THE

# BOOK OF ISAIAH,

ARRANGED CHRONOLOGICALLY

*IN A REVISED TRANSLATION, AND ACCOMPANIED WITH*

## HISTORICAL NOTES.

BY

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# PREFACE.

COMMENTARIES on Isaiah are too numerous to allow a new one to be usefully published, unless it is written with a somewhat different aim from that of others. The aim of the following pages is to explain the Book historically. For this purpose its several parts are here arranged chronologically, in the order of the events to which they relate, which is not wholly the same as the order in which they were written. In that way only can historical notes be conveniently used, and the reader's attention secured to the temporary circumstances under which each sentence was written. The translation is the same, excepting a few words, as that in the writer's "Hebrew Scriptures Translated," 3rd Edition. The references in the Notes to other parts of the Bible are also to the same translation, as the Authorized Version is often wanting in accuracy.

Isaiah was called to the office of a Prophet, as a teacher of his countrymen in Jerusalem, in the first year of Jotham's reign, B.C. 749; and his earliest writings are of that reign or of the reign of Jotham's son Ahaz, whom Jotham joined to himself on the throne. Of the writings usually called prophetic, Zechariah chap. xi. had been already written under Menahem, king of Israel, in the latter years of Uzziah's long reign. The prophets Joel and Amos were both living; Isaiah may have been *younger than either* of them, as he lived into the middle

of Hezekiah's reign. Micah and Hosea, as also the writer of Zechariah ix., x., all lived at the same time as Isaiah. Nahum, Habakkuk, and Jeremiah arose one hundred years later. If we may venture to class these writers according to their excellence, perhaps we ought to say that Isaiah is not equal to either Joel, who came before him, or Nahum, who followed him, but he is superior to all the rest. In Greece, Homer, and perhaps Hesiod, are older than Isaiah; but there are no other writers of name that did not arise long after his time.

Isaiah, however, has gained a character from writings which are not his own. After the return from Babylon, such new writings as were then published were very much put forth, either on purpose or by accident, under the names of those who had lived before the fall of the monarchy; and hence the books of Isaiah, Jeremiah, and Ezekiel received large additions. But when we take away from Isaiah what does not belong to him, he will yet keep a high place among the Hebrew prophets.

The writings which have been classed together under the name of Isaiah range over five centuries. The age of each portion must be learnt from the facts of history which it mentions; and hence the reader who would form an opinion of their age must first make himself acquainted with the history of the Hebrew nation, not only as related in the Bible, but as continued in the Apocrypha, in Josephus, and even in Roman history. There is but little difficulty in setting apart those writings which are not by Isaiah, and giving each to the age in which it was written, since they are separated by centuries rather than by years. But there is a greater difficulty in putting Isaiah's own writings into order, more particularly those which relate to the time of Sennacherib's wars against Hezekiah, as the Book of Kings gives us a very indistinct account of the several Assyrian invasions in that reign.

The following is the order in which the parts of the Book may be read most advantageously :—

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# THE BOOK OF ISAIAH.

THE VISION OF ISAIAH the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

IN THE YEAR that king Uzziah died [B.C. 750], then I

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No. 1. [Chap. i. 1.]

[1] This title to the book is probably the addition of an early editor, and not the words of Isaiah himself. The four kings named are those in whose reigns he lived; but his writings which remain to us belong, for the most part, and perhaps wholly, to the last two reigns.

No. 2. [Chap. vi.]

ISAIAH'S CALL TO THE PROPHETIC OFFICE.

[1] *In the year that king Uzziah died.*] B.C. 750. Uzziah's son Jotham then came to the throne; and in his reign Judea was at the height of its prosperity, from which in the very next generation it was to fall sadly. During his latter years Jotham made his son his partner on the throne, as we learn by comparing 2 Kings xv. 30 and 2 Kings xvii. 1, from which it appears that the twentieth year of Jotham was the twelfth of Ahaz. Jotham's prosperity was threatened by an alliance formed against him by Israel and Syria, whose two kings proposed to invade *Judea. In* order to stop this invasion, Jotham *or Ahaz sent* a sum of money to buy the help of the

saw the Lord sitting upon a throne, high and lifted up,
and the train of his garments filled the temple. Above it 2
stood the Seraphs [or fiery serpents]. Each one had six
wings; with twain he covered his face, and with twain

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Assyrians. This, for the moment, seemed a wise step. The Assyrians came at Jotham's bidding as his servants. Psalm xviii., describing Jotham by the last syllable in his name, as the "Upright Man," makes him say,—

"Thou deliverest me from the strivings of the people,
"And thou makest me the head of nations.
"A people whom I did not know shall serve me."

Such was the state of Judea when Isaiah began to prophesy and to blame the inhabitants of Jerusalem for the luxurious habits into which this prosperity and wealth had led them. But before the end of Ahaz's reign the country's prosperity was again interrupted by the invasion of the same two enemies, by inroads of Edomites and Philistines, and yet more by the Assyrian army, which, coming in as an ally, was more hurtful than the enemies themselves.

*The Lord sitting upon a throne.*] Above the cover of the Ark, within the Holy of Holies, while "the train of his garments filled the Temple," that is, the large hall of 1 Kings vi. 3.

2 *Above it stood the seraphs.*] A seraph is a fiery serpent. Such an image stood in the temple yard in the reign of Ahaz, who had probably placed it there. It was said to have been made by Moses, and was afterwards removed by Hezekiah as idolatrous (2 Kings xviii. 4). But in 1 Kings vi. 23 these images in Solomon's Holy of Holies are called cherubs. The cherubs which Solomon made, and those which Ezekiel afterwards describes, are very different in purpose from those at the gate of the Garden of Eden, in Gen. iii. 24; and this may have led Isaiah to give the new name to the images in the Holy of Holies. The cherubs of the Garden of Eden were like the Cabeiri, or *punishing* gods of Egypt, if we may judge from their name and their weapon.

[3] he covered his feet, and with twain he did fly. And one
cried to the other, and said,
'Holy, holy, holy, is Jehovah of Hosts;
'The whole earth is full of his glory.'
[4] And the foundations of the threshold were moved at the
voice of him that cried, and the House was filled with
[5] smoke. Then said I, 'Woe is me! for I am undone; be-
'cause I am a man of unclean lips, and I dwell in the
'midst of a people of unclean lips, for mine eyes have seen
[6] 'the King, Jehovah of hosts.' Then one of the Seraphs
flew to me, having a live coal in his hand, which he had
[7] taken with the tongs from off the altar. And he made it
touch my mouth, and said, 'Lo, this hath touched thy
'lips; and thine iniquity is taken away, and thy sin for-
[8] 'given.' Also I heard the voice of the Lord, saying,
'Whom shall I send, and who will go for us?' Then said
[9] I, 'Here am I; send me.' And he said, 'Go, and tell this
'people, Ye hear indeed, but understand not; and ye see
[10] 'indeed, but perceive not. Make the heart of this people
'fat, and make their ears heavy, and close up their eyes;
'lest they see with their eyes, and hear with their ears,
'and understand with their heart, and be turned, and be
[11] 'healed.' Then said I, 'Lord, how long?' And he an-
swered, 'Until the cities be wasted without inhabitant,

---

[3] *With twain did he fly.*] The two outstretched wings are alone mentioned in 1 Kings vi. Ezekiel gives them four wings each (Ezek. i. 6).

[4] *The house was filled with smoke.*] The use of incense, when the priest entered the Temple, naturally led to the smoke as a feature of a vision of Jehovah within the Temple.

[5] *Mine eyes have seen the King, Jehovah.*] It was thought that, under ordinary circumstances, no man could see God and live. Compare Gen. xvi. 13; xxxii. 30; Exod. xxiv. 11; and Judges xiii. 22, for this opinion.

[11] *Until the cities be wasted without an inhabitant.*] This points to the close of Sennacherib's invasion, in the *middle of Hezekiah's* reign, and tells us that this introductory chapter was among the latest of Isaiah's writings.

'and the houses without man, and the land be wasted
'with desolation, and Jehovah have removed the men far 12
'away, and there be a great forsaking in the midst of the
'land. But there shall yet be in it a tenth, and it shall 13
'return, and shall be for a kindling. As a teil tree, or as
'an oak, which when they cast their leaves, have an abid-
'ing stock [the mistletoe] on them; so the holy seed shall
'be its abiding stock.'

I.

Hear, O heavens, and give ear, O earth; for Jehovah 2
speaketh. I have nourished and brought up children, and
they have rebelled against me. The ox knoweth his owner, 3
and the ass his master's crib; but Israel doth not know,
my people doth not consider. Ah, sinful nation, a people 4
laden with iniquity, a seed of evil doers, children that
are corrupters; they have forsaken Jehovah; they have
despised the Holy One of Israel; they have gone away
backward.

Why should ye be stricken any more? Ye revolt more 5
and more; the whole head is sick, and the whole heart
faint. From the sole of the foot even to the head there 6
is no soundness in it; but wounds, and bruises, and fresh

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13 *An abiding stock on them.*] The few surviving inhabitants of Judea are compared to the mistletoe, the small portion of green and life-like plant which remains on the tree in winter when its own leaves have fallen off.

No. 3. [Chap. i. 2—end, and ii. 5—iii.]

Isaiah here appears as a religious reformer. He blames the nation and its rulers for their luxury and injustice to the poor, and for their neglect of the religious duties which the law commands, while they carefully attend to the outward ceremonies. Under Jotham and Ahaz.

2 *Hear, O heavens.*] These words are again used in Moses's Song (Deut. xxxii. 1). Many of the prophets thus begin in the form of a speech. Their writings were fitted to be read aloud; indeed, the only word in the language for "reading" is to call out.

sores; they have not been closed, nor bound up, nor
7 softened with oil. Your country is desolate, your cities
are burned with fire; your land, strangers devour it in
your presence, and it is desolate, as overthrown by stran-
8 gers. And the daughter of Zion is left as a booth in a
vineyard, as a hut in a cucumber field, as a besieged city.
9 Unless Jehovah of Hosts had left to us a small remnant,
we should have been as Sodom, we should have been
like unto Gomorrah.
10 Hear the word of Jehovah, ye rulers of Sodom; give ear
11 to the law of our God, ye people of Gomorrah. For what
is the multitude of your sacrifices unto me? saith Jehovah.

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7 *Your land, strangers devour it.*] It was attacked in the reign of Ahaz, by Israel and Syria in the north, and by the Edomites in the south (2 Kings xvi.). The chronicler also adds the Philistines as attacking Judea at the same time (2 Chron. xxviii. 18). It was against these enemies that Ahaz invited the help of Tiglath-pilezer, king of Assyria; but the Assyrians only added to his troubles (2 Chron. xxviii. 20). These several invaders of Judea the prophet Joel compares to so many swarms of locusts, of which the last, the Assyrians, were the worst.

10 *Ye rulers of Sodom . . . . ye people of Gomorrah.*] Meaning the rulers in Jerusalem and the men of Judah. With the same figure of speech, Psalm cxx., written after the Captivity, gives yet more foreign names to Jerusalem:—

"Woe is me that I sojourn in Mesech [in Circassia],
"That I dwell among the tents of Kedar" [in Arabia].

