. *Who* are *these* that *fly as a cloud.* In multitudes so numerous that they

9. Surely the isles [i] shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their [k] silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

[i] ch. 42. 4.
[k] Ps. 68. 30, 31. Zech. 14. 14.

NEW TRANSLATION.

9. For the distant coasts shall wait for me,
And the ships of Tarshish among the first,

appear as a dense cloud. The prophet, in vision, sees a vast multitude coming to Jerusalem, or hastening to embrace the true religion—so numerous as to excite surprise, and to lead to the question, Who can they be? Comp. ch. xlix. 21. It is not uncommon to compare a multitude of persons to a cloud. Thus Livy, (xxxv. 49), *Rex contra peditum equitumque nubes jactat.* Thus in Heb. xii. 1, the number of witnesses who are said to encompass Christians is compared to a cloud—*νέφος μαρτύρων.* So Virgil (Geor. iv. 60), compares a swarm of bees to a cloud. The Chaldee understands this of *swift* clouds, and takes the point of the comparison to be the *velocity* with which they would come. "Who are these who come publicly (כַּעֲנָנָה) *as swift clouds.*" But the comparison relates probably to the *number* rather than to the *swiftness* with which they would come. Converts would be multiplied in such numbers that they would seem to be like dense clouds making their way to Zion. *Perhaps* there is included also the idea of *swiftness* in their coming—as if they were anxious to find a refuge from danger, and secure a place of safety. This strikingly expresses the fact of the numerous conversions among the Gentiles, and is a most beautiful description of the scene in a revival of religion. ¶ *And as the doves to their windows.* Lowth renders this, "like doves upon the wing;"—supposing, with Houbigant, that there is a slight error in the Hebrew text. The LXX render it, *σὺν νοσσοῖς—with their young.* But the true idea is retained in the common version. Doves fly to their houses or to their windows in an approaching storm or tempest. They seek a refuge there, and there are safe. In like manner converts would hasten to Zion from the heathen world. They would come in great numbers, and would feel that if there they would be safe. In the church of God they would find a refuge from the storms of wrath; and there they would obtain peace and salvation. Morier, in his "Second Journey," p. 140, has well illustrated this passage. "In the environs of the city," [Ispahan] says he, "to the westward, near Zainderood, are many pigeon houses, erected at a distance from habitations, for the purpose of collecting pigeon's dung for manure. They are large, round towers, rather broader at the bottom than the top, crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honey-comb, pierced with a thousand holes, each of which forms a snug retreat for a nest. The extraordinary flights of pigeons which I have seen upon one of these buildings, affords, perhaps, a good illustration of Isa. lx. 8. Their great numbers, and the compactness of their mass, literally looked like a cloud at a distance, and obscured the sun in their passage." This has already, in part at least, been fulfilled. The rapid conversions in the times of the Apostles; the accessions to the church from the Gentiles, accorded with this prediction. In numerous revivals of religion, also, has there been a fulfilment of it; and we are yet to anticipate a far more striking and glorious completion of it in the conversion of the heathen world to the Christian faith.

9. *Surely the isles.* On the meaning of the word "isles" in Isaiah, see Note on ch. xli. 1. ¶ *Shall wait for me.*

10. And the sons of strangers [1] shall build up thy walls, and their kings shall minister unto thee: for [m] in my wrath I smote thee, but in my favour have I had mercy on thee.

l Zech. 6. 15. *m* ch. 57. 17.

NEW TRANSLATION.

To bring thy sons from far,
Their silver and their gold with them;—
Devoted to the name of JEHOVAH thy God,
And to the Holy One of Israel, for he glorifieth thee.
10. And the sons of the stranger shall build up thy walls,
And their kings shall minister unto thee:
For in my wrath I smote thee,
But in my favor I will tenderly embrace thee.

See Note on ch. xlii. 4. ¶ *And the ships of Tarshish.* See Note on ch. ii. 16. The main idea here is clear. These ships were the principal vessels known to the Hebrews as employed in foreign commerce; and the prophet employs the name to denote the ships in general that sailed to distant ports. They would be employed in importing the most valuable productions of distant climes to Zion, and in collecting those who should be converted to God; that is, the commerce of the world would be made tributary to religion, and the ships that sail to distant lands would be employed in advancing the cause of salvation. ¶ *First.* Among the first, in the first rank; they shall be among the most active and useful agents in diffusing the knowledge of the truth. Twenty-five MSS. and the Syriac read it, "as at the first." Jarchi and Kimchi suppose it means, as at the first; that is, as in the time of Solomon. But the idea is, that the ships engaged in foreign commerce, and those which trade to the most distant regions, shall be among the principal instrumentalities employed in the conversion of the heathen world to Christianity. To some extent this has already been done. The servants of God have been borne already to almost every heathen land; and the time *may* come when it shall be deemed an essential object of those engaged in foreign commerce to diffuse a knowledge of civilization and of the arts of life, of science, and of pure religion. ¶ *To bring thy sons from far.* Those who shall be converted from distant lands—as if they were to come personally and worship at Jerusalem. See Note, ch. xlix. 22. ¶ *Unto the name of the* LORD *thy God.* Lowth render this, "because of the name," &c. So Noyes. So the LXX, διὰ τὸ ὄνομα κ. τ. λ. The idea is, that all this wealth would be devoted to the name and worship of JEHOVAH, and employed in his service. ¶ *Because he hath glorified thee.* He has honored thee by imparting to thee the true religion, and making thee the means of diffusing it around the world.

10. *And the sons of strangers.* They who have been devoted to a foreign and a false religion, shall become devoted to the true religion, and engage in the service of the true God. ¶ *Shall build up thy walls.* Jerusalem is represented as a ruined city. Her walls had been thrown down and were lying prostrate. In rebuilding them, in restoring her to her former magnificence and grandeur, strangers and foreigners should lend their cheerful aid. The idea is, that they would become tributary to the church, and esteem it a privilege to be engaged in any service, however laborious, that would promote its best interests. ¶ *And their kings,* &c. See Note, ch. xlix. 23. ¶ *For in my wrath I smote thee.* Referring to the calamities which he had brought on Jerusalem from time to time. See ch. lvii. 17. ¶ *But in my favour,* &c. See Note on ch. liv. 8

11. Therefore thy gates shall be [n] open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

n Rev. 21. 25.

NEW TRANSLATION.

11. And thy gates shall be continually open;
By day and night they shall not be shut,
That the treasures of nations may be brought unto thee,
And that their kings may be brought.

11. *Therefore thy gates shall be open continually.* The main idea here is, probably, that the accession should be so great from the heathen world, and the consequent influx of converts would be so great, that there would be a necessity that the gates should never be closed. It is *possible*, also, that the prophet meant to describe that time as a period of security and peace. The gates of cities were closed in time of war, and at night also, to guard them from danger. But in those times such should be the prevalence of peace, and such should be the purposes for which the multitude of strangers would come from all parts of the world, that the gates might be left open and the city unguarded at all times. The sense is, (1.) that there will be immense multitudes that shall enter the true church from the heathen world. (2.) That the gospel will be *constantly* and *unceasingly* offered to men. The doors of the church shall at no time be closed. By day and by night; at all seasons and in all places, men may come and obtain the blessings of salvation. None shall be excluded because the gates shall be closed upon them; none because they are strangers and have come from distant lands; none because there will be no room; none because the conflux shall be so great that the provisions of mercy will be exhausted. (3.) It will be a time of safety when the world shall be brought under the influence and the dominion of the Prince of peace. There will be no need of closing the gates of cities, or of building walls to cities then. There will be no need to guard against hostile armies, or the intrusions of hordes of banditti. There will be no need of guarding against the fraud, oppressions, and dishonest arts of other men. If the principles of the true religion everywhere prevailed, there would be no need of walls to cities, or gates, or bars; no need of ramparts, of ships of war, and of fortifications; no need of bolts, and locks, and iron chests to guard our property. *No true Christian needs to guard himself or his property against another true Christian.* No lock, no bolt, no wall, no gate, no iron safe has been made, in order to guard *against* a man who is the true friend of the Redeemer. They are made to guard *against* wicked men; and when universal truth and righteousness prevail, they may be suffered to rust and rot for want of use. Should the principles of Christianity be everywhere diffused, the walls of all cities might be suffered to fall down; their gates to stand open till they should decay; ships of war to lie in the dock till they should sink to the bottom; forts and fleets to be dismantled; and the whole business of making locks, and shackles, and of building prisons and manufacturing instruments of war would come to an end. ¶ *That* men *may bring unto thee.* So many shall be coming with the wealth of the Gentiles, that the gates shall be continually open. ¶ *The forces of the Gentiles.* The wealth of the heathen. See Note on ver. 5. ¶ *And* that *their kings* may be *brought.* Lowth renders this, "that their kings may come pompously attended." Noyes, "may come with their retinues." The Chaldee renders it, "and their kings be brought bound," or in chains. But the Hebrew word used here (מְהוּבָלִים), denotes simply that they would be brought, led, or con-

12. For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

NEW TRANSLATION.

12. For that nation, and that kingdom,
That will not serve thee shall perish;
Yea those nations shall be utterly desolated.

ducted in any way; and the idea is, that they would be led by the force of truth and persuasion to come and devote themselves to the service of God. They might be expected, indeed, to come, as Lowth says, pompously attended, but this idea is not in the Hebrew text.

12. *For the nation and kingdom*, &c. Perhaps this is rendered as a reason for what is said in the previous verse—that kings and their subjects should come to Zion and embrace the true religion, *because* if it were not done they would perish. This is certainly one reason why sinners hasten to embrace the Saviour; and when this truth becomes deeply impressed on a community, it is one of the means of a revival of religion. An apprehension of danger; a certain anticipation of ruin if the gospel is not embraced; a conviction that "there is salvation in no other," is often a means of leading men to seek the Saviour. ¶ *That will not serve thee.* That will not become the servant of the church of God;—that is, that will not promote its interests, obey its laws, and maintain the true religion. ¶ *Shall perish.* This is applied particularly here to a "nation" and a "kingdom." The idea is, that no nation can flourish and long continue, that does not obey the law of God, or where the true religion does not prevail, and the worship of the true God is not maintained. History is full of affecting illustrations of this. The ancient republics and kingdoms fell because they had not the true religion. The kingdoms of Babylon, Assyria, Macedonia, and Egypt; the Roman empire, and all the ancient monarchies and republics, soon fell to ruin because they had not the salutary restraints of the true religion, and because they lacked the protection of the true God. France cast off the government of God in the revolution, and was drenched in blood. It is a maxim of universal truth that the nation which does not admit the influence of the laws and the government of God, must be destroyed. No empire is strong enough to wage successful war with the great JEHOVAH; and sooner or later, notwithstanding all that human policy can do, corruption, sensuality, luxury, pride, and far-spreading vice will expose a nation to the displeasure of God, and bring down the heavy arm of his vengeance. There is no truth of more vital interest to *this* nation than this; no declaration in any ancient writing expressive of the course of events in this world that hangs with more portentous interest over this republic than that "THE NATION THAT WILL NOT SERVE GOD SHALL PERISH." As a nation, we have nothing else to depend on but our public virtue, our intelligence, our respect for the laws of heaven. *Our* defence is not to be in standing armies—but in God as our living and ever-watchful protector and friend. Our hope is not in a vast navy, in strong ramparts, in frowning battlements, but in the favor of the Most High. No martial array, no strong fortifications, no line-of-battle ships can save a nation that has cast off the government of God, and that is distinguished for the violation of treaties, and for oppression, bribery, and corruption. The nation that violates the Sabbath; that tramples on the rights of unoffending men and women; that disregards the most solemn compacts; and that voluntarily opens upon itself the floodgates of infidelity and vice, *must* expect to meet with the displeasure of the Almighty. And it is *as* true of an individual as it is of a nation. Of any human or angelic being; of any association or com-

13. The glory of Lebanon [o] shall come unto thee, the fir tree, the pine tree, and the box together, to beautify [p] the place of my sanctuary; and I will make the place of my feet [q] glorious.

14. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall [r] bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion [s] of the Holy One of Israel.

[o] Hos. 14. 6, 7. [p] Ps. 96. 6. [q] Ps. 132. 7. [r] Rev. 3. 9. [s] Heb. 12. 22.

NEW TRANSLATION.

13. The glory of Lebanon shall come unto thee,
The cypress, the ilex, and the cedar together,
To adorn the place of my sanctuary,
And the place where I rest my feet will I make glorious.

14. And to thee shall come the sons of thine oppressors, bending down;
And all they that scorned thee shall prostrate themselves at the soles of thy feet;
And they shall call thee, The city of JEHOVAH;
The Zion of the Holy One of Israel.

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vination of men or angels that does not obey God, it is true that they shall be utterly destroyed.

13. *The glory of Lebanon.* The "glory of Lebanon" here means the trees that grow on Lebanon. See Note on ch. xxxv. 2. ¶ *Shall come unto thee.* That is, thy beauty and glory should be as great as if those valuable trees should be brought to decorate thee—as if they were brought and planted around the temple. ¶ *The fir tree.* See Notes on ch. xli. 19; lv. 13. ¶ *The box.* See also Note on ch. xli. 19. ¶ *To beautify the place of my sanctuary.* The site of the temple, as if they were planted around it, and as if the magnificence of Lebanon were transferred there at once. The idea is, that the most valuable and glorious objects *abroad*, i. e., in distant nations — their gold and silver, their princes and kings, and whatever contributed to their magnificence, should be consecrated to the true religion, and the service of the true God. ¶ *And I will make the place of my feet glorious.* Lowth renders this, "And I will glorify the place whereon I rest my feet;" and he supposes that the *ark* is meant as the place on which God rested his feet as a footstool. In support of this, he appeals to Ps. xcix. 5, "Worship at his footstool;" and 1 Chron. xxviii. 2. So Rosenmüller understands it, and appeals further to Ps. cxxxii. 7. Doubtless the main idea is, that the temple was regarded as the sacred dwelling-place of God—and that he means to say, that every place in his temple, even where, to keep up the figure, he rested his feet when he sat on the throne, would be filled with magnificence and glory.

14. *The sons of them that afflicted thee.* In the previous verses the prophet had said that strangers and foreigners should become tributary to the true religion. Here, to give variety and interest to the description, he says, that even the descendants of those who had oppressed them should become tributary to them, and acknowledge them as favored by JEHOVAH. ¶ *Shall come bending unto thee.* Shall come to thee in a posture of humiliation and respect. In regard to the fulfilment of this, we may observe (1) that there was a completion of it in the conquest of Babylon. The *sons*, the descendants, the successors of those who had destroyed Jerusalem, and led the Jews into captivity, were constrained to acknowledge them, and, under Cyrus, to reconduct them to the land of their fathers. Notes, ch. xiv. 1, 2. (2) It often occurred in

15. Whereas thou hast been [t] forsaken and hated, so that [u] no man went through *thee*, I will make thee an eternal [x] excellency, a joy of many generations.

16. Thou [y] shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that [z] I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

t Ps. 78. 60, 61. *u* Lam. 1. 4. *x* Rev. 3. 12. *y* ch. 66. 11, 12. *z* ch. 43. 3.

NEW TRANSLATION.

15. Instead of thy being forsaken and hated,
So that no one passed through thee,
I will make thee an everlasting glory,
A joy for perpetual generations.
16. And thou shalt suck the milk of the nations,
And at the breast of kings shalt thou be nursed;

times of persecution, that the immediate descendants of the persecutors, and that too by means of the persecution, became converted to the true religion, and acknowledged the God of those whom they had persecuted to be the true God. (3) It often occurs in times when there is no open and public persecution. Many of those now in the church are the children or descendants of those who had been the enemies of the gospel. They themselves did all that could be done by their lives and examples to train up their children in opposition to it. But the sovereign mercy of God interposed, and from the descendants of such men he selected such as should become the heralds of salvation and preachers of righteousness to a lost world; or such as should become shining lights in the more obscure walks of the Christian life. ¶ *And all they that despised thee*, &c. There shall yet be a universal acknowledgment of the true religion even in those nations that have despised and spurned the gospel. This does not mean that *all* who have ever despised the true religion shall be converted and saved, but there shall be a universal tribute paid yet to the truth; a universal acknowledgment that it is of God, and that the church is under his care. See an explanation of this sentiment in the Notes on ch. xlv. 23. ¶ *At the soles of thy feet.* In a posture of the utmost reverence and submission. See Rev. iii. 9. Comp. Note on ch. xlix. 23. ¶ *And they shall call thee*, &c. They shall honor thee as the favored of the Lord; as the abode of the true God. See ch. ii. 3. ¶ *The Zion*, &c. The Zion, or the royal court where the holy God that is worshipped in Israel dwells.

15. *Whereas thou hast been*, &c. Heb., "instead of (תַּחַת) thy being forsaken," *i. e.*, thy subsequent prosperity shall come in the place of thy being formerly forsaken. The forsaking here refers to the various calamities, persecutions, and trials which she had been called to endure. ¶ *So that no man went through thee.* When the country was desolate and abandoned, so that no one visited it, or travelled through it; so that there was no commerce, and no traffic; no caravan passed from one part of it to another, or made it a thoroughfare in going to other lands. Comp. Lam. i. 4; Note, ch. xxxiv. 10. ¶ *I will make thee an eternal excellency.* An everlasting "boast," (Lowth), or "glory," Noyes. I will make you for ever honored and exalted, so that you shall no more be desolate and abased. ¶ *A joy of many generations.* A subject of joy from generation to generation; *i. e.*, one age after another.

16. *Thou shalt also suck the milk of the Gentiles.* This expression means, "They shall contribute to sustain and support thee. Whatever is valuable and rich which they possess shall become yours,

17. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors [a] righteousness.

a 2 Pet. 3. 13.

NEW TRANSLATION.

And thou shalt know that I JEHOVAH am thy Saviour,
And thy Redeemer is the mighty one of Jacob.
17. Instead of brass I will bring gold;
And instead of iron I will bring silver;
And instead of wood brass;
And instead of stones iron:
And I will make thine inspectors peace,
And thy magistrates righteousness.

to contribute to your welfare." The idea is the same substantially which occurs in the previous parts of the chapter, that the riches of the heathen world would become tributary to the advancement of the true religion. ¶ *And shalt suck the breast of kings.* The Chaldee renders this, "And thou shalt be satisfied with the riches of the people, and shalt delight thyself with the spoil of kings." The phrase, to suck the breast *of kings*, is unusual; but the sense is simple and plain, that kings and their wealth should be made to contribute to sustain the church. See the sentiment explained in the Note on ch. xlix. 23. ¶ *And thou shalt know*, &c. By the protection which shall be extended to thee, and by the accession which shall be made to thee, thou shalt have full proof that JEHOVAH is thy protector and friend. The conversion of the heathen world shall demonstrate that JEHOVAH is the friend of his church and people.

17. *For brass I will bring gold.* This commences the description of the happy state of those times when the Gentiles should be led to embrace the true religion, and when the wealth of the world should be consecrated to the service of the true God. The idea is, that all things should be changed for the better. The golden age should succeed; and a change from the calamities and dark times to which reference had been made by the prophet, should take place, as great as if in all purposes of life gold should be used where brass is commonly used, and silver where iron is commonly used; and brass where iron is used; and iron where stones are used. Calvin supposes, not improbably, that allusion is here made to the temple, and that in describing the future glory of the church, he says that the change would be as glorious as if in all places where brass and iron and wood and stone had been used, gold and silver and brass and iron should be respectively used in their places. The Chaldee renders this, "Instead of the brass which they took away from thee, O Jerusalem, I will bring gold; and instead of the iron I will bring silver; and instead of the wood, brass; and instead of the stones, iron." Jarchi, Kimchi, and Grotius, accord with this interpretation. But it is probably designed as a poetical description of the glory of the future age; and of the great changes which would take place in human society and in the condition of men under the influence of the gospel. No one can doubt that the gospel produces these changes; and that the aspects of society produced by the gospel are as beautiful and striking as though gold and silver should be substituted for brass and iron, and brass and iron for wood and stone. Such changes shall yet take place everywhere on the earth; and the world everywhere shall yet be beautified, enriched, and adorned by the prevalence of the true religion. ¶ *I will also make thy officers peace.* Thy officers shall be appointed to promote peace, and shall

18. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls [t] Salvation, and thy gates Praise.

[t] ch. 26. 1.

NEW TRANSLATION.

18. Violence shall no more be heard in thy land;
Wasting nor destruction within thy borders;
But thou shalt call thy walls, Salvation,
And thy gates, Praise.

secure it. The sense is, that it would be a reign of peace; that wars would be ended; and that universal concord and harmony would prevail in the church under the guidance of those appointed to administer to its affairs. Comp. ch. ii. 4; ix. 6. The word "officers," here denotes those who should be appointed to *superintend* the affairs of the church (from פָּקַד, *phāqăd*, to visit, review, superintend, oversee); and refers here to all who should be appointed to *rule* in the church. The word itself may be applicable either to civil magistrates or to the ministers of religion. The LXX render it ἄρχοντας —*rulers*, and they translate the passage, "I will give thy rulers in peace," —ἐν εἰρήνῃ. ¶ *And thine exactors.* They who should *exact*, or collect tribute, or taxes. The word from which the noun here used is derived (נָגַשׂ), means to urge, impel, drive—hence the noun *task-master*—ἐργοδιώκτης (Ex. iii. 7; Job iii. 18); then to urge a debtor, to exact a debt; then to rule or have dominion; to appoint and exact taxes, &c. Here it refers to magistrates; and it means that they would be mild and equal in their exactions. ¶ *Righteousness.* They shall be righteous. They shall not lay unequal or oppressive burdens; they shall not oppress in the collection of taxes. The idea is, that righteousness would prevail in every department of the church and the state.

18. *Violence shall no more be heard in thy land.* This is a most beautiful description of the peace and prosperity which should prevail in the times of the Messiah. Wars would cease; and they would be succeeded by universal security and peace. If the gospel, in its purity, should prevail on earth, there would be no more scenes of violence and war. The battle-shout would be heard no more, the cry of violence, the clangor of arms would resound no more. Scenes of bloodshed and disorder would be unknown. The pure gospel of the Redeemer has never originated one war of invasion; never produced one scene of bloodshed; never prompted to violence and strife. There has been no war, in any age or in any land, which the principles of the gospel, if acted on by both the contending nations, would not have prevented; there have been no scenes of bloodshed which would not have been avoided if the gospel had been suffered to control the hearts of men. And no one who believes the Bible to be a revelation from God, can doubt that the time *will* come when the mad passions of kings and nations shall be subdued, and when wars shall cease to be known except in the melancholy and disgraceful records of past events. ¶ *Wasting.* The desolation produced by wars—the waste of life and property; the burning of cities, towns, and villages; and the desolation which spreads over farms and plantations in the march of a victorious enemy. ¶ *Nor destruction.* Heb., *breaking*, שֶׁבֶר. The breaking or treading down caused by the march of a triumphant army. ¶ *Within thy borders.* Within thy bounds or limits. Thy whole country shall be peace and prosperity; that is, wherever the gospel shall spread there shall be universal security and peace. ¶ *But thou shalt call thy walls Salvation.* Thou shalt live securely within thy walls, and shalt

19. The [c] sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God [d] thy glory.

c Rev. 21. 23; 22. 5. *d* Zech. 2. 5.

NEW TRANSLATION.

19. No more shall the sun be thy light by day,
Nor with her brightness shall the moon enlighten thee;
But JEHOVAH shall be to thee an everlasting light,
And thy God shall be thy glory.

speak of them as furnishing protection or salvation. The time will come when the church shall have no reason to apprehend danger from abroad, and when all shall be peace within. ¶ *And thy gates Praise.* Because, says Grotius, those who are appointed to watch at their gates shall announce the approach of no enemy, but shall, with the highest security, celebrate the praises of God. Praise should be celebrated in all her gates—in all the places of public concourse; and perfect protection should be ascribed to all her walls; that is, in the church there should be entire security, and everywhere the praises of God should be celebrated.

19. *The sun shall be no more, &c.* A similar expression, denoting the great prosperity and happiness of the church, occurs in ch. xxx. 26. See the Note on that place. The language here is exceedingly beautiful, and the idea is plain. It is designed to foretell the great glory and splendor which would exist in the church under the Messiah; a splendor and glory compared with which all that is furnished by the sun, moon, and stars—the most glorious objects in nature, would be as nothing. Expressions similar to this, and probably derived from this, are used by John in describing the glory of heaven. "And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Rev. xxi. 23. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light." Rev. xxii. 5. The idea is, that under the gospel, so great would be the light and beauty of truth; so illustriously would the divine perfections shine forth, that the eye would be attracted to *that* light as superior in glory to all the natural splendor of the sun and moon. All the wonders and beauties of the natural world would be lost in the superior brightness of the glory that would shine in the moral world. ¶ *Neither for brightness.* In order to give light; or, with her brightness she shall not shine on the night. ¶ *Shall the moon give light to thee.* The beauty of the moon shall be lost in the superior effulgence of the rays of truth. ¶ *But the* LORD *shall be unto thee.* He will furnish a revelation that will disclose far more of his perfections and his glory, and that will be far more valuable to thee as a light and guide, than all the splendor of the heavenly bodies. ¶ *And thy God thy glory.* The honor of the church shall be, that it has the true God for its protector. Its joys shall be found, not in the objects of nature—the beauty of created things—but in the glory of the divine perfections, and in the laws and plans of the Almighty. The glory of the church is its great head. His name, his attributes, his laws, his protecting care constitute her main glory. It is an honor to the church to have *such* a God and Redeemer; an honor to share his favor and to be under his ever-watchful care. The glory of the church is not her wealth, her numbers, her influence, nor the rank and talent of her ministers and members; it is the character of her sovereign Lord, and in his perfections it is right that she should exult and rejoice.

20. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy [c] mourning shall be ended.

[c] Rev. 21. 4.

NEW TRANSLATION.

20. No more shall thy sun go down,
Nor shall thy moon wane;
For JEHOVAH shall be to thee for an everlasting light,
And the days of thy mourning shall be ended.

20. *Thy sun shall no more go down.* There shall be no total and long night of calamity, error, and sin. This is designed to describe the flourishing and glorious state of the church. It, of course, does not mean that there should be *no* times of calamity, no period of ignorance, no scenes of persecution; but it means that there should not be total night. Truth should reign on the earth, and there never would be a time when the light of salvation would be extinct. There never would be a time like that when Jerusalem was wholly destroyed, and when the worship of God ceased, and a long total night came over the land. There never would be a time when the sun of righteousness would not shine, or when the world would be wholly deprived of the illumination of his beams. The church would be perpetual. It would live through all changes, and survive all revolutions, and to the end of time the light of salvation would shine upon a darkened world. This has in part been fulfilled. Since the Messiah came, the light of revelation has never been wholly withdrawn from the world, nor has there been a period in which total and absolute night has come over all the church of God. But the prophet, probably, referred to far more glorious times than have yet occurred. The period is coming when the light of salvation will shine upon the earth with unclouded and universal splendor—as if the sun, having ascended to the meridian, should stand there in a blaze of glory age after age; when there shall be no alternation of day and night; when the light shall not be obscured by clouds; and when there shall be no eclipse of his glory. It will also be true in heaven, and John has applied this *language* to the state of the heavenly world. But it is more probable that the language here refers to the future glory of the church on earth. ¶ *Neither shall thy moon.* This language is poetic, and should not be pressed *ad unguem*, as if any particular mystery was symbolized by the moon. It means that there should be no such obscurity in the church as there would be in the world should the sun and moon both be withdrawn. Light and beauty unobscured would fill the whole heavens, and the darkness of night would be henceforward unknown. ¶ *Withdraw itself.* Heb., *be collected*, יֵאָסֵף—that is, shall not be withdrawn; or shall not wane. The LXX, οὐκ ἐκλείψει—shall not be *eclipsed*; or shall not fail. ¶ *The days of thy mourning*, &c. See Note on ch. xxv. 8. The description here, therefore, is one of great glory and happiness in the church. That period will yet arrive; and no friend of God and of the happiness of man can think of that time without praying most sincerely that it may soon come, when the sun of righteousness, in the fulness of his glory, shall ascend to the meridian, and stand there without one obscuring cloud, and shall pour the splendor of the noontide beams of salvation all over a darkened world. Some of the ideas in this chapter, descriptive of the glorious times of the gospel, have been beautifully versified by Pope:

"Rise, crowned with light, imperial Salem rise!
Exalt thy towery head, and lift thy eyes!
See a long race thy spacious courts adorn;
See future sons and daughters yet unborn,

21. Thy people also *shall be* all [f] righteous: they [g] shall inherit the land for ever, [h] the branch [i] of my planting, [k] the work [l] of my hands, that I may be glorified.

22. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

[f] ch. 4. 3. Rev. 21. 27. [g] Matt. 5. 5. [h] ch. 61. 3. [i] John 15. 2. [k] Ps. 92. [l] Eph. 2. 10.

NEW TRANSLATION.

21. Thy people shall be all righteous:
For ever shall they possess the land,
The scion of my planting,
The work of my hands, that I may be glorified.
22. The little one shall become a thousand,
And the small one a strong nation:
I JEHOVAH, will hasten it in the proper time.

In crowding ranks on every side arise,
Demanding life, impatient for the skies;
See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend:
See thy bright altars throng'd with prostrate kings,
And heaped with products of Sabean springs!
For thee Idume's spicy forests blow,
And seeds of gold in Ophir's mountains glow;
See heaven its sparkling portals wide display,
And break upon them in a flood of day!
Nor more the rising sun shall gild the morn,
Nor evening Cynthia fill her silver horn;
But lost, dissolved in thy superior rays,
One tide of glory, one unclouded blaze,
O'erflow thy courts; the light himself shall shine
Revealed, and God's eternal day be thine!
The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away;
But fix'd his word, his saving power remains;
Thy realm for ever lasts, thy own Messiah reigns!" MESSIAH.

21. *Thy people also* shall be *all righteous.* See Note, ch. iv. 3. ¶ *They shall inherit the land for ever.* See Notes on ch. xlix. 8; liv. 3. Comp. ch. lxv. 9; Matt. v. 5. ¶ *The branch of my planting.* On the meaning of the word *branch*, see Notes on ch. xi. 1; xiv. 19. Here it means a *scion*, or shoot, which JEHOVAH had planted, and which had sprung up under his culture. Whatever he had planted and cultivated they should possess. Grotius supposes it means *posterity.* The idea seems to me to be, that they should inherit the land and all which would grow up under the culture of the hand of JEHOVAH. ¶ *The work of my hands.* They shall inherit the fruit of my labor. The *language* here is taken from the cultivation of the land of Canaan; but the sense is, that the church would inherit all that God had done for its welfare; it would be permitted to enter into all the avails of his plans and purposes; whatever he would do would be enjoyed by his people. Applied to the work of redemption, it means that the result of all the plans of God, of all the labors, self-denials, and sacrifices of the Redeemer, become the inheritance of the church. The comforts, joys, hopes, consolations of his people, are the fruit of his self-denials, "the work of his hands," and they are permitted to enjoy it all—as if God should, without their labor, cultivate a fruitful field and give the avails entirely to them. ¶ *That I may be glorified.* See ch. xlix. 3; lxi. 3; Note, xlii. 8; xliii. 7. God would be glorified in having made so ample provision for their welfare, and in their being made happy by him. He is always glorified when others enjoy the fruits of his benevolence, and when they are made pure and happy as the result of his purposes and plans.

22. *A little one shall become a thousand.* There shall be a great increase, as if one, and that the smallest, should be multiplied to a thousand. The idea is, that the people then small in number, should be greatly increased by the accession of the Gentile world. Lowth and Noyes

render this, "the little one." Grotius, "the least one." So the LXX, Ὀλιγιστὸς. ¶ *I the* LORD *will hasten it in his time.* Or rather, in "its" time (Νοyer); or in "due" time. Lowth. I will do it in the proper time (κατὰ καιρὸν, LXX). The sense is, that this would be done at the proper time—called in Gal. iv. 4, "the fulness of time." There was a proper season when this was to be done. There were important preparations to be made before it could be accomplished. The nations, under the divine arrangement, were to be put into a proper position to receive the Messiah. He was not to come until (1) the experiment had been fairly made to show how weak and feeble man was without a revelation—to show that philosophy and learning, and the policy of statesmen, could do nothing effectual for the salvation of men. (2) he was not to come until the world should be at peace, and until there would be facilities for the rapid propagation of religion in all lands. (3) Nor until all that had been said in prophecy should be fulfilled—until all the circumstances should combine which had been foretold as favorable to the introduction of the reign of the Messiah. But *when* that period should arrive; when the world should be in a proper state to receive the new system, then the LORD would "hasten" it. There would be no unnecessary delay; none which the circumstances of the case did not call for So it will be in the universal spread of the gospel referred to in this chapter. When the world shall be moulded into a proper state to welcome the gospel; when the nations are *prepared* to receive it, and welcome it, and profit by it, then the universal propagation shall be *hastened*, and a nation shall be born in a day. See Note on ch. lxvi. 8. Then truth shall be diffused like the spreading light of the morning, and the world shall be brought under the saving power of the gospel. Meantime for the coming of that day we should pray and labor. By the diffusion of truth; by schools; by the spread of the Bible; by preaching; by the translation of the word of God into every language; by establishing the press in all the strong points of Pagan influence; by placing missionaries in all the holds of power in the heathen world, and by training up many to enter into the harvest, the Christian world should prepare for the universal conversion of the world to God. In due time it shall be hastened, and "he that shall come, will come, and will not tarry." Heb. x. 37.

CHAPTER LXI.

ANALYSIS.

This chapter, in its design and structure, is intimately connected with the preceding. Like what has gone before, from the fortieth chapter, it is to be regarded as addressed to the exiles near the close of the captivity, and is designed to comfort them with the prospect of the future glory that should await the people of God especially under the Messiah. That this refers to the Messiah will be shown in the Notes on vs. 1—3, and, indeed, is apparent on the reading of the chapter; and the main scope and design of the chapter is to show some of the glorious results of his coming.

The chapter may be regarded as divided into the following parts—viz.,

I. The public address or proclamation of the Messiah, stating the design for which he had been appointed to his office, and the consolatory nature of his message, vs. 1—3.

II. The happy *effects* and privileges of his coming, vs. 4—9.

(1.) The effects of his coming in restoring the old wastes, and in building up the long-fallen ruins, vs. 4, 5.

(*a.*) The aid of others should be called in for this; others should come to repair those wastes, ver. 4.

(*b.*) The sons of foreigners should become tributary to them, and should feed their flocks, and plough their fields, and dress their vines—that is, the heathen world should become subject to the church.

(2.) The *privileges* which should result from his coming, vs. 6—9.

(*a.*) *Absolutely.* They should be named friends of God, and should

CHAPTER LXI.

1. The [a] Spirit of the Lord GOD *is* upon me; [b] because the LORD hath [c] anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, [d] to proclaim liberty [c] to the captives, and the opening of the prison to *them that are* [f] bound;

a Luke 4. 16—21. *b* John 1. 32; 3. 34. *c* Ps. 45. 7. *d* Ps. 147. 3. *e* John 8. 31—36. *f* Rom. 7. 23—25.

NEW TRANSLATION.

The Spirit of the Lord JEHOVAH is upon me,
Because JEHOVAH hath anointed me.
To publish glad tidings to the distressed hath he sent me;
To bind up the broken in heart;
To proclaim to the captives freedom;
And to the bound the opening of the prison;

enjoy the wealth of the heathen world, ver. 6.

(*b.*) *Comparatively.* Their state should be far more than a recompence for all they had suffered, vs. 7, 8.

(*c.*) In the honor which should be put upon them, ver. 9. Their name should be known abroad, and their children should be honored as the blessed of the LORD.

III. The occasion of rejoicing which the church should have in this. vs. 10, 11.

(1.) In the beauty and honor with which she would be clothed, ver. 10.

(2.) In the abundant increase of righteousness and purity, ver. 11.

1. *The Spirit of the Lord* GOD. Heb., "The Spirit of the Lord JEHOVAH." The Chaldee renders this, "the prophet said, the spirit of prophecy from the presence of JEHOVAH God is upon me." The Syriac, "the Spirit of the Lord God." The LXX, Πνεῦμα κυρίου—*the Spirit of the Lord*, omitting the word אֲדֹנָי. So Luke quotes it in ch. iv. 18. That this refers to the Messiah is, to the Christian, abundantly proved by the fact that the Lord Jesus expressly applied it to himself. See Luke iv. 21. Rosenmüller, Gesenius, and some others, suppose that it refers to Isaiah himself, and that the idea is, that the prophet proclaims his commission as authorized to administer consolation to the suffering exiles in Babylon. And it cannot be denied that the language is such as may be applied in a subordinate sense to the office of the prophet, and that the work of the Redeemer is here described in terms derived from the consolation and deliverance afforded to the long-suffering exiles. But in a much higher sense it refers to the Messiah, and received an entire completion only as applied to him and to his work. Even Grotius, who has been said to "find Christ nowhere in the Old Testament," remarks, "Isaiah here speaks of himself, as the Chaldee observes; but in him we see not an obscure image of Christ." Applied to the Redeemer, it refers to the time when, having been baptized and set apart to the work of the Mediatorial office, he began publicly to preach. See Luke iv. 21. The phrase, "the Spirit of JEHOVAH is upon me," refers to the fact that he had been publicly consecrated to his work by the Holy Spirit descending on him at his baptism (Matt. iii. 16; John i. 32), and that the Spirit of God had been imparted to him "without measure," to endow him for his great office. John iii. 34. See Note ch. xi. 2. ¶ *Because the* LORD *hath anointed me.* The word rendered "anointed," מָשַׁח, *mâshâhh*, is that from which the word *Messiah* is derived. See Note on ch. xlv. 1. Prophets and kings were set apart to their high office by the ceremony of pouring

oil on their heads; and the idea here is, that God had set apart the Messiah publicly for the office which he was to bear, and had abundantly endowed him with the graces of which the anointing oil was an emblem. The same language is used in reference to the Messiah in Ps. xlv. 7; Comp. Heb. i. 9. ¶ *To preach good tidings.* On the meaning of the word בָּשַׂר, here rendered, "to preach good tidings," see Note on ch. lii. 7. The LXX render it, εὐαγγελίσασθαι, *to evangelize*, to preach the gospel. ¶ *Unto the meek.* The word עֲנָוִים, *ʿănāvīm*, properly denotes the afflicted, the distressed, the needy. The word "meek" properly means, those who are *patient* in the reception of injuries, and stands opposed to revengeful and irascible. This is by no means the sense of the word here. It refers to those who were oppressed and borne down by calamity in any form; and would be particularly applicable to those who had been sighing in a long captivity in Babylon. It is not improperly rendered by the LXX by the word πτωχοῖς, *poor*, and in like manner by Luke iv. 18; and the idea is, that the Redeemer came to bring a joyful message to those in humble life, and those who were oppressed and borne down by the evils of poverty and calamity. Comp. Matt. xi. 5. ¶ *To bind up the brokenhearted.* Note ch. i. 6. The broken-hearted are those who are deeply afflicted and distressed on any account. It may be either on account of their sins; or on account of captivity and oppression; or on account of the loss of relations and friends. The Redeemer came that he might apply the balm of consolation to all such hearts, and give them joy and peace. A similar form of expression occurs in Ps. cxlvii. 3:

> He healeth the broken in heart,
> And bindeth up their wounds.