11 *What is the multitude of your sacrifices unto me?*] These remarks against the value of the ceremonies ordered by the Levitical Law cannot but have been highly displeasing to the priests of Jerusalem. But at this time Ahaz was governing in a spirit opposed to the priests. The careful enumeration of sacrifices, burnt offerings, rams, fed beasts, bullocks, lambs, he-*goats, meal offerings,* incense, new-moon days, sabbaths, *convocations,* appointed feasts, is such that we must

I am full of burnt offerings of rams, and the fat of fed
beasts; and I delight not in the blood of bullocks, or lambs,
or he-goats. When ye come to appear before me, who hath [12]
required this at your hand, to tread down my courts?
Bring no more vain meal offering; incense is an abomina- [13]
tion to me; the new moon days and sabbaths, the calling
of convocations, I cannot endure; it is iniquity, even the
day of restraint [from work]. Your new moon days and [14]
your appointed feasts my soul hateth; they are a trouble to
me; I am weary to bear them. And when ye spread forth [15]
your hands, I will hide mine eyes from you; yea, when ye
make many prayers, I will not hear; your hands are full of
blood. Wash yourselves, make you clean; put away the [16]
evil of your doings from before mine eyes; cease to do
evil, learn to do well; seek justice, relieve the oppressed, [17]
do justice to the fatherless, plead for the widow.

Come now, and let us reason together, saith Jehovah; [18]
though your sins be as scarlet, they shall be as white as
snow; though they be red like crimson, they shall be as
wool. If ye be willing and obedient, ye shall eat the good [19]
of the land; but if ye refuse and rebel, ye shall be eaten [20]
by the sword; for the mouth of Jehovah hath spoken it.

How is the faithful city become a harlot! It was full [21]
of justice; righteousness lodged in it; but now mur-
derers. Thy silver is become dross, thy wine mixed with [22]
water. Thy princes are rebellious, and companions of [23]
thieves; every one loveth bribes, and followeth after re-
wards; they do not do justice to the fatherless, neither doth
the cause of the widow come unto them. Therefore the [24]
Lord Jehovah of hosts, the Mighty One of Israel, hath said
it, Ah, I will ease myself of mine adversaries, and take

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believe Isaiah had the early chapters of Leviticus open before him.

[16] *Put away the evil of your doings.*] With the growth of wealth, there had grown up a spirit of injustice to the poor; and though misfortunes had now come upon the nation, the vices of prosperity yet remained.

[20] *Ye shall be eaten by the sword.*] A natural expression *in a language* which calls the edge of the sword its *mouth, meaning its* row of teeth.

[25] vengeance on mine enemies; and I will turn my hand
upon thee, and purge away as with ley thy dross, and take
[26] away all thy mixed metal; and I will bring back thy
judges as at first, and thy counsellors as at the beginning;
afterward thou shalt be called, The city of righteousness,
[27] the faithful city. Zion shall be redeemed by justice, and
[28] those that are brought back to her by righteousness. But
destruction shall be on the transgressors and the sinners
together, and they that forsake Jehovah shall be con-
[29] sumed. For they shall be ashamed of the trees which
ye have desired, and ye shall blush for the gardens that
[30] ye have chosen. For ye shall be as a tree whose leaf
[31] fadeth, and as a garden that hath no water. And the
strong man shall be as tow, and his work as a spark,
and they shall both burn together, and none shall quench
—them.

[5] O house of Jacob, come ye, and let us walk in the light
of Jehovah.

[6] For thou hast forsaken thy people the house of Jacob,

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[25] *Will purge away as with ley thy dross.*] Thus the use of alkali as a flux in melting the ore of silver was already understood.

*Take away all thy mixed metal.*] This, which in the Authorized Version is rendered tin, is here classed with dross, as of little value. Some mixture of lead and other refuse of the silver mines is, perhaps, meant. Tin, on the other hand, when first known, was nearly as valuable as silver.

[5] *O house of Jacob.*] Since the separation of the nation into two kingdoms, the name of Israel had become of doubtful meaning, being sometimes used for the whole of the nation, and sometimes for the northern half only. Hence the name of Jacob was introduced for the people of the two kingdoms united. But it was soon found that this new name was open to the same doubt as the other.

[6] *For thou hast forsaken thy people.*] Here Isaiah is addressing Jehovah. But throughout the writings of the prophets they very much leave us in doubt whether the writer is speaking for himself or for Jehovah.

because they are full of the East, and are observers of clouds like the Philistines, and they join hands with the children of foreigners. Their land is also full of silver [7] and gold, neither is there any end of their treasures; and their land is full of horses, neither is there any end of their chariots. Their land is also full of idols; they [8] worship the work of their own hands, that which their own fingers have made. And the sons of Adam will [9] bow down, and man be humbled; but thou wilt not forgive them.

Enter into the rock, and hide thee in the dust, from [10] before the terror of Jehovah, and from the glory of his majesty. The lofty looks of the sons of Adam shall be [11]

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*They are full of the East.*] Ahaz was copying the customs of the Assyrians, even in matters relating to the temple and the form of the altar. See 2 Kings xvi.

*Observers of clouds.*] In this way they hoped to learn the future. This mode of divination is forbidden in Lev. xix. 26, Deut. xviii. 10, and Micah v. 12. When the folly of this study was well understood, blame was even cast on the husbandman for looking to the weather:—"He that looketh into the clouds will never reap," says Ecclesiastes xi. 4.

*They join hands with the children of foreigners.*] They have made a treaty with the Assyrians for help.

[7] *Their land is full of horses.*] The use of horses and chariots is blamed as a foreign luxury. The Jews never made much use of them in war, and consequently suffered for want of cavalry. Hence in battle they chose their ground accordingly; and the Syrians said that the God of Israel was a God of the hills (1 Kings xx. 23).

[11] *Of the sons of Adam . . . of men.*] There are many passages in the Bible which make a clear distinction between the sons of Adam, namely, the Hebrew race, and the sons of men, namely, the foreigners. See Psalms iv. 2; xxxvi. 7; lxii. 9; lxvi. 5; Deut. xxxii. 8. But whether Isaiah so uses the words, or only as a poetical amplification, is doubtful. The passages referred to are all more modern than Isaiah.

humbled, and the haughtiness of men shall be bowed down, and Jehovah alone will be exalted in that day.

[1] For Jehovah of hosts will have a day upon every one that is proud and lofty, and upon every one that is lifted [1] up; and he shall be humbled; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the [1] oaks of Bashan, and upon all the high mountains, and [1] upon all the hills that are lifted up, and upon every high [1] tower, and upon every fenced wall, and upon all ships of [1] Tarshish, and upon all things pleasant to sight. And the loftiness of the sons of Adam shall be bowed down, and the haughtiness of men shall be humbled; and Jehovah alone will be exalted in that day.

[1] And the idols he will utterly abolish. And men shall [1] go into the holes of the rocks, and into the caves in the dust, from before the terror of Jehovah, and from the glory of his majesty, when he ariseth to terrify the earth.

[1] In that day men shall cast their idols of silver, and their idols of gold, which they made each for himself to [1] worship, to the moles and to the bats; to go into the clefts of the rocks, and into the cracks in the cliffs, from before the terror of Jehovah, and from the glory of his majesty, when he ariseth to terrify the earth.

[2] Cease ye from [trusting in] man, whose breath is in his nostrils; for wherein is such a one to be es-teemed?

[1] For, behold, the Lord, Jehovah of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the

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[19] *Men shall go into the holes of the rocks.*] The natural caves near Adullam were such that David and his troop were able to live in them (1 Sam. xxii. 1). To the same caves king Hezekiah fled, or was said to have fled, from Sennacherib, during one of the several Assyrian invasions. Comp. Micah i. 15 and ii. 13.

[22] *Cease ye from man.*] From trusting in man. This verse is not in the Greek of the LXX. It is, perhaps, an addition, not by Isaiah.

[1] *From Jerusalem and from Judah.*] They are both

whole stay of bread, and the whole stay of water, the 2
warrior, and the man of war, the judge, and the prophet,
and the diviner, and the elder, the captain of fifty, and 3
the man of high station, and the counsellor, and the
skilful workman, and him that understandeth enchant-
ments. And I will give children to be their princes, and 4
babes shall rule over them. And the people shall be 5
oppressed, every one by the other, and every one by his
neighbour; the young man will be proud against the
elder, and the base against the honourable. When a 6
man shall take hold of his brother in the house of his
father, [saying,] 'Thou hast clothing, be thou our ruler,
'and let this ruin be under thy hand;' in that day shall 7
he swear, saying, 'I will not be a healer; for in my house
'is neither bread nor clothing; make me not a ruler of
'the people.' For Jerusalem is ruined, and Judah is 8
fallen; because their tongue and their doings are
against Jehovah, in rebellion against the eyes of his
glory.

The strangeness of their countenance doth witness 9
against them; and they declare their sin as Sodom, they
hide it not. Woe unto their soul! for they have earned

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threatened alike, as equally blameable, though usually opposed to one another in politics. The men of Judah wished for the Assyrian alliance, even at the cost of paying a tribute; the priestly rulers in Jerusalem were usually opposed to it. Ahaz was acting in disregard of the priests; and the historian says that Jotham had done what was right in the sight of Jehovah, but Ahaz did not do so so (2 Kings xv. 34; xvi. 2).

8 *Jerusalem is ruined, Judah is fallen.*] This is explained by 2 Kings xvi. and 2 Chron. xxviii., when Ahaz humbled himself before the king of Assyria, Tiglath-pilezer, in order to be relieved from the attacks of Syria, Israel, and Edom.

9 *The strangeness of their countenance doth witness against them.*] Ahaz had been willing to adopt foreign customs to please Tiglath-pilezer, even in the temple service (2 Kings xvi.).

[10] evil to themselves. Say ye to the righteous man, that
it shall be well with him; for they shall eat the fruit of
[11] their doings. Woe unto the wicked! it shall be ill with
him; for the reward of his hands shall be given him.
[12] As for my people, babes are their taskmasters, and
women rule over them. O my people, they that guide
thee cause thee to err, and destroy the way of thy paths.
[13] Jehovah standeth up to plead, and standeth to judge the
[14] peoples. Jehovah will enter into judgment with the
elders of his people, and the princes thereof; for ye have
wasted the vineyard; the plunder of the poor is in your
[15] houses. What mean ye that ye crush my people, and
grind the faces of the poor? the Lord Jehovah of hosts
hath said it.
[16] Moreover Jehovah saith, Because the daughters of
Zion are haughty, and walk with stretched-forth necks
and wanton eyes, walking and mincing as they go, and
[17] wearing ankle-rings at their feet; therefore the Lord
will smite with a scab the crown of the head of the
daughters of Zion, and Jehovah will uncover their
[18] nakedness. In that day the Lord will take away the
bravery of their ankle-rings, and their little suns, and
[19] their little moons, the ear-drops, and the bracelets, and
[20] the veils, the head-dresses, and the ankle-chains, and
the girdles, and the scent boxes, and the amulets, the
[21] rings, and nose jewels, the holiday clothes, and the

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[14] *The plunder of the poor is in your houses.*] One of the great misfortunes of the country was the inequality of wealth. The poor in their ignorance sold themselves to the rich. The poorer landowners in the same way mortgaged their estates and put themselves into a state of dependence by having to bear a high monthly interest for debts which could never be paid.

[16] *The daughters of Zion are haughty.*] The luxury of the time showed itself particularly in the behaviour and dress of the women, as here described.

[21] *Nose jewels.*] The nose-ring is mentioned in Gen. xxiv. 47, and figuratively in Prov. xi. 22. The modern nose-ring is worn by Arab and Egyptian women, usually

mantles, and the handkerchiefs, and the purses, the mir- 22
rors, and the linen garments, and the turbans, and the 23
shawls. And it shall come to pass, that instead of a 24
sweet smell there shall be rottenness; and instead of a
girdle a rope; and instead of well-set hair baldness;
and instead of a stomacher a girding of sackcloth; and
a branded mark instead of beauty. Thy men [O Zion] 25
shall fall by the sword, and thy warriors in the war.
And her doorways shall sigh and mourn; and she shall 26
sit desolate upon the ground.

VII.

AND IT CAME to pass in the days of Ahaz the son of 1
Jotham, the son of Uzziah, king of Judah, that Rezin
the king of Syria, and Pekah the son of Remaliah, king
of Israel, went up toward Jerusalem to war against it,
but could not prevail against it. And it was told to the 2
house of David, saying, 'Syria is encamped with Ephraim.'
And his heart was shaken, and the heart of his people,
as the trees of the forest are shaken before the wind.
Then said Jehovah to Isaiah, 'Go forth now to meet 3
Ahaz, thou, and Shearjashub [a remnant returneth] thy

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on one of the side pieces of the nose, which is pierced with less pain than the middle wall between the two nostrils.

No. 4. [Chap. vii. 1—16, and viii.—ix. 12.]

ON THE INVASION OF JUDEA IN THE REIGN OF AHAZ.

1 *Rezin, king of Syria, and Pekah . . . king of Israel.*] The invasion of Judah by these two kings is related in 2 Kings xvi. and 2 Chron. xxviii.

3 *Thou and Shearjashub thy son.*] This figurative name for an imaginary son means, *a remnant returneth.* It seems borrowed from Isaiah x. 21, written when the population of Judea had been so killed off and scattered by Sennacherib, in Hezekiah's reign, that only a remnant returned to the fields. The misfortunes in the reign of Ahaz had not so far scattered the people as *that it could be* said "a remnant returneth." Hence *we must suppose* that this passage relating to Ahaz's

son, at the end of the conduit of the Upper Pool in the
4 highway of the fuller's field; and say to him, Take heed,
and be quiet; fear not, neither be faint-hearted because
of the two tails of these smoking firebrands, at the fierce
anger of Rezin and Syria, and of the son of Remaliah.
5 Because Syria hath taken evil counsel against thee with
6 Ephraim, and the son of Remaliah, saying, 'Let us go up
'against Judah, and vex it, and let us make a breach
'therein for us, and set a king in the midst of it, even
7 'the son of Tabeal;' thus said the Lord Jehovah, It
8 shall not stand, neither shall it come to pass. For as
the head of Syria is Damascus, and as the head of
Damascus is Rezin; (so within sixty and five years shall
9 Ephraim be broken, that it be not a people,) and as the
head of Ephraim is Samaria, and as the head of Samaria

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reign was altered and in part written in Hezekiah's reign.

*At the end of the conduit of the Upper Pool.*] There were two pools of Gihon, from which the city of Jerusalem was supplied with rain-water, caught upon the high ground toward the north-west. From this passage, and from 1 Kings i. 33–39, relating to David, it appears that the kings of Judah sometimes dwelt on the high ground of Gihon under a tent in summer time, to avoid the close air of the city.

*The fuller's field.*] So named because the clothes from the city were there washed in water from this pool.

6 *The son of Tabeal.*] This person, whom the invaders wished to put on the throne of Judea, is otherwise unknown.

8 *Within sixty and five years shall Ephraim be broken that it be not a people.*] These few words are an after addition. They disturb the prophecy of the overthrow of Rezin and Pekah, which is to take place in a few months. They introduce a new prophecy, and the time fixed brings us to the middle of Manasseh's reign. This second prophecy is explained by Ezra iv. 2, which tells us of a further movement of the population by Esar-haddon.

is Remaliah's son; so if ye will not believe, surely ye
shall not be established.

Moreover Jehovah spake again to Ahaz, saying, 'Ask 10
'unto thee a sign from Jehovah thy God; ask it either in 11
'the depth, or in the height above. But Ahaz said, 'I 12
'will not ask, neither will I try Jehovah.' And he said, 13
Hear ye now, O house of David; is it a small thing for
you to weary men, but will ye weary my God also?
Therefore the Lord himself shall give you a sign; Behold, 14
the young woman shall conceive, and bear a son, and
shall call his name Immanuel [or God is with us].
Curds and honey shall he eat, that he may know to 15
refuse the evil, and choose the good. For before the 16
child shall know to refuse the evil, and to choose the
good, the land by whose two kings thou art vexed shall
be made desolate.

Moreover Jehovah said to me, 'Take to thee a great 1
'tablet, and write on it with a man's pen concerning
'Maher-Shalal Hash-baz.' And I took to me faithful 2

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14 *The young woman shall conceive.*] This purports to have been written near the end of Ahaz's reign, when his son Hezekiah was nearly twenty years of age. The young woman may be his wife; and the promised child would be Ahaz's grandchild, and heir to the throne. In the LXX., and in Matt. ii. 23, this word עלמה *a young woman*, is rendered παρθενος, *a virgin*. But the Hebrew word has no such exact meaning, and is to be distinguished from בתולה *a maiden, a virgin.*

*Shall call his name Immanuel.*] Or, *God is with us.* This figurative name is played upon in chap. viii. 10.

16 *Before the child shall know to refuse the evil.*] This must mean within a few months, or a year or two at most. A knowledge of good and evil is an expression sometimes used for manhood, perhaps the age of sixteen or seventeen; but the words above hardly bear that meaning.

2 *I took to me faithful witnesses.*] Of his marriage, *or of a figurative* marriage, with the prophetess, who *gives birth to* an imaginary son.

witnesses to record, Uriah the priest, and Zechariah the
3 son of Jeberechiah. And I went in unto the pro-
phetess; and she conceived, and bare a son. Then said
Jehovah to me, 'Call his name Maher-shalal Hash-baz
4 '[or Spoil hasteneth, Prey speedeth]. For before the
'child shall have knowledge to cry, "My father and my
'"mother," the riches of Damascus and the spoil of
'Samaria shall be taken away in the face of the king of
'Assyria.'
5 And Jehovah spake to me again, saying, Forasmuch
6 as this people refuseth the waters of the Siloah that go
7 softly, and rejoiceth over Rezin and Remaliah's son;

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*Uriah the priest.*] He is mentioned in 2 Kings xvi. as living in Ahaz's reign.

*Zechariah the son of Jeberechiah.*] He is unknown to us. But Zech. ix. 1–10 and x. were written in Hezekiah's reign, and if we must give them to a writer of the name of Zechariah, this may be the man.

3 *Call his name Maher-shalal Hash-baz.*] This figurative name for an imaginary son means, *Spoil hasteneth, prey speedeth.* This is not the child promised in chap. vii. 14.

4 *Before the child shall have knowledge.*] This is not the child of chap. vii. 14, although the two prophecies relate to the same event. This with the imaginary child would seem to have been the one first written, and that of a real child in chap. vii. 14 a later addition, written after his birth in chap. ix. 6.

*The king of Assyria.*] Syria and Israel are to be defeated by Tiglath-pilezer, king of Assyria, who was called in by Ahaz as an ally.

6 *The waters of the Siloah.*] A brook on the south side of Jerusalem, which received the waste water from the temple, and hence used figuratively for the teachings of the temple.

7 *Rejoiceth over Rezin and Remaliah's son.*] The nation foolishly rejoiced at the victories of the Assyrians over Syria and Israel, not as yet knowing that the Assyrians would soon be a far more dangerous enemy

now therefore, behold, the Lord bringeth up upon them
the waters of the River [Euphrates], strong and many,
even the king of Assyria, and all his glory. And it shall
come up over all its channels, and go over all its banks.
And it shall pass through Judah; it shall overflow and 8
go over, it shall reach even to the neck; and the stretch-
ing out of its wings shall fill the breadth of thy land,
O Immanuel [or God is with us].

Do your worst, O ye peoples, but ye shall be broken 9
in pieces. And give ear, all ye of far countries; gird
yourselves, but ye shall be broken in pieces; gird your-

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than those two little states. Judah would have done more wisely to have joined Israel and Syria against Assyria. But the statesmen in Jerusalem had no knowledge of the power of Assyria, and could not foresee from what quarter danger was to come.

*The waters of the river.*] When this word נהר, *a river*, is used without a name, it means the Euphrates. The Nile they knew only in its eastern branch in the Delta, which was a small stream. See chap. xviii. 2 for "the rivers," meaning the armies of Assyria and Babylon; and Hab. iii. 9 for the same.

8 *It shall pass through Judah.*] We are told in 2 Chron. xxviii. 21 that the Assyrians, when called in by Ahaz, were no help to him. It was then that the prophet Joel wrote his noble words of encouragement, calling on the people to beat their plowshares into swords and their pruning-hooks into spears. In the danger, he does not venture to name the Assyrians as enemies; but he compares Israel, Syria, Edom, and Assyria to four swarms of locusts, of which Assyria is the worst, saying, "What the grasshopper hath left the cricket hath eaten, what the cricket hath left the locust hath eaten, and what the locust hath left the great locust hath eaten." He adds, "Be ye ashamed, O ye husbandmen." Ye brought it on yourselves.

9 *Do your worst, O ye peoples.*] These are Syria, *Israel, and* Edom. Assyria, Babylon, and Egypt would *have been called* nations.

[10] selves, but ye shall be broken in pieces. Take counsel
together, but it shall come to nought; speak the word,
but it shall not stand; for—God is with us.
[11] For Jehovah spake thus to me with a strong hand,
and instructed me that I should not walk in the way of
this people, saying, Say ye not, 'There is a confederacy.'
[12] Of all them of whom this people shall say, 'There is a
'confederacy;' neither fear ye their fear, nor be in dread.
[13] Sanctify Jehovah of hosts himself; and let him be your
[14] fear, and let him be your dread; and he shall be for a
Sanctuary. But he shall be for a stone to strike against,
and for a stumbling-block to both the houses of Israel,
for a trap and for a snare to the inhabitants of Jerusalem.
[15] And many among them shall stumble, and fall, and be
broken, and be ensnared, and be taken.
[16] Bind up the Testimony, set a seal upon the Law among
[17] my disciples. And I will wait upon Jehovah, who hideth
his face from the house of Jacob, and I will look for him.
[18] Behold, I and the children whom Jehovah hath given
me, are for signs and for wonders in [northern] Israel

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[10] *For God is with us.*] This is a play upon the name Immanuel of chap. vii. 14 and viii. 8.

[11] *There is a confederacy.*] The union of the invaders is so called. Possibly some may have thought that Assyria had joined those very enemies whom she came in to oppose.

[12] *Neither fear ye.*] Ye need not fear even Assyria, this new danger. Such seems to be the meaning.

[16] *Bind up the testimony.*] Lay by until a future time this promise of safety.

[18] *I and the children.*] The imaginary children of chap. vii. 3 and viii. 3, the one name meaning "Spoil hasteneth," and the other an escaped "remnant returneth." This continuous piece of writing shows thoughts belonging to different times in Isaiah's life. He may have added to it and altered it many years after it was first written.

*For wonders in Israel.*] It is of Northern Israel that the prophet is speaking.

from Jehovah of hosts, who dwelleth on Mount Zion.
And when they shall say to you, 'Seek to the speaking[19]
'bottles [or the ventriloquists], and to wizards that
'chirp, and that mutter;'—should not a people seek unto
their God on behalf of the living? [Should they seek][20]
unto the dead for the law and for the testimony? If
they speak not according to this word, it is because light
dawneth not on them. And they shall pass through it,[21]
distressed and hungry. And it shall come to pass, that
when they shall be hungry they shall fret themselves,
and curse their king [Hoshea] and their God, and they
shall look upward. And they shall look to the earth;[22]
and behold trouble and darkness, dimness of anguish;—
and they shall be driven into darkness. For the dimness [1]
shall not be such as was her vexation, when at the first
he lightly afflicted the land of Zebulun and the land of
Naphtali, and afterward did more grievously afflict the

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[19] *Seek to the speaking bottles.*] The Greek of the LXX. tells us that these bottles were used by ventriloquists, who pretended by means of them to obtain answers from the dead. Such a bottle was used at king Saul's request to obtain an answer from Samuel. See 1 Sam. xxviii.