¶ *To proclaim liberty to the captives.* This evidently is language which is taken from the condition of the exiles in their long captivity in Babylon. The Messiah would accomplish a deliverance for those who were held under the captivity of sin similar to that of releasing captives from long and painful servitude. The gospel does not at once, and by a mere exertion of power, open prison doors, and restore captives to liberty. But it accomplishes an effect analogous to this: it releases the *mind* captive under sin; it gives comfort also to the prisoner; and it will finally open all prison doors, and by preventing *crime* will prevent the necessity of prisons, and will remove all the sufferings which are now endured in confinement as the consequence of crime. It may be remarked, further that the word here rendered, "deliverance," דְּרוֹר, *dĕrōr*, is a word which is properly applicable to the year of Jubilee, when all were permitted to go free (Lev. xxv. 10), "and ye shall hallow the fiftieth year, and proclaim liberty (דְּרוֹר) throughout all the land unto all the inhabitants thereof." So in Jer. xxxiv. 8, 9, it is used to denote the manumission of slaves. "To proclaim liberty (דְּרוֹר) unto them; that every man should let his man-servant, and every man his maid-servant being an Hebrew, or an Hebrewess, go free." See also vs. 15, 16, of the same chapter. So also in Ezek. xlvi. 17, it is applied to the year in which the slave was by law restored to liberty. Properly, therefore, the word has reference to the freedom of slaves, or of those who are held in bondage, or to servitude; and it may be implied that it was to be a part of the purpose of the Messiah to proclaim, ultimately, universal freedom, to break every yoke, and to restore all men to their just rights. If this is the sense,—and I see no reason to doubt, that while the main thing intended was that he should deliver men from the inglorious servitude of sin, it also included this,—then it means, that the gospel would be the means of universal emancipation; that it would contain principles inconsistent with the existence of slavery; and that it would ultimately produce universal emancipation. Accordingly it is a matter of undoubted fact that the influence of the gospel was such, that in less than three cen-

turies it was the means of abolishing slavery throughout the Roman empire; and no candid reader of the New Testament, it is believed, can doubt that the principles of Christianity are opposed to the existence of slavery, and that if they were universally followed, the last shackle would soon fall from the hands of the slave. Be the following facts remembered. (1) *No man ever made another originally a slave under the influence of Christian principle. No man ever kidnapped another, or sold another,* BECAUSE *it was done in obedience to the laws of Christ.* (2) No Christian man ever manumitted a slave who did not feel that in doing it he was following the precepts and obeying the spirit of Christianity, and who did not have a more quiet conscience on that account. (3) No man doubts that if freedom were to prevail everywhere, and all men were to be regarded as of equal civil rights, it would be in accordance with the mind of the Redeemer. (4) Slaves are made in violation of all the precepts of the Saviour. The work of kidnapping and selling men, women, and children; of tearing them from their homes, and confining them in the pestilential holds of ships on the ocean, and of dooming them to hard and perpetual servitude, *is not the work to which the Lord Jesus calls his disciples.* (5) Slavery, in fact, cannot be maintained without an incessant violation of the principles of the New Testament. To keep men in ignorance; to withhold from them the Bible; to prevent their learning to read; to render nugatory the marriage contract, or to make it subject to the will of a master; to deprive a man of the avails of his own labor without his consent; to make him or his family subject to a removal against his will; to prevent parents from training up their children according to their own views of what is right; to fetter and bind the intellect and shut up the avenues to knowledge as a necessary means of continuing the system; and to make men dependent wholly on others whether they shall hear the gospel or be permitted publicly to embrace it, is everywhere deemed essential to the existence of slavery, and is demanded by all the laws which rule over the regions of a country cursed with this institution. But all this is contrary to the gospel; all contrary to the Spirit of the Redeemer. In the whole work of slavery, from the first capture of the unoffending person who is made a slave to the last act which is adopted to secure his bondage, there is an incessant and unvarying trampling on the laws and spirit of Jesus Christ. Not one thing is done to make and keep a slave in accordance with any command of Christ; not one thing which would be done if his example were followed and his law obeyed. Who, then, can doubt that he came ultimately to proclaim freedom to all captives, and that the prevalence of his gospel will yet be the means of universal emancipation? Comp. Note on ch. lviii. 6. ¶ *And the opening of the prison,* &c. This language also is taken from the release of those who had been confined in Babylon as in a prison; and the idea is, that the Redeemer would accomplish a work for sinful and suffering men like throwing open the doors of a prison and bidding the man who had been long lying in a dungeon to go free. On the grammatical structure of the verb here rendered, "opening of the prison,"—פְּקַח־קוֹחַ, *pᵉqāḳḥ-qōᵓḥḥ,* Gesenius (Lex.) and Rosenmüller may be consulted. According to Gesenius, it should be read as one word. So many MSS. read it. It occurs nowhere else. It means here, deliverance. The LXX render it, "and sight to the blind," which is followed by Luke. The *sentiment* which is found in the LXX and in Luke is a correct one, and one which elsewhere occurs in the prophets (see Isa. xxxiv. 5), and as the sentiment was correct, the Saviour did not deem it necessary to state that this was not the literal translation of the Hebrew. Or more probably the Saviour in the synagogue at Nazareth (Luke iv. 19), used the Hebrew, and when Luke came to record it, he quoted it as he found it

2. To proclaim the acceptable year [g] of the LORD, and the day of vengeance [h] of our God; to comfort all that [i] mourn;

[g] Lev. 25. 9, &c. 2 Cor 6. 2. [h] 2 Thes. 1. 9. [i] Mark 5. 4.

TRANSLATION.

2. To proclaim the acceptable year with JEHOVAH;
And the day of vengeance with our God.
To comfort all who mourn;

in the version then in common use. This was the common practice with the writers of the New Testament. The Evangelist wrote probably for the Hellenists, or the Greek Jews, who used commonly the Septuagint version, and he quotes that version as being the one with which they were familiar. The sense is not materially varied whether the Hebrew be followed, or the version by the LXX. The Arabic version agrees nearly with the Evangelist. Horne (Intro. ii. p. 403), is of opinion that the Hebrew formerly contained more than we now find in the manuscripts and the printed editions. Of that, however, I think there is no good evidence.

2. *To proclaim the acceptable year of the Lord.* See Note on ch. xlix. 8. There is probably an allusion here to the year of Jubilee—the fiftieth year—when the trumpet was blown, and liberty was proclaimed throughout all the land. So Lev. xxv. 9, 10. In like manner the Messiah would come to proclaim universal liberty—liberty to all the world from the degrading servitude of sin. The time of his coming would be a time when JEHOVAH would be pleased to proclaim through him universal emancipation from this ignoble bondage, and to restore to all the privilege of being the freed-men of the Lord. ¶ *And the day of vengeance of our God.* See Note, ch. xxxiv. 8. This is language adapted to the deliverance from Babylon. The rescue of his people would be attended with vengeance on their enemies. Babylon would be taken and destroyed; and all the ills which they had inflicted on the people of God would be requited on them. This was not quoted by the Saviour in his discourse at Nazareth, or if quoted, the fact is not recorded by Luke. See Luke iv. 19. The *text* which the Saviour took then as the foundation of his discourse (Luke iv. 21), seems to have ended with the clause before this. It is not to be inferred, however, that he did not consider the subsequent expressions as referring to himself, but it was not necessary to his purpose to quote them. Regarded as applicable to the Redeemer and his preaching, this doubtless refers to the fact that his coming would be attended with vengeance on his foes. It is a great truth, manifest everywhere, that God's coming forth at any time to deliver his people is attended with vengeance on his foes. So it was in the destruction of Idumea—regarded as the general representative of all the foes of God (Notes on ch. xxxiv., xxxv.); so it was in the deliverance from Egypt—involving the destruction of Pharaoh and his host; so in the destruction of Babylon and the deliverance of the captives there. So in like manner it was in the destruction of Jerusalem; and so it will be at the end of the world, Matt. xxv. 31—46; 2 Thess. i. 7—10. The coming of the Redeemer to save his people involved heavy vengeance on the inhabitants of guilty Jerusalem, and his coming to judgment in the last day will involve the divine vengeance on all who have opposed and hated God. ¶ *To comfort all that mourn.* The expression "all that mourn," may either refer to those who mourn over the loss of earthly friends and possessions; or it may refer to those who mourn over sin. In either case the gospel has afforded abundant sources of consolation. See Note on ch. xxv. 8.

3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy [k] for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting [l] of the LORD, that he might be glorified.

k John 16. 20.

l ch. 60. 21.

NEW TRANSLATION.

3. To impart [gladness] to the mourners in Zion;
To give them a beautiful diadem instead of ashes;
The oil of joy instead of sorrow;
The garment of praise instead of the spirit of despondency.
And they shall be called strong trees of righteousness;
The plantation of JEHOVAH for glorifying himself.

3. *To appoint unto them.* Lowth renders this, "to impart [gladness]" &c. Heb., *to place;* i.e., to place happiness before them; to give them joy and consolation. ¶ *That mourn in Zion.* See Note, ch. i. 8. The mourners in Zion meant those who dwelt in Jerusalem; then all those who are connected with the church of God — his poor and afflicted people. ¶ *To give unto them beauty for ashes.* In the Hebrew there is here a beautiful paronomasia which cannot be transferred to our language פְּאֵר תְּחַת אֵפֶר. The word rendered *beauty,* פְּאֵר, means, properly, a headdress, turban, tiara, or diadem; and the idea is, that the Redeemer would impart to his mourning people such an ornament instead of the ashes which, in their grief, they were accustomed to cast on their heads. For the use of the word, see Ezek. xxiv. 17—23; Ex. xxxix. 29; Isa. iii. 20, and ver. 10, of this chapter. It was common among the orientals to cast dust and ashes upon their heads in time of mourning, and as expressive of their grief. Comp. Note, ch. lviii. 5; 2 Sam. xiii. 19. ¶ *The oil of joy.* The oil of joy denotes that which was symbolical or expressive of joy. Oil or ointment was employed on occasions of festivity and joy (see Note on ch. lvii. 9); but its use was abstained from in times of public calamity or grief. See 2 Sam. xiv. 2. ¶ *The garment of praise.* That is, the garment or clothing which shall be expressive of praise or gratitude instead of that which shall indicate grief. ¶ *For the spirit of heaviness.* Instead of a heavy, burdened, and oppressed spirit. The word כֵּהָה usually means faint, feeble, weak (Note, ch. xlii. 3). It is applied to a lamp about to go out (ch. xlii. 3); to eyes bedimmed, or dull (1 Sam. iii. 2); to a faint or pale color (Lev. xiii. 39). Here it denotes those of a faint and desponding heart. The idea is, that they should have occasion for praise instead of despondency and grief. These expressions are figurative, and are taken from articles of dress, in accordance with the custom which prevailed more in Oriental countries than elsewhere—and which is founded in nature — of expressing the emotions of the mind by the manner of apparel. These customs are stated in the book of Judith. She "pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it (Gr. mitre), and put on her garments of gladness wherewith she was clad during the life of Manasses her husband. And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely to allure the eyes of all men that should see her."

4. And they shall build [m] the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5. And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen, and your vinedressers.

[m] ch. 58.

NEW TRANSLATION.

4. And they shall build up the long-continued ruins;
The ancient desolations they shall raise up;
And they shall repair the cities laid waste,
The desolations of continued ages.
5. And strangers shall stand up and feed your flocks;
And the sons of the foreigner shall be your husbandmen and vine-dressers;

Ch. x. 3, 4. ¶ *That they might be called.* That is, those who had mourned in Zion. ¶ *Trees of righteousness.* In the Heb., *oaks,* or terebinth trees. By their being oaks of righteousness is meant men distinguished for righteousness or justice. The LXX render it, γενεαὶ, *generations;* Jerome, *fortes,* strong; the Chaldee, *princes;* the Syriac, *rams;* but the word properly denotes the oak tree, or the terebinth tree—a lofty, strong, and magnificent tree. It is not uncommon to represent men by trees. See ch. i. 29, 30, Ps. xcii. 12—14:

The righteous shall flourish like the palm-tree;
He shall grow like a cedar in Lebanon.
Those that be planted in the house of the LORD,
Shall flourish in the courts of our God.
They shall still bring forth fruit in old age;
They shall be fat and flourishing.

See also the beautiful description in Ps. i. 3, and in Jer. xvii. 8. The idea here is, that they who should reside in Zion, and who had been oppressed and borne down by calamity and by a sense of sin, would become vigorous, and strong; and would be such as aptly to be compared to majestic trees with far-spreading branches — an image everywhere of that which is truly beautiful. ¶ *The planting of the* LORD. Those whom JEHOVAH had truly planted; that is, those who were under his care and culture. See Note on ch. lx. 21. The same figure is used by the Saviour. "Every plant which my heavenly father hath not planted, shall be rooted up." Matt. xv. 13. ¶ *That he might be glorified.* Note, ch. lx. 21.

4. *And they shall build the old wastes,* &c. See Note, ch. lviii. 12.

5. *And strangers shall stand.* See Notes, ch xiv. 1, 2; lx. 10. ¶ *And feed your flocks.* The keeping of flocks constituted a very considerable part of the husbandry of those who dwelt in Palestine. Of course, any considerable prosperity of a spiritual nature would be well represented by an accession of foreigners who should come to relieve them in their toil. It is not necessary to suppose that this is to be taken literally; nor is it necessary that it should be so spiritualized as to suppose that the prophet refers to churches and their pastors, and to the fact that those churches should be put under the care of pastors from among the heathen. The whole idea is, that it would be a time of signal spiritual prosperity; a time when foreigners would embrace the true religion; and when the accession would be as great and important *as if* they were to come in among a people and take the whole labor of attending their flocks and cultivating their fields. ¶ *Your plowmen.* Heb., אִכָּר, *ikkār,* from which, probably, is derived the Greek ἀγρός; the Gothic *akr;* the German *acker;* and the English *acre.* It means, properly, a digger or cultivator of the soil, or husbandman, Jer. li. 23; Amos v. 16. ¶ *And vinedressers.* Palestine

6. But ye shall be named the priests [n] of the LORD: *men* shall call you the [o] ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7. For your shame *ye shall have* [p] double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

[n] Ex. 19. 6. 1 Pet. 2. 5, 9. Rev. 1. 6.
[o] Ezek. 44. 11. Eph. 4. 11, 12.
[p] ch. 40. 2. Zech. 9. 12.

NEW TRANSLATION.

6. But ye shall be named the priests of JEHOVAH,
The ministers of our God shall be your title.
The riches of the nations shall ye eat,
And their splendor ye shall transfer to yourselves.
7. Instead of your shame ye shall have a double reward;
And instead of ignominy they shall rejoice in their inheritance;

abounded in vines, and the cultivation of the grape constituted an important part of their tillage. The sense accords with that which has been so repeatedly said before, that the heathen world would yet become tributary to the church. See on ch. lx. 5—7, 9, 10.

6. *But ye shall be named.* The idea here literally is, "there will be no need of your engaging in the business of agriculture. All that will be done by others; and you, as ministers of God, may devote yourselves entirely to his service, and engage wholly in the duties of religion. The world shall be tributary to you, and you shall enjoy the productions of all lands; and you may, therefore, devote yourselves exclusively to the service of JEHOVAH as a kingdom of priests." A similar promise occurs in Ex. xix. 6, "And ye shall be unto me a kingdom of priests, and an holy nation." The idea is, that there would be a degree of spiritual prosperity as great *as if* they were permitted to enjoy all the productions of other climes; *as if* all menial and laborious service were performed by others; and *as if* they were to be entirely free from the necessity of toil, and were permitted to devote themselves exclusively to the services of religion. ¶ *Ye shall eat the riches of the Gentiles.* See Notes on ch. lx. 5—

1. ¶ *And in their glory.* In what contitutes their glory, or what they regard as valuable;—that is, their wealth, their property of all kinds; their talents and power. ¶ *Shall ye boast yourselves.* There has been considerable variety of interpretation in regard to the meaning of the word here used. Jerome renders it, *et in gloria earum superbietis.* The LXX, "in their wealth, θαυμασθήσεσθε, ye shall be admired." The Chaldee and Syriac render it, "in their splendor ye shall glory." The word used is יָמַר, *yāmăr.* It occurs nowhere else, it is believed, except in Jer. ii. 11, *twice,* where it is rendered "changed;" "hath a nation *changed* (הֶחֱלִיף) their gods which are yet no gods? But my people have changed (הֶמִיר) their glory for that which doth not profit." In the passage before us it is used in *Hithpael,* and means, properly, *to exchange one's self with any one,* i. e., to change places with him; to take the place of any one. Here it means, "*in their splendor we shall take their places,*" i. e., we shall enjoy it in their stead. We shall avail ourselves of it *as if* we were to enter into their possessions and as if it were our own. The sense is, it shall come to decorate, enrich, and adorn the church. It shall *change places,* and shall all belong to the people of God—in accordance with that which has been so often said by Isaiah—that the wealth of the world should become tributary to the church.

7. *For your shame.* That is, instead of the reproach and humiliation which

8. For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant [q] with them.

q Ps. 50. 5. ch. 55. 3.

NEW TRANSLATION.

Since in their land they shall inherit a double share:—
Everlasting gladness shall be to them.
8. For I, JEHOVAH, love justice;
I hate rapine [committed] with iniquity;
And I will give thee the reward of their work in faithfulness;
And an eternal covenant will I make with them.

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you have been called to experience. ¶ *Ye shall have double.* A double inheritance or reward. See Note on ch. xl. 2. ¶ *And for confusion.* The word *confusion* here means the same as a blush of shame, and refers to the scenes of humiliation and sorrow which the nation had passed through on account of its sins. ¶ *They shall rejoice.* There is here a change from the second to the third person—a change which is not unfrequent in Isaiah. The same persons, however, are intended. So Lowth and Noyes render it, "ye shall rejoice," &c. ¶ *In their portion.* That is, you shall be permitted to rejoice in the augmented privileges which you shall enjoy. They will be more than a compensation for all the calamities which you have been called to endure. ¶ *Therefore in their land,* &c. In their own country. This is to be regarded as addressed to the exiles in Babylon, and the promise is, that the people of God should be restored again to their own land, and to more than their former privileges and blessings there. ¶ *The double.* Double of what they formerly possessed; that is, their blessings should be greatly increased and multiplied. Applied to the times of the Messiah, to which the prophet undoubtedly refers, it means that the privileges of the friends of God would be far greater than had been enjoyed even in the most favored times under the former dispensation; and that those privileges should be regarded as an *inheritance* bestowed on them by God. ¶ *Everlasting joy,* &c. See Note on ch. xxxv. 10.

8. *For I the* LORD *love judgment.* That is, "I shall delight in rendering to my people what is right. It is right that they should enjoy my protection and be favored with the tokens of my kindness. Loving justice and right, therefore, I will confer on them the privileges and blessings which the people of God *ought* to enjoy, and which will be a public expression of my favor and love." ¶ *I hate robbery for burnt offering.* There has been great variety in the interpretation of this phrase. Lowth renders it, "who hate rapine and iniquity." Noyes, "I hate rapine and iniquity." Jerome, as in our translation, *et odio habens rapinam in holocausto.* The LXX, μισῶν ἁρπάγματα ἐξ ἀδικίας, *hating the spoils of injustice.* The Chaldee, "far from before me be deceit and violence." The Syriac, "I hate rapine and iniquity." This variety of interpretation has arisen from the different views taken of the word בְּעוֹלָה. The Syriac evidently prefixed the conjunction ו, *and,* instead of the preposition ב, *with* or *for;* and perhaps also the LXX so read it. But this change—though slight—is not necessary in order to give a consistent rendering to the passage. The *connexion* does not necessarily lead us to suppose that any reference would be made to "burnt-offering," and to the improper manner in which such offerings were made; but the idea is, rather, that God hated rapine *and* sin; he hated such acts as those by which his people had been removed from their land and subjected to the evils of a long and painful captivity. And this is undoubtedly the sense of the passage. The

9. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10. I will greatly rejoice [r] in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, [s] as a bridegroom [l] decketh *himself* with ornaments, and as a bride adorneth [t] *herself* with her jewels.

[r] Neh. 8. 10. Hab. 3. 17, 18. Rom. 14. 17.

[s] Rev. 19. 8.

[l] *as a priest.*

[t] Rev. 21. 2.

NEW TRANSLATION.

9. And their children shall be illustrious among the Gentiles,
And their offspring in the midst of the people;
All who see them shall acknowledge them,
That they are a race which JEHOVAH hath blessed.

10. I will greatly rejoice in JEHOVAH;
My soul shall exult in my God:
For he hath clothed me with the garments of salvation;
He hath covered me with the mantle of righteousness;
As a bridegroom attires himself like a priest, with a beautiful mitre,
And as a bride adorneth herself with her bridal ornaments.

Hebrew word עוֹלָה, usually without the ו, means, properly, a holocaust, or that which is *made to ascend* (from עָלָה, *to ascend*) from an altar. But the word here is the construct form for עַוְלָה, *evil, wickedness*—whence our word evil. See Job xxiv. 20; Ps. cvii. 42; and the sense here is, "I hate rapine or plunder (גָּזֶל) *with* iniquity;" that is, accompanied as it is usually, or always is, with iniquity and sin. And hating that as I do, I will vindicate my people who have been plundered in this way; and who have been borne into captivity, accompanied with deeds of violence and sin. ¶ *And I will direct their work in truth.* Literally, "I will give them work in truth or faithfulness;" that is, I will give them the reward of their work faithfully. They shall be amply recompensed for all that they have done and suffered in my cause. ¶ *And I will make,* &c. See Note on ch. lv. 3.

9. *And their seed.* The figure here is taken from the feelings of a parent who desires his children to be esteemed, and who regards it as an honor that they become so distinguished that their fame extends to distant lands. ¶ *Shall be known.* Shall be distinguished or honored. For this use of the word "known," see Ps. lxxvi. 1; lxvii. 2; lxxix. 10. ¶ *And their offspring.* See Note on ch. xlviii. 19. The Chaldee and the Syriac render this, "their children's children." The sense is, that the true friends of the church shall be everywhere honored. Distant lands shall be acquainted with them, and shall be disposed to show them distinguished respect. ¶ *Among the people.* The people of distant lands. ¶ *All that see them shall acknowledge them.* The time shall come when the true friends of the Redeemer shall be universally honored. They shall be regarded as the favored of the Lord; and instead of being persecuted and despised, the nations of the earth shall regard them as worthy of their confidence and esteem.

10. *I will greatly rejoice in the* LORD. This is the language of the prophet in the name of the church; or, as Vitringa supposes, the language of a chorus introduced here by the prophet. The Chaldee regards it as the language of Jerusalem, and renders it, "Jerusalem

11. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness [u] and praise [x] to spring forth before all the nations.

[u] Ps. 72. 3; 85. 11. [x] ch. 62. 7.

NEW TRANSLATION.

11. For as the earth putteth forth her tender shoots;
And as a garden causes its seed to germinate;
So the Lord JEHOVAH will cause righteousness to germinate,
And praise before all the nations.

said, I will surely rejoice in the Lord.' The sentiment is, that the prosperity and enlargement of Zion is an occasion of joy, and should lead to thanksgiving and praise. The phrase, "I will rejoice *in the Lord*," means, that the joy should arise from the view of the faithfulness and perfections of JEHOVAH manifested in the redemption of his people. See similar expressions of joy in the song of Mary, Luke i. 46, 47. ¶ *For he hath clothed me with the garments of salvation.* That is, Jerusalem, or the church. ¶ *He hath covered me with the robe of righteousness.* The word rendered *robe* here, means mantle, or a large and loose garment thrown over the other parts of the dress. The language here is not uncommon in the Scriptures. Such garments are for protection and for ornament; and the image is that of the church defended and ornamented by God. See Note, ch. xlix. 18. ¶ *As a bridegroom decketh* himself. Marg., *As a priest.* The Hebrew is, "as a bridegroom adorns himself as a priest," יְכַהֵן—that is, as he makes splendid his head-dress, in the manner of a priest. ¶ *With ornaments.* פְּאֵר. With a tiara, head-dress, diadem. See the word explained in ver. 3. The LXX. render it μίτραν, *mitre.* The allusion is to the splendid dress of the Jewish high priest when he discharged the functions of his office, and particularly to the mitre, and the plate, or crown of gold, which he wore in front of it. Ex. xxix. 6. It is not easy to give full force to the metaphor of the prophet in another language. The Hebrew, as near as we can express it, is, "as a bridegroom attires himself as a priest with a crown or mitre." The version by Aquila and Symmachus comes nearest to it—ὡς νύμφιον ἱερατευόμενον στεφάνῳ. The sense is, that the church should be adorned with the highest ornament and beauty—not for the mere purpose of decoration, but as if it were engaged as a priest to offer continually the sacrifice of prayer and praise. ¶ *And as a bride,* &c. See this explained in the Note on ch. xlix. 18. The word rendered *jewels* here, כֵּלָיו, does not of necessity mean merely jewels. It properly means an apparatus, implement, utensil, vessel, and then dress, ornament of any kind, and would be better rendered here in a more general sense, *bridal-ornaments.*

11. *For as the earth bringeth forth,* &c. This figure is several times used by the prophet. See Notes, ch. xlv. 8; lv. 10, 11. The idea is an exceedingly beautiful one, that on the coming of the Messiah, truth and righteousness would spring up and abound like the vegetable world when the earth is watered with rain. ¶ *Her bud.* The word *bud* we now apply usually to the small bunch or protuberance on the stem or branches of a plant containing the rudiments of the future leaf or flower. The Hebrew word, however (צֶמַח), rather means, the germ, the shoot, or the young and tender plant as it comes up from the earth —that which first appears from the seed. ¶ *So the* LORD *God will cause righteousness,* &c. See Notes on ch. xlii. 9; xliii. 19; xliv. 4; xlv. 8. ¶ *Before all the nations.* The sense is, that righteousness should abound over

CHAPTER LXII.

1. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, [a] until the righteousness thereof go forth as brightness, [b] and the salvation thereof as a lamp *that* burneth.

a ver. 6. 7.

b Prov. 4. 18.

NEW TRANSLATION.

1. For Zion's sake I will not keep silence,
And for Jerusalem's sake I will not rest,
Until her righteousness go forth as a brilliant light,
And her salvation as a blazing lamp.

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all the earth, and that all the world would yet join in celebrating the praises of God.

CHAPTER LXII.

ANALYSIS.

The same general subject is pursued in this chapter which has been presented in the chapters which have gone before. The scope of the chapter is *consolatory;* and the design is to furnish such assurances of the Divine favor towards the afflicted people of God as would uphold and comfort them in their trials. The language is such as would be addressed to the exiles in Babylon, but the main reference is undoubtedly to the times of the Messiah. The chapter may be conveniently regarded as comprising the following portions:—

I. A speaker is introduced, saying, that he would have no rest until Zion should rise and should obtain restoration from her degradation, vs. 1—5. This portion contains assurances of the Divine favor, and a Divine promise of the future restoration and glory of Jerusalem. Who this speaker is, will be considered in ver. 1. The following are the assurances of the speaker:—

(1.) He would give himself no peace until splendor and glory should spread over Zion, ver. 1.

(2.) The Gentiles should partake of the blessings conferred on Zion, and kings should come and unite with her, ver. 2.

(3.) Zion should be as beautiful and glorious as a royal crown in the hand of JEHOVAH, ver. 3.

(4.) She should be no more desolate and forsaken, ver. 4.

(5.) JEHOVAH would delight in Zion as a young married man delights in his bride, ver. 5.

II. The speaker says that he had set watchmen on the walls of Zion, and they are commanded to give him no rest, to be urgent and importunate in prayer, until Jerusalem should be made glorious in the earth, vs. 6, 7.

III. The solemn assurance that JEHOVAH had sworn that there should be peace and security from the invasions of enemies, vs. 8, 9. The land should be no more subjected to plunder from abroad, but there should be that kind of safety and security which would exist when a man would sow and reap without annoyance.

IV. The people were directed to prepare the way for the coming of JEHOVAH, vs. 10—12. A crier proclaims his approach, and directs that all obstructions should be removed. He would come as a mighty prince, and the way was to be prepared for his coming by removing the stones from his path, and by forming a highway for his approach.

1. *For Zion's sake.* See Note, ch. i. 8. On account of Zion, that is, on account of the people of God. ¶ *Will I not hold my peace.* There have been very various opinions in regard to the person referred to here by the word "I." Calvin and Gesenius suppose that the speaker here is the prophet, and that the sense is, that he would not intermit his labors and prayers until Zion should be re-

2. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new [c] name, which the mouth of the LORD shall name.

c Rev. 2. 17.

NEW TRANSLATION.

2. And the nations shall see thy righteousness,
And all kings thy glory;
And thou shalt be called by a new name,
Which the mouth of JEHOVAH shall declare.

stored, and its glory spread through all the earth. The Chaldee Paraphrast supposes that it is God who is the speaker, and this opinion is adopted by Grotius. Vitringa regards it as the declaration of a prophetic choir speaking in the name of the officers of the church, and expressing the duty of making continual intercession for the extension of the Redeemer's kingdom. Estius supposes it to be the petition of the Jewish people praying to God for their restoration. Amidst such a variety of interpretation it is not easy to determine the true sense. If it is the language of God, it is a solemn declaration that he was intent on the deliverance of his people, and that he would never cease his endeavors until the work should be accomplished. If it is the language of the prophet, it implies that he would persevere, notwithstanding all opposition in prayer, and in rebuking the nation for its sins, and in the general work of the prophetic office, until Zion should arise in its glory. If the former, it is the solemn assurance of JEHOVAH that the church should be the object of his unceasing watchfulness and care, until its glory should fill the earth. If the latter, it expresses the feelings of earnest and devoted piety; the purpose to persevere in prayer and in active efforts to extend the cause of God until it should triumph. I see nothing in the passage by which it can be determined with certainty which is the meaning; and when this is the case it must be a matter of mere conjecture. The only circumstance which is of weight in the case is, that the language, "I will not be silent," is rather that which is adapted to a prophet accustomed to pray and speak in the name of God than to God himself; and if this circumstance be allowed to have any weight, then the opinion will incline to the interpretation which supposes it to refer to the prophet. The same thing is *commanded* the watchmen on the walls of Zion in vs. 6, 7; and if this be the correct interpretation, then it expresses the appropriate solemn resolution of one engaged in proclaiming the truth of God not to cease from toil; not to intermit his prayers and his public labors until the true religion should be spread around the world. ¶ *I will not rest.* While I live, I will give myself to unabated toil in the promotion of this great object. See Note on ver. 7. ¶ *Until the righteousness thereof.* The word here is equivalent to salvation; and the idea is, that the deliverance of his people should break forth as a shining light. ¶ *Go forth as brightness.* The word here used is commonly employed to denote the splendor or the bright shining of the sun, moon, or of fire. See ch. lx. 19. Comp. ch. iv. 5; 2 Sam. xxiii. 4; Prov. iv. 18. The meaning is, that the salvation of men would resemble the clear shining light of the morning, spreading over hill and vale, and illuminating all the world. ¶ *As a lamp* that *burneth.* A blazing torch — giving light all around and shining afar.

2. *And the Gentiles shall see,* &c. See ch. xi. 10; xlii. 1—6; xlix. 22; lx. 3, 5, 16. ¶ *And all kings thy glory.* See Notes on ch. xlix. 7, 23; lii. 15; lx. 3, 10, 11, 16. ¶ *And thou shalt be called by a new name.* A name which shall be significant and expressive of a greatly improved and favored con-

3. Thou shalt also be a crown [d] of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4. Thou shalt no more be termed Forsaken; [c] neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, [1] and thy land [2] Beulah: for the LORD delighteth in thee, and thy land shall be [f] married.

d Zech. 9. 16.
c Hos. 1. 10. Heb. 13. 5.
[1] i. e. *My delight* is *in her.*
[2] i. e. *Married.*
f Rev. 21. 9, 10.

NEW TRANSLATION.

3. And thou shalt be a beautiful crown in the hand of JEHOVAH,
And a royal diadem in the grasp of thy God.
4. No more shalt thou be called "The Forsaken;"
And thy land "Desolation;"
But thou shalt be called, "My delight is in thee,"
And thy land, "Thou art married:"
For JEHOVAH shall delight in thee;
And thy land shall be joined in marriage.

dition. See ver. 4. The idea is, that they should not be in a condition where a name denoting humiliation, poverty, and oppression, would be appropriate, but in circumstances where a name expressive of prosperity would be adopted to express their condition. On the custom of giving significant names, see Notes on ch. vii. 3; viii. 1. ¶ *Which the mouth of the* LORD *shall name.* Which shall be the more valuable because JEHOVAH himself shall confer it, and which must therefore be appropriate. See Notes on vs. 4 and 12.

3. *Thou shalt also be a crown of glory.* On the application of the word "crown" to a place, see Note on ch. xxviii. 1, where it is applied to Samaria. Some difficulty has been felt by expositors in explaining this, from the fact that a crown or diadem was worn on the head and not held in the hand; and some have supposed that the word "crown" here is equivalent to any ornament which might be borne in the hand or worn on the head; others have supposed that the reference is to the custom of carrying a chaplet or garland in the hand on festival occasions. But probably the sense is this: "Thou shalt be so beautiful and prosperous as to be appropriately regarded as a splendid crown or diadem. As such a crown or diadem, thou shalt be in the hand of JEHOVAH—i. e., thou shalt be under his protection, or beneath his watchful care. He shall keep thee as a beautiful diadem — the crown of beauty among the cities of the earth, and as that which is most comely and valuable in his sight." This is the sense expressed by Gataker and Rosenmüller. ¶ *And a royal diadem.* Heb., "a diadem of a kingdom." The diadem is the wreath or chaplet, usually set with diamonds, &c., which is *encircled* (צְנִיף, from צָנַף, to roll or wind around, to encircle) around the head. It here means such a one as was usually worn by monarchs; and the sense is, that Jerusalem should become exceedingly beautiful in the sight of God.

4. *Thou shalt no more be termed Forsaken.* That is, thou shalt be no more so much forsaken as to make such an appellation proper. This refers to the new name which the prophet says (ver. 2) will be conferred on her. ¶ *Neither shall thy land,* &c. Thy country shall no more be so wasted that the term desolation (שְׁמָמָה, Gr., Ἔρημος,) shall be properly applied to it. ¶ *But thou shalt be called Hephzi-bah.* Marg., as in Heb., "my delight is in her." The idea is, that JEHOVAH would show her such favor, and he would have so much pleasure in his people,

5. For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [1] *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice [g] over thee.

[1] *with the joy of the bridegroom.*

[g] Jer. 32. 41.

NEW TRANSLATION.

5. For as a young man weddeth a virgin,
So shall thy Restorer wed thee;
And with the joy of the bridegroom in his bride,
So shall thy God rejoice in thee.

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that this name of endearment would be appropriately given to her. The LXX render this, Θέλημα ἐμὸν, *my will*, or *my delight*. The sense is, that Jerusalem would be eminently the object of his delight. ¶ *And thy land Beulah.* Marg., as in Heb., "*married*," or rather, "thou art married." The LXX render it, Οἰκουμένη — *inhabited* — the inhabited land. Lowth renders it, "the wedded matron." The figure is taken from a female who had been divorced, and whose appropriate name was "Forsaken." God says here that the appropriate name henceforward should not be the Forsaken, but should be *the married one*—the one favored and blessed of God. See Note, ch. l. 1. Language like this is common in the East. "A sovereign is spoken of as married to his dominions, they mutually depend on each other. When a king takes possession from another, he is said to be married to them." Roberts. ¶ *Thy land shall be married.* See the Notes on ch. liv. 4—6, where this figure is extended to greater length. By a similar figure the church is represented as the beautiful bride of the Lamb of God. Rev. xxi. 9; xix. 7.

5. *For as a young man marrieth a virgin.* Roberts remarks on this, "in general, no youth marries a widow. Such a thing I scarcely ever heard of [in India], nor will it ever be, except under some very extraordinary circumstances, as in the case of a queen, princess, or great heiress. Even widowers also, if possible, always marry virgins." The idea here is, that JEHOVAH would have delight in his people, which would be strikingly represented by the affection which a young man has for his bride. ¶ So *shall thy sons marry thee.* Lowth renders this, "so shall thy restorer wed thee." He supposes that the word rendered in our common version, "thy sons," בָּנַיִךְ, should be pointed בֹּנַיִךְ, as a participle from בָּנָה, to build, rather than from בֵּן, a son. The parallelism requires some such construction as this; and the unusual form of expression, "*thy sons* shall be wedded to thee," seems also to demand it. The LXX render it, "as a young man cohabits (συνοικῶν) with a virgin, [bride] —παρθένῳ—so shall thy sons dwell with thee"—κατοικήσουσιν οἱ υἱοί σου. So the Chaldee. The conjecture of Lowth has been adopted by Koppe and Doederlin. Rosenmüller supposes that there is here a mingling or confusion of figures, and that the idea is, that her sons should *possess* her—an idea which is frequently conveyed by the word בָּעַל, which is here used. To me it seems that there is much force in the conjecture of Lowth, and that the reference is to God as the "builder," or the restorer of Jerusalem, and that the sense is, that he would be "married," or tenderly and indissolubly united to her. If it be objected that the word is in the plural, בְּנַיִךְ, it may be observed, that the word commonly applied to God—אֱלֹהִים—is also plural, and that an expression remarkably similar to the one before us occurs in Isa. liv. 5, "For thy maker is thy husband," Heb., בְּעֹלָיִךְ, *thy husbands.* It is not uncommon to use a plural noun when speaking of God. It

6 I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that [1] make mention of the LORD, keep not silence.

7. And give him no [1] rest, till he establish, and till he make Jerusalem a praise in the earth.

[1] or, *that are the LORD'S remembrancers.*

[1] *silence.*

NEW TRANSLATION.

6. Upon thy walls, O Jerusalem, have I placed watchmen,
And all the day, and all the night shall they not keep silence.
Ye who preserve the memory of JEHOVAH, keep not silence.
7. Nor let him rest in silence, until he establish,
And until he render Jerusalem a praise in the earth.

should be remembered that the points in the Hebrew are of no authority, and that all the change demanded here is in them. ¶ *And* as *the bridegroom*, &c. Marg., as in Heb., *With the joy of the bridegroom.* ¶ *Over the bride.* In the possession of the bride—probably the most tender joy which results from the exercise of the social affections.

6. *I have set watchmen upon thy walls.* See Notes, ch. xxi. 6—11. The speaker here is undoubtedly JEHOVAH; and by watchmen he means those whom he had appointed to be the instructors of his people—the ministers of religion. The name watchmen is often given to them. Ezek. iii. 17; xxxiii. 7; Notes, Isa. lii. 8; lvi. 10. ¶ Which *shall never hold their peace*, &c. They should be unceasingly vigilant in the discharge of their duty. They should be constantly engaged in instructing and warning the people; in apprising them of danger; and directing them in the way of safety. The watches in the East are to this day performed by a loud cry as they go their rounds; as they are also in the city where I write. This is done frequently in order to mark the time, and also to show that they are awake to their duty. "The watchmen in the camp of the caravans go their rounds, crying one after another—*God is one, he is merciful;* and often add, *Take heed to yourselves.*" Tavernier. The truth here taught is, that they who are appointed to be the ministers of religion should be ever watchful and unceasing in the discharge of their duty. ¶ *Ye that make mention of the* LORD. Marg., *That are the* LORD'S *remembrancers.* These are evidently the words of the prophet, addressing those who are watchmen, and urging them to do their duty as he had said (ver. 1) he was resolved to do his. Lowth renders this, "O ye that proclaim the name of JEHOVAH." Noyes, "O, ye that praise JEHOVAH." But this does not express the sense of the original as well as the common version. The Hebrew word (הַמַּזְכִּירִים—from זָכַר, to remember) means, properly, those bringing to remembrance, or causing to remember. It is a word frequently applied to the praise of God, or to the celebration of his worship. Ps. xlv. 17; xx. 7; xxxviii. 1; lxx. 1; cii. 12. In such instances the word does not mean that they who are engaged in his service *cause* JEHOVAH to *remember*, or bring things to his recollection which otherwise he would forget; but it means that they would keep up his remembrance among the people; they proclaimed his name in order that he might not be forgotten. This is the idea here. It is not merely that they were engaged in the praise and worship of God; but it is, that they did this in order to keep up the remembrance of JEHOVAH among men. In this sense the ministers of religion are "the remembrancers" of the Lord. ¶ *Keep not silence.* Heb., "let there be no silence to you." That is, be constantly employed in public prayer and praise.

7. *And give him no rest.* Marg., *Silence.* In Heb. the same word דֳּמִי, as in ver. 6. The idea is, "Keep not

8. The LORD hath sworn by his right hand, and by the arm of his strength, Surely [1] I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine for the which thou hast laboured:

9. But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

[1] *If I give.*

NEW TRANSLATION.

8. JEHOVAH hath sworn by his right hand and by his mighty arm,
No more will I give thy corn for food to thine enemies,
Nor shall the sons of the stranger drink thy wine for which thou hast labored:

9. But they that reap the harvest shall eat it,
And praise JEHOVAH;
And they that gather the vintage shall drink of it,
In my sacred courts.

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silence yourselves nor let him rest in silence." Pray without ceasing; and do not intermit your efforts until the desires of your heart shall be granted, and Zion shall be established and the world saved. ¶ *Till he establish.* Until he shall establish Jerusalem, and restore it to its former rank and privileges. ¶ *Till he make Jerusalem a praise in the earth.* That it may be the subject of universal commendation and rejoicing, instead of being an object of reproach and scorn. The truth taught here is, that it is the privilege and duty of the ministers of God to pray unceasingly for the extension of his kingdom. Day and night without ceasing, the voice of prayer is to be urged; and urged as if they would give JEHOVAH no rest until the desires of their hearts should be granted. Comp. Luke xviii. 1, seq.

8. *The* LORD *hath sworn by his right hand.* An oath was taken in various forms among the ancients. It was usually done by lifting up the hand toward heaven, and appealing to God. As God could swear by no greater than himself (Heb. vi. 13), he is represented as swearing by himself. See Note ch. xlv. 23. Here he is represented as swearing by his right hand and by his arm—the strong instrument by which he would accomplish his purposes to defend and save his people. The sense is, that he solemnly pledged the strength of his arm to deliver them, and restore them to their own land. ¶ *Surely I will no more give.* Marg., as in the Heb., "If I give." That is, I will not give. ¶ *Thy corn* to be *meat,* &c. The word "corn" in the Scriptures means all kinds of grain—especially wheat, barley, &c. The word "meat" was formerly used to denote all kinds of food, and was not restricted, as it is now usually, to denote animal food. The meaning is, that they should not be subjected to the evils of foreign invasion and conquest. ¶ *And the sons of the stranger.* Foreigners, ch. lx. 10. ¶ *Shall not drink thy wine.* The productions of your toil shall be safe, and you shall enjoy them yourselves. All this denotes a state of safety and prosperity, such as there would be if they were allowed to cultivate the soil without interruption, and as if they were to be permitted to enjoy the fruit of their labors.

9. *But they that have gathered it shall eat it.* There shall be a state of security so that every man may enjoy the avails of his own labor. Nothing is a more certain indication of liberty and prosperity than this—that every man may securely enjoy the avails of his own labor. In nothing is a state of liberty and order more distinguished from tyranny or anarchy than in this. Nothing more certainly marks the ad-

10. Go through, go through the gates; prepare [h] ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard [i] for the people.

[h] ch. 57. 14.

[i] Ex. 17. 15 ch. 18. 3.

NEW TRANSLATION.

10. Pass through, pass through the gates;
Prepare the way for the people!
Cast up, cast up a causeway;
Clear it from the stones!
Lift up on high a standard for the people!

vance of civilization; and nothing so much tends to encourage industry and to promote prosperity. When a man has no security that what he sows shall be reaped by himself; when there is danger that he will apprehend that it will be destroyed or consumed by foreign invaders; or when it is liable to be taken by arbitrary power at the will of a despot, to minister to the wants and luxuries of the great, there will be no industry, no incitement to labor. Such is the condition always in war. Such is the condition now in the Turkish dominions; and such is the state in savage life, and in all uncivilized communities. And as the tendency of true religion is to repress wars, and to establish order, and to diffuse just views of the rights of man, it everywhere promotes prosperity by producing the security that a man shall enjoy the avails of his own productive industry. Wherever the Christian religion prevails in its purity, there is seen the fulfilment of this prophecy; and the extension of that religion everywhere would promote universal industry, order, and law. ¶ *And praise the* LORD. They shall not consume it on their lusts, nor shall they partake of it without gratitude. God shall be acknowledged as the bountiful giver, and they shall render him appropriate thanksgiving. ¶ *And they that have brought it together.* They who have gathered in the vintage. ¶ *Shall drink it in the courts of my holiness.* It would be drank with gratitude to God in the feasts which were celebrated at the temple. See Deut. xiv. 23; Lev. vi. 16; Deut. xii. 17, 18. The idea is, that the effect of the true religion would be to produce security and liberty, and to make men feel that all their blessings came from God; to partake of them with gratitude; and to make them the occasion of praise and thanksgiving.

10. *Go through, go through the gates.* The connexion of this with what goes before is not very apparent, and there has been a great diversity of opinion in regard to it among interpreters. Grotius supposes that it refers to the priests and Levites, who are referred to also in the previous verses, and that it is a command for them to enter into the temple Calvin supposes that it refers to the Christian church, and that the idea is, that the gates of it should be continually open for the return of penitent sinners, and that all obstructions would be removed. Rosenmüller supposes that it is an address to the cities lying between Babylon and Jerusalem, and that the idea is, that their gates should be thrown open for the return of the exiles, and that all obstacles should be taken out of the way. Others suppose that it refers to the Jews, and that the command is to them to go through the gates of Babylon, and an immediate command is added to the people to prepare the way for them. This last seems to me to be the sense of the passage. It is a command to the exiles in Babylon to go forth and return to their own land. The gates would be thrown open —the gates so long closed against their return—and they would now have liberty to depart for their own land. Thus explained, the connexion is appa-

11. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy [k] salvation cometh; behold, his reward [l] *is* with him, and his [l] work before him.

12. And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought [m] out, A city not forsaken.

k Zech. 9. 9. John 12. 14, 15.
l Rev. 22. 12.
[l] or, *recompence.*
m Ezek. 34. 11—16.

NEW TRANSLATION.

11. Lo! JEHOVAH proclaimeth to the end of the earth,
"Say to the daughter of Zion, Lo! thy Saviour cometh!
"Lo! his reward is with him; and his recompense before him!"
12. And they shall be called, "The holy people," "The redeemed of JEHOVAH;"
And thou shalt be called, "The much desired,"
"The city forsaken."

rent. The watchmen were commanded to pray until this was done (ver. 7); the prophet had said that he would not rest until it was done (ver. 1); JEHOVAH had promised this in a most solemn manner (vs. 8, 9); and now those prayers are heard, and that promise is about to be fulfilled, and they are commanded to leave the city and enter upon their journey to their own land. Comp. Notes on ch. lii. 10, 11, 12. ¶ *Prepare ye the way of the people.* Comp. Note ch. xl. 3. ¶ *Cast up, cast up the highway.* Notes on ch. lvii. 14. ¶ *Gather out the stones.* Clear it from the stones —in other words, make a smooth path on which they can travel with ease. The word סָקַל, which is here used, commonly denotes to stone, or to pelt with stones, a species of capital punishment among the Hebrews. 2 Sam. xvi. 6—13. Hence it means to pile up stones in a heap; and it has also the signification of removing stones from a field, (Isa. v. 2), and here of removing them from the way when they are an obstruction to the traveller. Harmer supposes that the word here means to pile up stones at proper distances, as a kind of land-mark in the deserts, in order to mark the way for travellers—a practice which, he says, is quite common in Arabia. But the more correct interpretation is, that they were to remove the stones from the way in order that the journey might be made with ease. ¶ *Lift up a standard,* &c. As when an army is about to march. They were about to be collected from their dispersions and restored to their own land, and the command is given, that the banner might be reared that they might rally around it. See Notes on ch. xlix. 22; lix. 19; x. 18.

11. *Behold, the* LORD *hath proclaimed,* &c. Proclamation is made to all nations that JEHOVAH is about to come and rescue his people. ¶ *Say ye to the daughter of Zion.* To Jerusalem. See Note on ch. i. 8. ¶ *Thy salvation cometh.* Lowth renders this, "Lo! thy Saviour cometh." So the Vulgate, the LXX, the Chaldee and the Syriac render it. The Hebrew word properly means *salvation,* but the reference is to God as the Deliverer or the Saviour. The immediate allusion is probably to the return from Babylon, but the remote and more important reference is to the coming of the Redeemer. See Notes on ch. xl. 1—10. ¶ *Behold, his reward is with him,* &c. See these words explained in the Notes on ch. xl. 10.

12. *And they shall call them.* It shall be the name—the honorable and just name—by which they shall be known, that they are a holy people, and that they are the redeemed of JEHOVAH. No name is so honorable as that; no

one conveys so much that is elevated and ennobling as to say of one, "he is one whom JEHOVAH has redeemed from sin and death and hell by atoning blood." He who has a just sense of the import of this name will desire no other record to be made of his life—no other inscription on his tomb—than that he is ONE WHO HAS BEEN REDEEMED BY JEHOVAH. ¶ *And thou shalt be called.* Jerusalem. See Note on ver. 2. ¶ *Sought out.* The city much sought after, or much desired—to wit, by converts who shall come from afar; by foreigners who shall come to do thee honor. See ch. ii. 3; xlix. 18—22; xl. 5, 6, 10, 11. Or it may mean that Jerusalem would be a city sought out and desired by JEHOVAH; *i. e.*, no more forsaken by him. So Gesenius understands it. ¶ *A city not forsaken.* No longer given up to the invasions of a foreign enemy and abandoned to long desolation. The idea is, that the church and people of God would be the object of his kind protecting care henceforward, and would enjoy his continued smiles.

CHAPTER LXIII.

ANALYSIS OF CHAPTERS LXIII., LXIV.

This chapter and the following relate to the same general subject, and should not have been separated. The subject with which they are introduced is the destruction of the enemies of God (lxiii. 1—6), and this is followed by tender expressions of confidence in JEHOVAH, and by earnest supplications on the part of his people that he would interpose in their behalf. The prophet sees in vision a magnificent conqueror, stained with the blood of his enemies, returning from Edom, and from its capital, Bozrah;—a warrior flushed with victory, unsubdued, unweakened, and coming with the pride and stateliness of conquest. Who he is, is the object of intense inquiry, and the answer is, that he is a great and holy deliverer. *Why* his gorgeous robes are thus polluted with blood, becomes also a question of intense anxiety. The reply of the conqueror is, that he has been forth to subdue mighty foes; that he went alone; that there was none that could aid; and that he had trodden them down as a treader of grapes treads in the wine-press. The whole image here is that of a triumphant, blood-stained warrior, returning from the conquest of Idumea.

Who is referred to here has been a question in which interpreters have greatly differed in opinion. The following are some of the opinions which have been expressed.

1. Some have referred it to Judas Maccabeus. This was the opinion of Grotius, who supposed that it was designed to represent his conquest of Idumea. 1 Mac. v. 1—5; Jos. Ant. B. xii. ch. 8, § 1. But against this interpretation there are great and insuperable objections. (1) The attributes of the person here referred to do not agree with him. How could he announce that he was the proclaimer of righteousness and was mighty to save? (2.) The exploits of Judas Maccabeus were not such as to justify the language which the prophet here uses. He overcame the Idumeans, and slew twenty thousand men; but this event is by no means adequate to the lofty prediction of the prophet. He had evidently something far more magnificent in his eye than such a comparatively unimportant conquest. (3.) There is another objection also suggested by Lowth to this supposition. It is that the Idumea of the time of Isaiah was quite a different country from that which was laid waste by Judas. In the time of Isaiah, Idumea was known as the country south of Palestine, whose capital at one time was Petra, and at another Bozrah. But during the captivity in Babylon, the Nabatheans invaded and conquered the southern part of Judea, and took possession of a great part of what was the territory of the tribe of Judah, and made Hebron the capital. This was the Idumea known in latter times, and this was the Idumea that Judas Maccabeus conquered. 1 Mac. v. 65.

2. One writer, referred to by Poole, (Synopsis), supposes that the allusion

is to *Michael* who came to assist Daniel against the Prince of the kingdom of Persia. Dan. x. 13.

3. Others have referred it to God; that is, to JEHOVAH subduing his enemies, and restoring safety to his people. This is the opinion of Calvin, Piscator, Junius, Noyes, Gesenius, &c.

4. The mass of interpreters have referred it to the Messiah. This is the opinion among the ancients of Origen, Jerome, Cyril, Eusebius, and Procopius, and among the moderns of Lowth, Cocceius—*of course*, Calovius, &c. But to this opinion, Calvin makes the following weighty objection. "Christians," says he, "have violently distorted this passage by referring it to Christ, when the prophet simply makes an announcement respecting God. And they have feigned that Christ was red because he was covered with his own blood, which he poured out on the cross. But the simple sense is, that the Lord here goes forth in the sight of his people with red garments, that all might understand that he was their vindicator and avenger." Comm. in loc. The objections to an immediate and direct application to Christ, seem to me to be insuperable. (1) There is no reference to it in the New Testament as applicable to him. (2) The blood with which the hero was here stained was not his own blood, but was the blood of his foes; consequently all the applications of the words and phrases here to the Messiah as stained with his own blood are misplaced. (3) The only image of the prophet is that of a triumphant warrior, returning from conquest, himself unharmed and unwounded, not that of a meek and patient sufferer such as the Messiah. It is that of a conqueror stained with the blood of the vanquished, not that of a sufferer covered with his own blood. It is, therefore, not without the greatest perversion that it can be referred to the Messiah; nor should it be so employed.

5. Vitringa supposes that there is described under the emblem used here the final and peremptory judgment with which the Messiah, the vindicator and avenger of his people, will take severe vengeance, with the shedding of much blood, on the princes, people, subjects, and patrons of idolatrous and apostate Rome; that the true church on the earth would be reduced to extremities; would be destitute of protectors; and that the Messiah would interpose and by his own power destroy the foes of his people.

6. The whole passage (vs. 1—6) has a striking resemblance to ch. xxxiv., where the prophet predicts the overthrow of Idumea, and the long desolations that would come upon that country and people, and probably the same idea is intended to be conveyed by this which was by that—that all the enemies of the Jews would be destroyed. See the analysis to ch. xxxiv., and the Notes on that chapter. It is to be remembered that Idumea was a formidable foe to the Jews; that there had been frequent wars between them; and especially that they had greatly provoked the anger of the Hebrews, and deserved the severest divine vengeance for uniting with the Chaldeans when they took Jerusalem, and for urging them to rase it to its foundations. Ps. cxxxvii. 7. On these accounts, Idumea was to be destroyed. Vengeance was to be taken on this foe; *and the destruction of Idumea became a kind of pledge and emblem of the destruction of all the enemies of the people of God.* Thus it is used here; and the prophet sees in visions JEHOVAH returning in triumph from the complete overthrow of the capital of that nation, and the entire destruction of the inhabitants. He sees the mighty warrior return from the conquest; glorious and magnificent in his march; his raiment stained with blood, and inquires who he is, and receives for answer that he has been ALONE to the conquest of the foes of his people. The idea is, that all those foes should be destroyed, and that it should be done by the power of God alone. The chapter, therefore, I do not regard as immediately referring to the Messiah, but to JEHOVAH, and to his solemn purpose to destroy the enemies of his

people, and to effect their complete deliverance.

It may be further remarked that the portion in ch. lxiii. 1—6, is a *responsive song;* a species of composition common in the Bible. See Ps. xxiv. cxxxiv. and Cant. iii. 6.

The two chapters (lxiii. lxiv.) may be divided into three parts.

I. The destruction of Edom, ch. lxviii. 1—6.

(1.) The view of the conquering hero coming from Bozrah, and the inquiry by the people who he is, ver. 1. First part. He comes with dyed garments, yet glorious, and with the state and air of a conqueror.

(2.) The response of JEHOVAH the conqueror, that it was he who was mighty to save, ver. 1. Last part.

(3.) The inquiry of the people why he was thus red in his apparel, as if he had been treading in the wine-press, ver. 2.

(4.) The answer of JEHOVAH, vs. 3—6.

(*a.*) He had indeed trod the wine-press, and he had done it alone. He had trod down the people in his anger, and their blood had been sprinkled on his raiment, ver. 3.

(*b.*) The day of his vengeance had arrived, and the year of his redeemed had come, ver. 4.

(*c.*) No one had been able to do it, and he had gone forth alone, and he had trod down their strength in his fury, vs. 5, 6.

II. A hymn of thanksgiving in view of the deliverance wrought, and of the many mercies conferred on Israel, ch. lxiii. 7—14.

(1.) A general acknowledgment of his mercy, ver. 7.

(2.) His choice of them as his people, ver. 8.

(3.) His sympathy for them in all their trials, ver. 9.

(4.) His kindness and compassion, illustrated by a reference to his leading them through the wilderness, notwithstanding their ingratitude and sin, vs. 10—14.

III. An earnest supplication in view of the condition of Israel, ch. lxiii. 15—19, ch. lxiv. The arguments are very beautiful and various for his interposition.

(1.) An appeal to JEHOVAH in view of his former mercies, ver. 15.

(2.) An argument from the fact that he was their Father, though they should be disowned and despised by all others, ver. 16.

(3.) Earnest intercession from the fact that his enemies had trodden down the sanctuary, and that those who never acknowledged him, ruled in the land that he had given to his own people, vs. 17—19.

(4.) An earnest pleading with God in view of the inestimable value of the favors which he conferred—the fact that there was nothing so much to be desired, that the world could confer nothing that was to be compared with his favor, ch. lxiv. 1—5.

(5.) An argument derived from the general prevalence of irreligion among the people, ch. lxiv. vs. 6, 7.

(6.) Tender and affectionate pleading from the fact that they were his people, ch. lxiv. vs. 8, 9.

(7.) A tender and affectionate argument from the fact that the holy city was waste; the temple in ruins; that the holy and beautiful house where their fathers worshipped, had been burned up with fire, ch. lxiv. 10—12.

This last passage (ch. lxiv. 10—12), proves that the scene of this prayer and vision is laid in Babylon. The *time* is near the close of the captivity; after Jerusalem had been destroyed, the temple fired, and their sacred things transported, after Edom had joined with the Chaldeans in demanding the entire destruction of the city and temple, and had urged them on to the work of destruction, (Ps. cxxxvii. 7); after the Idumeans had invaded the territories of Judea, and established a kingdom there. In their exile they are represented as calling upon God, and they are assured that the kingdom of their enemies would be wholly destroyed.

CHAPTER LXIII.

1. Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* [1] glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

[1] *decked.*

NEW TRANSLATION.

The People.

1 Who is this that cometh from Edom?
In garments deeply dyed from Bozra?
This that is magnificent in his apparel,
Stately in the greatness of his strength?

JEHOVAH.

I the declarer of righteousness,
Mighty to save.

1. *Who* is *this.* The language of the people who see JEHOVAH returning as a triumphant conqueror from Idumea. Struck with the appearance of the conquering hero; with his stately bearing as a warrior, with his gorgeous apparel, and with the blood on his raiment, they ask who he could be? This is a striking instance of the bold and abrupt manner of Isaiah. It is beautifully poetic. He does not describe him as going forth to war; he does not describe the preparation for battle; nor the battle itself, nor the conquests of cities and armies; but he introduces at once the *returning* conqueror having gained the victory—here represented as a solitary warrior moving along with majestic gait from Idumea to his own capital, Jerusalem. JEHOVAH is not unfrequently represented as a warrior. See Note, on ch. xlii. 13. ¶ *From Edom.* On the situation of Edom, and for the reasons of the animosity between that country and Judea, see the analysis to ch. xxxiv. ¶ *With dyed garments.* That is, with garments dyed in blood. The word here rendered dyed, חָמוּץ, *hhāmūtz*, is derived from חָמֵץ, *hhāmātz*, to be sharp and pungent, and is usually applied to anything that is sharp or sour. It is applied to *color* that is bright or dazzling, in the same manner as the Greeks use the phrase χρῶμα ὀξύ, a sharp color, applied to purple or scarlet. Thus the phrase πορφύραι ὀξύσταται—means a brilliant, bright purple. See Bochart, Hieroz. P. 1, B. ii. ch. vii. p. 112, 113, 114. It is applied to the military cloak which was worn by a warrior, and may denote here either that it was originally dyed of a scarlet color, or more probably that it was *made* red by the blood that had been sprinkled on it. Thus in Rev. xix. 13, the son of God is represented as clothed in a similar manner: "And he was clothed with a vesture dipped in blood." In ver. 3, the answer of JEHOVAH to the inquiry why his raiment was red, shows that the color was to be attributed to blood. ¶ *From Bozrah?* On the situation of Bozrah, see Notes on ch. xxxiv. 6. Bozrah was for a time the principal city of Idumea, though properly lying within the boundaries of Moab. In ch. xxxiv. 6, JEHOVAH is represented as having "a great sacrifice in Bozrah;" here he is seen as having come from it with his garments red with blood. ¶ *This* that is *glorious in his apparel.* Marg., *decked.* The Hebrew word הָדוּר, means adorned, honorable or glorious. The idea is, that his military apparel was gorgeous and magnificent—the apparel of an ancient warrior of high rank. ¶ *Travelling in the greatness of his strength.* Noyes renders this, "Proud in the greatness of his strength," in accordance with the signification given by Gesenius. The word צָעָה, means properly to turn to

2. Wherefore [a] *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

a Rev. 19. 13, 15.

NEW TRANSLATION.

The People.

2. Wherefore is thine apparel red?
And thy garments like one that treadeth in the wine-press?

one side, to incline, to be bent, bowed down as a captive in bonds (Isa. li. 14); then to bend or toss back the head as an indication of pride. *Gesenius.* According to Taylor (Concord.) the word has "relation to the actions, the superb mien or manner of a triumphant warrior returning from battle, in which he has got a complete victory over his enemies. And it may include the pomp and high spirit with which he drives before him the prisoners which he has taken." It occurs only in this place and in ch. li. 14; Jer. ii. 20, xlviii. 12. The LXX omit it in their translation. The sense is doubtless that JEHOVAH is seen returning with the tread of a triumphant conqueror, flushed with victory, and entirely successful in having destroyed his foes. There is no evidence, however, as Taylor supposes, that he is driving his prisoners before him, for he is seen alone, having destroyed all his foes. ¶ *I that speak in righteousness.* The answer of the advancing conqueror. The sense is, "it is I, JEHOVAH, who always declare the truth; I, whose predictions have been fulfilled in a signal manner. I, who have promised to deliver my people and to destroy their enemies, and who have now returned from accomplishing my purpose." The assurance that he speaks in righteousness refers here to the promises which he had made that he would rescue and save them. ¶ *Mighty to save.* A new evidence is given of my power to rescue my people by the fact that I have overthrown their most formidable enemies. The sentiment is, that the fact that he destroys the foes of his people is an argument that he can save those who put their trust in him. The same power that destroys a sinner may save a saint; and the destruction of a sinner may be the means of the salvation of his own people.

2. *Wherefore* art thou *red*, &c. The inquiry of the people. Whence is it that that gorgeous apparel is stained in blood? ¶ *And thy garments like him that treadeth in the winefat.* Or rather the *winepress.* The word גַּת, means the place where the grapes were placed to be trodden with the feet, and from which the juice would flow off into a vat or receptacle. Of course the juice of the grape would stain the raiment of him who was employed in this business, and would give him the appearance of being covered with blood. "The manner of pressing grapes," says Burder, "is as follows: having placed them in a hogshead, a man with naked feet gets in and treads the grapes; in about half an hour's time the juice is forced out; he then turns the lowest grapes uppermost, and treads them for about a quarter of an hour longer; this is sufficient to squeeze the good juice out of them, for an additional pressure would even crush the unripe grapes, and give the whole a disagreeable flavor." The following statement of the Rev. I. D. Paxton, in a letter from Beyroot, March 1st, 1838, will show how the modern custom accords with that in the time of Isaiah. "They have a lage row of stone vats in which the grapes are thrown, and besides these are placed stone troughs, into which the juice flows. Men get in and tread the grapes with their feet. It is hard work, and their clothes are often stained with the juice. The figures found in Scripture taken from this are true to the life." This comparison is also beautifully used by John, Rev. xiv. 19,

3. I have trodden the wine-press alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4. For the day [b] of vengeance *is* in mine heart, and the year of my redeemed is come.

5. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

[b] Zeph. 3. 8.

NEW TRANSLATION.

JEHOVAH.

3. I have trodden the wine-press alone,
And of the people there was not a man with me.
And I trod them down in mine anger,
And I trampled them in my indignation;
And their blood [spirting] was sprinkled on my garments,
And I stained all mine apparel.
4. For the day of vengeance was in my heart,
And the year of my redeemed was come.
5. And I looked and there was none to help;
And I was astonished that there was none to uphold:
Therefore mine own arm brought salvation to me,
And my indignation it sustained me.

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20. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press even unto the horses' bridles." And in Rev. xix. 15, "And he treadeth the wine-press of the fierceness of the wrath of Almighty God." The comparison of blood to wine is not uncommon. Thus in Deut. xxxii. 14, "And thou didst drink the pure blood of the grape." Calvin supposes that allusion is here made to the wine press, because the country around Bozrah abounded with grapes.

3. *I have trodden the winepress alone.* I, JEHOVAH, have indeed trod the wine-press of my wrath; and I have done it alone. Comp. Notes ch. xxxiv. 5, 6. The idea here is, that he had completely destroyed his foes in Idumea, and had done it by a great slaughter. ¶ *For I will tread,* &c. Or rather, I trod them. It refers to what he had done; or what was then past. ¶ *And their blood shall be sprinkled,* &c. Or rather, their blood *was* sprinkled. The word here used—נִזֵּחַ—does not commonly mean blood; but splendor, glory, purity, truth, perpetuity, eternity. Gesenius derives the word, as used here, from an Arabic word meaning to sprinkle, to scatter; and hence the juice or liquor of the grape as it is sprinkled or spirted from grapes when trodden. There is no doubt here that it refers to blood—though with the idea of its being spirted out by treading down a foe. ¶ *And I will stain all my raiment.* I have stained all my raiment—referring to the fact that the slaughter was extensive and entire. The idea is, that his raiment was stained or defiled with blood. On the extent of the slaughter, see Notes on ch. xxxiv. 6, 7, 9, 10.

4. *For the day of vengeance,* &c. See Note, ch. xxxiv. 8. ¶ *And the year of my redeemed is come.* The year when my people are to be redeemed. It is a year when their foes are all to be destroyed, and when their entire liberty is to be effected.

5. *And I looked, and* there was *none to help.* The same sentiment is ex-

tion unto me; and my fury, it upheld me.

6. And I will tread down the people in mine anger, and make them drunk [c] in my fury, and I will bring down their strength to the earth.

[c] Jer. 25. 26, 27.

NEW TRANSLATION.

6. And I trod down the people in my anger,
And I caused them to reel as if drunken under my indignation;
And spilled their life-blood upon the ground.

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pressed in ch. lix. 16. See the Notes on that verse. ¶ *None to uphold.* None to sustain or assist. The design is to express the fact that he was entirely alone in this work; that none were disposed or able to assist him. Though this has no direct reference to the plan of salvation, or to the work of the Messiah as a Redeemer, yet it is true of him also that in that work he stood alone. No one did aid him, or could aid him; but alone he "bore the burden of the world's atonement." ¶ *My fury, it upheld me.* My determined purpose to inflict punishment on my foes sustained me. There is reference doubtless to the fact that courage nerves the arm and sustains a man in deadly conflict; that a purpose to take vengeance, or to inflict deserved punishment, animates one to make efforts which he could not otherwise perform. In ch. lix. 16, the sentiment is, "his *righteousness* sustained him;" here it is that *his fury* did it. There the purpose was to bring salvation; here it was to destroy his foes.

6. *And I will tread down*, &c. Or rather, "I *did* tread them down," &c. The allusion here is to a warrior who tramples on his foes and treads them in the dust. See Note, ch. xxv. 10. ¶ *And make them drunk*, &c. That is, I made them reel and fall under my fury like a drunken man. In describing the destruction of Idumea in ch. xxxiv. 5, JEHOVAH says that his sword was made drunk, or that it rushed intoxicated from heaven. See Note on that verse. But here he says that the people, under the terrors of his wrath, lost their power of self-command, and fell to the earth like an intoxicated man. Kimchi says that the idea is, that JEHOVAH extended the cup of his wrath for them to drink until they became intoxicated and fell. An image of this kind is several times used in the Scriptures. See Note on ch. li. 17. Comp. Ps. lxxv. 8. Lowth and Noyes render this, "I crushed them." The reason of this change is, that according to Kennicott, twenty-seven MSS. (three of them ancient) instead of the present Hebrew reading, וְאַשְׁכְּרֵם, "and I will make them drunk," read וְאֶשְׁבְּרֵם, "I will break or crush them." Such a change it is true might easily have been made from the similarity of the letters, כ *kăph*, and ב *bēth*. But the authority for the change does not seem to me to be sufficient; nor is it necessary. The image of making them drunk under the effects of his fury; of making them stagger and fall like a drunken man, is more poetic than the other expressions, and is in entire accordance with the usual manner of writing by the sacred penmen. The Chaldee renders it, "I cast to the lowest earth the slain of their strong ones." ¶ *And I will bring down their strength*, &c. I subdued their strong places, and their mighty armies. Such is the sense given to the passage by our translators. But Lowth and Noyes render it, more correctly, "I spilled their life-blood upon the ground." The word which our translators have rendered "strength," נִצְחָם, is the same word which is used in ver. 3, and which is there rendered "blood." See Note on that verse. It is probably used in the same sense here, and means that JEHOVAH had brought their blood to the earth; that is, he had spilled it upon the

7. I will mention the [d] loving-kindnesses of the LORD, *and* the praises [e] of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8. For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

[d] Hos. 2. 19. [e] Ps. 63. 3.

NEW TRANSLATION

7. The mercies of JEHOVAH I will record,
The praises of JEHOVAH according to all that JEHOVAH hath rendered unto us,
And the great goodness to the house of Israel which he hath rendered to them;
According to his compassions and the multitude of his mercies
8. For he said Truly they are my people,
Children that will not prove false:—
So he was their Saviour.

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ground. So the LXX render it, "I [illegible] their blood (*καταγαγον τὸ αἷμα*), upon the earth." This finishes the vision of the mighty conqueror returning from Edom. The following verse introduces a new subject. The sentiment in this passage is, that JEHOVAH by his own power, and by the might of his own arm, would subdue all his foes and would redeem his people. Edom, in its hostility to his people, the apt emblem of all his foes, should be completely subdued; and in its subjugation there should be the emblem and the pledge that all his enemies should be destroyed, and that his own church should be safe. See the Notes on ch. xxxiv., xxxv.

7. *I will mention*, &c. This is evidently the language of the people celebrating the praises of God in view of all his mercies in former days. See the analysis to the chapter. The design of what follows to the close of ch. lxiv. is to implore the mercy of God in view of their depressed and ruined condition. They are represented as suffering under the infliction of long and continued ills; as cast out and driven to a distant land; as deprived of their former privileges, and as having been long subjected to great evils. Their temple is destroyed; their city is desolate, and their whole nation afflicted and oppressed. The *time* is probably near the close of the captivity; though Lowth supposes that it refers to the Jews as scattered over all lands and driven away from the country of their fathers. They begin their petitions in this verse with acknowledging God's great mercies to their fathers and to their nation; then they confess their own disobedience, and supplicate by various arguments the divine mercy and favor. The Chaldee commences this verse thus, "The prophet said, I will remember the mercy of the Lord," &c. But it is the language of the people, not that of the prophet. The word rendered "mention," אַזְכִּיר, means, properly, I will *cause* to remember or to be remembered. See Notes on ch. lxii. 6. ¶ And *the praises of the* LORD. That is, I will recount the deeds which show that he is worthy of thanksgiving. The repetitions in this verse are designed to be emphatic; and the meaning of the whole is, that JEHOVAH had given them abundant cause of praise notwithstanding the evils which they endured.

8. *For he said.* JEHOVAH had said. That is, he said this when he chose them as his peculiar people, and when he entered into solemn covenant with them. ¶ *Surely they* are *my people.*

9. In all their affliction he [f] was afflicted, and the angel [g] of his presence saved them: in his love and in his pity he redeemed them; and he bare [h] them, and carried them all the days of old.

f Judges 10. 16. Zech. 2. 8. Matt. 25. 40, 45. Acts 9. 4.

g Ex. 14. 19.

h Deut. 32. 11, 12.

NEW TRANSLATION.

9. In all their affliction there was affliction to him,
And an angel from his presence saved them;
In his love and in his compassion he redeemed them,
And he took them up, and he bare them, all the days of old.

The reference here is to the fact that he chose them as his people; he entered into covenant with them to be their God. ¶ *Children* that *will not lie.* That will not prove false to me. They will be faithful to me—indicating the reasonable expectation which JEHOVAH might have when he chose them, that they would be faithful to him. ¶ *So he was their Saviour.* Lowth renders this, "and he became their Saviour in all their distress;" connecting this with the first number of the following verse, and translating that, "it was not an envoy, nor an angel of his presence that saved them." So the LXX render it, "and he was to them for salvation (εἰς σωτηρίαν) from all their affliction." The Chaldee render it, "and his word was redemption (פֻּרְקָן) unto them." But the true idea probably is, that he chose them, and *in virtue* of his thus choosing them he became their deliverer.

9. *In all their affliction he was afflicted.* This is a most beautiful sentiment, meaning that God, as a friend, sympathised with them in all their trials, and that he was ever ready to aid them. This sentiment accords well with the connexion; but there has been some doubt whether this is the meaning of the Hebrew. Lowth renders it, as has been already remarked, "it was not an envoy, nor an angel of his presence that saved him." Noyes, "in all their straits they had no distress." The LXX render it, "it was not an ambassador (οὐ πρέσβυς) nor an angel (οὐδὲ ἄγγελος) but he himself saved them." They evidently, instead of the present Hebrew word, צָר, *tzār, affliction*, read it, צִיר, *tzīr, a messenger.* The Chaldee renders it, "every time when they sinned against him, so that he might have brought upon them tribulation, he did not afflict them." The Syriac, "in all their calamities he did not afflict them." This variety of translation has arisen from an uncertainty or ambiguity in the Hebrew text. Instead of the present reading לֹא, *not*, about an equal number of MSS. read לוֹ, *to him*, by the change of a single letter. According to the former reading, the sense would be, "in all their affliction, there was *no* distress,"—i. e., they were so comforted and supported by God that they did not feel the force of the burden. They were enabled to bear the trial. According to the other mode of reading it, the sense would be, "in all their affliction, there was affliction to him;" that is, he sympathised with them and upheld them. Either reading makes good sense, and it is impossible now to ascertain which is correct. Gesenius supposes it to mean, "in all their afflictions there would be actually no trouble to them. God sustained them, and the angel of his presence supported and delivered them." For a fuller view of the passage, see Rosenmüller. In the uncertainty and doubt in regard to the true reading of the Hebrew, the proper way is probably not to attempt to change the translation in our common version. It expresses an exceedingly interesting truth, one that is fitted to comfort the people of God;—that he is never unmindful of their sufferings;

10. But they rebelled, and he was turned to be their enemy, vexed [i] his holy Spirit: therefore [k] *and* he fought against them.

i Acts 7. 51. Eph. 4. 30. *k* Lam. 2. 5.

NEW TRANSLATION.

10. But they rebelled and grieved his Holy Spirit;
And he was turned to be their enemy;—
He himself fought against them.

that he feels deeply when they are afflicted; and that he hastens to their relief. It is an idea which occurs everywhere in the Bible, and which is found in no other system of religion, that God is not a cold, distant, abstract being; but that he takes the deepest interest in human affairs, and especially that he has a tender solicitude in all the trials of his people. ¶ *And the angel of his presence saved them.* This angel —called "the angel of the presence of God,"—is frequently mentioned as having conducted the children of Israel through the wilderness, and as having interposed to save them. Ex. xxiii. 20, 21; Num. xx. 16; Ex. xxxii. 34; xxxiii. 2. The phrase, "the angel of his presence," (Heb. מַלְאַךְ פָּנָיו. Angel of his face or countenance), means an angel that stands in his presence, and that enjoys his favor—as a man does who stands before a prince, or is admitted constantly to his presence. Comp. Prov. xxii. 29. Evidently there is reference here to an angel of superior order or rank, but to whom the reference is made has been a matter of doubt with interpreters. Jarchi supposes that it was Michael mentioned in Dan. x. 13—21. The Chaldee renders it "the angel *sent* (שְׁלִיחַ) from his presence." Most Christian interpreters have supposed that the reference is to the Messiah as the manifested guide and defender of the children of Israel during their long journey in the desert. This is not the place to go into a *theological* examination of that question. The sense of the Hebrew here is, that it was a messenger sent from the immediate presence of God, and therefore of elevated rank. The opinion that it was the Son of God is one that can be sustained by arguments that are not easily refuted. On the subject of angels according to the Scripture doctrine, the reader may consult with advantage an article by Dr. Lewis Mayer, in the American Bib. Repos., Oct. 1838, pp. 356—388. ¶ *He redeemed them.* See Note on ch. xliii. 1. ¶ *And he bare them,* &c. As a shepherd carries the lambs of the flock, or as a nurse carries her children. Or still more probable, as an eagle bears her young on her wings. Deut. xxxii. 11, 12. The idea is, that he conducted them through all their trials in the wilderness; defended them and provided for them; and led them in safety to the promised land. Comp. Note on ch. xl. 11. ¶ *All the days of old.* In all their former history. He has been with them and protected them in all their trials.

10. *But they rebelled.* Against God. This charge is often made against the Jews; and indeed their history is little more than a record of a series of rebellions against God. ¶ *And vexed.* Or rather *grieved.* The Heb. word, עָצַב, in *Piel*, means to pain, to afflict, to grieve. This is the idea here. Their conduct was such as *was fitted* to produce pain or grief. It was an ungrateful and an unkind return; it was that which was fitted to produce the deepest pain—for there is nothing which we more deeply feel than the ingratitude of children and of those who have been benefited by us. Our translators have supposed that the word conveyed the idea of *provoking to wrath* by their conduct (thus the LXX render it παρώξυναν τὸ πνεῦμα κ. τ. λ.); but the more appropriate sense is, that their conduct was such as to produce pain or grief. Comp. Eph. iv. 30. "Grieve not—μὴ λυπεῖτε κ. τ. λ.—the Holy Spirit." Ps. lxxviii. 40; xcv. 10; Heb

11. Then he remembered [1] the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the [1]

[1] Lev. 26. 42.

[1] or, *shepherds.*

NEW TRANSLATION.