*Wizards that chirp.*] The magicians spoke to the serpents in a whisper. Eccles. x. 11 says:—

> "If the serpent bite because not whispered to,
> There is no gain in having a tongue."

[20] *Unto the dead for the law?*] Should we seek knowledge from the voices of the dead by means of the speaking bottles of the foregoing verse?

[21] *Curse their king and their God.*] Their king Hoshea, and their God, El or Baal—that is, not Jehovah.

[1] *When at the first he lightly afflicted the land of Zebulun.*] This is the invasion by Pul, king of Assyria, in the reign of Menahem of Israel and Uzziah of Judah (2 Kings xv. 20).

*And afterwards did more grievously afflict.*] This *second trouble* on Israel is the invasion by Tiglath-

land by the way of the Sea, and that beyond the Jordan,
and Galilee [or the Circle] of the nations.
2 The people that walked in darkness have seen a great
light; they that dwell in the land of the shadow of death,
3 upon them hath the light shined. Thou hast multiplied
the nation, and increased its joy. They joy before thee
according to the joy in harvest, and as men rejoice when
4 they divide the spoil. For thou hast broken the yoke of
its burden, and the staff on its shoulder, the rod of its
5 taskmaster, as in the day of Midian. For every soldier's
shoe is muddied in the confusion, and his garments are

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pilezer spoken of above, towards the end of Ahaz's reign, while Pekah was yet king of Israel (2 Kings xv. 29). The third and yet more severe trouble threatened upon Israel is the invasion by Shalmanezer, at the very end of Ahaz's reign or the beginning of Hezekiah's (2 Kings xvii. 3).

*The land by the way of the sea, and that beyond the Jordan*]. Thus two Assyrian armies marched southward, sent by Tiglath-pilezer, one by the coast of the Mediterranean and the other through Gilead, neither of them attacking Judea, but, as Joel thought, of very doubtful value as pretended friends.

4 *Thou hast broken the yoke of its burden.*] Possibly the Assyrian army sent by Tiglath-pilezer as an ally, but which had become a severe oppression, had at this time retreated. Tiglath-pilezer had professed to be a friend; and Joel says of him in ii. 14: "Who knoweth but he will turn back and repent, and leave a blessing behind him, even a meal offering and a drink offering unto Jehovah your God?"

*As in the day of Midian.*] When Israel was relieved by Gideon from the Midianite invasion. See Judges vi.–viii., and also Num. xxxi. This last chapter may have been written in the reign of Ahaz. The ornaments taken from the Midianites are among those worn by the Jewish ladies, as described above, in chap. iii.; and among the metals is the same alloy, which we translate *mixed metal in chap.* i. 25.

rolled in blood; and this shall be with burning and fuel
of fire. For unto us a child is born, unto us a son hath 6
been given [Hezekiah's son]; and the government shall
be upon his shoulder; and his name shall be called Won-
derful, Counsellor, Mighty God, Everlasting Father,
Prince of Peace. To the greatness of his government 7
and to peace there shall be no end, upon the throne of
David, and upon his kingdom, to order it, and to esta-
blish it with justice, and with righteousness from hence-
forth, even for ever. The jealousy of Jehovah of hosts
will perform this.

THE LORD SENT A WORD unto Jacob, and it hath fallen 8
upon [northern] Israel. And all the people shall know, 9
even Ephraim and the inhabitants of Samaria, for their
pride and stoutness of heart in saying, 'The bricks are 10
'fallen down, but we will build with hewn stones; the
'sycamores are cut down, but we will change them for 11
'cedars.' But Jehovah will set up the adversaries of
Rezin against him, and will arm his enemies, the Syrians 12

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6 *Unto us a son hath been given.*] This is the child hoped for in chap. vii. 14. It proves to be a boy, and, therefore, heir to David's throne. If this child is Hezekiah's son, he must have died before his father, as he never was king of Judah. He may have been the father of Manasseh, the child who succeeded to Hezekiah.

6 *His name shall be called Wonderful.*] The names here given to him are not more remarkable than those borne by many others, such as Adonijah, *the Lord Jehovah*, one of David's sons. They might, perhaps, be left untranslated, like the names proposed by the prophet for his own sons.

8 *The Lord sent a word unto Jacob, and it hath fallen upon Israel.*] Punishment was threatened upon both kingdoms, Israel and Judah, but it hath fallen upon Israel only. See note on chap. ii. 5 for the use of the name Jacob.

11 *The adversaries of Rezin.*] These are the Assyrians, *under Tiglath-pilezer. Against him.*] Northern Israel.

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

XIV.

28 In the year that king Ahaz died [B.C. 726] was this
burden.

29 Rejoice not, all thou Land of the Philistines, because
the rod of him that smote thee is broken; for out of the
serpent's root shall come forth a viper, and its fruit shall
30 be a fiery flying serpent. And the firstborn of the poor
shall be fed, and the needy shall lie down in safety; and
I will kill thy root with famine, and the remnant of thee
31 shall be slain. Howl, O city gate; cry, O city; thou,

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No. 5. [Chap. xiv. 28—xvii. 3.]

Against the Philistines, Moab, and Damascus.

28 *The year that king Ahaz died.*] B.C. 726, when he was succeeded by his son Hezekiah.

*This Burden.*] Or message from Jehovah. At a later time, when danger from Babylon pressed upon the nation, and men's minds were much stirred by fear and anxiety, so many advisers pretended to have a Burden from Jehovah, that Jeremiah charged them to drop the use of the word, and to give their advice as their own, or to relate their dreams, but to leave off saying that they have a Burden (Jer. xxiii. 36).

29 *Rejoice not, all thou land of the Philistines.*] From chap. ix. 1 we learn that Tiglath-pilezer, while in alliance with Judah, had sent one of his armies southward along the coast of the Mediterranean. From this the Philistines may have suffered, and they may have rejoiced at his death.

*Out of the serpent's root shall come forth a viper.*] The viper is Shalmanezer, the successor to Tiglath-pilezer on the Assyrian throne. He carried on the war against northern Israel, and completed its conquest. The neighbouring tribes all suffered at the same time.

30 *The firstborn of the poor shall be fed.*] The very poorest of the poor, who gained by the oppression which fell upon their masters.

Land of the Philistines, art dissolved all of thee. For there shall come from the North a smoke, and not a straggler shall be among his assembled troops. What[32] then shall one answer to the messengers of the nation? 'That Jehovah hath founded Zion, and the poor of his 'people shall flee for safety there.'

THE BURDEN OF MOAB, when in the night Ar of [1] Moab was laid waste, and brought to silence; when in the night Kir of Moab was laid waste, and brought to silence.

He is gone up to the House, even to Dibon, to weep on [2] the High Places. Moab howleth over Nebo, and over Medeba. On all their heads is baldness, and every beard is cut off. In their streets they gird themselves with [3] sackcloth; on the tops of their houses, and in their broad places, every one howleth, going down while weeping. And Heshbon crieth, and Elealeh; their [4] voice is heard even unto Jahaz. Therefore the armed soldiers of Moab make a noise; his life is become grievous to him. My heart crieth out for Moab; its fugi- [5] tives flee to Zoar, as a heifer of three years old. For by the hill road of Luhith with weeping they go up; for in the way of Horonaim they raise up a cry of destruction. For the waters of Nimrim are desolate; [6] for the hay withereth away, the grass faileth, there is no green thing. Therefore the remnant they have [7] gotten, and what they have laid up, they carry away to

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[31] *Out of the north a smoke.*] The armies of Shalmanezer. The Assyrians always entered Canaan by Damascus.

[32] *Zion, and the poor of his people shall flee for safety there.*] The Jews of the open country on the route of Shalmanezer's army fled to Jerusalem for safety, since it was strong in its fortifications.

XV. [1] *Ar of Moab was laid waste.*] This may have been when Tiglath-pilezer sent his army along the east of the Jordan, as mentioned in note on ix. 1, to attack *the Edomites* or Moabites, for they were then one *people.*

[8] the Valley of Willows. For the cry is gone round
about the boundaries of Moab; the howling thereof to
[9] Eglaim, and the howling thereof to Beer-elim. For
the waters of Dimon [or Dibon in Gad] shall be full of
blood. For I will bring yet more upon Dimon, lions
upon him of Moab that escapeth, and upon the remnant
—of the land.

[1] Send ye the lamb [tribute] of the ruler of the land
from Sela [or Petra] in the desert, to the Mountain of
[2] the daughter of Zion. For it shall be, that, as a wan-
dering bird cast out of the nest, so the daughters of
Moab shall be at the fords of the Arnon, [saying,]
[3] 'Give ye counsel, do what is just; make thy shade in
'the midst of the noonday as the night; hide the out-
[4] 'casts; betray not him that fleeth. Let the outcasts of
'Moab dwell with thee; be thou a covert to them from
'the face of the spoiler. For the extortioner is at an
'end, the spoiler ceaseth, the oppressors are consumed
[5] 'out of the land. And in kindness shall the throne be
'established. And one shall sit upon it in truth in the
'tent of David, judging, and seeking justice, and hasten-
'ing righteousness.'

[6] We have heard of the pride of Moab; he is very

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[7] *They carry away to the Valley of Willows.*] Perhaps with a hope to escape into Judea.

[9] *Lions upon him of Moab.*] The Assyrian army.

XVI. [1] *Send ye the lamb.*] On this rout of the Moabites the Jews were again able to claim the tribute of lambs and wool before paid to Israel. See 2 Kings iii. 4, for the tribute which the king of Moab had paid to northern Israel.

*From Sela in the desert.*] Sela or Petra in Edom was at that time, as often, under the rule of Moab.

[4] *Let the outcasts of Moab dwell with thee.*] The Moabites took to the Jews as their friends, after the cruel oppression of the Assyrian soldiers.

*The spoiler ceaseth.*] The Assyrian army had retreated, when no further plunder could be obtained; and the Moabites no longer claim independence of Judah.

haughty; even of his haughtiness, and his pride, and
his wrath; but his vain boasting shall not stand.
Therefore shall Moab howl over Moab, every one shall [7]
howl. Over the ruins of Kir-hareseth shall ye sigh;
surely they are stricken. For the fields of Heshbon [8]
languish, and the vine of Sibmah. The lords of the
Nations have trampled down its branches. They touch
even upon Jazer, they wander through the desert; its
shoots spread abroad, they go over the sea. Therefore [9]
I will weep with the weeping of Jazer for the vine of
Sibmah. I will water thee with my tears, O Heshbon,
and Elealeh; because the joyous shout over thy summer
fruits and over thy harvest hath ceased. And gladness is [10]
taken away, and joy out of the plentiful field; and in the
vineyards there shall be no singing, neither shall there
be shouting. The treaders shall tread out no wine in
their presses; I have made the joyous shout to cease.
Therefore my bowels shall moan like a harp for Moab, [11]
and mine inward parts for Kir-haresh. And it shall [12]
come to pass, when it is seen that Moab is weary of the
High Place [or altar], that it shall come to His Sanctuary to pray, but shall not prevail.

(This is the word that Jehovah hath hitherto spoken [13]
concerning Moab. But now Jehovah hath spoken, say- [14]
ing, Within three years, as the years of a hireling, and

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[7] *Kir-hareseth.*] In verse 11, Kir-haresh, literally, the *city of the thicket*, so named from having been originally an encampment fortified by thickets, which had afterwards grown into a town. Probably the same town as Kir-moab of chap. xv. 1.

[8] *They touch even upon Jazer.*] Such is the fertility of Moab that the branches of its vines are figuratively said to reach to Jazer in the land of Gad, bordering on the land of the Ammonites.

*They go over the sea.*] In Jeremiah xlviii. 32, a passage copied from this, the sea is explained as the Sea of Jazer, some small body of water near that town.

[13] *Hitherto spoken.*] Thus verses 13 and 14 are an *addition of* later date.

[14] *Within three years.*] If we are right in supposing

the glory of Moab shall be brought to shame, with all that great rabble; and the remnant shall be less than small, and not strong.)

1 THE BURDEN OF DAMASCUS.
Behold, Damascus is taken away from being a city, and
2 it shall be a ruinous heap. The cities of Aroer are forsaken; they shall be for flocks, which shall lie down,
3 and none shall make them afraid. The fortress also shall cease from Ephraim, and the kingdom from Damascus and the remnant of Syria; they shall be as the glory of the children of Israel, Jehovah of hosts hath said it.

XIII.

1 THE BURDEN OF TYRE.
Howl, ye ships of Tarshish [or Tarsus]; for it is laid waste, so that there is no house, no entering in. From the

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that the conquest of Moab described above was by Tiglath-pilezer; this second invasion may be by Shalmanezer. But very possibly the writer of these two verses had some other time in his mind, such as two invasions by Sennacherib at an interval of three years.

XVII. 1 *Damascus is taken away from being a city.*] It was conquered by Tiglath-pilezer and held by all his successors until the overthrow of Nineveh by Babylon, B.C. 612.

2 *The cities of Aroer.*] In Josh. xii. 2, Aroer is said to be on the bank of the Arnon; in Josh. xiii. 25, it is opposite to Rabbah of Ammon. Whether we thus have two or only one such city is doubtful.

No. 6. [Chap. xxiii. 1–14.] AGAINST TYRE.

1 *The Burden of Tyre.*] This relates to the overthrow of Tyre by Shalmanezer in the beginning of Hezekiah's reign.

*Howl ye ships of Tarshish.*] The Tyrian vessels were very much built at Tarsus in Cilicia, which had many conveniences for the purpose, as Mount Taurus for timber, and its river for docks.

land of the Chittians [or Cyprians] it was revealed to them. Be silent, ye inhabitants of the isle, thou whom [2] the merchants of Sidon, that pass over the sea, have replenished. And by means of the Great Waters [or [3] Sea] the corn-seed of the Shihor [or Nile], the harvest of the River, is her revenue; and she is a mart of nations.

Be thou ashamed, O Sidon; for the sea hath spoken, [4] even the fortress of the sea [or Tyre], saying, 'I travail 'not, nor bring forth children, neither do I nourish up 'young men, nor bring up maidens.' When the report [5] reacheth the Egyptians, they will be sorely pained at the report of Tyre.

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[2] *Ye inhabitants of the isle.*] Tyre was built on an island rock, with a large suburb on the main land. It was besieged for five years by Shalmanezer, during which time it lost its possessions on the mainland, and its sway over Sidon, Tarsus, and Cyprus. See Menander in Josephus, Antiq. IX. xiv. 2.

*The merchants of Sidon.*] The Tyrians themselves. They were known by the name of Sidonians, from the earlier seat of the nation on that coast.

[3] *The great waters.*] The Mediterranean Sea.

*The corn-seed of the Shihor.*] The wealth of Tyre arose from its skill and industry in the carrying trade. The wealthy Egypt bred no sailors. Hence the Phœnicians of Tyre and Sidon enjoyed the profit of carrying the corn from the eastern mouths of the Nile, and of bringing back the produce of Syria, Asia Minor, and Cyprus, in exchange. The Shihor is a name for the Nile, or perhaps for one of its branches in the Delta.

*The harvest of the river.*] This word יאור *river* is used more particularly for the Nile, as נהר *river* for the Euphrates. See also verse 10.

[4] *Be thou ashamed, O Sidon.*] O ye Sidonians of Tyre and its dependencies.

*The fortress of the sea.*] The city of Tyre.

[5] *The Egyptians, they will be sorely pained.*] At the interruption to their trade with foreign parts.

6 Pass ye over to Tarshish; howl, ye inhabitants of the
7 isle. Is this your joyous city, whose antiquity is from
ancient days? Her own feet shall carry her afar off to
8 sojourn. Who purposed this against Tyre, the giver of
crowns, whose merchants are princes, whose traffickers
9 are the honoured of the earth? Jehovah of hosts hath
purposed it, to stain the pride of all glory, and to bring
into contempt all the honoured of the earth.
10 Flow over thy land like the river [Nile], O daughter
11 of Tarshish; there is no longer bondage. He hath
stretched out his hand over the sea, he hath shaken the
kingdoms. Jehovah hath given a command against
12 Canaan, to destroy its strongholds. And he hath said,
'Thou shalt no more rejoice, O thou oppressed maiden,
'daughter of Sidon. Arise, pass over to the Chittians;
'there also shalt thou have no rest.'

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6 *Pass ye over to Tarshish.*] They might seek for safety in Tarsus from the Assyrians.

7 *From ancient days.*] The Tyrian monarchy was at least as old as the Hebrew monarchy, and very probably older.

8 *Whose merchants were princes.*] Tyre is the earliest known example of a city gaining great political importance among the neighbouring states from its trading wealth, having no advantages of either mineral or agricultural produce.

10 *Flow over thy land like the river* [*Nile*], *O daughter of Tarshish.*] The city of Tarsus is now free from the dominion of Tyre—free as the Nile when it rises over its banks.

11 *Jehovah hath given a command against Canaan.*] Thus the Tyrians are included under the common name of Canaanites. We know from the inscriptions that their language was nearly the same as Hebrew.

12 *Thou oppressed maiden, daughter of Sidon.*] Sidon, like Tarsus, felt oppression from Tyre.

*Pass over to the Chittians.*] Shalmanezer had conquered the island of Cyprus, therefore the Tyrians could find no safety there from the Assyrians, the common enemies of all the neighbouring nations.

Behold the land of the Chaldeans; now this people is 13
not. The Assyrians have founded it for the wild beasts
of the desert. They have set up their watch-towers, they
have laid bare its castles, and have brought it to ruin.
Howl, ye ships of Tarshish; for your stronghold is laid 14
waste.

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V.

NOW LET ME SING to my Beloved a song of love touch- 1
ing his vineyard. My Beloved hath a vineyard on a
very fruitful hill. And he raked it, and gathered out its 2
stones, and planted it with the choicest vines, and built
a tower in the midst of it, and also hollowed out a wine-
press therein. And he looked that it should bring forth
grapes, and it brought forth wild berries. 'And now, O 3
'inhabitants of Jerusalem, and men of Judah, judge, I
'pray you, betwixt Me and my vineyard. What could 4
'have been done more to my vineyard, that I have not
'done in it? Wherefore, when I looked that it should
'bring forth grapes, brought it forth wild berries? And 5
'now let me tell you what I will do to my vineyard. I
'will take away its hedge, and it shall be wasted; I will
'break down its wall, and it shall be trodden down.
'And I will make it a waste, and it shall not be pruned 6
'nor digged, but there shall come up briars and thorns;

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13 *The land of the Chaldeans.*] It is described by Strabo, lib. XII. iii. 18, as joining on Armenia.

*The Assyrians have founded it for the wild beasts.*] They removed the population from the sources of the Euphrates to its mouths. Such was the cruel policy of those times. This was probably done by Pul. See 2 Kings xv. 19.

No. 7. [Chap. v. 1–12 and 18–end, and ix. 12–x. 4.]

AGAINST JUDAH FOR LUXURY AND INJUSTICE, IN THE BEGINNING OF HEZEKIAH'S REIGN.

1 *A song of love.*] Much of this parable is in measured language, and might even be printed as verse.

6 *I will make it a waste.*] This was written of the kingdom of Judah in the reign of Hezekiah.

'I will also command the clouds to rain no rain upon it.'
For the vineyard of Jehovah of hosts is the house of
Israel, and the men of Judah the plant of his delight;
and he looked for justice, but behold bloodshed; for
righteousness, but behold a cry.

8 Woe unto them that join house to house, that lay field
to field, till there be no place, and ye dwell alone in the
9 midst of the land! Jehovah of hosts [hath said] in mine
ears, Of a truth many houses shall be desolate, even those
10 that are great and fair, without inhabitant. For ten acres
of vineyard shall yield only a Bath [or seven gallons],
and the seed of an Homer shall yield only an Ephah
[or a tenth part].

11 Woe unto them that rise up early in the morning,
that they may follow strong drink; that continue until
12 twilight, till wine inflame them; and the harp, and
the psaltery, the timbrel, and the pipe, and wine,
are in their drinking feasts; but they regard not the
work of Jehovah, neither consider the doings of his
hands.

13 Woe unto them that draw iniquity with cords of false-

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[7] *The vineyard of Jehovah is the house of Israel.*] Israel here means the whole people; not, as in chap. ix. 8, the northern kingdom only.

[8] *Woe unto them that lay field to field.*] Thus the law that estates should be sold only for a term of years was not obeyed at this time. Deut. xv., which orders a release of debts every seventh year, had not yet been written; nor Lev. xxv., which orders that on the fiftieth year an estate should go back to the family which had parted with it.

[10] *Ten acres of vineyard shall yield only a Bath.*] Or seven gallons. An acre in France yields about two hundred gallons of wine yearly.—Henderson's "History of Wines."

*The seed of a Homer shall yield only an Ephah.*] Ezek. xlv. 11 says that an Ephah is the tenth part of a Homer. Thus the cornfield, instead of yielding an increase, *returns only a tenth* part of the seed.

hood, and sin as it were with a cart rope; that say, 'Let 'Him make speed, and hasten his work, so that we may 'see it. And let the purpose of the Holy one of Israel 'draw nigh and come, that we may know it!'

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of valour to mingle strong drink; who acquit the wicked for the sake of a bribe, and take away what is the right of the righteous man from him! Therefore as the tongue of the fire devoureth the stubble, and the flame consumeth the dry grass, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of Jehovah of hosts, and have despised the word of the Holy One of Israel. Therefore is the anger of Jehovah kindled against his people, and he hath stretched forth his hand against them, and hath smitten them. And the mountains tremble, and their carcases are as dung in the midst of the streets.

Because of all this his anger is not turned away, but his hand is stretched out still.

And he will lift up an ensign to the nations from far, and will whistle for them from the end of the earth; and behold, they will come with speed swiftly. None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be untied. Their arrows are sharp, and all their bows bent; their horses' hoofs are accounted like flint, and their chariot

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[19] *That say, 'Let Him make speed.'*] These men laugh at Isaiah's warning, and use these words ironically.

[26] *He will lift up an ensign to the nations.*] Jehovah will call for Assyria and its allies to punish Judah.

[28] *Their horses' hoofs were accounted like flint.*] Perhaps the Assyrian horses had hard hoofs, which were a great merit before horseshoes were invented. Or per

[29] wheels like a whirlwind. Their roaring will be like a
lioness, they will roar like young lions; yea, they will
rage, and lay hold of the prey, and will carry it away
[30] safe, and none shall deliver it. And in that day they
shall rage against them like the raging of the sea; and
if one look unto the land, behold darkness of distress,
—and the light is darkened in the heavy clouds thereof.

IX. Because of all this his anger is not turned away, but
his hand is stretched out still.

[13] For the people turneth not to him that smiteth them,
[14] neither do they seek Jehovah of hosts. Therefore
Jehovah will cut off from [northern] Israel head and
[15] tail, palm-branch and bulrush, in one day. The elder
and the man of high station, he is the head; and the
[16] prophet that teacheth lies, he is the tail. For the guides
of this people cause them to err; and they that are
[17] guided by them are being destroyed. Therefore the
Lord will have no joy in their young men, neither will
have pity on their fatherless and widows; for every one
is ungodly and an evil doer, and every mouth speaketh
folly.