11. Then he remembered the days of old, Moses and his people [saying],
Where is he that brought them up from the sea with the shepherds of his flock?
Where is he that put his Holy Spirit within him?

iii. 10—17. ¶ *His holy Spirit.* The Chaldee renders this, "but they were unwilling to obey, and they irritated (provoked, blasphemed, מַרְיוּ), against the words of the prophets." But the reference seems rather to be to the Spirit of God—the Spirit that renewed and comforted and enlightened and sanctified them. Grotius, Rosenmüller, and Gesenius suppose that this means God himself—a Spirit of holiness. But with the Revelation of the New Testament before us, we cannot well doubt that the real reference here is to the third person of the Trinity—the renewer and sanctifier of the people of God. It may be admitted, perhaps, that the ancient Hebrews would refer this to God himself, and that their views of the offices of the different persons in the divine nature were not very clearly marked or very distinct. But this does not prove that the *real* reference may not have been to the person of the Trinity denominated the "Holy Ghost." The renewer and sanctifier of the human heart at all times has been the same. The manner in which men have been saved has been always substantially the same. And when any operations of the mind and heart pertaining to salvation are referred to in the Old Testament, nothing should forbid us to apply to the explanation of the expressions and the facts, the clear light which we have in the New Testament—in the same way as when the ancients speak of phenomena in the physical world, we deem it not improper to apply to the explanation of them the clear light and the established doctrines which we now have in the physical sciences. By this we by no means design to say that the ancients had the same knowledge which we have, or that the language which they used conveyed the same idea to them which it now does to us, but that the events occurred in accordance with the laws which we now understand, and that the language may be explained by the light of modern science. Thus the word *eclipse* conveyed to them a somewhat different idea from what it does to us. They explained it in a different manner. They supposed it was produced by different causes. Still, they described accurately *the facts in the case*; and to the explanation of those facts we are permitted now to apply the principles of modern science. So the Old Testament describes *facts* occurring in the human mind under the influence of truth. The facts were clearly understood. What shall hinder us in explaining them to apply the clearer light of the New Testament? Applying this obvious principle, I suppose that the reference here was really to the third person of the Trinity, and that the sense is, that their conduct was such as was fitted to cause grief to their Sanctifier and Comforter in the same way as it is said in the New Testament that this is done now. ¶ *He was turned,* &c. He abandoned them in their chosen course for their sins, and left them to reap the consequences. ¶ And *he fought against them.* He favored their enemies and gave them the victory. He gave them up to a series of disasters which finally terminated in their long and painful captivity, and in the destruction of their temple, city, and nation. The sentiment is, that when we grieve the Spirit of God, he abandons us to our chosen course, and leaves us to a series of spiritual and temporal disasters.

11. *Then he remembered,* &c. He did not forget his solemn promises to be

shepherd of his flock? where is he that put his holy Spirit [m] within him?

m Num. 11. 17, 25. Neh. 9. 20.

12. That led *them* by the right hand of Moses with his glorious

NEW TRANSLATION.

12. Who caused his glorious arm to go with the right hand of Moses;
Who divided the waters before them,
To make to himself an eternal name?

their protector and their God. For their crimes they were subjected to punishment, often long and painful, but God did not forget that they were his people, nor that he had entered into covenant with them. The object of this part of the petition seems to be, to recal the fact that in former times God had never wholly forsaken them, and to plead that the same thing might occur now. Even in the darkest days of adversity, and when they suffered most, God still remembered his promises, and interposed to save them. Such, they trusted, it would be still. ¶ *Moses, and his people.* Lowth renders this, "Moses his servant," supposing that a change had occurred in the Hebrew text. It would be natural, indeed, to suppose that the word "servant" would occur here (see the Hebrew), but the authority is not sufficient for the change. But the idea seems to be that which is in our translation, and which is approved by Vitringa and Gesenius. "He recalled the ancient days when he led Moses *and* his people through the sea and the wilderness." ¶ *Where is he,* &c. The Chaldee renders this, "lest they should say, where is he," &c.; that is, lest surrounding nations should ask in contempt and scorn, Where is the protector of the people who defended them in other times? According to this the sense is, that God remembered the times of Moses and interposed, *lest* his not doing it should bring reproach upon his name and cause. Lowth renders it, "how he brought them up," &c.; that is, he recollected his former interposition. But the true idea is that of one asking a question. "Where now is the God that formerly appeared for their aid?" And though it is the language of God himself, yet it is language indicating that state of mind which arises when the question is asked, Where is now the former protector and God of the people? ¶ *That brought them up out of the sea.* The Red Sea, when he delivered them from Egypt. This fact is the subject of constant reference in the Scriptures, when the sacred writers would illustrate the goodliness of God in any great and signal deliverance. ¶ *With the shepherd of his flock?* Marg., "or *shepherds.*" Lowth and Noyes render this in the singular—supposing it to refer to Moses. The LXX, Chaldee, and Syriac also read it in the singular. The Hebrew is in the plural, רֹעָי, though some MSS. read it in the singular. If it is to be read in the plural, as the great majority of MSS. read it, it probably refers to Moses *and* Aaron as the shepherds or guides of the people. Or it may also include others, meaning that JEHOVAH led up the people with *all* their rulers and guides. ¶ *Where is he that put his holy Spirit within him?* See on ver. 10. Heb., בְּקִרְבּוֹ, "in the midst of him," i. e., in the midst of the people or the flock. They were then under his guidance and sanctifying influence. The generation which was led to the land of Canaan was an eminently pious generation, perhaps more so than any other of the people of Israel. Comp. Josh. xxiv. 31; Judges ii. 6—10. The idea here is, that that God, who then gave his Holy Spirit, had seemed to forsake them. The nation seemed to be abandoned to wickedness; and in this state God remembered how he had formerly granted to them his Spirit; how he had chosen and sanctified them; and he proposed again to impart to them the same Spirit to sanctify them.

12 *That led* them *by the right hand of Moses.* See Notes on ch. xli. 10—13;

arm, dividing the [n] water before them, to make himself an everlasting name?

13. That led them through the deep, as an horse in the wilderness, *that* they should not stumble?

14. As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to [o] make thyself a glorious name.

n Ex. 14. 21, &c.

o 2 Sam. 7. 23.

NEW TRANSLATION.

13. Who led them through the abyss like a horse in the desert,
So that they did not stumble?
14. As the herd descendeth into the valley,
The Spirit of JEHOVAH caused him to rest:
Thus didst thou lead thy people
To make to thyself a name of glory.

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xlv. 1. ¶ *Dividing the water before them.* Ex. xiv. 21. ¶ *To make himself an everlasting name.* He designed to perform a work which it would be seen could not be performed by any false god or by any human arm, and to do it in such circumstances, and in such a manner, that it might be seen everywhere that this was the true God. Comp. Note on ch. xlv. 6. The deliverance from Egypt was attended with such amazing miracles, and with such sudden destruction on his foes, that none but the true God could have performed it. Egypt was at that time the centre of all the science, civilization, and art known among men; and what occurred there would be known to other lands. God, therefore, in this signal manner designed to make a public demonstration of his existence and power that should be known in all lands, and that should never be forgotten.

13. *That led them through the deep.* They went through the deep on dry land—the waters having divided and left an unobstructed path. ¶ *As an horse in the wilderness.* As an horse, or a courier, goes through a desert without stumbling. This is a most beautiful image. The reference is to vast level plains like those in Arabia, where there are no stones, no trees, no gullies, no obstacles, and where a fleet courser bounds over the plain without any danger of stumbling. So the Israelites were led on their way without falling. All obstacles were removed, and they were led along as if over a vast smooth plain. Our word "wilderness," by no means expresses the idea here. *We* apply it to uncultivated regions that are covered with trees, and where there would be numerous obstacles to such a race-horse. But the Hebrew word מִדְבָּר, rather refers to *a desert*, a waste—a place of level sands or plains, where there was nothing to obstruct the fleet courser that should prance over them. Such is, probably, the meaning of this passage, but Harmer (Obs. vol. i. p. 161, seq.) may be consulted for another view which may possibly be the correct one.

14. *As a beast that goeth down into the valley.* As a herd of cattle in the heat of the day descends into the shady glen in order to find rest. In the vale, cooling and refreshing streams of water usually flow. By those streams and fountains, trees grow luxuriantly, and these furnish a cool and refreshing shade. The cattle, therefore, in the heat of the day naturally descend from the hills where there are no fountains and streams, and where they are exposed to an intense sun, to seek refreshment in the shade of the valley. The image here is one of great beauty. It is that of resting in safety after exposure; and there are few more poetic and beautiful images of ease and comfort than that furnished by the cattle

15. Look down from heaven, and behold from the habitation [p] of thy holiness and of thy glory: where *is* thy zeal and the [1] sounding of thy bowels [q] and of thy mercies toward me? are they restrained?

[p] 2 Chron. 30. 27.

[1] or, *multitude.*

[q] Jer. 31. 20. Hos. 11. 8.

NEW TRANSLATION.

15. Look down from heaven, and see from the dwelling of thy holiness and thy glory!
Where is thy zeal and thy mighty power?
Thy tender compassions and thy mercies towards me?
Are they restrained?

lying quietly and safely in the cool shade of a well-watered vale. This image would be much more striking in the intense heat of an oriental climate than it is with us. Harmer supposes (Obs. vol. i. p. 168, seq.), that the allusion here is to the custom prevailing still among the Arabs, when attacked by enemies, of withdrawing with their herds and flocks to some sequestered vale in the deserts, where they find safety. The idea, according to him, is, that Israel lay thus safely encamped in the wilderness; that they with their flocks and herds and riches were suffered to remain unattacked by the king of Egypt; and that this was a state of grateful repose, like that which an Arab herd feels after having been closely pursued by an enemy when it finds a safe retreat in some quiet vale. But it seems to me, that the idea first suggested is the most correct—as it is undoubtedly the most poetical and beautiful—of a herd of cattle leaving the hills and seeking a cooling shade and quiet retreat in a well-watered vale. Such repose; such calm, gentle, undisturbed rest, God gave his people. Such he gives them now, amidst sultry suns and storms, as they pass through the world. ¶ *The Spirit of the* LORD. See on ver. 10. ¶ *So didst thou lead,* &c. That is, in this way in general—dividing the sea, delivering them from their foes, and leading them calmly and securely on to the land of rest. So now, amidst dangers seen and unseen, God leads his people to a land of rest. He removes the obstacles in their way; he subdues their foes; he "makes them to lie down in green pastures, and leads them beside the still waters," (Ps. xxiii. 2;) and he bears them forward to a world of perfect peace.

15. *Look down from heaven,* &c. This commences an earnest appeal that God would have mercy on them in their present calamities and trials. They entreat him to remember his former mercies, and to return and bless them, as he had done in ancient times. ¶ *And behold from the habitation,* &c. See Note on ch. lvii. 15. ¶ *Where* is *thy zeal.* That is, thy former zeal for thy people; where is now the proof of the interest for their welfare which was vouchsafed in times that are past. ¶ *And thy strength.* The might which was formerly manifested for their deliverance and salvation. ¶ *The sounding of thy bowels.* Marg., "multitude." The word rendered "sounding" הֲמוֹן means, properly, a noise or sound as of rain, 1 Kings xviii. 41; of singing, Ezek. xxvi. 13, of a multitude, 1 Sam. iv. 14; xiv. 19. It also means a multitude, or a crowd of men. Isa. xiii. 4; xxxiii. 3. Here it relates to an emotion or affection of the mind; and the phrase denotes compassion, or tender concern for them in their sufferings. It is derived from the customary expression in the Bible, that the bowels, i. e., the organs in the region of the chest—for so the word is used in the Scriptures—were the seat of the emotions, and were supposed to be affected or to move by any strong and tender

16. Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, [1] our redeemer; thy name *is* from everlasting.

[1] or, *our redeemer from everlasting is thy name.*

NEW TRANSLATION.

16. Thou surely art our Father,
Though Abraham is ignorant of us,
And Israel doth not acknowledge us.
Thou, O JEHOVAH, art our Father, our Redeemer;
From everlasting is thy name.

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affection of the mind. See Note on ch. xvi. 11. The idea here is, "where is thy former compassion for thy people in distress?" ¶ *Are they restrained?* Are they withheld. Are thy mercies to be exercised no more.

16. ¶ *Doubtless.* כִּי; For; verily; surely. It implies the utmost confidence that he still retained the feelings of a tender father. ¶ *Thou* art *our father.* Notwithstanding all appearances to the contrary, and though we should be disowned by all others, we will still believe that thou dost sustain the relation of a father. Though they were suffering, and though they saw no human aid, yet their confidence was unwavering that he had still tender compassion towards them. God had often manifested for them a kind, paternal care, and they believed that he had still the same regard for them. ¶ *Though Abraham be ignorant of us.* Abraham was the father of the nation —their pious and much venerated ancestor. His memory they cherished with the deepest affection, and him they venerated as the illustrious patriarch whose name all were accustomed to speak with reverence. The idea here is, that though *even such a man*— one so holy, so much venerated and loved, should refuse to own them as his children, yet that God would not forget his paternal relation to them. He had for them, they believed, a more tender and enduring attachment than the nearest earthly friend; his affection for them would survive all earthly affections. A similar expression of his unwavering love occurs in ch. xlix. 15, "Can a woman forget her sucking child," &c. See Note on that place. The language here expresses the unwavering conviction of the pious, that God's love for his people would never change; that it would live when even the most tender and strong earthly ties are broken, and when calamities so thicken around us that we *seem* to be forsaken by God and *are* forsaken by the *sunshine* friends of our lives, and even by our most tender earthly connexions. ¶ *And Israel acknowledge us not.* And though Jacob, another much honored and venerated patriarch, should refuse to recognise us as his children. The Jewish expositors say that the reason why Abraham and Jacob are mentioned here, and Isaac omitted, is, that Abraham was the first of the patriarchs, and that all the posterity of Jacob was admitted to the privileges of the covenant, which was not true of Isaac. The sentiment here is, that we should have unwavering confidence in God. We should confide in him, though all earthly friends refuse to own us, and cast out our names as evil Though father and mother and kindred refuse to acknowledge us, yet we should believe that God is our unchanging friend; and it is of more value to have such a friend than to have the most honored earthly ancestry, and the affections of the nearest earthly relatives. How often have the people of God been called to experience this! How many times in the midst of persecution; when forsaken by father and mother and kindred; when given up to a cruel death

17. O LORD, why hast thou made us to err [r] from thy ways, *and* hardened [s] our heart from thy fear? Return [t] for thy servants' sake, the tribes of thine inheritance.

[r] Ps. 119. 10.
[s] ch. 6. 10. Rom. 9. 17, 18.
[t] Ps. 90. 13.

NEW TRANSLATION.

17. Wherefore, O JEHOVAH, hast thou caused us to err from thy ways,
Hast thou hardened our hearts that we should not fear thee?
Return for the sake of thy servants,
The tribes of thine inheritance.

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on account of their attachment to the Redeemer, have they had occasion to recall this beautiful sentiment, and how unfailingly have they found it to be true! Forsaken and despised; cast out and rejected; abandoned apparently by God and by men, they have yet found in the arms of their heavenly Father a consolation which this world could not destroy, and they have experienced his tender compassions attending them even down to the grave. ¶ *Our redeemer.* Marg. *Our redeemer, from everlasting* is *thy name.* The Heb. will bear either construction. Lowth renders it, very loosely, in accordance with the reading of *one* ancient MS., "O deliver us for the sake of thy name." Probably the idea is that which results from a deeply affecting and tender view of God as the Redeemer of his people. The heart overflowing with emotion meditates upon the eternal honors of his name, and is disposed to ascribe to him everlasting praise.

17. O LORD, *why hast thou made us to err from thy ways?* Lowth and Noyes render this, "why dost thou suffer us to wander from thy ways?" Calvin remarks on the passage, "the prophet uses a common form of speaking, for it is usual in the Scriptures to say that God gives the wicked over to a reprobate mind, and hardens their hearts. But when the pious thus speak, they do not intend to make God the author of error or sin, as if they were innocent — nolunt Deum erroris aut sceleris facere auctorem, quasi sint innoxii—or to take away their own blameworthiness. But they rather look deeper, and confess themselves by their own fault to be alienated from God, and destitute of his Spirit, and hence it happens that they are precipitated into all manner of evils. God is said to harden and to blind when he delivers those who are to be blinded to Satan (Satanæ execandos tradit) who is the minister and the executor of his wrath." Comm. in loc. This seems to be a fair account of this difficult subject. At all events this is the doctrine which was held by the father of the system of Calvinism, and nothing more should be charged on that system, in regard to blinding and hardening men, than is thus avowed. Comp. Notes on ch. vi. 9, 10; Matt. xiii. 14, 15. It is not to be supposed, necessarily, that this result took place by direct divine agency. It is not by positive power exerted to harden men and turn them away from God. No man who has any just views of God can suppose that he exerts a positive agency to make them sin and then punishes them for it; no one who has any just views of man, and of the operation of his own mind, can doubt that a sinner is voluntary in his transgression. It is true at the same time that God foresaw it, and that he did not interpose to prevent it. Nay, it is true that the wickedness of men may be favored by his abused Providence — as a pirate may take advantage of a fair breeze that God sends, to capture a merchantman; and true, also, that God foresaw it would be so, and yet chose

18. The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down [u] thy sanctuary.

[u] Ps. 74. 6—8.

NEW TRANSLATION.

18. But a little while did thy holy people inherit thy sanctuary;
Now our enemies have trodden it down.

on the whole that the events of his Providence should be so ordered. His providential arrangements might be abused to the destruction of a few, but would tend to benefit and save many. The fresh gale that drove on one piratical vessel to crime and bloodshed, might at the same time tend to convey many richly freighted ships towards the port. One might suffer; hundreds might rejoice. One pirate might be rendered successful in the commission of crime; hundreds of honest men might be benefited. The providential arrangement is not to *compel* men to sin; nor is it *for the sake* of their sinning. It is to do good, and to benefit many—though this may draw along, as a consequence, the hardening and the destruction of a few. He might by direct agency prevent it, as he might prevent the growth of the briers and thorns in a field; but the same arrangement, by withholding suns and dews and rains, would *also* prevent the growth of trees and flowers and corn and fruit, and turn extended fertile lands into a desert. It is better that the thorns and briers should be suffered to grow than to convert those fields into a barren waste. ¶ *Return*, &c. That is, return to bless us. ¶ *The tribes of thine inheritance.* The Jewish tribes, spoken of as the heritage of God on the earth.

18. *The people of thy holiness.* That is, the people who have been received into solemn covenant with thee. ¶ *Have possessed* it *but a little while.* That is, the land—meaning that the time which they had enjoyed a peaceable possession of it, compared with the perpetuity of the promise made, was short. Such is the idea given to the passage by our translators. But there is considerable variety in the interpretation of the passage among expositors. Lowth renders it:

"It is little, that they have taken possession of thy holy mountain;
That our enemies have trodden down thy sanctuary."

Jerome renders it, "it is as nothing—quasi nihilum—they possess thy holy people; our enemies have trodden down thy sanctuary." The LXX render it, "return on account of thy servants, on account of the tribes of thine inheritance, that we may inherit thy holy mountains for a little time," Ἵνα μικρὸν κληρονομήσωμεν τοῦ ὄρους τοῦ ἁγίου. It has been generally felt that there was great difficulty in the place. See Vitringa. The sense seems to me to be that which occurs in our translation. The design is to furnish an argument for the divine interposition, and the sense of the two verses may be expressed in the following paraphrase: "We implore thee to return unto us, and to put away thy wrath. As a reason for this, we urge that thy temple—thy holy sanctuary—was possessed by thy people, but a little time. For a brief period there we offered praise, and met with our God, and enjoyed his favor. Now thine enemies trample it down. They have come up and taken the land and destroyed thy holy place, ch. lxiv. 11. We plead for thine interposition, because we are thy covenant people. Of old we have been thine. But as for them, they were never thine. They never yielded to thy laws. They were never called by thy name. There is then no reason why the temple and the land should be in their possession, and we earnestly pray that it may be restored to the tribes of thine ancient inheritance." ¶ *Our adversaries*, &c. This whole prayer is *supposed* to be offered by the

19. We are *thine:* thou never barest rule over them; [1] they were not called by thy name.

[1] or, *thy name was not called upon them.*

CHAPTER LXIV.

1. Oh [a] that thou wouldest rend

[a] Ps. 144. 5.

NEW TRANSLATION.

19. We are thine from ancient times;
Over them thou didst not rule;
They were not called by thy name.

1. O that thou wouldst rend the heavens, that thou wouldst come down!
That the mountains might melt down at thy presence!

exiles near the close of the captivity. Of course the language is such as they would *then* use. The scene is laid in Babylon, and the object is to express the feelings which they would have then, and to furnish the model for the petitions which they would then urge. We are not, therefore, to suppose that the temple when Isaiah lived and wrote was in ruins, and the land in possession of his foes. All this is seen in vision; and though an hundred and fifty years would occur before it would be realized, yet, according to the prophetic manner, he describes the scene as actually passing before him. See the Intro. § ... Comp. Note on ch. lxiv. 11.

19. *We are* thine. We urge it as a reason for thy interposition to restore the land and the temple, that we are thine from ancient times. Such I take to be the meaning of the passage—in accordance with the common translation, except that the expression מֵעוֹלָם, 'from ancient times," rendered by our translators in connexion with "never," is thus connected with the Jewish people instead of being regarded as applied to their enemies. The idea is, that it is an *argument* why God should interpose in their behalf that they had been for a long time his people, but that his foes who then had possession of the land had never submitted to his laws. There has been, however, great variety in interpreting the passage. Lowth renders it:

"We have long been as those whom thou hast not ruled;
We have not been called by thy name."

Noyes renders it better:

"It has been with us as if thou hadst never ruled over us,
As if we had not been called by thy name."

Symmachus and the Arabic Saadias render it in the same manner. The LXX render it, "we have been as at the beginning when thou didst not rule over us, neither were we called by thy name;" that is, we have gone back practically to our former heathen condition by rejecting thy laws, and by breaking thy covenant. Each of these interpretations makes a consistent sense, but it seems to me that the one which I have expressed above is more in accordance with the Hebrew. ¶ *Thou never barest rule over them.* Over our enemies—regarded in the prophetic vision as then in possession of the land. The idea is, that they have come into thy land by violence and laid waste a nation where they had no right to claim any jurisdiction; and they have now no

... name was not called upon them They were aliens and strangers who had unjustly intruded into the heritage of the Lord.

CHAPTER LXIV.

For an analysis of this chapter, see the Analysis prefixed to ch. lxiii. This chapter is closely connected with that in its design, and should not have been separated from it. This is one of the many instances where the division seems to have been made without any intelligent view of the scope of the sacred writer.

1. *Oh that thou wouldest rend the hea-*

the heavens, that thou wouldest come down, that the mountains [b] might flow down at thy presence,

2. As *when* the [1] melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

[b] Judges 5. 5. [1] *the fire of meltings.*

NEW TRANSLATION.

2. As fire kindleth the dry brush-wood,
As fire causeth the waters to boil;
To make known thy name to thy foes,
That the nations may tremble at thy presence.

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vens. That is, in view of the considerations urged in the previous chapter. In view of the fact that the temple is burned up (ver. 11), that the city is desolate; that the land lies waste, and that thine own people are carried captive to a distant land. The phrase, "rend the heavens," implies a sudden and sublime descent of JEHOVAH to execute vengeance on his foes, as if his heart was full of vengeance and the firmament were violently rent asunder at his sudden appearance. It is language properly expressive of a purpose to execute wrath on his foes rather than to confer blessings on his people. The latter is more appropriately expressed by the heavens being gently opened to make way for the descending blessings. The word here rendered "rend," קָרַע, means, properly, *to tear asunder*, as *e. g.*, the garments in grief, Gen. xxxvii. 29; 2 Sam. xiii. 31; or as a wild beast does the breast of any one, Hos. xiii. 8. The LXX, however, render it by a milder word—ἀνοίξῃς—"If thou would *open* the heaven," &c. So the Syriac renders it by ܢܦܬܚ "O that thou wouldst *open*," &c., using a word that is usually applied to the opening of a door. God is often represented as coming down from heaven in a sublime manner amidst tempests, fire, and storms, to take vengeance on his foes. Thus Ps. xviii. 9:

He bowed the heavens also and came down;
And darkness was under his feet.

Comp. Hab. iii. 5, 6. It should be remembered that the main idea in the passage before us is, that of JEHOVAH coming down to destroy his foes. His people entreat him to descend with the proofs of his indignation, so that every obstacle shall be destroyed before him. Thus he is described in Ps. cxliv. 5, 6:

Bow thy heavens, O LORD, and come down:
Touch the mountains and they shall smoke,
Cast forth lightning and scatter them;
Shoot out thine arrows and destroy them.

¶ *That the mountains might flow down at thy presence.* The idea here is, that the presence of JEHOVAH would be like an intense burning heat, so that the lofty mountains would melt and flow away. It is a most sublime description of his majesty, and is one that is several times employed in the Bible. Thus in relation to his appearance on Mount Sinai, in the song of Deborah (Judges v. 4, 5):

The earth trembled and the heavens dropped,
The clouds also dropped water.
The mountains melted from before JEHOVAH,
Even Sinai from before JEHOVAH, the God of Israel.

So Ps. xcvii. 5.

The hills melted like wax at the presence of JEHOVAH,
At the presence of JEHOVAH, [the God] of the whole earth.

So also in Micah i 3, 4.

LO, JEHOVAH cometh forth out of his place
And will come down and tread upon the high places of the earth,
And the mountains shall be molten under him,
And the valleys shall be cleft,
As wax before the fire,
And as the waters pour down a precipice

2. *As* when *the melting fire burneth.* Marg., "the fire of meltings." Lowth renders it, "as when the fire kindleth the dry fuel. So Noyes, as fire kindleth the dry stubble." The LXX ren-

der it, "as wax is melted before the fire,"—Ὡς κηρὸς ἀπὸ προσώπου πυρὸς τήκεται. So the Syriac renders it. The Hebrew word rendered here in the margin "meltings," and in the text "melting," מְסַסִּים, *h^amāsīm*, properly means, according to Gesenius, *brushwood, twigs.* So Saadias renders it. And the true idea here is, that the presence of JEHOVAH would cause the mountains to melt as a fire consumes light and dry brushwood or stubble. Dr. Jebb supposes that the meaning is, "as the fire of things *smelted* burneth," an idea which would furnish a striking comparison, but there is much doubt whether the Hebrew will bear that construction. The comparison is a very vivid and sublime one, as it is in the view given above—that the presence of JEHOVAH would set on fire the mountains and cause them to flow down as under the operation of an intense heat. I do not know that there is reason to suppose that the prophet had any reference to a volcanic eruption, or that he was acquainted with such a phenomenon—though Syria and Palestine abounded in volcanic appearances, and the country around the Dead Sea is evidently volcanic (see Lyell's Geology, vol. i. p. 299); but the following description of an eruption of Vesuvius may furnish *an illustration* of what would be exhibited by the flowing down of the mountains at the presence of JEHOVAH, and may serve to show the force of the language which the prophet employs in these verses. It is a description of an eruption of Vesuvius in 1779, by Sir William Hamilton. "Jets of liquid lava," says he, "mixed with stones and scoriæ, were thrown up to the height of at least 10,000 feet, having the appearance of a column of fire. The falling matter being nearly as vividly inflamed as that which was continually issuing forth from the crater, formed with it one complete body of fire which could not be less than two miles and a half in breadth, and of the extraordinary height above mentioned, casting a heat to the distance of at least six miles around it." Speaking of the lava which flowed from the mountain, he says, "At the point where it issued from an arched chasm in the side of the mountain, the vivid torrent rushed with the velocity of a flood. It was in perfect fusion, unattended with any scoriæ on its surface, or any gross material not in a state of complete solution. It flowed with the translucency of honey, in regular channels cut finer than art can imitate, and glowing with all the splendor of the sun." Lyell's Geology, vol. i. p. 316, Ed. Phil. 1837. Perhaps there can be conceived no more sublime representation of what was in the mind of the prophet than such an overflowing volcano. It should be observed, however, that Gesenius supposes that the word which is rendered (vs. 1—3) "flow down," נָזֹלּוּ, *nāzōllū*, is derived not from נָזַל, to flow, to run as liquids do; but from זָלַל, *zālāl*, to shake, to tremble, to quake as mountains do in an earthquake. So Noyes renders it; and so Prof. Bush, on Judges v. 5. But it seems to me that the connexion rather demands the former signification, as the principal element in the figure *is fire*—and the office of fire is not to cause to tremble, but to burn or melt. The effect here described as illustrative of the presence of God was that produced by intense burning heat. ¶ *The fire causeth the waters to boil.* Such an effect was anticipated at the presence of JEHOVAH. The idea is still that of an intense heat—that should cause all obstacles to be consumed before the presence of the LORD. To illustrate this, or to convey his idea, the prophet speaks of that which is known to be most intense, that which causes water to boil, and the prayer is, that JEHOVAH would descend in the manner of such intense and glowing fire in order that all the foes of the people might be destroyed, and all the obstacles to the restoration of his people removed. The exact point of the comparison, as I conceive, is the *intensity* of the heat as emblematic of the majesty of JEHOVAH, and of the certain de-

3. When thou didst terrible [c] things *which* we looked not for, thou camest down, the mountains [d] flowed down at thy presence.

4. For [e] since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye [1] seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.

[c] Ps. 65. 5. [d] Hab. 3. 3, 6. [e] 1 Cor. 2. 9.

[1] or, *seen a God beside thee*, which *doeth so for him.*

NEW TRANSLATION.

3. When thou didst wonderful things which we did not expect,
Thou didst descend, the mountains melted down at thy presence!
4. For from the beginning men have not heard, nor given ear to,
Nor hath eye seen, a God besides thee,
Who doeth such things for those who trust in him.

struction of his foes. ¶ *To make thy name known*, &c. By the exhibition of thy majesty and glory.

3. *When thou didst terrible things.* In delivering the people from Egypt, and in conducting them to the promised land. ¶ Which *we looked not for.* Which we had never before witnessed, and which we had no right to expect. ¶ *Thou camest down.* As on Mount Sinai. ¶ *The mountains flowed down.* See Notes above. Noyes renders this, in accordance with Gesenius, "the mountains trembled at thy presence." So the LXX and the Syriac. The Vulgate renders it, "the mountains flowed down"—montes defluxerunt. The reference is, to the manifestations of smoke and fire when JEHOVAH descended on Mount Sinai. See Ex. xix. 18.

4. *For since the beginning of the world*, &c. This verse is quoted, though not literally, by the Apostle Paul, as illustrating the effects of the gospel in producing happiness and salvation. See Note on 1 Cor. ii. 9. The meaning here is, that nowhere else among men had there been such blessings imparted and such happiness enjoyed, so many proofs of love and protection, as among those who were the people of God and who feared him. ¶ Men *have not heard.* In no nation in all past time have deeds been heard of such as thou hast performed. ¶ *Nor perceived by the ear.* Paul (1 Cor. ii. 9) renders this, "neither have entered into the heart of man," "which," says Lowth, "is a phrase purely Hebrew, and which should seem to belong to the prophet." The phrase, "nor perceived by the ear," he says, is repeated without force or propriety, and he seems to suppose that this place has been either wilfully corrupted by the Jews, or that Paul made his quotation from some Apocryphal book—either the ascension of Esaiah, or the Apocalypse of Elias, in both of which the passage is found as quoted by Paul. The phrase is wholly omitted by the LXX, and the Arabic, but is found in the Vulgate and Syriac. There is no authority from the Hebrew MSS. to omit it. ¶ *Neither hath the eye seen.* The margin here undoubtedly expresses the true sense. So Lowth renders it, "nor hath the eye seen a God beside thee which doeth such things for those that trust in him." So also Noyes. In a similar manner the LXX translate it, "neither have our eyes seen a God beside thee—*οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον θεὸν πλὴν σου*—and thy works which thou hast done for those who wait for mercy." The sense is, no eye had ever seen such a God as JEHOVAH; one who so richly rewarded those who put their trust in him. In the Hebrew, the word rendered "O God," may be either in the accusative or vocative case, and the sense is, that JEHOVAH was a more glorious rewarder and protector than any of the gods which had ever been worshipped by the nations. ¶ What *he hath prepared.* Heb., "he

5. Thou [f] meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, [g] and we shall be saved.

[f] Acts 10. 35.

[g] Mal. 3. 6.

NEW TRANSLATION.

5. Thou art accustomed to befriend with joy,
And [especially] him that doeth righteousness—
Those who in thine [appointed] ways remember thee.
But lo! thou art now wroth!
For we have sinned!
Long have we continued in our sins;
And can we be saved?

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doeth," or will do—יַעֲשֶׂה. So the LXX, "what thou wilt do" ἃ ποιήσεις. The sense given by our translators—"what he hath prepared," has been evidently adopted to *accommodate* the passage to the sense given by Paul (1 Cor. ii. 9), ἃ ἡτοίμασεν κ. τ. λ. "What God has prepared." But the idea in the Hebrew is not what God has *prepared* or *laid up* in the sense of preserving it for the future; but what he had already done in the past. No god had done what he had; no human being had ever witnessed such manifestations from any other god. ¶ *For him that waiteth for him.* Lowth and Noyes, "for him who trusteth in him." Paul renders this, "for them that love him;" and it is evident that he did not intend to quote this literally, but meant to give the general sense. The idea in the Hebrew is "for him who *waits* (לְמַחֲכֵה) for JEHOVAH," i. e., who feels his helplessness and relies on him to interpose and save him. Piety is often represented as an attitude of *waiting* on God. Ps. xxv. 3, 5, 21; xxvii. 14; xxxvii. 9; cxxx. 5. The sense of the whole verse is, that God in his past dealings had given manifestations of his existence, power, and goodness, to those who were his friends, which had been furnished nowhere else. To those interpositions the suppliants appeal as a reason why he should again interpose, and why he should save them in their heavy calamities.

5. *Thou meetest him.* Perhaps there are few verses in the Bible that have given more perplexity to interpreters than this; and after all that has been done, the general impression seems to be that it is wholly inexplicable, or without meaning—as it certainly is in our translation. Noyes says o his own translation of the last member of the verse, "I am not satisfied with this or any other translation of the line which I have seen." Lowth says, "I am fully persuaded that these words, as they stand at present in the Hebrew text, are utterly unintelligible. There is no doubt of the meaning of each word separately, but put together they make no sense at all. I conclude, therefore, that the copy has suffered by transcribers in this place." And after proposing an important change in the text, without any authority, he says, "perhaps these may not be the very words of the prophet, but, however, it is better than to impose upon him what makes no sense at all, as they generally do who pretend to render such corrupted passages." Arch. Secker also proposed an important change in the Hebrew text; but there is no good authority in the MSS., it is believed, for any change. Without repeating what has been said by expositors on the text, I shall endeavour to state what seems to me to be its probable signification. Its *general* purpose, I think, is clear. It is to urge as an

argument for God's interposition, the fact that he was accustomed to regard with pleasure those who did well; yet to admit that he was now justly angry on account of their sins; that they had continued so long in them that they had no hope of being saved but in his mercy. It is a frank confession of guilt, and is designed to intimate that they cast themselves only on his mercy. An examination of the words and phrases which occur, will prepare us to present at a single view the probable meaning. The word rendered, "thou meetest," פָּגַעְתָּ, means, properly, to strike upon, to impinge; then to fall upon in a hostile manner, to *urge* in any way, as with petitions and prayers; and then to *strike* a peace or league with any one. See the word explained in the Note on ch. xlvii. 3. Here it means, as I suppose, to meet for purposes of peace, friendship, protection; that is, it was a characteristic of God that he met such persons as are described, for purposes of kindness and favor. The design is to state that this was his general habit, or this was what he delighted in. It was a characteristic of the nature of God that he was accustomed to do it; and it expresses the belief of the petitioners, that whatever they were suffering, still they had no doubt that it was the characteristic of God to meet and bless the righteous. ¶ *That rejoiceth.* This translation evidently does not express the sense of the Hebrew, unless it be understood as meaning that God meets with favor those who rejoice *in* doing righteousness. So Gesenius translates it, "thou makest peace with him who rejoices to do justice; i. e., with the just and upright man thou art in league, thou delightest in him." So Noyes renders it, "thou art the friend of those who joyfully do righteousness." Lowth, "thou meetest with joy those who work righteousness." Jerome, "thou meetest him who rejoices and does right." The phrase שָׂשׂוֹן, seems to me to mean "with joy," and to denote the general habit of God. It was a characteristic of him to meet the just "with joy" i. e., joyfully. ¶ *And worketh righteousness.* Heb., "and him that doeth righteousness;" i. e., "thou art accustomed to meet the just with joy, *and* him that does right." It was a pleasure for God to do it, and to impart to them his favors. ¶ *Those that remember thee in thy ways.* On the word "*remember*," used in this connexion, see Note on ch. lxii. 6. The idea is, that such persons remembered God in the modes which he had appointed; that is, by prayer, sacrifices, and praise. With such persons he delighted to meet, and such he was ever ready to succour. ¶ *Behold, thou art wroth.* This is language of deep feeling on the part of the suppliants. Notwithstanding the mercy of God, and his readiness to meet and bless the just, they could not be ignorant of the fact that he was now angry with them. They were suffering under the tokens of his displeasure; but they were not now disposed to blame him. They felt the utmost assurance that he was just, whatever they might have endured. It is to be borne in mind that this is language supposed to be used by the exiles in Babylon near the close of the captivity; and the *evidences* that God was angry were to be seen in their heavy sorrows there, in their desolate land, and in the ruins of their prostrate city and temple. See on vs. 10, 11. ¶ *In those is continuance.* Lowth has correctly remarked that this conveys no idea. To what does the word "those" refer? No antecedent is mentioned; and expositors have been greatly perplexed with the passage. Lowth, in accordance with his too usual custom, seems to suppose that the text is corrupted, but is not satisfied with any proposed mode of amending it. He renders it, "because of our deeds; for we have been rebellious;"—changing *entirely* the text—though following substantially the sense of the Septuagint. Noyes renders it, "long doth the punishment endure, until we be delivered;" but expresses, as has been already remarked, dissatisfaction even with this translation, and with all others which he has seen. Jerome renders it, in ipsis fuimus semper—*we*

6. But we are all as an unclean *thing*, and all our [h] righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

[h] Phil. 3. 9.

NEW TRANSLATION.

6. And we are all of us like an unclean thing;
And all our deeds of righteousness are like filthy rags.
And we all are withered away like a leaf;
And our sins, like the wind, have swept us away.

have always been in them, i. e., in our sins. The LXX, διατοῦτο ἐπλανήθημεν. "Because of this we wandered, and became all of us as unclean, and all our righteousness as a filthy rag." It seems to me that the phrase בָּהֶם, "in them, or in those," refers to sins understood; and that the word עוֹלָם, rendered "continuance," is equivalent to a *long former period;* meaning that their sins had been of long continuance, or, as we would express it, "we have been *always* sinners." It is the language of humble confession, denoting that this had been the characteristic of the nation, and that this was the reason why God was angry at them. The word עוֹלָם (from עָלַם, *to hide* or *conceal*) means, properly, that which is occult or hidden, and is applied to a long duration of time, as that whose early period was hidden or unknown; hence it denotes that which is everlasting or eternal. Here it means a very remote antiquity. ¶ *And we shall be saved.* Lowth renders this—or rather *substitutes* a phrase for it—thus, "for we have been rebellious"—amending it wholly by conjecture. But it seems to me that Castellio has given an intelligible and obvious interpretation by regarding it as a question: "Iamdiu peccavimus, et servabimur?" "Long time have we sinned, and shall we be saved?" That is, we have sinned so long; our offences have been so aggravated, how can we hope to be saved? Is salvation *possible* for such sinners? It indicates a deep consciousness of guilt; and is language such as is used by all who feel their deep depravity before God. Nothing is more common in conviction for sin, or when suffering under great calamities as a consequence of sin, than to ask the question whether it is *possible* for such sinners to be saved?—I have thus given—perhaps at tedious length—my view of this verse which has so much perplexed commentators. And though the view *must* be submitted with great diffidence after such a man as Lowth has declared it to be without sense as the Hebrew text now stands, and though no important *doctrine* of religion is involved by the exposition, yet some service is rendered if a plausible and probable interpretation is given to a much disputed text of the Sacred Scriptures, and if we are saved from the necessity of supposing a corruption in the Hebrew text.

6. *But we are all as an unclean* thing. We are all polluted and defiled. The word here used (טָמֵא) means, properly, that which is polluted and defiled (*a.*) in a Levitical sense; that is, which was regarded as polluted and abominable by the law of Moses (Lev. v. 2; Deut. xiv. 19), and may refer to animals, men, or things; (*b.*) in a moral sense, Job xiv. 4. The sense is, that they regarded themselves as wholly polluted and depraved. ¶ *And all our righteousnesses.* The plural form is used to denote the *deeds* which they had performed—meaning that pollution extended to every *individual thing* of the numerous acts which they had done. The sense is, that all their prayers, sacrifices, alms, prayers, were mingled with pollution, and were worthy only of deep detestation and abhorrence. ¶ *As filthy rags.* "Like a garment of stated times," בֶּגֶד—

7. And [i] *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid [k] thy face from us, and hast consumed [l] us, because [2] of our iniquities.

i Hos. 7. 7.

k Hos. 5. 15. [l] *melted.* [2] *by the hand.* Job 8. 4.

NEW TRANSLATION.

7. And there is none that calleth upon thy name;
None rouseth himself to make himself strong in thee:
For thou hast hidden thy face from us,
And thou hast melted us away by means of our sins.

from the root עָדָה, (Obsol.) to number, to reckon, to determine; scil. *time*. No language could convey deeper abhorrence of their deeds of righteousness than this reference—as it is undoubtedly—to the *vestis menstruis polluta*. "Non est ambigendum," says Vitringa, "quin vestis עִדִּים notet *linteum* aut *pannum immundum* ex immunditie legali, eundemque fœdum aspectu: cujusmodi fuerit imprimis *vestis, pannus*, aut *linteum* feminæ menstruo profluvio laborantis; verisimile est, id potissimum hac phrasi designari. Sic accepit eam Alexandrinus, vertens, ὡς ῥάκος ἀποκαθημένης —*ut pannus sedentis*; proprie: ut pannus mulieris languidæ et desidentis ex menstruo παθήματι." Lev. xv. 33, Comp. xx. 18. See Lam. i. 17. ¶ *And we all do fade as a leaf.* We are all withered away like the leaf of autumn. Our beauty is gone; our strength is fled. Comp. Note on ch. xl. 6, 7; i. 30. What a beautiful description this is of the state of man! Strength, vigor, comeliness, and beauty, thus fade away, and like the "sear and yellow leaf" of autumn, fall to the earth. The earth is thus strewed with that which was once comely like the leaves of spring; now fallen and decaying like the faded verdure of the forest. ¶ *And our iniquities like the wind*, &c. As a tempest sweeps away the leaves of the forest, so have we been swept away by our sins.

7. *And* there is *none that calleth upon thy name.* The nation is corrupt and degenerate. None worship God in sincerity. ¶ *That stirreth up himself.* The word here used (מִתְעוֹרֵר) refers to the effort which is requisite to rouse oneself when oppressed by a spirit of heavy slumber; and the idea here is, that the nation was sunk in spiritual torpor; that the same effort was needful to excite it, which was requisite to rouse one who had sunk down to deep sleep. How aptly this describes the state of a sinful world! How much disposed is that world to give itself to spiritual slumber! How indisposed to rouse itself to call upon God! No man rises to God without effort; and unless men *make* an effort for this they fall into the stupidity of sin just as certainly as a drowsy man sinks back into deep sleep. ¶ *To take hold of thee.* The Hebrew word—חָזַק, *hâzăq*—means, properly, to bind fast; to gird tight; and then to make firm or strong; to strengthen. And the idea of *strengthening oneself* by the act is implied in the use of the word here. It means, that with the consciousness of feebleness we should seek *strength* in God. This the people referred to by the prophet were indisposed to do. This the world at large is indisposed to do. ¶ *For thou hast hid thy face*, &c. Thou hast withdrawn thy favor from us as a people on account of our sins. This is an acknowledgment that one effect of his withdrawing his favor, and one evidence of it was, that no one was disposed to call upon his name. All had sunk into the deep lethargy of sin. ¶ *And hast consumed us.* Marg., "*melted.*" The Hebrew word מוּג means to melt, to flow down; and hence in Pilel, to cause to melt or flow down. It is used to denote the fact than an army or host of

8. But now, O LORD, thou *art* our father: we [l] *are* the clay, and thou our potter; and we all *are* the work of thy hand.

9. Be not wroth very sore, O LORD, neither [m] remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

[l] Jer. 18. 6. [m] Ps. 79. 8, &c.

NEW TRANSLATION.

8. But now, O JEHOVAH, thou art our Father;
We are the clay, and thou art our Former;
And the work of thy hands are we.
9. Be not angry, O JEHOVAH, to the uttermost;
And remember not our iniquity for ever.
Lo! look upon us, we beseech thee, we are all thy people.
10. Thy holy cities are become a desert;
Zion is a desert; Jerusalem a desolation.

men seem *to melt away*, or become dissolved by fear and terror. Ex. xv. 15; Josh. ii. 9—24; Job xxx. 22, "Thou dissolvest—(תמוגני) my substance; i.e., thou causest me to dissolve before thy indignation. This is described as one of the effects of the wrath of God that his enemies vanish away, or are dissolved before him. ¶ *Because of our iniquities.* Marg., as in Hebrew, "by the hand;" i. e., our iniquities have been the *hand*, the agent or instrument by which this has been done.

8. *But now, O* LORD, *thou* art *our father.* See Note ch. lxiii. 16. ¶ *We* are *the clay.* We are at thy disposal. The idea seems to be, that their condition then had been produced by him as clay is moulded by the potter, and that they were to be returned and restored entirely by him—as they had no more power to do it than the clay had to shape itself. The sense is, that they were wholly in his hand and at his disposal. Hence they plead for his interposition. See Notes on ch. xxix. 16; xlv. 9. ¶ *And thou our potter.* Thou hast power to mould us as the potter does the clay. ¶ *And we all* are *the work of thy hand.* That is, as the vessel made by the potter is his work. As thy creatures; as a people; we are under thy control. We have been formed by thee, and we are dependent on thee to make us what thou wilt have us to be. This whole verse is an acknowledgment of the sovereignty of God. It expresses the feeling which all have when under conviction for sin; and when they are sensible that they are exposed to the divine displeasure for their transgressions. Then they feel that if they are to be saved, it must be by the mere sovereignty of God; and then they implore his interposition to "mould and guide them at his will." It may be added, that it is only when sinners have this feeling that they hope for relief; and then they will feel that if they are lost it will be right; if saved, it will be because God moulds them as the potter does the clay.

10. *Thy holy cities are a wilderness.* It is to be remembered that this is supposed to be spoken near the close of the exile in Babylon. In accordance with the usual custom in this book, Isaiah throws himself forward by prophetic anticipation into that future period, and describes the scene as if it were passing before his eyes. See Introduction, § 7. He uses language such as the exiles would use; he puts arguments into their mouths, which it would be proper for them to use; he describes the feelings which they would then have. The phrase, "thy holy cities," may either mean the cities of the holy

11. Our holy and our beautiful [n] house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

12. Wilt thou refrain [o] thyself

n Lam. 2. 7.

o ch. 42. 14.

NEW TRANSLATION.

11. Our holy and glorious house,
In which our fathers praised thee,
Is utterly burned with fire;
And all the objects of our desire are a desolation.
12. For these things, O JEHOVAH, wilt thou restrain thyself?
Wilt thou keep silence?
And wilt thou still grievously afflict us?

land—which belonged to God and were "holy," as they pertained to his people; or it may mean, as many critics have supposed, the different parts of Jerusalem. A part of Jerusalem was built on Mount Zion, and was called "the upper city," in contradistinction from that built on Mount Acra, which was called "the lower city." But I think it more probable that the prophet refers to the cities throughout the land that were laid waste. ¶ *Are a wilderness.* They were uninhabited, and were lying in ruins. ¶ *Zion is a wilderness.* On the name Zion, see Note ch. i. 8. The idea here is, that Jerusalem was laid waste. Its temple was burned; its palaces destroyed; its houses uninhabited. This is to be regarded as being uttered at the close of the exile, after Jerusalem had been lying in ruins for seventy years—a time during which any forsaken city would be in a condition which might not improperly be called *a desert.* When Nebuchadnezzar conquered Jerusalem, he burnt the temple, broke down the wall, and consumed all the palaces with fire. 2 Chron. xxxvi. 19. We have only to conceive what *must* have been the state of the city seventy years after this, to see the force of the description here.

11. *Our holy and our beautiful house.* The temple. It was called "holy," because it was dedicated to the service of God; and "beautiful," on account of its extraordinary magnificence. The original word more properly means *glorious.* ¶ *Where our fathers praised thee.* Few attachments become stronger than that which is formed for a place of worship where our ancestors have long been engaged in the service of God. It was now a great aggravation of their sufferings, that that beautiful place, consecrated by the fact that their forefathers had long there offered praise to God was lying in ruins. ¶ *Is burned up with fire.* See 2 Chron. xxxvi. 19. ¶ *And all our pleasant things.* All that is precious to us; (Heb.) all the objects of our desire. The reference is to their temple, their homes, their city—to all that was dear to them in their native land. It would be difficult to find a passage anywhere in the Bible—or out of it—that equals this for tenderness and true pathos. They were an exiled people; long suffering in a distant land; with the reflection that their homes were in ruins; their splendid temple long since fired and lying in desolation; the rank grass growing in their streets; and their whole country overrun with wild beasts, and with a rank and unsubdued vegetation. To that land they sighed to return; and here with the deepest emotion they plead with God in behalf of their desolate country. The sentiment here is, that we should go to God with deep emotion when his church is prostrate, and *then* is the time when we should use the most tender pleadings, and when our hearts should be melted within us.

12. *Wilt thou refrain thyself,* &c. Wilt thou refuse to come to our aid? Wilt thou decline to visit us, and save us from our calamities? ¶ *Wilt thou hold thy peace.* Wilt thou still keep silence? Wilt thou not *speak* for our rescue, and command us to be delivered? Thus

for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

closes this chapter of great tenderness and beauty. It is a model of affectionate and earnest entreaty for the divine interposition in the day of calamity. With such tender and affectionate earnestness may we learn to plead with God! Thus may all his people learn to approach him as a Father; thus feel that they have the inestimable *privilege*, in the times of trial, of making known their wants to the High and Holy One. Thus when calamity presses on us; when as individuals or as families we are afflicted; or when our country or the church is suffering under long trials, may we go to God and humbly confess our sins, and urge his promises, and take hold of his strength, and plead with him to interpose. Thus pleading, he will hear us; thus presenting our cause, he will interpose to save us.

CHAPTER LXV.

ANALYSIS.

It is generally supposed that this chapter is closely connected in sense with the preceding; and that its object is, to defend the proceedings of God in regard to the Jews, and especially with reference to the complaint in the preceding chapter. If so, it is designed to state the reasons why he had thus afflicted them; and to encourage the pious among them with the expectation of great future prosperity and safety. A general view of the chapter may be obtained by a glance at the following analysis of the subjects introduced in it.

I. God states in general that he had called another people who had not sought him, and extended the blessings of salvation to those who had been strangers to his name, ver. 1. This is evidently intended to show that many of the ancient people of God would be rejected, and that the blessings of salvation would be extended to others. See Rom. x. 20. It is the statement of a very important general principle. In the previous chapter they had pleaded (ver. 9) that they were "all" his people; they had urged, evidently because their nation had been in covenant with God, that he should interpose and save them. Here an important principle is introduced, that they were *not* to be saved of course because they were Jews; and that others would be introduced to his favor who belonged to nations which had not known him, while his ancient covenant people would be rejected. The Jews were slow to believe this; and hence Paul says (Rom. x. 20), that Isaiah was "very bold" in advancing so unpopular a sentiment.

II. God states the true reason why he had punished them, vs, 2—7. It was on account of their sins. It was not because God was changeable, or that he was unjust in his dealings with them. He had punished them, and he had resolved to reject a large portion of them, though they belonged to his ancient covenant people, on account of their numerous and deeply aggravated sins. He specifies particularly,

(*a.*) That they had been a rebellious people, and that he had stretched out his hands to them in vain, inviting them to return, ver. 2.

(*b.*) That they were a people which had constantly provoked him by their idolatries; their abominable sacrifices; and by eating the things which he had forbidden, vs. 3, 4.

(*c.*) That they were eminently proud and self-righteous, saying to others, Stand by yourselves, for we are holier than you, ver. 5.

(*d.*) That for these sins God could not *but* punish them. His law required it; and his justice demanded that he should not pass such offences by unnoticed, vs. 6, 7.

III. Yet he said that the *whole* nation should not be destroyed. He would preserve a part. His elect should be saved; and from them should be preserved those who would inherit his mountains—in accordance with the uniform doctrine of the Scriptures that *all* the seed of Abraham should not be cut off, but that a remnant should be kept

CHAPTER LXV.

1. I [a] am sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said,

a Rom. 9. 24, 30.

NEW TRANSLATION.

1. I am successfully sought by those who had not asked for me;
I am found by those who did not inquire after me:

to accomplish important purposes in reference to the salvation of the world, vs. 8, 9, 10.

IV. Yet the wicked portion of the nation should be cut off; and God, by the prophet, describes the certain punishment which awaited them, vs. 11—16.

(*a.*) They should be numbered to the sword and doomed to slaughter, vs. 11, 12.

(*b.*) They should be subjected to hunger and want, while his true servants should have abundance, ver. 13.

(*c.*) They should cry in deep sorrow, while his servants would rejoice, ver. 14.

(*d.*) Their destruction should be a blessing to his people; the result of their punishment should be to cause his own people to see more fully the value of their religion, and to prize it more, vs. 15, 16.

V. Yet there should be future glory and prosperity, such as his true people had desired, and such as they had sought in their prayers; and the chapter concludes with a glowing description of the future glory which should bless his church and people, vs. 17—25.

(*a.*) God would create new heavens and a new earth—far surpassing the former in beauty and glory, ver. 17.

(*b.*) Jerusalem should be made an occasion of rejoicing, ver. 18.

(*c.*) Its prosperity is described as a state of peace, security, and happiness, vs. 19—25.

1. Great age should be attained by its inhabitants; the effect of pure religion would be to prolong life, and Jerusalem should be full of venerable and pious old men, ver. 20.
2. They should enjoy the fruit of their own labor without annoyance. There should be peace, and the protection of equal laws, and they should not be subjected to robbers or oppressive taxation, vs. 21, 22, 23.
3. Their prayers should be speedily answered—even while they were speaking, ver. 24.
4. There should be great changes on earth adopted to produce peace. The true religion would produce a change on the passions of men *as if* the nature of wild and ferocious animals were changed, and the wolf and the lamb should feed together, and the lion should eat straw like the ox. There would be universal security and peace throughout the whole world where the true religion would be spread, ver. 25.

There can be no doubt, I think, that this refers to the times of the Messiah. Particular proof of this will be furnished in the exposition of the chapter. It is to be regarded, indeed, as well as the previous chapters, as primarily addressed to the exiles in Babylon, but the mind of the prophet is thrown forward. He looks at future events. He sees a large part of the nation permanently rejected. He sees the Gentiles called to partake of the privileges of the true religion. He sees still a remnant of the ancient Jewish people preserved in all their sufferings, and sees future glory rise upon them under the Messiah, when a new heavens and a new earth should be created. It is adapted, therefore, not only to comfort the ancient afflicted people of God, but it contains most important and cheering truth in regard to the final prevalence of the true religion, and the state of the world when the gospel shall everywhere prevail.

1. *I am sought of* them that *asked not*

Behold me, behold me, unto a nation *that* was not called by my name.

2. I [b] have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

3. A people that provoketh [c] me to anger continually to my

b Rom. 10. 21.

c Deut. 32. 21.

NEW TRANSLATION.

I said, Here am I, here am I,
Unto a people who had not invoked my name.
2. I have spread out my hands all the day to a rebellious people,
Who walk in an evil way after their own devices.
3. A people who provoke me to my face continually;

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for me. That is, by the Gentiles. So Paul applies it in Rom. x. 20. Lowth translates the word which is rendered, "I am sought," by "I am made known;" Noyes, "I have heard." The LXX render it, Ἐμφανὴς ἐγενήθην. *I became manifest.* Jerome, "they sought me who had not before inquired for me." The Chaldee, "I am sought in my word by those who had not asked before my face." The Hebrew word, דָּרַשׁ, means, properly, to frequent a place; to search, or seek; and *in Niphal* —the form here used—to be sought unto; to grant access to any one; hence to hear and answer prayer. Ezek. xiv. 3; xx. 3, 31. Here there is not only the idea that he was *sought*, but that they *obtained* access to him; he listened to their supplications. The phrase, "that asked not for me," means that they had not been accustomed to worship the true God. The idea here is, not that they did not ask for favor *at the time* when they obtained it, but that those had obtained mercy who had not *been accustomed* to call upon him. ¶ *I am found of* them. Paul has rendered this (Rom. x. 20), ἐμφανὴς ἐγενόμην, "I was made manifest." The idea is, that they obtained his favor. ¶ *I said, Behold me, behold me.* I offered them my favor, and invited them to partake of salvation. Paul has omitted this in his quotation. ¶ *Unto a nation.* This does not refer to any particular nation, but it refers to people who had never been admitted to favor with God. ¶ That *was not called by my name.* See Note, ch. lxiii. 19.

2. *I have spread out my hands.* To spread out the hands is an action denoting invitation or entreaty. Prov. i. 24. The sense is, that God had invited the Jews constantly to partake of his favors, but they had been rebellious and had rejected his offers. ¶ *All the day.* Continually. I have not ceased to do it. The Chaldee renders this, "I sent my prophets all the day to a rebellious people." ¶ *Unto a rebellious people.* See Note, ch. i. 2. Paul renders this, "unto a disobedient and gainsaying people,"—πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα—but the sense is substantially preserved. ¶ *Which walketh, &c.* In what way they did this, the prophet specifies in the following verse. This is the *general* reason why he had rejected them, and why he had resolved to make the offer of salvation to the Gentiles. This at first was a reason for the calamities which God had brought upon the nation in the sufferings of the exile; but it also contains a *general* principle of which that was only one specimen. They had been rebellious, and God had brought this calamity upon them. It would be also true in future times that God would reject them and offer salvation to the heathen world, and would be found by those who had never sought for him or called on his name

3. *A people.* This verse contains a *specification* of the reasons why God

face; that sacrificeth [d] in gardens, and burneth incense upon [1] altars of brick;

4. Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and [2] broth of abominable *things is in* their vessels;

[d] Lev. 17. 5. [1] *bricks.* [2] or, *pieces.*

NEW TRANSLATION.

Who sacrifice in gardens,
Who burn incense upon bricks;
4. Who dwell in sepulchres,
And who lodge in secret recesses;
Who eat the flesh of swine,
And in whose vessels is the broth of abominable things.

had rejected them and brought the calamities upon them. ¶ *That provoketh me to anger.* That is, by their sins. They give constant occasion for my indignation. ¶ *Continually.* תָּמִיד. It is unceasing. It is not once merely, but their conduct as a people is *constantly* such as to excite my displeasure. ¶ *To my face.* There is no concealment; no attempt at concealment. Their abominations are public; their sacrifices are public. It is always regarded as an additional affront when an offence is committed *in the very presence* of another, and when there is not even the apology that it was supposed he did not see the offender. It is a great aggravation of the guilt of the sinner that his offence is committed in the very presence and under the very eye of God. ¶ *That sacrificeth in gardens.* That is, who sacrifice to idols. See Note, ch. i. 29. ¶ *And burneth incense.* On the meaning of the word *incense,* see Note, ch. i. 13. ¶ *Upon altars of brick.* Marg., "*bricks.*" The Hebrew is simply "upon bricks." The command of God was that the altars which should be constructed for sacrifice should be made of unhewn stone. Ex. xx. 24, 25. But the heathen had altars of a different description, and the Jews had sacrificed on those altars. Some have supposed that this means that they sacrificed on the roofs of their houses, which were always flat and paved with brick, or tile, or plaster. That altars were constructed sometimes on the roofs of their houses we know from 2 Kings xxiii. 12, where Josiah is said to have beaten down the "altars that were on the top of the upper chamber of Ahaz, which the king of Judah had made." But it is not necessary to suppose that such sacrifices are referred to here. They had disobeyed the command of God, which required that the altars should be made only of unhewn stone. They had built other altars; and had joined with the heathen in offering sacrifices thereon. The *reason* why God forbade that the altar should be of anything but unhewn stone is not certainly known, and is not necessary to be understood in order to explain this passage. It may have been (1) in order effectually to separate his people from all others—as well in the construction of the altar as in anything and everything else; (2) because various inscriptions and carvings were usually made on altars, and as this tended to superstition, God commanded that the chisel should not be used at all in the construction of the altars where his people should worship.

4. *Which remain among the graves.* That is, evidently for purposes of necromancy and divination. They do it to appear to hold converse with the dead, and to receive communications from them. The idea in necromancy was, that departed spirits must be acquainted with future events, or at least with the secret things of the invisible world where they dwelt, and that certain persons by various arts could become *intimate* with them, or "familiar"

with them, and obtain their secrets, and be able to communicate important truths to the living. It seems to have been supposed that this acquaintance might be increased by lodging in the tombs and among the monuments; that they might thus be near to the dead, and have more intimate communion with them. Or at least, if they themselves did not believe this, it would impress the minds of the multitude with the belief that they had conversation with the dead. Comp. Notes on ch. viii. 19, 20. It is to be recollected that graves and tombs among the ancients, and especially in oriental countries, were commonly excavations from the sides of hills, or frequently were large caves. Such places would furnish spacious lodgings for those who chose to reside there, and were in fact often resorted to by those who had no homes, and by robbers. See Matt. viii. 28; Mark v. 3. ¶ *And lodge in the monuments.* Evidently for some purpose of superstition and idolatry. There is, however, some considerable variety in the exposition of the word here rendered "monuments," as well as in regard to the whole passage. The word rendered "lodge," לִינוּ, *yālinū*, means, properly, to pass the night; and refers not to a permanent dwelling in any place, but to remaining over night; and the probability is, that they went to the places referred to, to *sleep*—in order to their obtaining, as they supposed, communications in their dreams by sleeping near the idols, or if they lodged in the graves, by communication with departed spirits. The word rendered "*monuments*"—נְצוּרִים, is derived from נָצַר, to watch, to guard, to keep; then to keep *from view*, to hide, and means, properly, secret places; hidden recesses; dark and obscure retreats. It may be applied either to the *adyta* or secret places of heathen temples where their oracles were consulted, and many of their rites were performed; or it may be applied to sepulchral caverns, the dark and hidden places where the dead were buried. The LXX render it, "they sleep in tombs and in caves (ἐν τοῖς σπηλαίοις) for the purpose of dreaming"—διὰ ἐνύπνια—in allusion to the custom of sleeping in the temples, or near the oracles of their gods, for the purpose of obtaining from them communications by dreams. This was a common custom for the priests and the devotees of the idols. This custom is not unfrequently alluded to by the ancient writers. An instance of this kind occurs in Virgil:

> - huc dona sacerdos
> Cùm tulit, et cæsarum ovium sub nocte silenti
> Pellibus incubuit stratis, somnosque petivit:
> Multa modis simulacra videt volitantia miris,
> Et varias audit voces, fruiturque Deorum
> Colloquio, atque imis Acheronta affatur
> Avernis." ÆN. vii. 86—91.

> " Here in distress the Italian nations come,
> Anxious to clear their doubts and learn their doom;
> First on the fleeces of the slaughtered sheep;
> By night the sacred priest dissolves in sleep;
> When in a train before his slumbering eye,
> Their airy forms and wondrous visions fly:
> He calls the powers who guard the infernal floods,
> And talks inspired familiar with the gods."
> PITT.

In the temples of Serapis and Æsculapius, it was common for the sick and infirm who came there to be cured, to lie in the temples and sleep there with the belief that the proper remedy would be communicated by dreams. The following places may also be referred to as illustrating this custom. Pausan. Phoc. 31; Cic. Divin. i. 43; Strabo, vi. 3, § 9; S. H. Meibom. *de incubatione in fanis Deorum olim facta.* Helmst. 1659, 4. Lowth and Noyes render it, "in caverns." The Chaldee renders it, "who dwelt in houses which are built of the dust of sepulchres, and abide with the dead bodies of dead men." There can be no doubt that the prophet here alludes to some such custom of sleeping in the tombs for the alleged purpose of conversing with the dead, or in temples for the purpose of communion with the idols by dreams, or with the expectation that they would receive responses by dreams. No one familiar with the accounts of the tombs and sepulchres in Eastern countries will doubt that they afforded spacious accommodations for sleeping places for purposes of superstition.

Comp. vol. i. p. 455. ¶ *Which eat swine's flesh.* This was expressly forbidden by the Jewish law (Lev. xi. 7), and is held in abomination by the Jews now. Yet the flesh of the swine was freely eaten by the heathen, and when the Jews conformed to their customs in other respects, they doubtless forgot also the ceremonial law commanding a distinction to be made in meats. Antiochus Epiphanes compelled the Jews to eat swine's flesh as a token of their submission and of their renouncing their religion. The affecting case of Eleazar, who chose to die as a martyr rather than give such a proof that he had renounced his religion, and who preferred death rather than to dissemble, is recorded in 2 Macc. vi. 19—31. See also the affecting case of the mother and her seven sons, who all died in a similar manner, in 2 Macc. vii. Yet it seems that in the time of Isaiah they had no such devotedness to their national religion. They freely partook of the food that was forbidden; conformed to the nations around them; and thus gave public demonstration that they disregarded the commands of JEHOVAH. It is also to be observed that swine were often sacrificed by the heathen, and were eaten in their feasts in honor of idols. The crime here referred to, therefore, was not merely that of partaking of the flesh, but it was that of joining with the heathen in idolatrous sacrifices. Thus Ovid says:

"Prima Ceres avidæ gavisa est sanguine porcæ,
Ulta suas merita cæde nocentis opes."
FASTOR. Lib. i. 349.

So Horace:

"—— immolet æquis,
Hic porcum Laribus—."
SERM. Lib. ii. 164.

Thus Varro (Lib. 2, de Re Rustic. c. 4, p. 162), says, "the swine is called in Greek ὗς (formerly θῦς), and was so called from the word which signifies *to sacrifice* (θύειν), for the swine seems first to have been used in sacrifices. Of this custom we have vestiges in the fact that the first sacrifices to Ceres are of the swine; and that in the beginning of peace, when a treaty is made, a hog is sacrificed; and that in the beginning of marriage contracts in Etruria, the new wife and the new husband first sacrificed a hog. The primitive Latins, and also the Greeks in Italy, seem to have done the same thing." Spencer (de Leg. Hebræ. Lib. i. cap. vii. p. 137. Ed. Tubing. 1732), supposes that this was done often in caves and dark recesses, and that the prophet refers to this custom here. If this view be correct, then the offence consisted not merely in *eating* swine's flesh, but in eating it in connexion with sacrifices, or joining with the heathen in their idolatrous worship. ¶ *And broth of abominable* things, &c. Margin, "*pieces.*" Lowth says that this was for "lustrations, magical arts, and other superstitious and abominable practices." The word here rendered "broth," and in the margin "pieces," פְּרָק, is derived from the verb פָּרַק, to break (whence the Latin *frango*, the Goth. *brikan*, the Germ. *brechen*, and the English *break*), and means that which is broken, or a fragment; and hence broth or soup from the fragments or crumbs of bread over which the broth is poured. The LXX render this, "and all their vessels are polluted." It is not improbable that the broth or soup here used was in some way employed in arts of incantation or necromancy. Comp. Shakspear's account of the witches in Macbeth:

1*st Witch.* Where hast thou been, sister?
2*nd Witch.* Killing swine.
Act i., Scene 3.

Hec. Your vessels and your spells provide,
Your charms and every thing beside.
Act iii., Scene 5.

1*st Witch.* Round about the caldron go,
In the poisoned entrails throw,
Toad that under the cold stone,
Days and nights hath thirty-one,
Fillet of a finny snake,
In the caldron boil and bake,
Eye of newt, and toe of frog,
Wool of bat, and tongue of dog,
Adder's fork, and blind worm's sting,
Lizard's leg, and howlet's wing,
For a charm of powerful trouble,
Like a hell-broth boil and bubble.
Act iv., Scene 1.

It seems probable that some such magical incantations were used in the

5. Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my [1] nose, a fire that burneth all the day.

[1] or, *anger*.

NEW TRANSLATION.

Who say, Stand by thyself: come not near me;
For I am holier than thou!
These kindle a smoke in my nostrils!
A fire burning all the day long!

time of Isaiah; and that in their vessels they had such abominable things. Such things are known to have been practised in regions of idolatry (see Marco Polo, *de Region. Orient.* L. iii. c. 24.) "Where the priests of the idol," says he, "wish to engage in sacred things, they call the consecrated girls, and with them in the presence of the idols they engage in the dance, and sing aloud. These girls bear with them vessels of food, which they place on the table before the idols, and they entreat the gods to eat of the food, and particularly they pour out broth made of flesh before them that they may appease them." The whole scene here described by the prophet is one connected with idolatry and magical incantations, and the prophet means to rebuke them for having forsaken God and fallen into all the abominable and stupid arts of idolators. It was not merely that they had eaten the flesh of swine, or that they had made broth of unclean meats—which would have been minor though real offences—it was that they had fallen into all the abominable practices connected with idolatry and necromancy. And the best illustration of this that can be found, perhaps, is in the entire account of the witches in Macbeth.

5. *Which say*, &c. Who at the time that they engage in these abominations are distinguished for spiritual pride. The most worthless men are in general the most proud; and they who have wandered farthest from God have in general the most exalted idea of their own goodness. It was a characteristic of a large part of the Jewish nation, and especially in subsequent times of the Pharisees, to be self-righteous and proud. A striking illustration of this we have in the following description of the Hindoo Yogees, by Roberts. "Those men are so isolated by their superstition and penances, that they hold but little intercourse with the rest of mankind. They wander about in the dark in the place of burning the dead, or 'among the graves;' there they affect to hold converse with evil and other spirits; and there they pretend to receive intimations respecting the destinies of others. They will eat things which are religiously clean or unclean; they neither wash their bodies, nor comb their hair, nor cut their nails, nor wear clothes. They are counted to be *most holy* among the people, and are looked upon as beings of another world." ¶ *These* are *a smoke in my nose.* Marg., "anger." The word rendered *nose*, אַף—means sometimes nose (Num. xi. 20; Job xl. 24), and sometimes anger—because anger is evinced by hard breathing. The LXX render this, "this is the smoke of my anger." But the correct idea is, probably, that their conduct was offensive to God, as smoke is unpleasant or painful in the nostrils; or as smoke excites irritation when breathed, so their conduct excited displeasure. *Rosenmüller.* Or it may mean, as Lowth suggests, that their conduct kindled a smoke and a fire in his nose, as the emblems of his wrath. This is probably an allusion to their sacrifices here. The smoke of their sacrifices constantly ascending was unpleasant and provoking to God. ¶ *A fire that burneth all the day.* The idea here probably is, that their conduct kindled a fire of indignation that was

6. Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom,

7. Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

NEW TRANSLATION.

6. Lo, it stands recorded before me,
I will not keep silence, but I will requite.
Yea I will requite it into their bosoms—
7. Your iniquities, and the iniquities of your fathers together, saith JEHOVAH,
Who have burnt incense upon the mountains,
And upon the hills have dishonoured me.
And I will pour the full measure of their former deeds into their bosom.

continually breathed out upon them. A similar figure occurs in Deut. xxxii. 22, "for a fire is kindled in mine anger" —or in my nose—בְּאַפִּי—" and shall burn unto the lowest hell." So in Ps. xviii. 8:

> There went up a smoke out of his nostrils,
> And fire out of his mouth devoured.

Comp. Ezek. xxxviii. 18.

6. *Behold,* it is *written before me.* That is, the crimes of which they had been guilty, or the sentence which would be consequent thereon. The allusion is to the custom of having the decrees of kings recorded in a volume or on a tablet, and kept in their presence, so that they might be seen and not forgotten. An allusion to this custom of opening the books containing a record of this kind on trials, occurs in Dan. vii. 10, " The judgment was set, and the books were opened." So also Rev. xx. 12, " And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works." So here. An impartial record had been made, and God would recompense them according to their deeds. ¶ *I will not keep silence.* Nothing shall compel me to desist from declaring a sentence which shall be just and right. ¶ *But will recompense, even recompense.* That is, I will *certainly* requite them. The word is repeated in accordance with the usual manner in Hebrew, and a frequent mode in other languages, to denote emphasis. ¶ *Into their bosom.* See Ps. lxxix. 12; Jer. xxxii. 18; Luke vi. 38. The word *bosom,* here refers to a custom among the Orientals, of making the bosom or front of their garments large and loose, so that articles could be carried in them, answering the purpose of our pockets. Comp. Ex. iv. 6, 7; Prov. vi. 27. The sense here is, that God would *abundantly* punish them for their sins.

7. *Your iniquities.* Their idolatry and their forsaking God, and their arts of necromancy, &c. ¶ *And the iniquities of your fathers together.* The consequences of your own sins and of your ancestors', of the long defection of the nation from virtue and pure religion, shall come rushing upon you like accumulated floods. This is in accordance with the Scripture doctrine everywhere, that the consequences of the sin of an ancestor pass over and visit their posterity. See Ex. xx. 5; xxxiv. 7; Job xxi. 19; Num. xiv. 18; Luke xi. 50, 51. The great principle of the divine government which is here referred to, is that which is so often exhibited in the course of events, when the consequences of sin pass over from one to another.

8. Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9. And I will bring forth a seed out of Jacob, and out of

NEW TRANSLATION.

8. Thus saith JEHOVAH;
As when [a good grape that will produce] new wine is found in a cluster,
And they say, "Destroy it not, for a blessing is in it;"
Thus will I do for the sake of my servants, not to destroy the whole.

9. And I will cause to come from Jacob a posterity,
And from Judah an inheritor of my mountains;

The conduct of a drunkard is followed by the poverty and disgrace of his children; the act of a traitor or a murderer overwhelms his family in shame. See Note on Rom. v. 19. The case here was, that the nation had been characteristically prone to wander from God and to fall into idolatry. Crime had thus been accumulating, like pent-up waters, for ages; and now it swept away every barrier. So crime *often* accumulates in a nation. Age after age rolls on, and it is unpunished until it breaks over every obstacle, and all that is valuable and happy is swept suddenly away. ¶ *Which have burned incense upon the mountains.* Note, ver. 3. ¶ *And blasphemed me upon the hills.* That is, they have dishonored me by worshipping idols, and by denying me in that public manner. Idols were usually worshipped on hills and high places. ¶ *Will I measure their former work,* &c. I will recompense them; I will pour the reward of their work or of their doings into their bosom.

8. *Thus saith the* LORD. This verse is designed to keep their minds from utter despair, and to assure them that they should not be utterly destroyed. See the analysis of the chapter. ¶ *As the new wine.* The Hebrew word here used, תִּירוֹשׁ, *tīrōsh,* means, properly, *must,* or new wine. See Note, ch. xxiv. 7. The LXX render it here, ὁ ῥώξ, a grain or berry; meaning, probably, a good grape. The Chaldee renders it, "as Noah was found pure in the generation of the deluge, and I said I would not destroy them, that I might raise up a generation from him, so will I do on account of my servants, that I may not destroy all." Jerome renders it *granum* —a kernel, or berry. ¶ *Is found in the cluster.* Expositors have differed in the interpretation of this passage. The true image seems to be taken from collecting grapes when a large part of them were in some way damaged or spoiled—either by the quality of the vine, or by a bad season, or by having been gathered too early, or being suffered to remain too long in a heap. In such a case, the vine-dresser would be ready to throw them away. But in the mass he would find a few that were ripe and good. While the vine-dresser was throwing away the mass or destroying it, some one would say that a part was good, and entreat him not to destroy it. So with the Jews. The mass was corrupt, and was to be cut off. But still a portion should be left. This is in accordance with the doctrine everywhere occurring in Isaiah and elsewhere in the Scriptures, that the whole Jewish nation should not be cut off, but that a remnant should be preserved. See Note, ch. vi. 13; comp. ch. i. 9; vii. 3; x. 21; xi. 11—16. ¶ *For a blessing,* &c. That which is regarded as a blessing; that is, wine. Comp. Judges ix. 13. ¶ *So will I do,* &c. The whole nation shall not be cut off, but a remnant shall be kept and saved.

9. *And I will bring forth a seed.* I

Judah an inheritor of my mountains: and mine elect [c] shall inherit it, and my servants shall dwell there.

10. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

c Rom. 11. 5, 7.

NEW TRANSLATION.

And my chosen shall inherit the land,
And my servants shall dwell there.
10. And Sharon shall be [again] a fold for the flock,
And the vale of Achor a resting-place for herds,
For my people who have sought me.

will give descendants to Jacob, who shall share my favor and repossess the land. ¶ *An inheritor of my mountains.* The mountains of Palestine—Jerusalem and the vicinity—called the mountains of God because he claimed that land as his peculiar residence, and the place where his holy religion was established. *And mine elect.* My chosen people; they who have been chosen by me to maintain my religion in the world.

10. *And Sharon.* Sharon was properly a district south of Mount Carmel, along the coast of the Mediterranean, and extending from Cæsarea to Joppa. In the Scriptures this is almost a proverbial name to denote extraordinary beauty and fertility. See Notes on ch. xxxiii. 9; xxxv. 2. ¶ *Shall be a fold of flocks.* At the time contemplated here by the prophet—the close of the exile—that whole country would have lain waste about seventy years. Of course, during that long period it would be spread over with a wild luxuriance. Once it was celebrated pasture-ground, and was exceedingly beautiful as a place for flocks and herds. Such a place it would be again when the exiles should return, and be permitted to occupy and cultivate their native land. The image is one of returning prosperity, and of future peace and joy. The following description of Sharon in the spring of 1824, by the Rev. Mr. Thompson, an American missionary, will give an idea of the natural appearance of that part of Palestine. The view taken was from a higher tower in Ramla. "The whole valley of Sharon, from the mountains of Jerusalem to the sea, and from the foot of Carmel to the hills of Gaza, is spread before you like a painted map, and is extremely beautiful, especially at evening, when the last rays of the setting sun gild the distant mountain-tops, the weary husbandman returns from his labor, and the bleating flocks come frisking and joyful to their fold. At such a time I saw it, and lingered long in pensive meditation, until the stars looked out from the sky, and the cool breezes of evening began to shed soft dews on the feverish land. What a paradise was here when Solomon reigned in Jerusalem, and sang of the *roses of Sharon!* And what a heaven upon earth will be here again, when He that is *greater than Solomon* shall sit on the throne of David his father; for *in his days shall the righteous flourish, and abundance of peace so long as the moon endureth.*" ¶ *And the valley of Achor.* This was a valley near to Jericho, and was distinguished as the place where Achan was put to death by stoning. Josh. vii. 24; xv. 7; Hos. ii. 15. The word עָכוֹר, means, properly, *causing affliction,* and the name was probably given to that valley from the trouble or affliction which was there caused to the Israelites from the sin of Achan. The phrase, "the valley of Achor," would probably thence become a proverbial expression to denote that which caused troubles of any kind. And the sense here probably is, that that which had been to the nation a source of calamity should become a source of blessing—*as if* a place distin-

11. But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that [1] troop, and that furnish the drink offering unto that [2] number.