Because of all this his anger is not turned away, but
his hand is stretched out still.

[18] For wickedness burneth as the fire; it shall devour
the briers and thorns, and shall kindle in the thickets
of the forest; and the rising of the smoke shall curl
[19] upwards. Through the wrath of Jehovah of hosts is
the land scorched, and the people shall be as the fuel of
[20] the fire; no man shall have pity on his brother. And

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haps they were shod with metal. Homer, in the Iliad, speaks of copper-footed horses.

IX. [12] *Because of all this, his anger is not turned away.*] This burden, which we shall have again in this chapter, and which we had in chap. v., tells us that we had better remove vi.–ix. 12, and let these words follow upon chap. v.

[14] *Jehovah will cut off from Israel.*] As in chap. viii. 18 and ix. 8, *Israel* means the northern nation, which is *to be wholly ruined.*

he shall snatch on the right hand, and be hungry; and
he shall eat on the left hand, and they shall not be satis-
fied; they shall eat every man the flesh of his own
arm; Manasseh that of Ephraim, and Ephraim that of[21]
Manasseh; and both together shall be against Judah.

Because of all this his anger is not turned away, but
his hand is stretched out still.

Woe unto them that decree unrighteous decrees, and [1]
that write sentences of misery; to turn aside judgment [2]
from the needy, and to take away justice from the poor
of my people, that widows may be their prey, and that
they may rob the fatherless! And what will ye do in [3]
the day of visitation, and in the desolation which shall
come from far? To whom will ye flee for help? and
where will ye leave your wealth? Without me they [4]
shall bow down among the prisoners, and they shall fall
among the slain.

Because of all this his anger is not turned away, but
his hand is stretched out still.

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VII.

Jehovah will bring upon thee, and upon thy people,[17]
and upon thy father's house, days that have not come,
from the day that Ephraim departed from Judah; even
the king of Assyria. And it shall come to pass in that[18]

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[21] *Manasseh that of Ephraim.*] Although these tribes are said to have been carried into captivity by Shalmanezer, much of the population was left behind to cultivate the soil for their conquerors. These northern tribes were politically dead, but the enmity of Ephraim and Manasseh towards Judah still remained. The prophet says that in their hunger they shall devour one another.

x. [3] *The day of visitation.*] Of trouble; of Jehovah's anger.

No. 8. [Chap. vii. 17–20.]

THE ASSYRIAN INVASION IS FORETOLD.

[17] *The king of Assyria.*] These four verses foretell *Sennacherib's* invasion of Judea.

day, that Jehovah will whistle for the fly that is in the uttermost parts of the rivers of Egypt, and for the bee
19 that is in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorn bushes, and
20 upon all pastures. In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the River [Euphrates], by the king of Assyria, the head, and the hair of the feet; and it shall also cut off the beard.

X.
28 He is come to Aiath; he is passed over [the Jordan]

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18 *The fly that is in the uttermost parts of the rivers of Egypt.*] The venomous fly of Ethiopia and Abyssinia, the Tsaltsal of chap. xviii. 1, is used as a figure for the Egyptian army, which is the more suitable because Tirhakah the Ethiopian was then on the Egyptian throne.

20 *A razor that is hired.*] Sennacherib is so called because Tiglath-pilezer, a former king of Assyria, had been paid by king Ahaz to come as his ally. From that time there had been a succession of Assyrian inroads, all having their beginning in the act of hiring which had been proposed by Jotham and Ahaz.

No. 9. [Chap. x. 28–end.]

THE LINE OF MARCH OF THE ASSYRIANS.

We seem to have in Isaiah notices of three invasions of Judea by the Assyrians. In the one here mentioned the Assyrian army passes by Jerusalem on the north side without waiting to besiege it. It probably moved on to the invasion of Egypt. On a second invasion, in chap. xxii., the Assyrians break down the city walls, and King Hezekiah flees for safety. On the third invasion the Assyrian army is sent from Lachish against Jerusalem, as described historically in chap. xxxvi., xxxvii., and in 2 Kings xviii.–xx. From this attack it is withdrawn hastily on news from Nineveh which recalls Sennacherib, and leaves Judea for a time free. These few verses speak of the first of these invasions.

28 *He is come to Aiath.*] The prophet describes the

to Migron; at Michmash he hath laid up his baggage;
they are passed through the passage; they have taken [29]
up their lodging at Geba; Ramah is afraid; Gibeah of
Saul is fled. Shout with thy voice, O daughter of Gal- [30]
lim; hearken, O Laish, O poor Anathoth. Madmenah [31]
is removed; the inhabitants of Gebim flee away. As [32]
yet he will remain the day at Nob; he shaketh his

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line of march by which Sennacherib entered Judea. Aiath is the feminine plural of Ai. But this is not Ai in the land of Benjamin near to Beth-el, but Ai of Jerem. xlix. 3, on the east side of the Jordan, at an equal distance from Rabbah, from Heshbon, and from the ford of the river. It is the Aim of the Hebrews, or Ije-abarim of Numb. xxi. 11, and xxxiii. 44, 45. In that book the plural has a masculine form, not Aiath but Aim. The Assyrian army had marched from Damascus. Such was afterwards Nebuchadnezzer's line of march as described in Ezek. xxi. 19.

*He is passed over to Migron.*] Migron was at the eastern end of the land of Benjamin, and therefore close to the Jordan. See 1 Sam. xiv. 2. Had Sennacherib crossed at the most southerly ford he would have come to Gilgal. Migron may have been five miles to the north of Gilgal.

*At Michmash he hath laid up his baggage.*] This is about ten miles to the north of Jerusalem.

[29] *They are passed through the passage.*] This narrow passage between two rocks, where an army might easily be checked, is fully described in 1 Sam. xiv. 4. It was between Michmash on the north, and Gibeah of Benjamin on the south.

[32] *He will remain the day at Nob.*] All the towns hitherto mentioned are in Benjamin, several miles to the north of Jerusalem. Nob is close to Gibeah of Judah or Gibeon, and a few miles to the west of Jerusalem. Here the Assyrians touch on the northern point of Judah, intending, it would seem, to pass down the fertile valley of Ajalon to the south-west through the land of the Philistines towards Egypt.

hand against the mount of the daughter of Zion, the
33 hill of Jerusalem. Behold, the Lord Jehovah of hosts
will lop the bough with terrible violence; and the high
ones of stature shall be hewn down, and the haughty
34 shall be humbled. And he will cut down the thickets
of the forest with iron, and Lebanon shall fall by a
—mighty one.

XXII.

1 THE BURDEN OF THE VALLEY OF VISIONS.
What aileth thee now [O Jerusalem], that thou art all
2 of thee gone up to the housetops? Thou that wast
full of noises, a tumultuous town, a joyous city; thy
slain men are not slain with the sword, nor dead in
3 battle. All thy rulers are fled together, they are taken

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*He shaketh his hand against . . . Zion.*] Thus on this occasion, Sennacherib does not delay his march by the siege of the fortified city.

No. 10. [Chap. xxii.]

A SECOND INVASION BY SENNACHERIB.

1 *The Valley of Visions.*] An unknown spot near Jerusalem, meaning probably a valley within sight of the city.

*What aileth thee now.*] As the following verb is feminine we learn that the city of Jerusalem is here addressed.

*Gone up to the house-tops.*] To watch in anxiety the events of the siege.

3 *All thy rulers are fled.*] We read in Micah ii. 13 that the king passed out of the city gate and that Jehovah, or the ark borne by the priests, was among the fugitives. In Micah i. 15, the Glory of Israel is said to have gone to Adullam. This possibly may be a figurative name for a hiding-place. Hezekiah is not likely to have fled to the cave in which David hid himself (1 Sam. xxii. 1). We read also in Zech. ix. 9, of Hezekiah's safe return to the city when the danger was past. On this occasion may have been written Psalm xi. beginning:—

"In *Jehovah I put* my trust. How say ye to my soul,
*Flee as a bird to your* mountain?"

captive by the archers. All of thee that are found are taken captive together, who fled afar off.

Therefore I said, Look away from me; I will weep [4] bitterly, labour not to comfort me, because of the spoiling of the daughter of my people. For it is a day of [5] trouble, and of treading down, and of perplexity by the Lord Jehovah of hosts in the Valley of Visions. They break down the walls, and there is a cry for help unto the mountains. And Elam beareth the quiver with [6] men riding, horsemen; and Kir uncovereth the shield. And it shall come to pass, that thy choicest valleys shall [7] be full of chariots, and the horsemen shall set themselves in array at the city gate. And he shall remove [8] the covering of Judah.

And thou shalt look in that day to the armoury of the House of the Forest. Ye shall see also the breaches [9]

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[5] *They break down the walls.*] As is said in Micah ii. 13. This therefore is not the same occasion as that described in chap. x. 32, when Sennacherib contented himself with shaking his hand against Jerusalem; nor is it the same as when Rab-shakeh led the Assyrian army to the walls of Jerusalem, and shortly afterwards retreated.

[6] *Elam beareth the quiver.*] The province of Elam, between Babylon and Persia, is now for the first time mentioned. Its people formed part of the Assyrian army. They afterwards belonged to Babylon under Nebuchadnezzar, and then to Persia under Cyrus.

*Kir uncovereth the shield.*] A province of Georgia, on a river of that name which falls into the Caspian Sea.

[8] *The armoury of the House of the Forest.*] The House of the Forest of Lebanon had been Solomon's armoury (1 Kings x. 17).

[9] *The breaches of the city of David.*] As the Assyrians were thus able to break down a part of the walls, and to make the king and rulers take to flight, they may have been able to dictate terms to the Jews, and to enforce the payment of a tribute.

of the city of David, that they are many; and ye shall
10 gather up the waters of the Lower Pool. And ye shall
number the houses of Jerusalem, and shall break down
11 the houses to fortify the wall. Ye shall make also a
Cistern between the two walls for the water of the Old
Pool. But ye look not to the Maker thereof, neither
have respect to him that fashioned it long ago.
12 And in that day will the Lord Jehovah of hosts call
to weeping, and to mourning, and to baldness, and to
13 girding with sackcloth. But behold joy and gladness,
slaying oxen, and killing sheep, eating flesh, and drink-
ing wine; 'let us eat and drink; for to-morrow we shall
14 'die.' And it was revealed in mine ears by Jehovah of
hosts, 'Surely this iniquity shall not be purged from
'you till ye die,' said the Lord Jehovah of hosts.
15 Thus saith the Lord Jehovah of hosts, Go, get thee
to this favourite [of Hezekiah], even to Shebna, who is
16 over the house [and say], 'What hast thou here? and
'whom hast thou here, that thou hast hewed for thee a
'sepulchre here? They are hewing his sepulchre on
17 'high, and cutting a habitation for him in a rock. Be-
'hold, Jehovah will overthrow thee with a mighty over-
18 'throw, and will surely cover thee. He will surely
'twist thee about like a ball into a country large of

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*Gather up the waters of the Lower Pool.*] Hezekiah, in preparation for a second siege, turned aside the overflow of the Upper Pool of Gihon, and brought it direct into his new cistern within the walls of the city, probably by an underground pipe. This is mentioned in Psalm xlvi. 4.

11 *A cistern between the two walls.*] Thus Hezekiah's new pool was not in Zion, but in the northern suburb; where it may yet be seen.

13 *Behold joy and gladness.*] This was the riot of thoughtless despair, when death was hanging over the besieged people.

15 *Shebna, who is over the house.*] He had been Hezekiah's chief adviser, and had probably advised submission to the conqueror.

'space. There shalt thou die, and there the chariots of
'thy glory shall be the shame of thy lord's house. And [19]
'I will thrust thee off thy standing place, and he shall
'pull thee down from thy station.'