[1] or, *Gad.* [2] or, *Meni.*

NEW TRANSLATION.

11. But ye who have forsaken JEHOVAH,
Who have forgotten my holy mountain;
Who prepare a table for Gad,
And fill a libation for Meni;

guished for causing trouble should become as celebrated for producing happiness. As that valley had been a source of great trouble on their first entering into the land of Canaan, so it would become a place of great exultation, peace, and joy, on their return from their exile. They would on their return naturally enter Canaan near to that valley; and the place which to them had been once the occasion of so much distress would be found a quiet and peaceful place, where their herds might lie down in safety. Comp. Hos. ii. 15.

11. *But ye* are *they that forsake the* LORD. Or rather, "ye who forsake JEHOVAH, and who forget my holy mountain, &c., I will number to the sword," &c. The design of this verse is to remind them of their idolatries, and to assure them that they should not escape unpunished. ¶ *That forget my holy mountain.* Mount Moriah, the sacred mountain on which the temple was built. ¶ *That prepare a table.* It was usual to set food and drink before idols—with the vain belief that the gods consumed what was thus placed before them. See Note on ver. 4. The meaning here is, that the Jews had united with the heathen in thus "preparing a table;" that is, placing it before the idols referred to, and placing food on it for them. ¶ *For that troop.* Marg., *Gad.* Perhaps there is nowhere a more unhappy translation than this. It has been made, evidently, because our translators were not aware of the true meaning of the word, and did not seem to understand that it referred to idolatry. The translation *seems* to have been adopted with some reference to the *paronomasia* occurring in Gen. xlix. 19; "Gad, a troop shall overcome him," &c. גָּד, גְּדוּד, יְגוּדֶנּוּ, *Gâd, gĕdhûdh, yĕgûdhĕnnû*—where the word Gad has some resemblance to the word rendered *troop.* The word *Gad* itself, however, never means *troop*, and evidently should not be so rendered here. A great deal has been written on this place, and the views of the learned concerning Gad and Meni are very various and very uncertain. Those who are disposed to examine the subject at length, may consult Rosenmüller, Vitringa, and Gesenius on the passage; and also the following works—referred to by Gesenius. Dav. Millius de Gad et Meni, in Dissertat. Select. Traj. ad Rhen. 1724, 4, No. 4; Lakemacher Observatt. Philol. iv. S. 18; Huetii Origeniana, T. ii. p. 109, seq. Mill supposes that the names Gad and Meni are two names for the moon—*sidus bonum* and μηνη, *mēnē.* He remarks that "on account of the power which the moon is supposed to exert over sublunary things, it was often called the goddess Fortune. It is certain that the Egyptians by Τύχην, which they numbered among the gods who were present at the birth of man, understood the moon." Among the Arabians and Persians the moon is said to have been denominated *sidus felix et faustum*, the happy and propitious star. See Rosenmüller, *in loc.* Lakemacher supposes that two idols are meant—Hecate and Mana. Vitringa and Rosenmüller suppose that the sun and moon are intended. Grotius supposes that the name *Gad* means the same as the goddess Fortune which was wor-

shipped by the Hebrews, Chaldeans, and Arabians; and that *Meni* means a divinity of that name, which Strabo says was worshipped in Armenia and Phrygia. Other opinions may be seen in Vitringa. That two idols are intended here there can be no doubt. For (1) the circumstances mentioned of their preparing a table for them, and pouring out a drink offering, is expressive of idolatry. (2) The connexion implies this, as the reproof in this chapter is to a considerable extent for their idolatry. (3) The universal opinion of expositors, though they have varied in regard to the idols intended, proves this. (4) The ancient expositions and versions confirm this. Aben Ezra, Kimchi, and the Rabbins generally, suppose that by *Gad* the planet Jupiter was intended, which they say was worshipped throughout the East as the god of Fortune; and this is now the prevalent opinion. The word גָּד, *Gad*, says Gesenius, means *fortune*, especially the god Fortune which was worshipped in Babylon. He supposes that it was the same idol which was also called Baal or Bel (comp. Note, ch. xlvi. 1), and that by this name the planet Jupiter—*Stella Jovis*—was intended, which was regarded throughout the East as the genius and giver of good fortune, hence called by the Arabians *bona fortuna major*—"the greater good fortune." The word *Meni*, on the other hand, Gesenius supposes to denote the planet Venus, called in the East *bona fortuna minor*—"the lesser good fortune." The Vulgate renders this, *Fortunæ*—to Fortune. The LXX, τῷ δαιμονίῳ—*to a demon*; though in the corresponding member *Meni* is rendered by τῇ τύχῃ—*to fortune*, and it is possible that the *order* of the words has been inverted, and that they meant to render the word *Gad* by Fortune. The Chaldee renders it simply, לְטַעֲוָן, *to idols*. It is agreed on all hands that *some* idol is here referred to—some idol that was extensively worshipped in the East; and the general impression is, that it was an idol representing *Fortune*. But whether it was the Sun, or the planet Jupiter, is not easy to determine. That it was customary to place a table before the idol has been already remarked, and is expressly affirmed by Jerome. "In all cities," says he, "and especially in Egypt, and in Alexandria, it was an ancient custom of idolatry, that on the last day of the year, and of the last month, they placed a table filled with food of various kinds, and a cup containing wine and honey mixed together—poculum mulso mistum—either as an expression of thankfulness for the fertility of the past year, or invoking fertility for the coming year." Thus Herodotus also describes the celebrated table of the sun in Ethopia. "What they call the table of the sun was this:—A plain in the vicinity of the city was filled to the height of four feet with roasted flesh of all kinds of animals, which was carried there in the night under the inspection of magistrates; during the day, whoever pleased was at liberty to go and satisfy his hunger. The natives of the place affirm that the earth spontaneously produces all these viands; this, however, is what they call the table of the sun." Book iii. 18. ¶ *And that furnish the drink offering.* In all ancient worship, it was customary to pour out a libation, or a drink-offering. This was done among idolators, to complete the idea of a repast. As they placed food before the idols, so they also poured out wine before them, with the idea of propitiating them. See Note on ch. lvi. 6. ¶ *Unto that number.* Marg., *Meni.* The phrase, "to that number," evidently conveys no idea, and it would have been much better to have retained the name *Meni*, without any attempt to translate it. The rendering, "to that number," was adopted because the word מְנִי, *meni*, is derived from מָנָה, *mānāh*, to allot, to appoint, to number. Various opinions also have been entertained in regard to this. Rosenmüller and many others suppose that the moon is intended; and it has been supposed that the name *Meni* was given to that luminary because it *numbered* the months, or divided the time. Bynæus has en-

12. Therefore [f] will I number you to the sword, and ye shall all bow down to the slaughter: because when [g] I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

[f] Zeph. 1. 4—6. [g] 2 Chron. 36. 15.

NEW TRANSLATION.

12. You will I number out to the sword,
And all of you shall bow down to the slaughter:
Because I called and ye answered not;
I spake, and ye would not hear;
But ye did that which was evil in my sight,
And that in which I delighted not ye chose.

deavored to demonstrate that this was the moon, and that this was extensively worshipped in Eastern nations. Vitringa supposes that it was the same deity which was worshipped by the Syrians and Philistines by the name of *Astarte*, or *Ashtaroth*, as it is called in the Scripture; or as οὐρανίης, or the queen of heaven; and if the name *Gad* be supposed to represent the sun, the name *Meni* will doubtless represent the moon. The goddess Ashtaroth, or Astarte, was a goddess of the Sidonians, and was much worshipped in Syria and Phœnicia. Solomon introduced the worship of it into Jerusalem. 1 Kings xi. 33. Three hundred priests were constantly employed in its service at Hierapolis in Syria. It was called the "queen of heaven;" and is usually mentioned in connexion with Baal. Gesenius supposes that the planet Venus is intended, regarded as the source of good fortune, and worshipped extensively in connexion with the planet Jupiter, especially in the regions of Babylonia. It seems to be agreed that the word refers to the worship of either the moon or the planet Venus regarded as the goddess of good fortune. It is not very material which is intended; nor is it easy to determine. The works referred to above may be consulted for a more full examination of the subject than is consistent with the design of these Notes. The leading idea of the prophet is, that they were deeply sunken and debased in thus forsaking JEHOVAH, and endeavoring to propitiate the favor of idol gods.

12. *Therefore will I number you to the sword.* There is undoubtedly an allusion here to the idol *Meni* mentioned in ver. 11, and a play upon the name in accordance with a custom quite common in the Sacred Scriptures. The word מְנִיתִי, *mānīthī*, "I will number," is derived from מָנָה, *mānāh*, the same word from which מְנִי, *menī*, is derived. The idea is, since they worshipped a god whose name denoted *number*—perhaps one who was supposed to number or appoint the fates of men—God would *number* them. He would determine their destiny. It would not be done by any idol that was supposed to preside over the destiny of men; not by blind fate, or by any one of the heavenly bodies, but it would be by an intelligent and holy God. And this *numbering* or *determining* their lots would not be in accordance with their expectations, imparting to them *a happy fortune*, but would be devoting them to the sword, that is, to destruction. The allusion is, probably, to the calamities which God brought on them by the invasion of the Chaldeans. ¶ *And ye shall all bow down to the slaughter.* They shall be cut off in war. This is evidently strong, and probably hyperbolic language, meaning that a large portion of the nation should be cut off by the sword. The allusion here is, I think, to the slaughter of the Jewish people in the invasion of the Chaldeans. The evil of idolatry prevailed in the time of Isaiah under the reign of Manasseh, and in the time of Zedekiah it

13. Therefore thus saith the LORD GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14. Behold, my servants shall sing for joy of heart, but ye [h] shall cry for sorrow of heart, and shall howl for [1] vexation of spirit.

h Matt. 8. 12. [1] *breaking.*

NEW TRANSLATION.

13. Therefore, thus saith the Lord JEHOVAH;
Lo, my servants shall eat, but ye shall be hungry;
My servants shall drink, but ye shall be thirsty:
Lo, my servants shall rejoice, but ye shall be ashamed;
14. Lo, my servants shall sing aloud for gladness of heart,
But ye shall cry aloud for grief of heart,
And shall shriek in the anguish of a broken spirit.

had increased so much, even in Jerusalem, that it was said, "all the chief priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem." "And they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore, he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or him that stooped for age; he gave them all into their hand." 2 Chron. xxxvi. 14, 16, 17. It is possible also that this is intended to express a more general truth, and to intimate that when his people forsake him he will punish them; but the primary reference, it is probable, was to the slaughter caused by the Babylonians when they destroyed Jerusalem. ¶ *Because when I called.* When I called you by the prophets to repentance and to my service. See Prov. i. 24, seq. ¶ *Ye did not answer.* You did not regard it or attend to it. You showed the same spirit of disregard and contempt which a child does who suffers a parent to call him, and who pays no attention to it. One of the chief aggravations of human guilt is, that the sinner pays no attention to the calls of God. He pretends not to hear; or he hears to disregard it. No more decided contempt can be shown to the Almighty; no deeper proof of the stupidity and guilt of men can be furnished. ¶ *But did evil before mine eyes.* See Note on ver. 3.

13. *Therefore thus saith the* LORD *God.* The design of this verse is, to show what would be the difference between those who kept and those who forsook his commandments. The one would be objects of his favor, and should have abundance; the other would be objects of his displeasure, and should be subjected to the evils of poverty, grief, and want. ¶ *My servants shall eat.* Shall have abundance. They shall be objects of my favor. ¶ *But ye.* Ye who revolt from me, and who worship idols. ¶ *Shall be hungry.* Shall be subjected to the evils of want. The idea is, that the one should partake of his favor; the other should be punished.

14. *Shall sing for joy of heart.* They who serve me shall have abundant occasion of rejoicing. ¶ *But ye—shall howl.* You shall shriek under the anguish and distress that shall come upon you. ¶ *For vexation of spirit.* Margin, as in the Hebrew, "breaking." That is, your spirit shall be broken and

15. And ye shall leave your name for a curse [i] unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

16. That he who blesseth [k] himself in the earth shall bless himself in the God of truth; and he that sweareth [l] in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

i Zech. 8. 13. *k* Jer. 4. 2. *l* Deut. 6. 13. Ps. 63. 11.

NEW TRANSLATION.

15. And ye shall leave your name for an execration to my chosen,
And the Lord JEHOVAH shall put you to death,
And to his servants another name shall be given.
16. Whoso blesseth himself in the land,
Shall bless himself by the true God;
And he who swears in the land,
Shall swear by the true God;
Because the former troubles are forgotten,
And because they are hid from mine eyes.

crushed under the weight of the calamities that shall come upon you.

15. *And ye shall leave your name for a curse unto my chosen.* To my people; to those whom I have selected to be my friends. The word here rendered "curse," שְׁבוּעָה, means, properly, an oath, or *a swearing;* and then an imprecation or a curse. See Num. v. 21; Dan. ix. 11. The sense here seems to be, that their punishment would be so great, that it would become the subject of imprecation when others wished to bind themselves in the most solemn manner by an oath. The pious who wished to confirm a promise or a covenant in the most solemn manner, would say, "If we do not perform the promise, then let these calamities and woes come upon us. Let us experience the same punishment at the hand of God which they have done." Comp. Jer. xxix. 22. Or it may mean, that their name should be used proverbially, like that of Sodom, as a signal example of wickedness and of the abhorrence of God. ¶ *And call his servants by another name.* So disgraceful and dishonorable shall be that name, that JEHOVAH will apply another name to his people. Is there not an allusion here to the designed change of the *name* by which the people of God are known? Has it not been by the special providence of God that the name itself has been changed, and that his true people are now known by another appellation? Is there any name on earth now that is more the subject of reproach and execration than all the appellations by which his ancient people were known? The name *Jew*—what idea does it convey to all the nations of the earth? It is a name connected with the idea of reproach; a name regarded as belonging to a people accursed by God; a name more universally detested than any other known among men. And was it not *because* this name would thus dishonored, reproached, and despised, that another name was given to the true people of God—the name CHRISTIAN—an honored name—denoting true attachment to the Messiah?

16. *That he who blesseth himself in the earth.* That is, he who shall invoke blessings on himself. ¶ *Shall b'ess himself in the God of truth.* Or by the true God. He shall not seek a blessing from a false god; but he shall come before the true God and seek a blessing at his hand. ¶ *And he that sweareth,* &c. Every oath that is taken in the land shall be by the true God. There shall be no swearing by idols, but the true God shall be everywhere acknowledged. ¶ *Because the former troubles are for-*

17. For, behold, I create new [m] heavens and a new earth: and the former shall not be remembered, nor come [1] into mind.

18. But be ye glad and rejoice

m 2 Pet. 3. 13. Rev. 21. 1.

1 *upon the heart.*

NEW TRANSLATION.

17. For lo! I create new heavens and a new earth;
And the former ones shall not be remembered,
Neither shall they be brought to mind any more.
18. But be ye glad and exult for ever
In that which I create;

gotten. The former punishments and calamities shall be passed away. The favor of God shall be restored. His pure worship shall be re-established, and his name shall be celebrated again in the land. The image here is one of returning prosperity and favor; a state when the happiness shall be so great that all the former trials shall be regarded as not worthy of recollection.

17. *For, behold.* The idea in this verse is, that there should be a state of glory as great as if a new heaven and a new earth were to be made. ¶ *I create new heavens.* Calamity and punishment in the Bible are often represented by the heavens growing dark, and being rolled up, as a scroll, or passing away. See Notes on ch. xiii. 10; xxxiv. 4. On the contrary, prosperity, happiness, and the divine favor are represented by the clearing up of a cloudy sky; by the restoration of the serene and pure light of the sun; or, as here, by the creation of new heavens. Comp. Note on ch. li. 16. The figure of great transformations in material things is one that is often employed in the Scriptures, and especially in Isaiah, to denote great spiritual changes. See ch. xi.; li. 3; xxxv. 1, 2, 7; lx. 13, 17. In the New Testament, the phrase here used is employed to denote the future state of the righteous, but whether on earth, after it shall have been purified by fire, or in heaven, has been a subject of great difference of opinion. See 2 Pet. iii. 13; Rev. xxi. 1. The passage before us is highly poetical; and we are not required to understand it literally. There is, so far as the language is concerned, no more reason for understanding this literally than there is for so understanding the numerous declarations which affirm that the brute creation will undergo a change in their very nature on the introduction of the gospel (ch. xi.); and all that the language necessarily implies is, that there would be changes in the condition of the people of God as great *as if* the heavens, overcast with clouds and subject to storms, should be re-created so as to become always mild and serene, or *as if* the earth, so barren in many places, should become universally fertile and beautiful. The immediate reference here is, doubtless, to the land of Palestine, and to the important changes which would be produced there on the return of the exiles; but it cannot be doubted that under this imagery there was couched a reference to far more important changes and blessings in future times under the Messiah—changes as great *as if* a barren and sterile world should become universally beautiful and fertile. ¶ *For the former shall not be remembered.* That is, that which shall be created shall be so superior in beauty as entirely to eclipse the former. The sense is, that the future condition of the people of God should be as far superior to what it was in ancient times, as would be a newly-created earth and heaven superior in beauty to this—where the heavens are so often obscured by clouds, and where the earth is so extensively desolate or barren. ¶ *Nor come into mind.* Marg., as in the Hebrew, "*upon the heart.*" That is, it shall not be thought of; it shall be wholly forgotten. On this verse, comp. Note ch. li. 16.

18. *But be ye glad and rejoice.* See Note on ch. li. 11. ¶ *For ever.* It is

[n] for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19. And [o] I will rejoice in Jerusalem, and joy in my people: and the voice of weeping [p] shall be no more heard in her, nor the voice of crying.

20. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the [q] sinner *being* an hundred years old shall be accursed.

n ch. 51. 11. 1 Thes. 5. 16.
o ch. 62. 5. *p* Rev. 7. 17.
q Ec. 8. 12, 13.

NEW TRANSLATION.

For lo! I create Jerusalem a subject of joy,
And her people of gladness.
19. And I will exult in Jerusalem,
And joy in my people;
And there shall no more be heard therein
The voice of weeping, and the voice of distress.
20. No more shall there be an infant child,
Nor an old man that has not filled the measure of his days:
For he that is an hundred years old shall die a youth—
Though the sinner that dies an hundred years old shall still be accursed.

not to be momentary happiness—like a bright morning that is soon overcast with clouds. It is to be perpetual—everlasting. The joy of God's people is to endure for ever; and they shall have ceaseless cause of praise and thanksgiving. ¶ *I create Jerusalem a rejoicing.* A source of rejoicing; or a place of rejoicing. ¶ *And her people a joy.* That is, in themselves joyful, a source of joy to all others. The idea is, that the church would be a place of the highest happiness; and that they who were redeemed should have occasion of perpetual joy. Religion is not gloom; and they who are redeemed are not redeemed to be sad. The Saviour did not come to minister gloom, nor is the true effect of religion to make his people melancholy. Religion produces seriousness; but seriousness is not inconsistent with permanent happiness. Religion produces deep thought and soberness of deportment and conversation; but this assuredly is not inconsistent with a heart at ease, or with a good conscience, or with permanent joy. Religion fills the mind with the hope of ETERNAL LIFE; and the highest happiness which the soul *can* know must be in connexion with the prospect of unchanging blessedness beyond the grave.

19. *And I will rejoice in Jerusalem.* See Note on ch. lxii. 5. ¶ *And the voice of weeping shall no more be heard,* &c. See Notes on ch. xxv. 7, 8.

20. *There shall be no more thence.* The LXX, the Syriac, and the Vulgate read this, "there shall not be *there.*" So Lowth and Noyes render it. The change requires the omission of a single letter in the present Hebrew text, and the sense seems to demand it. The design of the prophet here is to describe the times of happiness and prosperity which would succeed the calamities under which the nation had been suffering. This he does by a great variety of images, all denoting substantially the same thing. In ver. 17, the change is represented to be as great as if a new heaven and a new earth should be created; in this verse, the image is, that the inhabitants would reach a great age, and that the comparatively happy times of the patriarchs would be restored; in

ver. 21, the image is taken from the perfect security in their plans of labor, and in the fact that they would enjoy the fruit of their toil; in ver. 25, the image employed is that taken from the change in the nature of the animal creation. All these are poetic images designed as illustrations of the general truth, and, like other poetic images, they are not to be taken literally. ¶ *An infant of days.* A child; a sucking child. So the Hebrew word, עוֹלֵל, denotes. The LXX render it, "nor shall there be there any more an untimely birth,"—ἄωρος—"and an old man who has not filled up his time." The idea is not that there should be no infant in those future times—which would be an idea so absurd that a prophet would not use it even in poetic fiction—but that there shall not be an infant *who shall not fill up his days*, or who shall be short-lived. All shall live long, and all shall be blessed with health and continual vigor and youth. ¶ *Nor an old man that hath not filled his days.* They shall enjoy the blessings of great longevity, and that not a longevity that shall be broken and feeble, but which shall be vigorous and happy. In further illustration of this sentiment, we may remark, (1) That there is no reason to suppose that it will be *literally* fulfilled even in the millennium. If it is to be regarded as literally to be fulfilled, then for the same reason we are to suppose that in that time the nature of the lion will be literally changed, and that he will eat straw like the ox, and that the nature of the wolf and the lamb will be so far changed, that they shall lie down together, ver. 25. But there is no reason to suppose this; nor is there any good reason to suppose that *literally* no infant or child will die in those times, or that no old man will be infirm, or that *all* will live to the same great age. (2) The promise of long life is regarded in the Bible as a blessing, and is an image everywhere of prosperity and happiness. Thus the Patriarchs were regarded as having been highly favored men because God lengthened out their days; and throughout the Scriptures it is represented as a blessing, and a proof of the favor of God, that a man is permitted to live long and to see a numerous posterity. See Gen. xlv. 10; Ps. cxxviii. 6; Prov. xvii. 6; Ps. xxi. 4; xxiii. 6; (Heb.) xci. 16; Prov. iii. 2—16. (3) No one can doubt that the prevalence of true religion, and the influence of the gospel everywhere, would greatly lengthen out the life of man. Let any one reflect on the great number now cut off in childhood in heathen lands by their parents—all of whom would have been spared had their parents been Christians; on the numbers of children who are destroyed in early life by the effects of the intemperance and other vices of their parents—most of whom would have survived if their parents had been virtuous; on the numbers of young men now cut down by vice and raging passion—who would have continued to live if they had been under the influence of the gospel; on the immense hosts cut off, and most of them in middle life, by war—who would have lived to a good old age if the gospel had prevailed and put a period to wars; on the millions who are annually cut down by intemperance and lust and other raging passions, by murder and piracy, or who are punished by death for crime; on the millions cut down by pestilential disease sent by offended Heaven on guilty nations; and let him reflect that these sources of death will be dried up by the prevalence of pure virtue and religion, and he will see that a great change *may* yet take place literally in the life of man. The extension of the gospel everywhere—of its pure principles of temperance in eating and drinking, in restraining the passions, in producing calmness of mind, and in arresting war, would at once greatly lengthen out the life of man—and the image here employed by the prophet is more than mere poetry; it is one that is founded in reality, and is designed to convey most important truth. (4) A similar image is used by the classic writers to denote a golden age, or an age of great prosperity and happiness. Thus the Sibyl, in the Sibylline Oracles, Lib. vii, speaking of the future age, says Στήσει δὲ τὲ γένος, ὡς πάρος ἦν σοι—*a race shall be restored as it was in the ancient times.*

21. And [r] they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them.

22. They shall not build, and [s] another inhabit; they shall not plant, and another eat: for as the days of a tree [t] *are* the days of

[r] Amos 9. 14.

[s] Lev. 26. 16. Deut. 28. 30.

[t] Ps. 92. 12.

NEW TRANSLATION.

21. And they shall build houses, and inhabit them;
And they shall plant vineyards, and eat of the fruit thereof.
22. They shall not build, and another inhabit;
They shall not plant, and another eat;

So Hesiod, describing the silver age, introduces a boy as having reached the age of an hundred years, and yet but a child:

Ἀλλ' ἑκατὸν μὲν παῖς ἔτεα παρὰ μητέρι κεδνῇ,
Ἐτρέφετ' ἀτάλλων μέγα νήπιος ᾧ ἔνι οἴκῳ.

¶ *For the child shall die an hundred years old.* That is, he that is an hundred years old when he dies shall still be a child or a youth. This is nearly the same sentiment which is expressed by Hesiod as quoted above. The prophet has evidently in his eye the longevity of the patriarchs, when an individual at an hundred years of age was comparatively young—the proportion between that and the usual period of life then being about the same as that between the age of ten and the usual period of life now. We are not, I apprehend, to suppose that this is to be taken literally, but it is figurative language designed to describe the comparatively happy state referred to by the prophet, *as if* human life should be lengthened out to the age of the patriarchs, and as if he who is now regarded as an old man should then be regarded as in the vigor of his days. At the same time it is true that the influence of temperance, and industry, and soberness of life; of virtue and of religion, such as would exist if the rules of the gospel were obeyed, would carry forward the vigor of youth far into advancing years, and mitigate most of the evils now incident to the decline of life. The few imperfect experiments which have been made of the effect of entire temperance and of elevated virtue; of subduing the passions by the influence of the gospel, and of prudent means for prolonging health and life, such as the gospel will prompt a man to use who has any just view of the value of life, show what *may* yet be done in happier times. It is an obvious reflection here, that if such effects are to be anticipated from the prevalence of true religion and of temperance, then he is the best friend of man who endeavors most sedulously to bring others under the influence of the gospel, and to extend the principles of temperance and virtue. The gospel of Christ would do more to prolong human life than all other causes combined; and when that prevails, everywhere putting a period as it must to infanticide, and war, and intemperance, and murder, and piracy, and suicide, and duelling, and raging and consuming passions, then it is impossible for the most vivid imagination to conceive the effect which shall be produced on the health and long life, as well as on the happiness of mankind. ¶ *But the sinner* being *an hundred years old shall be accursed.* The sense of this appears to be, "not all who reach to a great age shall be judged to be the friends and favorites of God. Though a sinner shall reach that advanced period of life, yet he shall be cursed of God, and shall be cut down in his sins. He shall be held to be a sinner and shall die, and shall be regarded as accursed." Other interpretations of this expression may be seen in Pool and in Vitringa. The above seems to me to be the true exposition.

21. *And they shall build houses,* &c. See Note on ch. lxii. 8, 9.

22. *They shall not build, and another inhabit.* Every man shall enjoy the

my people, and mine elect shall [1] long enjoy the work of their hands.

23. They shall not labour in vain, nor bring forth for trouble: for [u] they *are* the seed of the blessed of the LORD, and their offspring with them.

[1] *make them continue long*, or, *wear out.*

[u] ch. 61. 9. Rom. 9. 7, 8.

NEW TRANSLATION.

For as the days of a tree shall be the days of my people,
Yea, my chosen shall for a long time consume the productions of their hands.

23. They shall not labour in vain,
Nor shall they bring forth children for a sudden death;
For they are a race blessed by JEHOVAH,
They and their offspring with them.

avails of his labor. ¶ *For as the days of a tree* are *the days of my people.* That is, in that future time such *shall be* the length of the lives of the people. See ver. 21. The LXX render this, "the days of the tree of life." The Syriac, "as the days of trees." The Chaldee as the LXX. The idea is, that the lives of his people should be greatly prolonged. See Note on ver. 20. A *tree* is among the most long-lived of material objects. The oak, the terebinth, the cypress, the cedar, the banyan, attain to a great age. Many trees also live to a much longer period than a thousand years. The Boabab tree of Senegal (*Adansonia digitata*) is supposed to attain the age of several thousand years. Adanson inferred that one which he measured, and found to be thirty feet in diameter, had attained the age of 5150 years. Having made an incision to a certain depth, he first counted three hundred rings of annual growth, and observed what thickness the tree had gained in that period. The average rate of growth of younger trees, of the same species, was then ascertained, and the calculation made according to a supposed mean rate of increase. De Candolle considers it not improbable that the celebrated Taxodium, of Chapultepec, in Mexico, which is 117 feet in circumference, may be still more aged. On the longevity of trees, see Bibliot. Univ. May 1831, quoted in Lyell's Geology, vol. ii. 261. The idea here is, simply, that his people would attain to an age like that of the trees of the forest; that is, that the state of things under the Messiah should be *as if* human life were greatly prolonged. See Notes on ver. 20. ¶ *And mine elect shall long enjoy the work of their hands.* Marg., make them continue long, or wear out. The word here used, יַבְלּוּ, from בָּלָה, means, properly, to fall, to fall away, to fail; to wear out, to wax old. Deut. viii. 4; xxix. 4; Isa l. 9; li. 6; hence in PIEL, to *consume.* The idea here is, that they would live to consume; i. e., to enjoy the productions of their own labor. Their property should not be wrested from them by injurious taxation, or by plunder; but they should be permitted long to possess it until they should *wear it out*, or until it should be consumed. Vulg. "the works of their hands—*inveterabunt*—shall be of long continuance, or shall be kept a long time." The LXX, "for the works of their labors —τῶν πόνων—shall become old or of long continuance," παλαιώσουσιν. See Notes on ch. lxii. 8, 9.

23. *They shall not labour in vain.* That is, either because their land shall be unfruitful, or because others shall plunder them. ¶ *Nor bring forth for trouble.* Lowth renders this, "neither shall they generate a short-lived race." Noyes, "nor bring forth children for an early death." The LXX render it, οὐδὲ τεκνοποιήσουσιν εἰς κατάραν—"nor shall they bring forth children for a

24. And it shall come to pass, that before they call, I will answer; and [x] while they are yet speaking, I will hear.

x Ps. 32. 5. Dan. 9. 20, 21.

NEW TRANSLATION.

24. And it shall be that before they call I will answer;
And while they are yet speaking I will hear.

curse." The Chaldee, "nor shall they nourish them for death." There can be no doubt that the idea expressed in these versions is correct; that this refers to their posterity, and that the sense is, that they should not be the parents of children who should be subject to an early death or to a curse. The word here rendered "bring forth," יָלַדְנוּ, from יָלַד, is a word that uniformly means to bear, to bring forth as a mother, or to beget as a father. And the promise here is that which would be so grateful to parental feelings, that their posterity should be long-lived and respected. The word here rendered "trouble," בְּהָלָה, means, properly, terror, and then the effect of terror, or that which causes terror—sudden destruction. It is derived from בָּהַל, to trouble, to shake, to be in trepidation, to flee, and then to punish suddenly; and the connexion here seems to require the sense that their children should not be devoted to sudden destruction. In no way should they cause terror or alarm to their parents. They should be to them a source of comfort; not of perpetual anxiety. ¶ *For they* are *the seed of the blessed of the* LORD. See Note on ch. lix. 21.

24. *Before they call, I will answer.* That is, their desires shall be anticipated. God will see their wants; and he will impart to them the blessings which they need. He will not wait to be applied to for the blessing. How many such blessings do all his people receive at the hand of God! How ready is he to anticipate our wants! How watchful is he of our necessities; and how rich his benevolence in providing for us! Even the most faithful and prayerful of his people receive numerous favors and comforts at his hand for which they have not directly asked him. The prayer for the supply of our daily food, "Give us this day our daily bread," God had anticipated, and had prepared the means of answering it long before in the abundant harvest. Had he waited until the prayer was offered, it could not have been answered without a miracle. Ever watchful, he anticipates our necessities, and in his providence and grace lays the foundation for granting the favor long before we ask him. ¶ *And while they are yet speaking, I will hear.* So it was with Daniel, Dan. ix. 20, 21; comp. Ps. xxxii. 5. So it was with the early disciples when they were assembled in an upper room in Jerusalem, and when the Spirit of God descended with great power on the day of Pentecost. Acts ii. 1, 2. So when Paul and Silas in the prison at Philippi, "prayed and sang praises to God," he heard them, and came for their rescue and release. Acts xvi. 25, 26. So it has often been—and especially in revivals of religion. When his people have been deeply impressed with a sense of the languishing state of religion; when they have gone unitedly before God and implored a blessing; when they have wrestled and prayed; God has heard their prayers, and even while they were speaking has filled their souls with peace and began a work of grace. Hundreds of such instances have occurred—alike demonstrating the faithfulness of God to his promises, and fitted to encourage his people and to excite them to prayer. It is one of the precious promises pertaining to the blessings of the reign of the Messiah that the answer of prayer shall be IMMEDIATE—and for this his people should look, and this they should expect

25. The [y] wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust [z] *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

[y] ch. 11. 6—9.

[z] Gen. 3. 14.

NEW TRANSLATION.

25. The wolf and the lamb shall feed together,
And the lion shall eat straw like the ox;
And as for the serpent, the dust shall be his food.
They shall not hurt, neither shall they destroy,
In all my holy mountain, saith JEHOVAH.

God can as easily answer prayer at once as to delay it; and when the proper state of mind exists, he is as ready to answer it now as to defer it to a future time. What encouragement have we to pray! How faithful, how fervent should we be in our supplications! How full of guilt are we if one single blessing is withheld from our world that *might* have been imparted if we had prayed as we ought; if one single soul shall be lost who might have been saved if WE had not been unfaithful in prayer!

25. *The wolf and the lamb shall feed together.* See Notes on ch. xi. 6—9. ¶ *And the lion shall eat straw.* Shall eat hay or provender like the ox. The food of the lion now is flesh. Changes shall take place as great *as if* his nature were changed, and he should graze with the herds of the field. See a full illustration of this sentiment from the classic writers in the Notes on ch. xi. 6. ¶ *Like the bullock.* Or the ox—the cattle that *herd* together—for so the word בָּקָר means. The word may be applied to a bullock, an ox, or a cow. ¶ *And dust* shall be *the serpent's meat.* There is evidently here an allusion to the sentence pronounced on the serpent in Gen. iii. 14. The meaning of the declaration as used here is, probably, that dust should *continue* to be the food of the serpent. The sentence on him should be perpetual. He should not be injurious to man—either by tempting him again, or by the venom of his fangs. The state of security should be as great under the Messiah *as if* the most deadly and poisonous kinds of reptiles should become wholly innoxious, and should not attempt to prey upon men. It is to be remembered that many of the serpent kind, included under the general word used here (זָחַשׁ), were dangerous to men, and indeed a large portion of them are deadly in their bite. But in future times there should be a state of security as great *as if* the whole serpent tribe were innocuous and should live on the dust alone. There can be no doubt that the prophet means here to describe the passions and evil propensities of men, which have a strong resemblance to the ferocity of the wolf, or the lion, and the deadly poison of the serpent, and to say that those passions would be subdued, and that peace and concord would prevail on the earth. See Note on ch. xi. 8. ¶ *They shall not hurt nor destroy,* &c. See this explained in the Note on ch. xi. 9. All this looks to the times of the Messiah; all this is partially realized wherever the gospel prevails; all shall be more fully realized when the gospel shall exert its full power and shall spread around the world.

CHAPTER LXVI.

ANALYSIS.

It is generally supposed that this chapter is a continuation of the subject of the foregoing. *Lowth.* The general design is to reprove the hypocritical, proud, and sinful portion of the nation; and to comfort the pious with the assurance of the favor of God, the accession of the Gentile world, and the de-

struction of the foes of the people of God. The Jews valued themselves much upon the pomp of their temple worship and the splendor of their ritual; they supposed that that was to be perpetual; and they assumed great merit to themselves for the regular services of their religion. Before the captivity in Babylon they were prone to fall into idolatry; afterwards they were kept from idolatry, and to the present time they have not been guilty of it—so effectual was that heavy judgment in correcting this national propensity. But after their captivity their national proneness to sin assumed another form. That love of form and strict ceremony; that dependence on mere rites and the external duties of religion; that heartless and pompous system of worship commenced which ultimately terminated in Pharisaic pride, and which was scarcely less an object of abhorrence to God than gross idolatry. To those times, and to that state of things, the prophet probably looked forward; and his object in this chapter was to reprove that reliance on the mere forms of external worship, and the pride in their temple and its service which he saw would succeed the return from the exile in Babylon.

It is generally agreed that the reference here is to the state of things which would follow the return from Babylon. Lowth supposes that it refers to the time when Herod would be rebuilding the temple in the most magnificent manner, and when, notwithstanding the heavy judgment of God was hanging over their heads, the nation was even hollow and formal in its worship, and proud and self-confident as if it was the favorite of God. Vitringa supposes that it refers to the time of the introduction of the new economy, or the beginning of the times of the Messiah.

That it refers to times succeeding the captivity at Babylon, and is designed to be at once a prophetic description and a reproof of the sins which should prevail after their return, is apparent from the whole structure of the chapter, and particularly from the following considerations. (1.) There is no one description, as in the former chapters, of the land as desolate, or the city of Jerusalem and the temple in ruins. See ch. lxiv. 10, 11. (2.) There is no charge against them for being *idolatrous*, as there had been in the previous chapters. See especially ch. lxv. 3, 4, 11. The sin that is specified here is of a wholly different kind. (3.) It is evidently addressed to them when they were either rebuilding the temple, or when they greatly prided themselves on its service. See ver. 1. (4.) It is addressed to them when they were engaged in offering sacrifice with great formality, and with great reliance on the mere external services of religion; when sacrifice had degenerated into mere form, and when the spirit with which it was done was as abominable in the sight of God as the most odious of all crimes. God says expressly that the service which they thus rendered was as hateful to him as murder or idolatry, ver. 4. From these considerations, it seems to me that the chapter is designed to refer to a state of things that would succeed the return from the exile at Babylon, and be a *general* description of the spirit with which they would then engage in the worship of God. They would indeed rebuild the temple according to the promise—but they would manifest a spirit in regard to the temple which required the severe reproof of JEHOVAH. They would again offer sacrifice in the place where their fathers had done it; but though they would be effectually cured of their idolatrous tendencies, yet they would evince a spirit that was as hateful to God as the worst form of idolatry, or the most heinous crimes. A large portion, therefore, of the nation would still be the object of the divine abhorrence, and would be subjected to punishment; but the truly pious would be preserved, and their number should be increased by the accession of the Gentile world.

As an additional consideration to show the correctness of this view of the time to which the chapter refers, we may remark, that a large part of the prophecies of Isaiah are employed in

predicting the certain return from the exile, and the re-establishment of religion in their own land, and the certain rebuilding of the temple, and the resumption of the worship of God there. It was natural, therefore, that the spirit of inspiration should glance at the character of the nation *subsequent* to the return, and that the prophet should give in the conclusion of his book, *a summary graphic description of what would occur in future times.* This I take to be the design of the closing chapter of the prophecies of Isaiah. He states in general the character of the Jewish people after the return from the exile; condemns the sins with which they would then be chargeable; comforts the portion of the nation that would be disposed in sincerity to serve God; predicts the rapid and glorious increase of the church; declares that the enemies of God should be cut off; proclaims that they who should escape would yet return to God; affirms that all the world would yet come at stated seasons to worship before God; and closes the whole book by saying that the people of God would go forth and see all their enemies slain. This general view may be more distinctly seen by the following analysis of the chapter.

I. JEHOVAH says that the heaven was his throne, and the earth his footstool, and that no house which they could build for him would adequately express his glory; no external worship would suitably declare his majesty. He preferred the homage of an humble heart to the most magnificent external worship; the tribute of a sincere offering to the most costly outward devotion, vs. 1, 2.

II. God declares his sense of the evil of mere external worship, and threatens punishment to the hypocrites who should engage in this manner in his service, vs. 3, 4. In these verses it is implied that under the service of the temple which should be rebuilt after the return from the exile, there would be a spirit evinced in their public worship that would be as hateful to God as would be murder or idolatry, or as would be the cutting off a dog's neck or the sacrifice of swine; that is, that the spirit of hypocrisy, self-righteousness, and pride, would be supremely odious in his sight. They were not, therefore, to infer that *because* they would be restored from the exile, and would rebuild the temple, therefore their worship would be pure and acceptable to God. The fact would be (ver. 3), that it would become so utterly abominable in his sight, that he would cut them off, and bring all their fears upon them; that is, he would severely punish them, ver. 4.

III. Yet even then there would be a portion of the people that would hear the word of the Lord, and for whom God would appear, and to whom he would send comfort and deliverance. God, therefore, promises to his true church great extension, and especially the accession of the Gentiles, vs. 5—14.

(*a.*) A part of the nation would cast out and persecute the other, under pretence of promoting the glory of God and doing his will, ver. 5. Yet JEHOVAH would appear for the joy of the persecuted portion; the persecutors would be confounded.

(*b.*) A sound is heard as of great agitation in the city; a voice indicating great and important revolutions, ver. 6. This voice is designed to produce consolation to his people; dismay to his foes.

(*c.*) A promise is given of the great and sudden enlargement of Zion—an increase when conversions should be as sudden as if a child were born without the ordinary delay and pain of parturition; as great as if a nation were born in a day, vs. 7—9.

(*d.*) All that loved Zion are called on to rejoice with her, for the Gentile nations should be converted and should come like a flowing stream, and the church should be comforted as when a mother comforteth her child, vs. 10—14.

IV. God would punish his foes. He would devote idolaters to destruction, vs. 15—17.

V. He would send the message of salvation to those who were in distant

CHAPTER LXVI.

1. Thus saith the LORD, The heaven [a] *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

a 2 Chron. 6. 18. Matt. 5. 34. Acts 17. 24.

NEW TRANSLATION.

1. Thus saith JEHOVAH;
The heavens are my throne,
And the earth is my footstool
Where is this house which ye build for me?
And where is this place of my rest?

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parts of the world, vs. 19—21. The voice of mercy would be heard, and they that dwelt afar off would be invited to come, and would have as honored a place as if they were priests and Levites in the service of JEHOVAH.

VI. At that time, the worship of God would everywhere be regularly and publicly celebrated. From one new moon to another, and from one Sabbath to another, all flesh would come and worship before God, ver. 23.

VII. The friends of God would be permitted to see the final and interminable ruin of all the transgressors against the Most High, ver. 24. Their destruction would be complete; their worm would not die, and their fire would not be quenched. The church would thus be saved, and all its enemies be destroyed, and the whole scene of the work of redemption would be wound up in the complete and eternal salvation of all the true people of God, and in the complete and eternal ruin of all his foes. With this solemn truth—a truth relating to the final retribution of mankind, the prophecies of Isaiah appropriately close. Where more properly could be the winding up of the series of visions in this wonderful book than in a view of the complete destruction of the enemies of God; how more sublimely than by representing the whole redeemed church as going forth together to look upon their destruction, as victors go forth to look upon a mighty army of foes slain and unburied on the battle-field?

1. *The heaven* is *my throne.* See Note, ch. lvii. 15. Here he is represented as having his seat or throne there. He speaks as a king. Heaven is the place where he holds his court, whence he dispenses his commands, and from whence he surveys all his works. Comp. 2 Chron. vi. 18; Matt. v. 34. The idea here is, that as God dwelt in the vast and distant heavens, no *house* that could be built on earth could be his dwelling-place, or be magnificent enough to be his abode. ¶ *The earth* is *my footstool.* A footstool is that which is placed under the feet when we sit. The idea here is, that God was so glorious that even the earth itself could be regarded only as his footstool. It is probable that the Saviour had this passage in his eye in his declaration in the Sermon on the Mount, "Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool." Matt. v. 34, 35. ¶ *Where* is *the house that ye build unto me?* What house can you build that will be an appropriate dwelling for him who fills heaven and earth? How can a Being who fills immensity occupy a house made by human hands? The same idea, substantially, was expressed by Solomon when he dedicated the temple. "But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens cannot contain thee; how much less this house that I have builded!" And substantially the same thought is found in the address of Paul at Athens. "God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." Acts xvii. 24. ¶ *And where* is *the place of*

2. For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor [b] and of a contrite [c] spirit, and trembleth [d] at my word.

b Matt. 5. 3. *c* ch. 57. 15. *d* Ezra 9. 4; 10. 3.

NEW TRANSLATION.

2. For all these things my hand hath made;
And [by me] do all these things exist, saith JEHOVAH:
But to this man will I look,
To him who is humble and of a contrite spirit,
And who revereth my word.

my rest? It has already been intimated (in the analysis) that this refers, probably, to the time subsequent to the captivity. Lowth supposes that it refers to the time of the rebuilding of the temple by Herod. So also Vitringa understands it, and supposes that it refers to the pride and self-confidence of those who then imagined that they were rearing a structure that was *worthy* of being a dwelling-place of JEHOVAH. Grotius supposes that it refers to the time of the Maccabees, and that it was designed to give consolation to the pious of those times when they were about to witness the profanation of the temple by Antiochus, and the cessation of the sacrifices for three years and a half. "God therefore shows," says he, "that there was no reason why they should be offended in this thing. The most acceptable temple to him was a pious mind; and from that the value of all sacrifices was to be estimated." Abarbanel supposes that it refers to the times of redemption. His words are these: "I greatly wonder at the words of the learned interpreting this prophecy, when they say that the prophet in this accuses the men of his own time on account of sacrifices offered with impure hands; for lo! all these prophecies which the prophet utters in the end of his book have respect to future redemption." See Vitringa. That it refers to some future time when the temple should be rebuilt seems to me to be evident. But what precise period it refers to — whether to times not far succeeding the captivity, or to the times of the Maccabees, or to the time of the rebuilding of the temple by Herod, it is difficult to find any data by which we can determine. From the whole strain of the prophecy, and particularly from vs. 3, 4, 5, it seems probable that it refers to the time when the temple which Herod had reared was finishing; when the nation was full of pride, self-righteousness, and hypocrisy; and when all sacrifices were about to be superseded by the one great sacrifice which the Messiah was about to make of himself for the sins of the world. At that time, God says that the Spirit which would be evinced by the nation would be abominable in his sight; and to offer sacrifice then, and with the spirit which they would manifest, would be as offensive as murder, or the sacrifice of a dog. See Note on ver. 3.

2. *For all those* things *hath mine hand made.* That is, the heaven and the earth, and all that is in them. The sense is, "I have founded for myself a far more magnificent and appropriate temple than you can make; I have formed the heavens as my dwelling-place, and I need not a dwelling reared by the hand of man." ¶ *And all those* things *have been.* That is, have been made by me, or for me. The LXX render it, "all those things are mine." Jerome renders it, "all those things *were made;*" implying that God claimed to be the Creator of them all, and that, therefore, they all belonged to him. ¶ *But to this* man *will I look.* That is, "I prefer a humble heart and a contrite spirit to the most magnificent earthly temple." See Note, ch. lvii. 15. ¶ That is *poor.* Or rather *humble.* The word

3. He that killeth an ox *is as if* he slew a man; he that sacrificeth a [1] lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that [2] burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

[1] or, *kid.*

[2] *maketh a memorial of,* Lev. 2. 2.

NEW TRANSLATION.

3. He that kills an ox for sacrifice is *as if* he slew a man;
He that sacrificeth a lamb *as if* he beheaded a dog [for sacrifice;]
He that brings an offering *as if* it were swine's blood;
He that burneth incense *as if* he adored an idol.
Yea, they themselves have chosen their own ways,
And in their abominations their soul delights.

rendered *poor* (עָנִי), denotes not one who has not property, but one who is down-trodden, crushed, afflicted, oppressed; often, as here, with the accessory idea of pious feeling. Ex. xxiv. 12; Ps. x. 2, 9. The LXX render it, ταπεινὸν, *humble;* not πτωχόν, *poor.* The idea is, not that God looks with favor on a poor man merely *because* he is poor—which is not true, for his favors are not bestowed in view of external conditions in life—but that he regards with favor the man that is humble and subdued in spirit. ¶ *And of a contrite spirit.* A spirit that is broken, crushed, or deeply affected by sin. It stands opposed to a Spirit that is proud, haughty, self-confident, and self-righteous. ¶ *And trembleth at my word.* That fears me, or that reveres my commands.

3. *He that killeth an ox* is as if *he slew a man.* Lowth and Noyes render this, "he that slayeth an ox, killeth a man." This is a literal translation of the Hebrew. Jerome renders it, "he who sacrifices an ox is *as if*—*quasi*—he slew a man." The LXX, in a very free translation—such as is common in their version of Isaiah—render it, "the wicked man who sacrifices a calf, is as he who kills a dog; and he who offers to me fine flour, it is as the blood of swine." Lowth supposes the sense to be, that the most flagitious crimes were united with hypocrisy; and that they who were guilty of the most extreme acts of wickedness, at the same time affected great strictness in the performance of all the external duties of religion. An instance of this, he says, is referred to by Ezekiel, where he says, "when they had slain their children to their idols, then they came the same day into my sanctuary to profane it." Ch. xxiii. 39. There can be no doubt that such offences were often committed by those who were very strict and zealous in their religious services. Comp. ch. i. 11—14, with vs. 21—23. But the generality of interpreters have supposed that a different sense was to be affixed to this passage. According to their views, the particles *as if* are to be supplied; and the sense is, not that the mere killing of an ox is as sinful in the sight of God as deliberate murder, but that he who did it in the circumstances, and with the spirit referred to, evinced a spirit as odious in the sight of God as though he had slain a man. So the LXX, Vulgate, Chaldee, Symmachus, and Theodotion, Jun. et Tre., and Grotius, and Rosenmüller, understand it. There is, probably, an allusion to the fact that human victims were offered by the heathen; and the sense is, that the sacrifices here referred to were no more acceptable in the sight of God than they were. The prophet here refers, probably, (1) to the *spirit* with which this was done. Their sacrifices were offered with a temper of mind as offensive to God as if a man had been slain, and they had been guilty of murder. They were proud, vain, and hypocritical. They had forgotten the true nature and design of sacrifice, and such

worship could not but be an abhorrence in the sight of God. (2.) It may also be implied here that the period was coming when all sacrifices would be unacceptable to God. When the Messiah should have come; when he should have made by one offering a sufficient atonement for the sins of the whole world; then all bloody sacrifices would be needless, and would be offensive in the sight of God. The sacrifice of an ox would be no more acceptable than the sacrifice of a man; and all offerings with a view to propitiate the divine favor, or that implied that there was a deficiency in the merit of the one great atoning sacrifice, would be odious to God. ¶ *He that sacrificeth a lamb.* Marg., "or kid." The word שֶׂה may refer to one of a flock, either of sheep or goats. Gen. xxii. 7, 8; xxx. 32. Where the species is to be distinguished, it is usually specified as, *e. g.*, Deut. xiv. 4, שֶׂה כְּשָׂבִים וְשֶׂה עִזִּים, *one of the sheep and one of the goats.* Both were used in sacrifice. ¶ As if *he cut off a dog's neck.* That is, as if he had cut off a dog's neck for purposes of sacrifice. To offer a dog in sacrifice would have been abominable in the view of a Jew. The dog was in his sight a vile animal. Even the price for which he was sold was not permitted to be brought into the house of God for a vow. Deut. xxiii. 18; comp. 1 Sam. xvii. 43; xxiv. 14. The dog was held in veneration by many of the heathen, and was even offered in sacrifice; and it was doubtless partly in view of this fact, and especially of the fact that such veneration was shown for it in Egypt, that it was an object of such detestation among the Jews. Thus Juvenal, Sat. xiv. says:

> "Oppida tota canem venerantur, nemo Dianam."

"Every city worships the dog; none worship Diana." Diodorus (B. i.) says, "Certain animals the Egyptians greatly venerate, σέβονται, not only when alive, but when they are dead, as cats, ichneumons, mice, and dogs." Herodotus says also of the Egyptians, "in some cities, when a cat dies, all the inhabitants cut off their eye-brows; when a dog dies, they shave the whole body and the head." The dog was frequently sacrificed. In Samothracia there was a cave in which dogs were sacrificed to Hecate. Plutarch says that all the Greeks sacrificed the dog. The fact that dogs were offered in sacrifice by the heathen is abundantly proved by Bochart, Hieroz. P. 1. lib. ii. cap. lvi. pp. 691, 692. No kind of sacrifice could have been regarded with higher detestation by a pious Jew. But God here says, that the spirit with which they sacrificed a goat or a lamb was as hateful in his sight as would be the sacrifice of a dog; or that the time would come when, the great sacrifice for sin having been made, and the necessity for all other sacrifice having ceased, the offering of a lamb or a goat for the expiation of sin would be as offensive to him as would be the sacrifice of a dog. ¶ *He that offereth an oblation.* On the word here rendered *oblation* (מְנָחָה), see Note on ch. i. 13. ¶ As if he offered *swine's blood.* The sacrifice of a hog was an abomination in the sight of the Hebrews. See Note ch. lxv. 4. Yet here it is said that the offering of the *mănhhāh*, in the spirit in which they would do it, was as offensive to God as would be the pouring out of the blood of the swine on the altar. Nothing could more emphatically express the detestation of God for the spirit with which they would make their offerings; or the fact that the time would come when all such modes of worship would be offensive in his sight. ¶ *He that burneth incense.* See the word *incense* explained in the Note on ch. i. 13. The margin here is, "maketh a memorial of." Such is the usual meaning of the word here used meaning to remember, and in Hiph. to cause to remember, or to make a memorial. Such is its meaning here. Incense was burned as a *memorial* or a remembrance-offering; that is, to keep up the remembrance of God on the earth by public worship. See Note on ch. lxii. 6. ¶ As if *he blessed an idol.* The spirit with which incense would be offered would be as offensive as idolatry. The sentiment in all this is, that the

4. I also will choose their [1] delusions, [e] and will bring their fears upon them; because [f] when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5. Hear the word of the LORD, ye that tremble [g] at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

1 or, *devices*. e 2 Thes. 2. 11.
f ch. 65. 12. Jer. 7. 13, 14. g ver. 2.

NEW TRANSLATION.

4. I also will choose—their calamities;
What they dread I will bring upon them;
Because I called, and no one answered,
I spake, but they did not hear,
But they did evil in my very presence,
And chose that in which I have no delight.
5. Hear ye the word of JEHOVAH,
Ye that revere his word;—
Your brethren that have hated you,
And that have cast you out on account of my name, have said,
"Let JEHOVAH be glorified!"
But he shall appear for your joy,
And they shall be ashamed.

most regular and formal acts of worship where the heart is wanting, may be as offensive to God as the worst forms of crime, or the most gross and debasing idolatry. Such a spirit often characterized the Jewish people, and eminently prevailed at the time to which, I suppose, this refers—the time when the temple of Herod was nearly completed, and when the Saviour was about to appear.

4. *I also will choose their delusions.* Marg., *Devices.* The Hebrew word here rendered, *delusions* and *devices*, (תַּעֲלֻלֵיהֶם), properly denotes petulance, sauciness; and then vexation, adverse destiny, from עָלַל, to do; to accomplish; to do evil; to maltreat. It is not used in the sense of delusions, or devices; and evidently here means the same as calamity, or punishment. Comp. the Heb. in Lam. i. 22. Lowth and Noyes render it "calamities;" though Jerome and the LXX understand it in the sense of illusions or delusions; the former rendering it *illusiones*, and the latter *ἐμπαίγματα, delusions.* The parallelism requires us to understand it of calamity or something answering to "fear," or that which was dreaded; and the sense undoubtedly is, that God would choose out for them the kind of punishment or calamity which would be expressive of his sense of the evil of their conduct. ¶ *And will bring their fears upon them.* That is, the punishment which they have so much dreaded, or which they had so much reason to apprehend. ¶ *Because when I called,* &c. See Note ch. lxv. 12. ¶ *But they did evil before mine eyes.* See Note ch. lxv. 3.

5. *Hear the word of the* LORD. This is an address to the pious and persecuted portion of the nation. It is designed for their consolation, and contains the assurance that JEHOVAH would appear in their behalf, and that they should be under his protecting care though they were cast out by their

brethren. To whom this refers has been a question with expositors; and it is perhaps not possible to determine with certainty. Rosenmüller supposes that it refers to the pious whom the "Jews and Benjaminites repelled from the worship of the temple." Grotius supposes that it refers to those "who favored Onias;" that is, in the time of Antiochus Epiphanes. Vitringa supposes that the address is to the apostles, disciples, and followers of the Lord Jesus; and that it refers to the persecution which would be excited against them by the Jewish people. This seems to me to be the most probable opinion, (1) because the whole structure of the chapter (see the Analysis) seems to refer to the period when the Messiah should appear; (2) because the state of things described in this verse exactly accords with what occurred on the introduction of Christianity. They who embraced the Messiah were excommunicated and persecuted; and they who did it believed, or professed to believe, that they were doing it for the glory of God. (3) The promise that JEHOVAH would appear for their joy, and for the confusion of their foes, is one that had a clear fulfilment in his interposition in behalf of the persecuted church. ¶ *Ye that tremble at his word.* Or ye who venerate or revere his word; that is, ye who are his true friends. ¶ *Your brethren that hated you.* No hatred of others was ever more cordial and more bitter than was that evinced by the Jews for those of their nation who embraced Jesus of Nazareth as the Messiah. If this refers to his time, then the language is plain. But to whatever time it refers, it describes a state of things where the pious part of the nation was persecuted and opposed by those who were their kinsmen according to the flesh. ¶ *That cast you out.* The word here used is one that is commonly employed to denote excommunication and exclusion from the privileges connected with the public worship of God. It is language which will accurately describe the treatment which the apostles and the early disciples of the Redeemer received at the hand of the Jewish people. See John xvi. 2, and the Acts of the Apostles generally. ¶ *For my name's sake.* This language closely resembles that which the Saviour used respecting his own disciples and the persecutions to which they would be exposed. "But all these things will they do unto you for my name's sake, because they know not him that sent me." John xv. 21. Comp. Matt. x. 22; xxiv. 9. I have no doubt that this refers to that period, and to those scenes. ¶ *Said, Let the* LORD *be glorified.* That is, they profess to do it to honor God; or because they suppose that he requires it. Or it means, that even while they were engaged in this cruel persecution, and these acts of excommunication of their brethren, they professed to be serving God, and manifested great zeal in his cause. This has commonly, perhaps always, been the case with persecutors. The most malignant and cruel persecutions of the friends of God have been originated under the pretext of great zeal in his service, and with a professed desire to honor his name. So it was with the Jews when they crucified the Lord Jesus. So it is expressly said it would be when his disciples would be excommunicated and put to death. John xvi. 2. So it was in fact in the persecutions excited against the apostles and early Christians. See Acts vi. 13, 14; xxi. 28—31. So it was in *all* the persecutions of the Waldenses by the Papists; in all the horrors of the Inquisition; in all the crimes of the Duke of Alva. So it was in the bloody reign of Mary; and so it has ever been in all ages and in all countries where Christians have been persecuted. The people of God have suffered most from those who have been *conscientious persecutors;* and some of the most malignant foes of the church have been found *in* the church, persecuting true Christians under great pretence of zeal for the purity of religion. It is no evidence of piety that a man is full of conscientious zeal against those whom he chooses to regard as heretics. And it should always be regarded as proof of a *bad*

6. A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

NEW TRANSLATION.

6. A voice of tumult from the city!
A voice from the temple!
The voice of JEHOVAH,
Rendering recompense to his enemies!

heart, and a *bad* cause, when a man endeavors to inflict pain and disgrace on others on account of their religious opinions, under pretence of great regard for the honor of God. ¶ *But he shall appear to your joy.* The sense is, that God would manifest himself to his people as their vindicator, and would ultimately rescue them from their persecuting foes. If this is applied to Christians it means that the cause in which they were engaged would triumph. This has been the case in all persecutions. The effect has always been the permanent triumph and establishment of the cause that was persecuted. ¶ *And they shall be ashamed.* How true this has been of the Jews who persecuted the early Christians! How entirely were they confounded and overwhelmed! God established permanently the persecuted; he scattered the persecutors to the ends of the earth!

6. *A voice of noise from the city.* That is, from the city of Jerusalem. The prophet sees in vision a tumult in the city. He hears a voice that issues from the temple. There is a peculiar energy and emphasis in the expressions which he uses. His manner and language are rapid and hurried; such as a man would evince who should suddenly see a vast tumultuous assemblage, and hear a confused sound of many voices. There is also a remarkable abruptness in the whole description here. The preceding verse was calm and solemn. It was full of affectionate assurance of the divine favor to those whom the prophet saw to be prosecuted. Hence the scene suddenly changes. The vision passes to the agitating scenes which were occurring in the city and the temple, and to the great and sudden change which would be produced in the condition of the church of God. But to whom or what this refers has been a subject of considerable difference of opinion. Grotius understands it of the sound of triumph of Judas Maccabeus and of his soldiers, rejoicing that the city was forsaken by Antiochus, and by the party of the Jews who adhered to him. Rosenmüller understands it of the voice of God, who is seen by the prophet taking vengeance on his foes. There can be no doubt that the prophet, in vision, sees JEHOVAH taking recompence on his enemies—for that is expressly specified. Still it is not easy to determine the exact time referred to, or the exact scene which passes before the mind of the prophet. To me it seems probable that it is a scene that immediately preceded the rapid extension of the gospel, and the great and sudden increase of the church by the accession of the heathen world (see the following verses); and I would suggest, whether it is not a vision of the deeply affecting and agitating scenes when the temple and city were about to be destroyed by the Romans; when the voice of JEHOVAH would be heard in the city and at the temple declaring the punishment which he would bring on those who had cast out and rejected the followers of the Messiah (ver. 5); and when, as a result of this, the news of salvation was to be rapidly spread throughout the heathen world. This is the opinion also of Vitringa. The phrase rendered here "a voice of noise" (קוֹל שָׁאוֹן), means, properly, the voice of a *tumult*, or of a tumultuous assemblage; the voice of a multitude. The word שָׁאוֹן, is applied to a noise, or roar, as of waters, Ps. lxv. 8; or of a crowd or multitude of men, Isa. v. 14; xiii. 4;

7. Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

NEW TRANSLATION.

7. Before she was in travail, she brought forth;
Before her pangs came upon her she was delivered of a son!

xxiv. 8; and of war, Amos ii. 2; Hos. x. 14. Here it seems probable that it refers to the confused clamor of war, the battle-cry raised by soldiers attacking an army or a city; and the scene described is probably that when the Roman soldiers burst into the city, scaled the walls, and poured desolation through the capital. ¶ *A voice from the temple.* That is, either the tumultuous sound of war already having reached the temple; or the voice of JEHOVAH speaking from the temple, and commanding destruction on his foes. Vitringa supposes that it may mean the voice of JEHOVAH breaking forth from the temple, and commanding his foes to be slain. But to whichever it refers, it doubtless means, that the sound of the tumult was not only *around* the city but *in* it; not merely in the distant parts, but in the very midst, and even at the temple. ¶ *A voice of the* LORD *that rendereth recompence,* &c. Here we may observe, (1) that it is recompence taken on those who had cast out their brethren. Ver. 5. (2) It is vengeance taken within the city, and on the *internal,* not the *external* enemies. (3) It is vengeance taken in the midst of this tumult. All this is a striking description of the scene when the city and temple were taken by the Roman armies; and it seems to me that it is to be regarded as descriptive of that event. It was the vengeance taken on those who had cast out their brethren; it was the vengeance which was to precede the glorious triumph of truth and of the cause of the true religion.

7. *Before she travailed, she brought forth.* That is, Zion. The idea here is, that there should be a great and sudden increase of her numbers. Zion is here represented, as it often is, as a female (see ch. i. 8), and as the mother of spiritual children. Comp. ch. liv. 1· xlix. 20, 21. The *particular* idea here is, that the increase would be *sudden*—as if a child were born without the usual delay and pain of parturition. If the interpretation given of the 6th verse be correct, then this refers probably to the sudden increase of the church when the Messiah came, and to the great revivals of religion which attended the first preaching of the gospel. Three thousand were converted on a single day (Acts ii.), and the gospel was speedily propagated almost all over the known world. Vitringa supposes that it refers to the sudden conversion of the Gentiles, and their accession to the church. ¶ *She was delivered of a man child.* Jerome understands this of the Messiah, who was descended from the Jewish church. Grotius supposes that the whole verse refers to Judas Maccabeus, and to the liberation of Judea under him before any one could have hoped for it! Calvin supposes that the word *male* here, or *man child,* denotes the manly and generous nature of those who should be converted to the church; that they would be vigorous and active, not effeminate and delicate—generosam prolem, non mollem aut effeminatam. *Comm. in loc.* Vitringa refers it to the character and rank of those who should be converted, and applies it particularly to Constantine, and to the illustrious philosophers, orators, and senators, who were early brought under the influence of the gospel. The Hebrew word probably denotes a *male,* or a man child, and it seems to me that it is applied here to denote the character of the early converts to the Christian faith. They should not be feeble and effeminate; but they should be vigorous, active, energetic. It *may* perhaps also be suggested that among the Orientals the birth of a son was deemed

8. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for [h] as soon as Zion travailed, she brought forth her children.

9. Shall I bring to the birth,

[h] Acts 2. 41, 47.

NEW TRANSLATION.

8. Who hath heard a thing like this?
Who hath seen things like these?
Does the earth bring forth its productions in a single day?
Is a nation born at once?
Yet no sooner was Zion in travail than she brought forth her children.

9. Shall I bring to the birth, and not cause to bring forth? saith JEHOVAH.
Shall I who beget, restrain the birth? saith thy God.

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of much more importance, and was regarded as much more a subject of congratulation than the birth of a female. If an allusion be had to that fact, then the idea is, that the increase of the church would be such as would be altogether a subject of exultation and joy.

8. *Who hath heard such a thing?* Of a birth so sudden. Usually in childbirth there are the pains of protracted parturition. The earth brings forth its productions gradually and slowly. Nations rise by degrees, and are long in coming to maturity. But here is an event as if the earth should in a day be covered with a luxurious vegetation; or as if a nation should spring at once into being. The increase in the church would be as great and wonderful as if these changes were to occur in a moment; and in that increase there was to be a striking departure from the ordinary course of events. ¶ *Shall the earth be made to bring forth in one day?* That is, to produce its grass, and flowers, and fruit, and trees. The idea is that it usually requires much long time for the earth to mature its productions. The germ does not start forth at once; the flower and the fruit and the yellow harvest and the lofty tree are not produced in a moment. Months and years are required before the earth would be covered with its luxuriant and beautiful productions. But here would be an event *as* remarkable, and striking, *as if* the earth should bring forth its productions in a single day. ¶ Or *shall a nation be born at once?* Such an event never *has* occurred. A nation is brought into existence by degrees. Its institutions are matured gradually, and usually by the long process of many years. But here is an event as remarkable *as if* a whole nation should be born at once, and stand before the world mature in its laws, its civil institutions, and in all that constitutes greatness. In looking for the fulfilment of this, we naturally turn the attention to the rapid progress of the gospel in the times of the apostles, when it was proclaimed to the heathen world, and when events occurred as sudden and as remarkable *as if* the earth, after the desolation of winter, or of a drought, should be covered with rich luxuriance in a day, or as if a whole nation should start into existence, mature in all its institutions in a moment. But there is no reason for limiting it to that time. Similar sudden changes are to be expected still on the earth, and I see no reason why this should not be applied to the spread of the gospel in heathen lands, and why we should not yet look for the rapid propagation of Christianity in a manner as surprising and wonderful as would be such an instantaneous change in the appearance of the earth, or such a sudden birth of a kingdom.

9. *Shall I bring to the birth.* The

and not cause [1] to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God.

10. Rejoice [i] ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11. That ye may suck, [k] and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the [2] abundance of her glory.

[1] or, *beget.*

[i] Ps. 26. 8; 84. 1—4; 122. 6.

[k] 1 Pet. 2. 2.

[2] or, *brightness.*

NEW TRANSLATION.

10. Rejoice with Jerusalem, and exult with her, all ye who love her;
Be ye exceedingly joyful with her, all ye who mourn for her;
11. That ye may suck and be satisfied from the breast of her consolations;
That ye may draw out [nourishment], and be delighted from the abundance of her glory.

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sense of this verse is plain. It is, that God would certainly accomplish what he had here predicted, and for which he had made ample arrangements and preparations. He would not commence the work and then abandon it. The figure which is here used is obvious and striking, but one which does not render very ample illustration proper. Jarchi has well expressed it. "Num ego adducerem uxorem meam ad sellam partus, *sc.* ad partitudinem, et non aperirem uterum ejus, ut fœtum suum in lucem produceret? Quasi diceret: an ego incipiam rem nec possim eam perficere?" ¶ *Shall I cause to bring forth.* Lowth and Noyes render this, "Shall I who begat, restrain the birth?" This accurately expresses the idea. The meaning of the whole is, that God designed the great and sudden increase of his church; that the plan was long laid; and that having done this, he would not abandon it, but would certainly effect his designs.

10. *Rejoice ye with Jerusalem,* &c. The idea which is presented in this verse is, that it is the duty of all who love Zion to sympathize in her joy. The true friends of God should rejoice in every real revival of religion; they should rejoice in all the success which attends the gospel in heathen lands. And they will rejoice. It is one evidence of piety to rejoice in her joy; and they who have no true joy when souls are born into the kingdom of God; when he pours down his Spirit, and in a revival of religion produces changes as sudden and transforming as if the earth were suddenly to pass from the desolation of winter to the verdure and bloom of summer; and when the gospel makes sudden and rapid advances in the heathen world,—have no true evidence that they love God or his cause. They have no religion. Such scenes are fitted to excite the highest joy and praise. They awaken deep interest in the bosoms of angels, and in the bosom of God the Saviour; and they who love that God and Saviour *will* rejoice in such scenes, and will mingle their joys and thanksgivings with the joys and thanksgivings of those who are thus converted and saved. ¶ *All ye that mourn for her.* That sympathize in her sorrows, and that mourn over her desolations.

11. *That ye may suck.* The same figure occurs in ch. lx. 16; and substantially in ch. xlix. 23. See the Notes on those places. ¶ *That ye may milk out.* The image is an obvious one. It means that they who sympathized with Zion should be nourished by the same truth, and comforted with the same sources of consolation. ¶ *And be delighted with the abundance of her glory.* Marg., "Or, *brightness.*" Lowth renders this, "from her abundant stores." Noyes, "from the fulness of her glory."

12. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye [1] shall be borne upon *her* sides, and be dandled upon *her* knees.

[1] ch. 60. 4, 16.

NEW TRANSLATION.

12. For thus saith JEHOVAH:
Behold I will spread over her prosperity like a river,
And like an overflowing stream the wealth of the nations.
Then shall ye suck [at the breast];
Upon the sides shall ye be borne;
And on the knees shall ye be dandled.

Jerome (Vulg.) "And that you may abound with delights from every kind of her glory." The LXX, "That sucking ye may be nourished from the commencement," (*Thompson*) or the entrance of her glory — *ἀπὸ εἰσόδου δόξης αὐτῆς*. This variety of interpretation has arisen from the uncertain meaning of the word זִיז, *zīz*, rendered "abundance." Gesenius supposes that the word is derived from זוּז, *zūz*, meaning (1) to move; (2) to glance, to sparkle, to radiate, from the idea of rapid motion; hence to flow out like rays, to spout like milk; and hence the noun, זִיז, *zīz*, means a breast; a full breast. This derivation may be regarded as somewhat fanciful, but it will show why the word "brightness" was inserted in the margin, since one of the usual significations of the verb relates to brightness, or to sparkling rays. Aquila renders it, *ἀπὸ παντοδαπίας*—*from every kind of abundance.* Symmachus, *ἀπὸ πλήθους*—*from the multitude.* The word probably refers to the abundance of the consolations which Zion possessed. Lowth proposes to change the text; but without any authority. The Chaldee renders it, "That ye may drink of the wine of her glory" —where they probably read יַיִן—wine, instead of the present reading. ¶ *Of her glory.* The abundant favors or blessings conferred on Zion. The glory that should be manifested to her would be the knowledge of divine truth, and the provisions made for the salvation of men.

12. *For thus saith the* LORD. This verse contains a promise of the conversion of the Gentiles, and the fact that what constituted their glory would be brought and consecrated to the church of God. ¶ *I will extend.* I will bring, or I will spread over her. The word rendered "I will extend," נָטָה, means, properly, to stretch out as the hand or a line, or a measure; then to spread out or expand as a tent is spread out, to which it is often applied, Gen. xii. 8; xxvi. 5; or to the heavens spread out over our heads like a tent or a curtain, Isa. xl. 22. Here it may mean either that peace would be *spread out* over the country as the waters of an overflowing river, like the Nile or the Euphrates, spread out over a vast region in an inundation, or it may mean, as Gesenius supposes, "I will *turn* peace upon her like a river; *i. e.*, as a stream is turned in its course." To me it seems that the former is the correct interpretation; and that the idea is, that God would bring prosperity upon Zion, like a broad majestic river overflowing all its banks and producing abundant fertility. ¶ *Peace.* A general word denoting *prosperity* of all kinds;—a favourite word with Isaiah to describe the future happiness of the church of God. See ch. ix. 6, 7; xxvi. 12; xxxii. 17; xlv. 7; xlviii. 18; lii. 7; liv. 13; lv. 12; lvii. 19. ¶ *Like a river.* That is, says Lowth, like the Euphrates. So the Chaldee interprets it. So also Vitringa. But there is no evidence that the prophet refers *particularly* to the Euphrates. The image is that suggested above—of a river that flows full

13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14. And when ye see *this*, your heart shall rejoice, [m] and your bones [n] shall flourish like an herb; and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

m John 16. 22.

n Prov. 3. 8. Ezek. 37. 1—14.

NEW TRANSLATION.

13. As one whom his mother comforteth,
So will I comfort you:
And in Jerusalem shall ye receive consolation.
14. And ye shall see, and your heart shall rejoice;
And your bones shall flourish like a green herb;
And the hand of JEHOVAH shall be manifested to his servants;
And he will be moved with indignation against his enemies.

and spreads over the banks—at once an image of sublimity, and a striking emblem of great prosperity. The same image occurs in ch. xlviii. 18. See the Note on that place. ¶ *And the glory of the Gentiles.* See Notes on ch. lx. 5, 11. ¶ *Like a flowing stream.* Like the Nile, says Vitringa. But the word נָחַל is not commonly applied to a *river* like the Nile, but to a torrent, a brook, a rivulet, either as flowing from a perennial fountain, or more commonly a stream running in a valley that is swelled often by rains, or by the melting of snows in the mountains. Such is the idea here. The peace or prosperity of Zion would be like such a swollen stream—a stream overflowing (שׁוֹטֵף) its banks. ¶ *Then shall ye suck.* Ver. 11. ¶ *Ye shall be borne upon* her *sides.* See this phrase explained in the Notes on ch. lx. 4. ¶ *And be dandled upon* her *knees.* As a child is by its nurse or mother. The idea is, that the tenderest care would be exercised for the church; the same care which an affectionate mother evinces for her children. The insertion of the word "*her*" here by our translators weakens the sense. The meaning is, not that they should be borne upon the sides and dandled upon the knees of Zion or of the church; but that God would manifest to them the feelings of a parent, and would treat them with the tenderness which a mother evinces for her children. As a mother nurses her children at her side (comp. Note ch. lx. 4), so would God tenderly provide for the church; as she affectionately dandles her children on her knees, so tenderly and affectionately would he regard Zion.

13. *As one whom his mother comforteth*, &c. See the Notes on ch. xlix. 15, where the same image occurs.

14. *And when ye see* this. This great accession to the church from the Gentile world. ¶ *Your bones shall flourish like an herb.* That is, you shall increase in vigor. This is an image which is often employed in the Scripture. When the vigor of the body fails, or when it is much afflicted, the bones are said to be feeble or weakened, or to be dried. Ps. vi. 2; li. 8; xxii. 14, 17; xxxviii. 3; Lam. i. 13; Prov. xiv. 30; xvii. 22. In like manner, prosperity, health, vigor, are denoted by making the bones fat (Note on Isa. lviii. 11; Prov. xv. 30), or by imparting health, marrow, or strength to them. Prov. iii. 8; xvi. 24. The sense here is, that their vigor should increase as an herb grows, that is, should be greatly increased. ¶ *The hand of the* LORD *shall be known*, &c That is, it shall be stretched out for their protection. It shall be seen that he is powerful to defend his people and to punish their enemies.

15. For [o] behold, 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.

[o] 2 Thes. 1. 8.

NEW TRANSLATION.

15. For behold JEHOVAH shall come with fire,
Like a whirlwind are his chariots;
To render his anger in a glowing heat,
And his rebuke in flames of fire.

15. *For behold, the* LORD *will come with fire.* The LXX read this, "as fire," ὡς πῦρ. Fire is a common emblem to denote the coming of the Lord to judge and punish his enemies. Ps. l. 3.

Our God shall come, and shall not keep silence;
A fire shall devour before him,
And it shall be very tempestuous round about him.

So Habak. iii. 5:

Before him went the pestilence,
And burning coals went forth at his feet.

So Ps. xcvii. 3:

A fire goeth before him,
And burneth up his enemies round about.

So it is said (2 Thess. i. 8), that the Lord Jesus would be revealed when he came to judgment, "in flaming fire, taking vengeance on them who knew not God." Comp. Heb. x. 27; 2 Pet. iii. 7. So JEHOVAH is said to breathe out fire when he comes to destroy his foes:

There went up a smoke out of his nostrils,
And fire out of his mouth devoured;
Coals were kindled by it. Ps. xviii. 8.

Comp. Notes on ch. xxx. 30; xxix. 6. This is a *general* promise that God would defend his church, and destroy his foes. He would come with vengeance, and he would scatter all his enemies and consume them as if with fire. To what this *particularly* applies, it may not be possible to determine, and instead of attempting that, I am disposed to regard it as a promise of a general nature that God in those future times would destroy his foes, and would thus extend protection to his people. So far as the *language* is concerned, it may be applied either to the destruction of Jerusalem, or to any signal and mighty overthrow of his enemies, or to the day of judgment. The single truth is, that all his enemies would be destroyed as if JEHOVAH should come amidst flames of fire. That truth it is enough for his church to know; that truth should be sufficient to fill a wicked world with alarm. ¶ *And with his chariots like a whirlwind.* This is a continuation of the same idea. JEHOVAH would come in a most sublime and awful manner to destroy his foes. The principal idea here is, that he would come with immense *rapidity* like a chariot that was borne forward as on the whirlwind to destroy his foes. God is often represented as coming in a chariot—a chariot of the clouds, or of a whirlwind. Ps. civ. 3.