And it shall come to pass in that day, that I will call [20]
my servant Eliakim the son of Hilkiah; and I will clothe
him with thy undercoat, and strengthen him with thy [21]
girdle, and I will commit thy government into his hand.
And he shall be a father to the inhabitants of Jerusalem,
and to the house of Judah. And the key of the house of [22]
David will I lay upon his shoulder; so he shall open, and
none shall shut; and he shall shut, and none shall
open. And I will fasten him as a nail in a sure place; [23]
and he shall be for a glorious seat for his father's house.
And they shall hang upon him all the glory of his father's [24]
house the offspring and the offshoots with all vessels of
small quantity, from the vessels of goblets, even to all
the vessels of skins.

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[18] *The chariots of thy glory shall be the shame of thy lord's house.*] That is, Shebna's chariots are to disgrace king Hezekiah. The only clue to an explanation of this is in Micah i. 13, where a chariot at Lachish was a cause of Zion's sin. Sennacherib was at Lachish when Hezekiah sent his tribute to him, and also when, at a later time, he sent Rab-shakeh with an army against Jerusalem (2 Kings xviii. 14–17). He probably had a permanent camp there; and our passage may relate to Hezekiah's negotiations with Sennacherib about the tribute.

[19] *I will thrust thee off thy standing place.*] He was removed, as it would seem, on Hezekiah's adopting a change of policy.

[20] *Eliakim the son of Hilkiah.*] He seems to have been put in office with the full approval of Isaiah, and therefore we must suppose that he was for a policy of resistance, and that Shebna had advised submission to the Assyrians and the payment of the required tribute. For that a tribute would at one time have satisfied Sennacherib we learn from 2 Kings xviii. 14.

25 (In that day, Jehovah of hosts hath said it, shall *the Nail* [*Eliakim*] *that had been fastened in the sure place* be removed, and be cut down, and fall; and the burden that was upon it shall be cut off; for Jehovah hath spoken it.)

XXVIII.

1 WOE TO THE CROWN OF PRIDE, of the drunkards of Ephraim, whose glorious beauty is a fading flower, which is at the head of the fruitful valley of them that are 2 overcome with wine! Behold, the Lord hath a mighty and strong one [the Assyrian], who as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast them down to the earth with his 3 hand. The crown of pride, of the drunkards of Ephraim, 4 shall be trodden under feet; and the glorious beauty, which is at the head of the fruitful valley, shall be a fading flower, and as the early fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he devoureth it.

5 In that day shall Jehovah of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of

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25 *The nail that had been fastened in a sure place.*] This nail is Eliakim, as we learn from verse 23. He is to be removed out of his office, and Hezekiah is to return to the policy advised by Shebna. This verse is an after addition, and probably not by Isaiah.

No. 11. [Chap. xxviii.–xxxi.]

ON A THIRD INVASION BY SENNACHERIB.

1 *The drunkards of Ephraim.*] Though before this was written northern Israel had been carried into captivity by Shalmanezer, yet a population was left behind large enough to trouble Judah by its continued enmity, as we have seen in chap. ix. 21.

2 *A mighty and strong one.*] Sennacherib, who is an instrument of Jehovah to punish northern Israel.

5 *A diadem of beauty unto the residue of his people.*] This would seem to have been written on some withdrawal of the Assyrian army after a treaty made between

his people [Judah], and for a spirit of judgment to him 6
that sitteth in judgment, and for strength to them that
turn back the battle at the city gate. But they also 7
have erred through wine, and through strong drink they
wander about; the priest and the prophet have erred
through strong drink, they are swallowed up by wine,
they wander about by strong drink; they err in their
visions, they stumble in giving judgment. For all 8
tables are full of vomit and filthiness, so that there is
no place clean.

To whom will he teach knowledge? And whom will 9
he make to understand what he heareth? Them that
are weaned from the milk, and taken away from the
breasts. For precept must be upon precept, precept 10
upon precept; line upon line, line upon line; here a
little, and there a little. Truly by men of stammering 11
lips and by a foreign tongue will he speak to this people.
To whom he said, 'This is the resting-place where ye 12
'may cause the weary to rest; and this is the refreshing-
'place;' yet they would not hear. But the word of 13
Jehovah was unto them precept upon precept, precept
upon precept; line upon line, line upon line; here a
little, and there a little; so that they might go, and
fall backward, and be broken, and ensnared, and taken.

Therefore hear the word of Jehovah, ye scornful men, 14
that rule this people which is in Jerusalem. Because 15
ye have said, 'We have made a covenant with Death,

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Hezekiah and Sennacherib, which, of course, included the payment of a tribute.

7 *The priest and the prophet have erred.*] Thus the present state of affairs is not what it should be.

11 *By a foreign tongue will he speak to this people.*] Jehovah will correct the Jews by means of the Assyrian armies.

15 *Covenant with Death . . . agreement with Hell.*] This is the treaty with Assyria, which Isaiah very much blames. He charges those who made it with selfishness. It was probably made by the landowners, in the hope *to save their* lands from plunder when the Assyrians *passed through* the country.

'and with Hell we have made an agreement; when the
'overflowing scourge shall pass through, it shall not
'come unto us. For we have made lies our refuge, and
'under falsehood have we hidden ourselves.'
16 Therefore thus saith the Lord Jehovah, Behold, I lay
in Zion for a foundation a stone, a tried stone, a precious
corner stone, a well-founded foundation; he that be-
lieveth shall not be made to flee.
17 Judgment also will I lay down by the line,
And righteousness by the plummet;
And the hail shall sweep away the refuge of lies;
And the waters shall overflow the hiding place.
18 And your covenant with Death shall be annulled,
And your agreement with Hell shall not stand;
When the overflowing scourge shall pass through,
Then ye shall be trodden down by it.
19 As often as it passeth through, it shall take you;
For day after day it shall pass, by day and by night;
And only to understand the report shall be a trouble.
20 For the bed is too short for a man to stretch himself;
And the covering too narrow for him to wrap himself.
21 For Jehovah will rise up as on Mount Perazim,
He will be wroth as in the valley of Gibeon,
That he may work his work, his strange work;
And do his doings, his foreign doings.

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16 *In Zion for a foundation stone.*] The people would do better to trust in Jerusalem. Thus we learn the two lines of politics which often divided the people. One party would treat with the invader, the other party would trust to the city walls.

18 *Shall be annulled.*] Will be broken. The Assyrians will not keep their promises.

*The overflowing scourge.*] This is the Assyrian army on its way, perhaps, to Egypt.

21 *As on mount Perazim.*] Jehovah will defeat the enemy in due time, as David defeated the Philistines (2 Sam v. 20).

*As in the valley of Gibeon.*] As David slew the followers of Ishbosheth (2 Sam. ii. 13).

Now therefore be ye not mockers, lest your bonds be [22]
made strong; for I have heard from the Lord Jehovah
of hosts of destruction being determined even against
the whole land. Give ye ear, and hear my voice; [23]
hearken, and hear my speech. Doth the plowman plow [24]
to sow, or doth he open and break up his ground every
day? When he hath made level the face thereof, doth [25]
he not cast abroad the fitches, and scatter the cummin,
and cast the wheat in furrows, and the barley in its fit
place, and the spelt on its boundary? For his God doth [26]
instruct him unto discretion, and doth teach him. For [27]
the fitches are not beaten with a threshing instrument,
neither is a cart-wheel turned about upon the cummin;
but fitches are beaten out with a staff, and cummin with
a rod. Bread corn is to be ground; because he will [28]
not be continually threshing it, or breaking it with the
wheel of his cart; nor will he grind it with his horse-
men. This also cometh forth from Jehovah of hosts, [29]
who is wonderful in counsel, and excellent in purpose. —

Woe to Ariel, Ariel [or lion of God], the city where [1]
David dwelt! Add ye year to year; let the solemn
feasts go round. Yet I will distress the Ariel, and there [2]
shall be heaviness and sorrow; and it shall be to me
as an Ariel [or a hearth of God]. And I will encamp [3]

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[22] *Lest your bonds be made strong.*] Probably at this time Hezekiah had submitted to the Assyrians, and the people were fretting under the oppression.

[24] *Doth he open . . . his ground every day?*] So Jehovah will wait for a due season when he will perform his promises, and relieve the people.

XXIX. [1] *Ariel, the city where David dwelt.*] Ariel may be translated *Lion of God.*

[2] *It shall be to me as an Ariel.*] Here the same word may be translated *Hearth of God*, or fire in which the people are to be burnt. The Ariel was the name of the upper portion of the great altar at Jerusalem, as described in Ezek. xliii. 15. We thus learn that the altar had already in Hezekiah's reign been raised to that height; and we may suppose that this had been done by his

against thee round about, and will lay siege against thee
[4] with a mound, and I will raise forts against thee. And
thou shalt be brought down, and shalt speak out of the
ground, and thy speech shall be low out of the dust,
and thy voice shall be as of a speaking bottle [or ven-
triloquist], out of the ground, and thy speech shall
[5] chirp out of the dust. Then the rabble of the strangers
among thee shall be like small dust, and the rabble of
those that terrify shall be as chaff that passeth away;
[6] yea, it shall come to pass at an instant suddenly. Thou
shalt be visited by Jehovah of hosts with thunder, and
with earthquake, and great noise, with storm and tem-
[7] pest, and the flame of a devouring fire. And the rabble
of all the nations that fight against Ariel, even all that
fight against her and her fortress, and that distress her,
[8] shall be as a dream of a vision in the night. It shall
even be as when a hungry man dreameth, and, behold,

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father Ahaz, according to the pattern of that at Damascus (2 Kings xvi. 10, 11). The height of the altar had been raised at several times. David built an altar on the threshing-floor—the raised rock (2 Sam xxiv. 25). Solomon built on the same spot (1 Kings ix. 25), but not so high that the priests needed steps to mount by (Exod. xx. 26). Asa seems to have raised it higher (2 Chron. xv. 8), because steps were then needed, as we learn from Exod. xxviii. 42, 43. At that height it may have been called the Harel, or *Mount of God*, as in Ezek. xliii. 15, before it was again raised to be the Ariel, or *Hearth of God*.

[3] *I will raise forts against thee.*] Jerusalem is to be again besieged by Sennacherib, as we shall see in chap. xxxvi.

[5] *The rabble of strangers.*] The various nations which formed Sennacherib's army.

*As chaff that passeth away.*] Sennacherib was on that occasion hastily recalled from Judea, probably by news of a rising of some of his eastern provinces; for the Jews had no force that they could bring against him, or even harass his retreat.

he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul craveth; so shall the rabble of all the nations be, that fight against mount Zion.

Remain idle and wonder; take your pleasure and be [9] blind. They are drunken, but not with wine; they stagger, but not with strong drink. For Jehovah hath [10] poured out upon you the spirit of deep sleep, and hath closed your eyes, namely, the prophets; and your heads, namely, the seers of visions hath he covered. And the [11] whole vision is become unto you as the words of a sealed book, which men deliver to one that understandeth books, saying, 'Read this, I pray thee;' and he saith, 'I cannot; for it is sealed.' And the book is [12] delivered to one that understandeth not books, saying, 'Read this, I pray thee;' and he saith, 'I understand 'not books.' Therefore the Lord said, Forasmuch as [13] this people draw near me with their mouth, and with their lips they do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will again [14] do a wonderful work among this people, even a wonderful work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their understanding men shall be hidden.

Woe to them that stoop down to hide their counsel [15] from Jehovah, and their works are in the dark, and they

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[9] *Remain idle, and wonder.*] The Assyrians seemed to the Jews to have run away without a cause; and on that occasion probably was written Gen. xiv. 1–16, in which the allied kings of Asia, with forces equal to Sennacherib's wide kingdom, are said to have been defeated and pursued beyond Damascus by Abram's three hundred and eighteen men. This seems meant to laugh at Sennacherib when the danger was past.