Who maketh the clouds his chariot,
Who walketh upon the wings of the wind.

Comp. Ps. xviii. 10; Note ch. xix. 1. See also Jer. iv. 13.

Behold, he shall come up as clouds,
And his chariots shall be as a whirlwind.

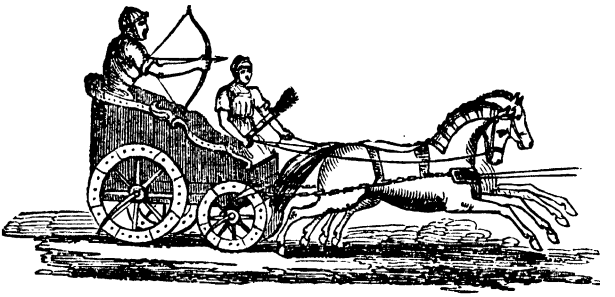
Chariots were used in war. They were commonly made with two wheels, though sometimes they had four wheels, to which two horses, fiery and impetuous, were attached; and the rapid movement, the swift revolving wheels, and the dust which they raised, had no slight resemblance to a whirlwind. Comp. Notes on ch. xxi. 7, 9. They usually had strong and sharp iron scythes affixed to the extremities of their axles, and were driven into the midst of the army of an enemy, cutting down all before them. Warriors some-

16. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

NEW TRANSLATION.

16. For with fire will JEHOVAH judge,
And with his sword, all flesh:
And many shall be the slain of JEHOVAH.

times fought standing on them or leaping from them on the enemy. The chariots in the army of Cyrus are said to have been capacious enough to permit twenty men to fight from them. The following cut is a representation of the wooden war-chariot of the Parthians, and will give an idea of the general appearance and uses of the chariots of ancient times.



¶ *To render his anger with fury.* Lowth renders this, "to breathe forth his anger." So Noyes renders it. Jerome translates it *reddere*, i. e., to render. The LXX, ἀποδοῦναι, to give, or to render. Lowth proposes, instead of the present text as pointed by the Masorites, לְהָשִׁיב, *lehāshībh*, to read it לְהַשִּׂיב, *lehăssībh*, as if it were derived from נָשָׂא *nāshăbh*. But there is no necessity of a change. The idea is, that God would render, or recompense his fury; or would cause his hand to turn upon them in fury. ¶ *With fury.* Lowth renders this, "in a burning heat. The word חֵמָה, properly means heat, then anger, wrath; and the Hebrew here might be properly rendered "heat of his anger;" that is, glowing or burning wrath; wrath that consumes like fire. ¶ *With flames of fire.* His rebuke shall consume like fiery flames; or it shall be manifested amidst such flames

16. *For by fire and by his sword.* The sword is an instrument by which punishment is executed. See Note ch. xxxiv. 5. Comp. Rom. xiii. 4. ¶ *Will he plead with all flesh.* Or rather he will judge, יִשְׁפֹּט, that is, he will execute his purposes of vengeance on all the human race. Of course, only that part is intended who *ought* to be subject to punishment; that is, all his foes. ¶ *And the slain of the* LORD *shall be many.* The number of those who shall be consigned to woe shall be immense—though in the winding up of a great drama at the close of the word there is reason to hope that a large portion of the race taken as a whole shall be saved. Of past generations, indeed, there is no just ground of such hope; of the present generation, there is no such prospect. But brighter and happier times are yet to come. The true religion is to spread over all the world, and for a long period is to prevail; and the

17. They [p] that sanctify themselves, and purify themselves in the gardens [1] behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

[p] ch. 65. 3, 4.
[1] or, *one after another.*

NEW TRANSLATION.

17. They who sanctify themselves, and purify themselves in the gardens,
Following one in the midst,
Eating swine's flesh, and the abominable thing, and the field-mouse,
Together shall they perish, saith JEHOVAH.

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hope is, that during that long period the multitude of true converts will be so great as to leave the whole number who are lost, compared with those who are saved, *comparatively* few. Still the aggregate of those who are lost—"the slain of the Lord," will be vast. This description I regard as having reference to the coming of the Lord to judgment (comp. 2 Thess. 1, 8); or if it refer to any other manifestation of JEHOVAH for judgment—like the destruction of Jerusalem by the Romans—it has a strong resemblance to the final judgment, and like the description of that by the Saviour (Matt. xxiv.) the language is such as naturally to suggest, and to be applicable to, the final judgment of mankind.

17. *They that sanctify themselves.* That is, who attempt to purify themselves by idolatrous rites; by ablutions and lustrations. The design here is to describe those who will be exposed to the wrath of God when he shall come to execute vengeance; and the leading description is that of idolators. ¶ *And purify themselves in the gardens.* See Notes on ch. lxv. 3. ¶ *Behind one* tree *in the midst.* This passage has not a little exercised the ingenuity of commentators. It is quite evident that our translators were not able to satisfy themselves with regard to its meaning. In the margin they have rendered it, "one after another," supposing that it may mean that the idolaters engaged in their sacrifices in a solemn procession, walking one after another around their groves, their shrines, or their altars. In the translation in the text they seem to have supposed that the religious rites referred to were celebrated behind one particular selected tree in the garden. Lowth renders it, "after the rites of Achad." Noyes, literally, "following one in the midst." Jerome renders it, *in hortis post januam intrinsecus*—"in the gardens they sanctify themselves behind the gate within." The LXX, "who consecrate and purify themselves, *εἰς τοὺς κήπους καὶ ἐν τοῖς προθύροις ἔσθοντες κ. τ. λ.*—for the gardens, and they who in the outer courts eat swine's flesh," &c. The Chaldee renders the phrase סְיָעָא בָּתַר סְיָעָא, *turba post turbam*—multitude after multitude. The difficult and vexed Hebrew phrase used here, אַחַד אַחַר, *ăhhăr ăhhădh*, it is very difficult to explain. The word אַחַר, means, properly, after; the after part; the extremity; behind—in the sense of following after, or going after any one. The word אֶחָד means, properly, *one;* some one; any one. Gesenius (Comm. in loco) says that the phrase may be used in one of the three following senses. (1.) In the sense of one after another. So Sym. and Theo. render it. *Ὀπίσω ἀλλήλων.* Luther renders it, *einer hier, der andere da*—"one here, another there." (2.) The word אֶחָד may be understood as the name of a god who was worshipped in Syria, by the name of Adad. This god is that described by Macrobius,

Sat. i. 23. "Understand what the Assyrians think about the power of the sun. For to God whom they worship as Supreme they give the Adad, and the signification of this name is *One*." That the passage before us refers to this divinity is the opinion of Lowth, Grotius, Bochart, Vitringa, Dathe, and others. "The image of Adad," Macrobius adds, "was designated by inclined rays, by which it was shown that the power of heaven was in the rays of the sun, which were sent down to the earth." The same God is referred to by Pliny. (Hist. Natur. xxxvii. § 71), where he mentions three gems which received their names from three parts of the body, and were called "the veins of Adad, the eye of Adad, the finger of Adad," and he adds, "this god was worshipped by the Syrians." There can be no doubt that such a god was worshipped; but it is by no means certain that this idol is here referred to. It is not improbable, Vitringa remarks, that the name *Adad* should be written for *Ahhad*, for the ease of pronunciation — as a slight change in letters was common for the purpose of euphony. But it is still not quite clear that this refers to any particular idol. (3.) The third opinion is that of Gesenius himself, and accords substantially with that which our translators have expressed in the text. According to that, it should be rendered "those who sanctify and purify themselves in the [idol] groves after one in the midst," i. e., following and imitating the one priest who directed the sacred ceremonies. It may be that a solemn procession was formed in the midst of the grove, which was led on by the priest, whom all followed; or it may mean that they imitated him in the sacred rites. It seems to me probable that this refers to some sacred procession in honour of an idol, where the idol or the altar was encompassed by the worshippers, and where they were led on by the officiating priest. Such processions we know were common in heathen worship. ¶ *In the midst.* In the midst of the sacred grove; that is, in the darkest and obscurest recess. Groves were selected for such worship on account of the sacred awe which it was supposed the dark shades would produce and cherish. For the same reason, therefore, the darkest retreat—the very middle of the grove—would be selected as the place where their religious ceremonies would be performed. I see no evidence that there is any allusion to any *tree* here as our translators seem to have supposed; still less that there was, as Burder supposes, any allusion to the tree of life in the midst of the garden of Eden, and their attempts to cultivate and preserve the memory of it; but there *is* reason to believe that their religious rites would be performed in the centre or most shady part of the grove. ¶ *Eating swine's flesh.* That is, in connexion with their public worship. See Notes on ch. lxv. 4. ¶ *And the abomination.* The thing which is forbidden—or which is held as abominable or detestable in the law of God. Thus the creeping thing, and the reptile were regarded as abominations. Lev xi. 41, 42. They were not to be eaten; still less were they to be offered in sacrifice. Comp. Ex. viii. 26; Deut. xx. 18; xxix. 17. See Note on ch. lxv. 3. ¶ *And the mouse.* The Hebrew word here used means the *dormouse*—a small field mouse. Jerome understands it as meaning the *glis*, a small mouse that was regarded as a great delicacy by the Romans. They were carefully kept and fattened for food. See Varro de rust. L. iii. c. 15. Bochart (Hieroz. p. 1. Lib. iii. c. xxxiv.) supposes that the name here used is of the Chaldaic origin, and that it denotes a field mouse. Mice abounded in the East, and were often exceedingly destructive in Syria. See Bochart. Comp. 1 Sam. v. 4. Strabo mentions that so vast a multitude of mice sometimes invaded Spain as to produce a pestilence; and in some parts of Italy the number of field-mice was so great that the inhabitants were forced to abandon the country. It was partly on account of its destructive character that it was held in abomination by the Hebrews. Yet it would seem that it was eaten by idolaters, and was perhaps

18. For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

NEW TRANSLATION.

18. For I know their works and their thoughts:
The time approaches when I will gather together all nations and tongues;
And they shall come and see my glory.

used either in their sacrifices, or in their incantations. See Note on ch. lxv. 4. Vitringa supposes that the description in this verse is applicable to the time of Herod, and that it refers to the number of heathen customs and institutions which were introduced under his auspices. But this is by no means certain. It may be possible that it is a general description of idolatry, and of idolaters as the enemies of God, and that the idea is that God would come with vengeance to cut off all his foes.

18. *For* I know *their works.* The word "know," says Lowth, is here evidently left out of the Hebrew text, leaving the sense quite imperfect. It is found in the Syriac; the Chaldee evidently had that word in the copy of the Hebrew which was used; and the Aldine and Complutensian editions of the LXX have the word. Its insertion is necessary in order to complete the sense; though the proof is not clear that the word was ever in the Hebrew text. The sense is, that all their deeds and thoughts were known to God. Though their abominable rites were celebrated in the deepest recesses of the groves, yet they were not concealed from God. ¶ *That I will gather all nations and tongues.* They who speak all languages. Comp. Rev. vii. 9; x. 11; xi. 9. The sense is, that the period would come when JEHOVAH would collect all nations to witness the execution of his vengeance on his foes. ¶ *And see my glory.* That is, the manifestation of my perfections in the great events referred to here—the destruction of his enemies and the deliverance of his people. To what particular period this refers has been a point on which expositors are by no means agreed. Grotius says it means, that such shall be the glory of the Jewish people that all nations shall desire to come and make a covenant with them. The Jewish interpreters, and among them Abarbanel, (see Vitringa), suppose that it refers to a *hostile* and *warlike* assembling of all nations in the time of the Messiah, who, say they, shall attack Jerusalem with the Messiah in it, and shall be defeated. They mention particularly that the Turks and Christians shall make war on Jerusalem and on the true Messiah, but that they shall be overthrown. Vitringa supposes that it refers to the assembling of the nations when the gospel should be at first proclaimed, and when they should be called into the kingdom of God. Many of the fathers referred it to the final judgment. It is difficult to determine, amidst this variety of opinion, what is the true meaning. Opinions are easily given, and conjectures are easily made; and these opinions referred to above are entitled to little more than the appellation of conjecture. It seems to me, that there is involved here the idea of the judgment or punishment on the enemies of God, and at about the same time a collecting of the nations not only to witness the punishment, but also to become participants in his favor. In some future time, JEHOVAH would manifest himself as the punisher of his enemies, and all the nations also should be permitted to behold his glory as if they were assembled together. God saw all the abominations of the world, and they should not be unpunished. He would also so manifest himself that his glory should be known to all nations and tongues.

19. And I will set a sign [q] among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; [r] and they shall declare my glory among the Gentiles.

q ch. 18. 3, 7. Luke 2. 3

r Mal. 1. 11. Matt. 28. 19.

NEW TRANSLATION.

19. And I will impart to them a sign;
And of those that escape will I send to the nations;
To Tarshish, Pul, and Lud who draw the bow;
To Tubal and Javan and far distant coasts,
Which have not heard of me,
And which have not seen my glory;
And they shall declare my glory among the nations.

19. *And I will set a sign among them.* See Notes on ch. xi. 12; xviii. 3. On the meaning of the word אוֹת, *ōth*, see Note on ch. vii. 11. What is its meaning here is to be determined by the connexion. That would seem to me to require some such interpretation as this; That when God should come (vs. 17, 18) to take vengeance on his foes, and to manifest his glory, he would establish some *mark* or *memorial;* would erect some standard or give some signal by which his true friends would escape, and that he would send them to distant nations to proclaim his truth and gather together those who had not seen his glory. What that sign should be he does not here say. Whether a standard, a prodigy, a secret communication, or some intimation before-hand, by which they should know the approaching danger and make their escape, is not declared. It is by no means easy to determine with certainty on this passage; and it certainly becomes no one to speak dogmatically or very confidently. But it seems to me that the whole passage may have been intended, by the Holy Spirit, to refer to the propagation of the gospel by the apostles. The heavy judgments referred to may have been the impending calamities over Jerusalem. The glory of God referred to, may have been the signal manifestation of his perfections at that period in the approaching destruction of the city, and in the wonders that attended the coming of the Messiah. The gathering of the nations (ver. 18) *may* possibly refer to the collecting together of numerous people from all parts of the earth about that time; that is, either the assembled people at the time of the Saviour's death, (Acts ii. 8, 11,) or the gathering of the armies of the Romans—a commingled multitude from all nations—to inflict punishment on the Jewish nation, and to behold the manifestation of the divine justice in the destruction of the guilty Jewish capital. The "sign" here referred to, *may* denote the intimations which the Redeemer gave to his disciples to discern these approaching calamities, and to secure their safety by flight when they should be about to appear. Matt. xxiv. 15—18. By these warnings and previous intimations they were to be preserved. The sign was, "among them,"—i. e., in the very midst of the nation; and the object of the intimation was, to secure their safety, and the speedy propagation of the true religion among all nations. Deeply sensible that there is great danger of erring here, and that the above view may be viewed as mere conjecture, I cannot, however, help regarding it as the true exposition. If there is error in it, it may be pardoned; for it will probably be felt by most readers of these Notes that there has not been a *too*

frequent reference in the interpretation proposed to the times of the Christian dispensation. ¶ *And I will send those that escape of them.* According to the interpretation suggested above, this refers to the portion of the Jewish nation that should escape from the tokens of the divine displeasure; that is, to the apostles and the early disciples of the Redeemer. The great mass of the nation would be abandoned and devoted to destruction. But a portion should be preserved; a remnant should be saved. Comp. ch. i. 9; xi. 11, 16. Of that remnant God would send a portion to make his name known to those who had not heard it, and they should lead distant nations to the knowledge of his truth. The whole passage is so accurately descriptive of what occurred in the time when the gospel was first preached to the Pagan world, that there can be little danger of error in referring it to those times. Compare Vitringa on the passage for a more full view of the reasons of this interpretation. The names of the places which follow are designed to specify the principal places where the message would be sent, and stand here as representatives of the whole heathen world. ¶ To *Tarshish.* See Notes on ch. ii. 16; xxiii. 1; lxvi. 19. Tarshish was one of the most distant sea-ports known to the Hebrews; and whether it be regarded as situated in Spain, or in the East Indies, or south of Abyssinia, (see Notes above,) it equally denotes a distant place, and the passage means that the message would be borne to the most remote regions. ¶ *Pul.* This is supposed to denote some region in Africa. Jerome renders it *Africa.* The LXX, φούδ, Phud. Bochart, Phaleg. iv. 26, supposes that it means *Philae,* a large island in the Nile, between Egypt and Ethiopia; called by the Egyptians *Pilak,* i. e., *the border* or *far country.* See Champollion l'Egypte, I. p. 158. There are still on that island remains of some very noble and extensive temples built by the ancient Egyptians. ¶ *And Lud.* Jerome renders this *Lydia.* The LXX, *Lud.* There was a Lydia in Asia Minor—the kingdom of the celebrated Crœsus; but it is generally supposed that this place was in Africa. Ludim was a son of Mizraim (Gen. x. 13), and the name *Ludim,* or Libyans, referring to a people, several times occurs in the Bible. Jer. xlvi. 9; Ezek. xxvii. 10; xxx. 5. These African Libyans are commonly mentioned in connexion with Phul, Ethiopia, and Phut. Bochart supposes that Abyssinia is intended; but it is by no means certain that this is the place referred to. Josephus affirms that the descendants of Ludim are long since extinct, having been destroyed in the Ethiopian wars. It is clear that some part of Egypt is intended, says Calmet, but it is not easy to show exactly where they dwelt. ¶ *That draw the bow.* The LXX here render the Hebrew phrase simply by Μοσὸχ—*Mosoch*—understanding it of a place. Lowth supposes that the Hebrew phrase is a corruption of the word Moschi, the name of a nation situated between the Euxine and the Caspian seas. But there is no authority for supposing, as he does, that the word "bow" has been interpolated. The Chaldee renders it, "drawing and smiting with the bow." The idea is, that the nations here referred to were distinguished for the use of the bow. The bow was in common use in wars; and it is by no means improbable that at that time they had acquired peculiar celebrity in the use of this weapon. ¶ To *Tubal.* Tubal was the fifth son of Japhet, and is here joined with Javan because they were among the settlers of Europe. The names before mentioned together relate to Africa, and the sense there is that the message should be sent to Africa; here the idea is, that it should be sent to Europe. Tubal is commonly united with Meshech, and it is supposed that they peopled countries bordering on each other. Bochart labors to prove that by Meshech and Tubal are intended the Muscovites and the Tibarenians. The Tibarenians of the Greeks were the people inhabiting the country south of the Caucasus, between the Black Sea and the Araxes. Josephus says, that "Tubal obtained *the Thobelians*—Θωβήλους—who are reckoned

20. And they shall bring all your brethren *for* an offering [s] unto the LORD out of all nations upon horses, and in chariots, and in [1] litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

[s] Rom. 15. 16. [1] or, *coaches*.

NEW TRANSLATION.

20. And they shall bring all your brethren from all the nations,
An oblation unto JEHOVAH,
On horses, and on litters, and in counes,
And upon mules and upon dromedaries,
To my holy mountain Jerusalem, saith JEHOVAH;
As the sons of Israel bring an oblation
In pure vessels to the house of JEHOVAH.

among the Iberians." Jerome renders it *Italy*. It is not possible to determine with certainty the country that is referred to, though some part of Europe is doubtless intended. ¶ *And Javan.* Jerome renders this *Greece.* So the LXX—εἰς τὴν Ἑλλάδα—*to Greece.* Javan was the fourth son of Japheth, and was the father of the Ionians and the Greeks. Gen. x. 2—4. The word *Ionia*, Gr., Ἰών, Ἰωνία—is evidently derived from the word here rendered *Javan*, יָוָן and in the Scripture the word comprehends all the countries inhabited by the descendants of Javan, as well in Greece as in Asia Minor. Ionia properly was the beautiful province on the western part of Asia Minor—a country much celebrated in the Greek classics for its fertility and the salubrity of its climate; but the word here used includes all of Greece. Thus Daniel (xi. 2), speaking of Xerxes, says, "He shall stir up all against the realm of Javan." Alexander the Great is described by the same prophet as "king of Javan." viii. 21; x. 20. The Hindoos call the Greeks Yavanas—the ancient Hebrew appellation. It is needless to say on the supposition that this refers to the propagation of the gospel by the apostles, that it was fulfilled. They went to Greece and to Asia Minor in the very commencement of their labors, and some of the earliest and most flourishing churches were founded in the lands that were settled by the descendants of Javan. ¶ To *the isles afar off.* See Note on ch. xli. 1. ¶ *That have not heard my fame.* That is, who were ignorant of the true God. ¶ *Neither have seen my glory.* The glory of his worship; the glory which he had manifested to the Hebrews in giving his law, and in the various exhibitions of his character and perfections among them.

20. *And they shall bring all your brethren.* That is, as great success shall attend them *as if* they should bring back all who had gone there when scattered abroad, and should present them as an offering to JEHOVAH. The image here is taken from the scene which would be presented should the distant nations be seen bringing the scattered exiles in all lands on horses, and palanquins, and on dromedaries, again to Jerusalem, and presenting them before JEHOVAH in the city where they formerly dwelt. It is the image of a vast caravan conducted by the heathen world when they had become tributary to the people of God, and when they united to return them to their own land. The *spiritual* signification is, that all they who should be appropriately called "brethren," all who should be the true friends of God, should be brought and offered to JEHOVAH; that is, there should be a great accession to the people of God from the heathen world. ¶ For

an offering unto the LORD. Heb., מִנְחָה, *mĭnhhāh*—not a bloody offering or sacrifice; but an offering such as was made by flour, oil, &c. Note, ch. i. 13. ¶ *Out of all nations.* The truth shall be proclaimed in all lands, and a vast accession shall be made from all parts of the world to the true church of God. To understand this description, we must form an idea of immense caravans proceeding from distant parts of the world to Jerusalem, bearing along the converts to the true religion to be dedicated to the service of JEHOVAH. ¶ *Upon horses.* Horses were little used by the Hebrews (see Note on ch. ii. 7), but they are much used by the Arabs, and form an important part of the caravan that goes to distant places. ¶ *And in chariots.* Comp. Note on ver. 15. It is, however, by no means certain that the word here used refers to a wheeled vehicle. Such vehicles were not used in caravans. The editor of the Ruins of Palmyra tells us that the caravan they formed to go to that place, consisted of about two hundred persons, and about the same number of beasts of carriage, which were an odd mixture of horses, camels, mules, and asses; but there is no account of any vehicle drawn on wheels in that expedition, nor do we find an account of such things in other eastern journeys. *Harmar.* Coaches, Dr. Russel assures us, are not in use in Aleppo, nor are they commonly used in any of the countries of the east. The Hebrew word here used, רֶכֶב, *Rĕkhĕbh* — means, properly, *riding* — riders, cavalry (see it explained in the Notes on ch. xxi. 7); then *any* vehicle for riding—whether a wagon, chariot, or litter. Lowth renders it, "in litters." Pitts, in his account of the return from Mecca, describes a species of litter which was borne by two camels, one before and another behind, which was all covered over with searcloth, and that again with green broadcloth, and which was elegantly adorned. It is not improbable that some such vehicle is intended here, as it is certain that such things as wagons or chariots are not found in oriental caravans. ¶ *And in litters.* Marg., *Coaches.* But the word *litters* more properly expresses the idea. Lowth renders it *counes.* Thevenot tells us that *counes* are hampers, or cradles carried upon the backs of camels, one on each side, having a back, head, and sides, like great chairs. A covering is commonly laid over them to protect the rider from wind and rain. This is a common mode of travelling in the east. The coune, or hamper, is thrown across the back of the camel, somewhat in the manner of saddle-bags with us. Sometimes a person sits on each side, and they thus balance each other, and sometimes the end in which the person is placed is balanced by provisions, or articles of furniture in the other. Mr. Wolfe stated that this was a common mode in which he and his wife travelled in the East. "At Aleppo," says Dr. Russell, "women of inferior condition, in long journeys, are commonly stowed, one on each side of a mule, in a sort of covered cradles." The Hebrew word here used—עֶגֶל, *tzādhh*—means, properly, a *litter*, a *Sedan couch*—what can be lightly, or gently borne. The LXX render it, ἐν

in litters of mules, or borne on mules, with shades or umbrellas." The word λαμπήνη, means a couch, or a litter that was usually borne, or in which persons were borne, like a palanquin. Perhaps the following description of a scene in the khan at Acre will afford an apt illustration of this passage. "The bustle was increased this morning by the departure of the wives of the governor of Jaffa. They set off in two coaches of a curious description, common in this country. The body of the coach was raised on two parallel poles, somewhat similar to those used for Sedan-chairs—only that in these the poles were attached to the lower part of the coach—throwing consequently the centre of gravity much higher, and apparently exposing the vehicle with its veiled tenant to an easy overthrow, or at least to a very active jolt. Between the poles strong mules were harnessed, one before and one behind; who, if they should prove capricious, or have

21. And I will also take of them for priests [t] *and* for Levites, saith the LORD.

22. For as the new [u] heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23. And [x] it shall come to pass, *that* from [1] one new moon to another, and from one sabbath to another, shall all [y] flesh come to worship before me, saith the LORD.

t Rev. 1. 6. *u* ch. 65. 17.

x Zech. 14. 16.

[1] *new moon to his new moon, and from sabbath to his sabbath.*

y Ps. 65. 2.

NEW TRANSLATION.

21. And of them will I also take
To be priests and Levites, saith JEHOVAH.
22. For as the new heavens
And the new earth which I make,
Endure before me, saith JEHOVAH,
So shall your race and your name endure.
23. And it shall be that from new moon to new moon,
And from Sabbath to Sabbath,
All flesh shall come to worship before me, saith JEHOVAH.

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very uneven or mountainous ground to pass, would render the situation of the ladies still more critical." Jowett's Chris. Res. in Syria, pp. 115, 116, Am. ed. ¶ *And upon swift beasts.* Dromedaries. So Lowth and Noyes render it; and so the word here used—רַכָּשׁ properly denotes. The word is derived from רָכַשׁ, to dance; and the name is given to them for their bounding or dancing motion, their speed being also sometimes accelerated by musical instruments. *Bochart*, Hieroz. p. 1, Lib. ii. cap. iv. p. 90. For a description of the dromedary, see Notes on ch. lx. 6. ¶ *As the children of Israel, &c.* As the Jews bear an offering to JEHOVAH in a vessel that is pure. The utmost attention was paid to the cleanliness of their vessels in their public worship.

21. *And I will also take of them for priests, &c.* I will give to them an honorable place in my public service; that is, I will make them ministers of religion *as if* they were priests and Levites. This cannot be taken *literally*—because the priests and Levites among the Jews were determined by law, and by regular genealogical descent, and there was no provision for substituting any in their place. But it must mean that under the condition of things described here, those who should be brought from the distant pagan world would perform the same offices in the service of God which had been performed formerly by the priests and Levites—that is, they would be ministers of religion. The services of God should no longer be performed by the descendants of Aaron, or be limited to them, but would be performed by others, who should be called to this office from the heathen world.

22. *For as the new heavens and the new earth, &c.* See Note, ch. lxv. 17. ¶ *Shall remain before me.* They shall not pass away and be succeeded by others. The idea is, that the state of things here described would be permanent and abiding. ¶ *So shall your seed and your name remain.* See Note ch. lxv. 15.

23. *And it shall come to pass.* In that future period referred to throughout this chapter. As the prophet closes the book and winds up his whole prophecy, he directs the attention to that future period which had occupied so much of his attention in vision, when the whole world should be acquainted

with the true religion, and when all nations should worship JEHOVAH. Of *such* a book there could be no more appropriate close; and such a contemplation peculiarly became the last prophetic moments of the "evangelical prophet" Isaiah. ¶ *From one new moon to another.* Marg., *New moon to his new moon.* The Hebrew literally is, "as often as the month cometh in its month;" i. e., in its time, every month, every new moon. Gesenius, Lex. on the word חֹדֶשׁ. The Hebrews held a festival on the return of each month, or at every new moon. See Notes on ch. i. 14. A similar prophecy occurs in Zech. xiv. 16: "And it shall come to pass that every one that is left of all the nations which come up against Jerusalem shall even go up from year to year to worship the king, the LORD of hosts, and to keep the feast of tabernacles." In regard to the meaning of this, it is evident that it cannot be taken literally. In the nature of things it would be impossible for all nations to go literally before JEHOVAH in Jerusalem once a month, or once a year, to worship. It must then be meant that, at *periodical seasons*, all the human family would worship JEHOVAH. The festivals of the new moon; the feast of Tabernacles and the Sabbaths were the *set time* among the Hebrews for the worship of God; and the idea is, that on set times, or at regularly recurring intervals, the worship of God would yet be celebrated in all lands. I see no evidence, therefore, that this means that there should be established on the earth the habit of meeting for prayer or for the worship of God once a month, any more than the passage above quoted from Zechariah proves that a feast like that of Tabernacles would be celebrated once a year. But the idea is clear, that the time would come when JEHOVAH would be worshipped regularly and periodically everywhere; that in all nations his worship would be established in a manner similar in some respects to that which prevailed among his people in ancient times. ¶ *And from one Sabbath to another.* Comp. Notes on ch. lviii. 13, 14. There can be no permanent worship of God, and no permanent religion on earth, without a Sabbath; and hence it was, that while the observance of the feasts of Tabernacles, and of the Passover, and of the new moons, made a part of the Hebrew ritual—enjoined by the ceremonial law—the law respecting the Sabbaths was incorporated with the ten commandments as of moral and perpetual obligation; and it will be literally true that all the race shall yet be brought to worship God on the return of that holy day. It was instituted in Paradise; and as one design of the plan of redemption is to bring man back to the state in which he was in Paradise, so one effect of the true religion everywhere will be and *is*, to make men reverence the Sabbath of the Lord. No man becomes truly pious who does not love the holy Sabbath. No nation ever has been, or ever can be converted which will not, and which *does* not, love and observe the holy Sabbath. Every successful effort to propagate the true religion is a successful effort to extend the practice of observing that holy day; and just as certain as it is that Christianity will be spread around the world, so certain will it be that the holy Sabbath will be observed in all lands. The period is, therefore, yet to arrive when the delightful spectacle will be presented of all the nations of the earth bowing on the return of that day before the living God. The plans of this life shall be suspended; toil and care shall be laid aside; and the sun as he rolls around the world shall rouse nation after nation to the worship of the true God; and the peace and order and loveliness of the Christian Sabbath shall spread over all the hills and vales of the world. Who that loves the race will not desire that such a period may soon come? Who can wonder that Isaiah should have fixed his eye in the close of his prophetic labors on a scene so full of loveliness, and so replete with honor to God and with good will to men? ¶ *Shall all flesh.* All the human family, all nations—a most unequivocal promise that the true religion shall yet prevail

24. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall [z] not die, neither shall their fire be quenched; and they shall be an abhorring [a] unto all flesh.

z Mark 9. 44—48.

a Dan. 12. 2.

NEW TRANSLATION.

24. And they shall go forth and see
The dead bodies of the men who rebelled against me;
For their worm shall not die,
And their fire shall not be quenched,
And they shall be an abhorrence to all flesh.

around the world. ¶ *Come to worship before me.* That is, they shall assemble for the worship of God in their respective places of devotion.

24. *And they shall go forth.* The sense of this verse evidently is, that the pious and happy worshippers of God shall see the punishment which he will execute on his and their foes, or shall see them finally destroyed. It refers to the time when the kingdom of God shall be finally and perpetually established; and when all the mighty enemies of that kingdom shall be subdued and punished. The image is probably taken from a scene where a people, whose lands have been desolated by mighty armies, are permitted to go forth after a decisive battle, and to walk over the field of the slain, and to see the dead and the putrefying bodies of their once formidable enemies. ¶ *And look upon the carcases of the men,* &c. The dead bodies of the foes of God. See vs. 15, 16. ¶ *For their worm shall not die.* This image is evidently taken from the condition of unburied bodies, and especially on a battle-field. The Hebrew word רִמָּה, *tōlāy*, properly refers to the worms which are generated in such corrupting bodies. See Ex. xvi. 20. Note on Isa. xiv. 11. It is sometimes applied to the worm from which the crimson or deep scarlet color was obtained (Note, ch. i. 18), but it more properly denotes that which is produced in putrid substances. This entire passage is applied by the Saviour to future punishment, and is the fearful image which he employs to denote the final suffering of the wicked in hell. My views on its meaning may be seen in the Notes on Mark ix. 44, 46. ¶ *Neither shall their fire be quenched.* The fire that shall consume them shall burn perpetually. This image is taken evidently from the fires kindled especially in the valley of Hinnom to consume putrid and decaying substances. That was a valley on the south side of Jerusalem into which the filth of the city was thrown. It was the place where formerly an image of brass was raised to Moloch, and where children were offered in sacrifice. 2 Kings xvi. 3; 2 Chron. xxviii. 3. See a description of this in the Notes on Matt. v. 22. This place was subsequently regarded as a place of peculiar abomination by the Jews. The filth of the city was thrown there, and it became extremely offensive. The air was polluted and pestilential; the sight was terrific; and to preserve it in any manner pure it was necessary to keep fires continually burning there. The extreme loathsomeness of the place; the filth and putrefaction; the corruption of the atmosphere; and the lurid fires blazing by day and by night, made it subsequently one of the most appalling and loathsome objects with which a Jew was acquainted. It was called the GEHENNA OF FIRE, and was the image which the Saviour often employed to denote the future punishment of the wicked. In that deep and loathsome vale it seems to have been the common expectation of the Jews that some great battle would be fought,

would establish the supremacy of their nation over all others; and there they expected their foes would be slain. Hence the Chaldee renders this, "They shall go forth and shall look upon the dead bodies of the sinners who have rebelled against my word; because their souls shall not die, and their fire shall not be extinguished; and the wicked shall be judged in GEHENNA (גֵּיהִנָּם) until the righteous shall say, we have seen enough." It is, however, by no means certain that Isaiah refers here especially to the valley of Hinnom. The image in his mind is evidently that of a vast army slain and left to putrefy on the field unburied, and where fires would be kindled in part to consume the heaps of the slain, and in part to save the air from pestilential influences. All the enemies of God and his church should be like such a vast host strewed on the plains, and the perpetuity of his kingdom should be finally established. ¶ *And they shall be an abhorring.* An object of loathing. So the Hebrew word דֵּרָאוֹן means. It is derived from דָּרָא, an obsolete root, signifying in Arabic to thrust away, to repel. Jerome renders it, *ad satietatem visionis*—understanding by it that all flesh should look upon those dead bodies until they were satisfied. The LXX, *εἰς ὅρασιν—for a vision*, or that all flesh might look upon them. It is evident that the LXX read the word as if it were derived from רָאָה, *to see.* ¶ *Unto all flesh.* See ver. 23. The sense is, that such should be the punishment inflicted on them by God; so entire should be their overthrow, and such objects of loathing should they become, that all the friends of God would turn from them in abhorrence. All the enemies of God would be destroyed, and the pure religion would triumph, and the people of God would be secure.

It may be made a question, perhaps, to what period this refers. The Saviour (Mark ix. 44, 46) applied *the language* to the future punishment of the wicked, and no one, I think, can doubt that in Isaiah it *includes* that consummation of worldly affairs. The radical and essential idea in the prophet is, as it seems to me, that all the foes of God would be destroyed; that his people and cause would be firmly established, and would be delivered from all their foes; and that such would be the entire overthrow and punishment of the enemies of God; so condign their punishment; so deep their sufferings, so loathsome and hateful when visited with the divine vengeance for their sins, that they would be an object of loathing and abhorrence. They would be swept off as unworthy to live with God, and they would be consigned to punishment—loathsome like that of ever-gnawing worms on the carcases of the slain, and interminable and dreadful like ever consuming and inextinguishable fires.

This is the consummation of the series of bright visions that passed before the mind of Isaiah. This is an appropriate termination of this succession of wonderful revelations. Where could it more appropriately terminate than in the consummation of all things—in the final triumph of the true religion, and in the complete and final destruction of all the enemies of God. The vision stretches on to the judgment, and is closed by a contemplation of those scenes which commence there, but which never end. The church is triumphant. Its conflicts cease. Its foes are slain. Its Redeemer is revealed; and its everlasting happiness is founded on a basis which can never be shaken.

Here I close my labors in endeavoring to elucidate the visions of this wonderful prophet. It will probably be of much less interest to my readers than it is to me to observe, that for more than four years the contemplation of some portion of Isaiah has been among the most pleasant of my employments each day. I thank God—the source of every right feeling and every holy desire, and the suggester of every plan that will in any way elucidate his word or promote his glory—that he ever inclined my heart to these studies. I thank him for the preservation of my life, and the continuance of my health, until I am permitted to bring this work

to a close. I record, with grateful emotions, my deep conviction, that if in any way I have been enabled to explain that which was before dark; to illustrate that which was obscure; or to present any views which have not before occurred to those who may peruse this work, it is owing to the gracious influences of his Holy Spirit. And I desire to render thanks to the Great Source of light and truth, if I have been enabled to throw any light on the prophecies recorded here more than two thousand five hundred years ago; and if I have been enabled to confirm the faith of any in the truth of the inspiration of the Bible by tracing the evidences of the fulfilment of those predictions. And I now commend the work to the blessing of God, and devote it to the glory of his name and to the advancement of the Redeemer's kingdom, with an humble prayer that it may be useful to other minds;—but with the deep conviction that whatever may be its effect on other minds, I have been abundantly compensated for all my labor in the contemplation of the inimitable beauties, and the sublime visions of Isaiah. Thanks to God for this book;—thanks for all its beauties, its consolations, its promises, its views of the Messiah, its predictions of the certain triumph of truth, and its glowing descriptions of the future triumphs of the church when God shall extend to it "peace like a river, and the glory of the Gentiles like a flowing stream." Come soon that blessed day! O let the time be hastened when "the Redeemed of the Lord shall return to Zion with songs and everlasting joy upon their heads," (ch. xxxv. 10); when "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom like a rose," (ch. xxxv. 1;) and when it shall be announced to the church, "thy sun shall no more go down; neither shall thy moon withdraw itself; for JEHOVAH shall be thine everlasting light, and the days of thy mourning shall be ended," ch. lx. 20. May I be permitted to close my labors on this book in the beautiful language of Vitringa? "Hæc extrema sunt (sc. ver. 23, 24) utriusque oppositi hominum generis piorum et impiorum, in quibus post varia prolusoria Dei judicia, fata sæculorum omnium, et nostra quoque terminabuntur; quibusque ipse quoque hic Divinus Liber Iesaiæ, magni Prophetæ, terminatur. Esto sors nostra cum sanctis, Dei reverentibus; veritatis amantibus; humilibus, mansuetis, misericordibus, et in bono opere ad finem vitæ perseverantibus, ex sententia gratiæ magni nostri Domini, Servatoris, ac Judicis Christi Jesu, sortes hasce ex voluntate Patris diribituri. Qua spe ego quoque hoc tempore affectus, prostratusque ante thronum ejus, Deo PATRI, in FILIO ejus CHRISTO JESU per SPIRITUM, submisso animo gratias ago pro gratia et lumine, quibus me indignum servum suum in commentatione hujus Libri inchoanda et absolvenda prosequutus est; supplice prece ab ejus gratia et misericordia contendens, ut aberrationibus in quas imprudens inciderim, ignoscens, hoc Opus quale est, vertere velit in maximam gloriam sui Nominis, usum Ecclesiæ, et solatium piorum.

"ΑΥΤΩι ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων."

AMHN.

END OF ISAIAH.