[11] *I cannot, for it is sealed.*] The Jews were wholly unable to understand what had happened, and how they were relieved.

16 say, 'Who seeth us? and who knoweth us?' It is
your perverseness if the potter is only esteemed as the
clay; for shall the work say of him that made it, 'He
'made me not'? or shall the thing framed say of him
that framed it, 'He had no understanding'?
17 Is it not yet less than a little while, and Lebanon
shall be turned into Carmel [or a fruitful field], and
Carmel shall be esteemed as the forest of [Lebanon]?
18 And in that day shall the deaf hear the words of a book,
and the eyes of the blind shall see out of obscurity, and
19 out of darkness. The lowly also shall increase their joy
in Jehovah, and the poor among men shall rejoice in the
20 Holy One of Israel. For the terrible one [Sennacherib]
is brought to nought, and the scorner is consumed, and
21 all that watch for iniquity are cut off; that treat a man
as guilty for a word, and lay a snare for him that re-
proveth at the city gate, and turn aside the righteous
for a thing of nought.
22 Therefore thus saith Jehovah, who redeemed Abraham,
concerning the house of Jacob; Jacob shall not now be
23 ashamed, neither shall his face now grow pale. But
when he seeth his children, the work of my hands, in
the midst of him, they shall sanctify my name, and
sanctify the Holy One of Jacob, and shall dread the
24 God of Israel. They also that erred in spirit shall come
to understanding, and they that grumbled shall learn
—good manners.
1 Woe to the rebellious children, Jehovah hath said it,
that take counsel, but not of me, and that pour out drink
offerings [or make treaties], but not of my spirit, so that

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18 *The deaf shall hear the words of a book.*] They will then learn that the invasion is at an end.

20 *The terrible one.*] Sennacherib is no longer to be feared.

22 *Jehovah who redeemed Abraham.*] Alluding to Abram's victory in Gen. xiv., above spoken of. Thus that portion of Genesis was written shortly before these words of Isaiah.

XXX. 1 *Pour out drink offerings.*] Or make treaties.

they may add sin to sin; that walk to go down into 2
Egypt, and have not asked at my mouth; to flee in haste
to the strength of Pharaoh, and to seek refuge in the
shadow of Egypt! Therefore shall the strength of 3
Pharaoh [Tirhakah] be your shame, and the seeking
refuge in the shadow of Egypt your confusion. For his 4
princes were at Zoan [or Tanis], and his messengers
came as far as Hanes [or Tahpanhes]. They were all 5
ashamed of a people that could not profit them, nor be
a help nor profit, but a shame, and also a reproach.

THE BURDEN OF THE BEASTS OF THE SOUTH COUNTRY 6
[of Judea].

Into a land of trouble and anguish, from whence come
the lion and panther, the horned serpent and the fiery

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The treaty with Egypt to purchase help against the Assyrians is thus blamed.

3 *Pharaoh.*] Tirhakah the Ethiopian was king of Egypt.

4 *His messengers came as far as Hanes.*] Perhaps Tahpanhes, or Tape-hanes. This town is on the road to Zoan, or Tanis, where the Egyptian princes were, but about twenty miles distant. Hezekiah's messengers, it seems, turned back at Hanes; perhaps they were not allowed to go further.

6 *The beasts of the South country.*] The people of the Negib, or country to the south of Hebron, were little friendly to the rulers in Jerusalem.

*The lion and the panther.*] There were four large animals of the cat kind which were known to the Jews —the lion, or *felis leo*, of Asia and Africa; the panther, or *felis pardus;* the leopard, or *felis leopardus*, both of Africa; and the small black lion, or *felis melas*, of Asia. For the lion they had two names, אריה and לביא, the latter meaning at first the African or Libyan lion. The panther and leopard may at first have both been covered by the name of ליש, though afterwards the leopard had its own name, נמר. The black lion was named שחל. In Job iv. 10, 11, the lion (אריה) is figurative of Assyria, the black lion (שחל) of Babylon, and the panther (ליש) of

serpent with wings, they carry their riches upon the
shoulders of young asses, and their treasures upon the
bunches of camels, to a people that shall not profit
7 them. For Egypt is vanity, and shall help to no pur-
pose; therefore have I named it, 'The Boaster that
sitteth still.'
8 Now Go, WRITE IT before them on a tablet; and note
it in a book, that it may be for a future day for a testi-
9 mony for ever; that this is a rebellious people, lying
children, children that will not hear the law of Jeho-
10 vah; who say to the seers, 'See not;' and to those
who have visions, 'Tell not unto us right visions, speak
11 'to us smooth things, tell deceitful visions; get you out
'of the way, turn aside out of the path, cause the Holy
12 'One of Israel to cease from before us.' Therefore
thus saith the Holy One of Israel, Because ye have
refused this word, and trust in oppression and perverse-
13 ness, and lean thereon; therefore this iniquity shall be

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Egypt, to which country also the whelps of the lioness belong. Isaiah here gives to Egypt the לביא and the ליש, the lion and the panther, perhaps including the leopard under that latter name.

*The horned serpent.*] The Naia, or *vipera cerastes* of Egypt, has small fleshy horns on the eyelids. When its figure is cut on stone, among other hieroglyphics, these horns are made large. Its Hebrew name, אפעה, is from the Coptic HFO. Its form, with its two horns, after passing through the Egyptian enchorial character, the Phenician letter, and the Greek digamma, is still seen in our Roman F.

*The fiery serpent.*] This fabulous animal, the seraph, is well known on the Egyptian sculptured monuments.

*On the bunches of cameis.*] In the South country of Judah, on the borders of the desert, the camel was more known than either in other parts of Judea or in Egypt.

7 *The Boaster.*] This name Rahab, *the boaster*, which Isaiah here gives to Egypt on its refusal to help the Jews, is henceforth often used for that country, as in chap. li. 9; and Psalms lxxxvii. 4, and lxxxix. 10.

to you as a breach ready to fall, swelling out in a high
wall, whose breaking cometh suddenly at an instant.
And He will break it as the breaking of the potter's [14]
vessel that is crushed in pieces. He will not spare; so
that there shall not be found in the crushing of it a
sherd to take fire with from the hearth, or to scoop up
water with out of a cistern.

For thus said the Lord Jehovah, the Holy One of [15]
Israel; 'In returning and remaining shall ye be saved;
'in quietness and in confidence shall be your strength.'
But ye would not. And ye said, 'No; for we will flee [16]
'upon horses;' therefore shall ye have to flee; and,
'We will ride upon the swift;' therefore shall they that
pursue you be swift. One thousand shall flee at the [17]
rebuke of one; at the rebuke of five shall ye flee; till
ye be left as a post upon the top of a mountain, and as
an ensign on a hill.

And therefore will Jehovah wait, that he may be [18]
gracious to you, and therefore will he rise up, that he
may have mercy on you. For Jehovah is a God of
justice; blessed are all they that wait for him. For [19]
thou, O people that dwellest in Zion in Jerusalem, shalt
not weep for ever. He will be very gracious to thee at
the voice of thy cry. When he shall hear it, he will
answer thee. And the Lord will give you bread of [20]
adversity, and water of affliction, nor shall thy teachers
be hidden any more. But thine eyes shall see thy
teachers; and thine ears shall hear a word behind thee [21]
saying, 'This is the way; walk ye in it, when ye turn
'to the right hand, and when ye turn to the left.' Ye [22]

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[16] *No; for we will flee.*] There had been a great flight of those of the Jews who had the means of escaping, some into Egypt, and some into the southern desert.

[20] *Bread of adversity.*] The prosperity of the country did not return when Sennacherib withdrew his forces. The population had been very much reduced in number. The fields had been untilled for two, or *perhaps three* years. The country indeed never recovered from the blow.

shall treat as unclean also the silver plating of thy graven images, and the gold coating of thy molten images; thou shalt cast them away as any thing filthy; thou
3 shalt say to it, 'Get thee hence.' Then will He give rain for thy seed, wherewith thou sowest the ground; and bread, the increase of the earth; and it shall be fat and plenteous.

In that day shall thy cattle feed in large pastures.
4 The oxen likewise and the young asses that plow the ground shall eat savoury provender, which hath been
5 winnowed with the fan and with the winnower. And there shall be upon every high mountain, and upon every high hill, rills streaming with waters in the day of the
6 great slaughter, when the towers fall. Moreover, the light of the moon shall be as the light of the sunshine, and the light of the sunshine shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the breach of his people, and healeth the stroke of their wound.

7 Behold the name of Jehovah cometh from far, burning with his anger, and grievous with a rising flame. His lips are full of indignation, and his tongue as a
8 devouring fire. And his breath is as an overflowing stream which reacheth up to the middle of the neck, to sift the nations with the sieve of vanity. And there shall be a misleading bridle in the jaws of the peoples.
9 Ye shall have a song, as in the night when a holy feast is kept; and gladness of heart as a walker [in procession] with a pipe to come unto the mountain of

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23 *In that day.*] The words here following, to the end of the chapter, may be a later addition, though they are not wholly unsuitable for a promise of Sennacherib's overthrow.

28 *A misleading bridle.*] Possibly meaning the revolt of the provinces against Sennacherib.

30 *As a walker with a pipe.*] As a musician walking in a procession round the courts of the temple on an occasion of thanksgiving. These walkers are mentioned in *Zech. iii. 7,* and the processions are mentioned in

Jehovah, to the rock of Israel. And Jehovah will cause [30] the glory of his voice to be heard, and the coming down of his arm to be seen, with burning anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For by the voice of Jehovah shall the [31] Assyrian be terrified. He will smite him with a rod. And every passing by of the appointed staff which [32] Jehovah shall lay upon him, shall be with timbrels and harps; and with the shock of battles will he fight against him. For Tophet [or the place of burning] was ordained [33] of old; yea, for the king [Sennacherib] it is prepared. He hath made its pile deep and large. There is fire and much wood; the breath of Jehovah, like a stream of brimstone, will kindle it.

WOE TO THEM that go down to Egypt for help, and rely [1] on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not to the Holy One of Israel, neither seek Jehovah! Yet he also is wise, and will bring evil, and will not call [2] back his words; but will arise against the house of the evil-doers, and against the help of them that work iniquity. Now the Egyptians are men, and not gods; [3] and their horses flesh, and not spirit. And Jehovah will stretch out his hand, and he that helpeth shall stumble, and he that is helped shall fall down, and they all shall perish together. For thus hath Jehovah spoken [4] to me, Like as the lion and the young lion roaring over his prey, when a multitude of shepherds is called forth against him, he is not afraid of their voice, nor dis-

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Psalm lxviii. 24, which was written on the occasion of a victory in Jehoshaphat's reign.

[31] *By the voice of Jehovah.*] This is called a rumour in chap. xxxvii. 7. The news of the revolt at home.

*He will smite him with a rod.*] These are the words used in chap. x. 24, and they relate to the same overthrow of Sennacherib's army.

[33] *Tophet.*] Literally, a Place of *Burning* or of burial, *an unclean spot* in the valley of Hinnom, on the outside *of the walls of* Jerusalem.

heartened at their noise; so will Jehovah of hosts come
5 down to fight over mount Zion, and over its hill. As
birds hovering about, so will Jehovah of hosts be a
shield over Jerusalem; shielding also he will deliver it;
and passing over he will preserve it.
6 Return ye to him from whom ye have deeply revolted,
7 O children of Israel. For in that day every man shall
cast away his idols of silver, and his idols of gold, which
8 your own hands have made unto you for a sin. Then
shall the Assyrian fall by the sword of one not a man;
and the sword of one not a son of Adam shall devour
him. But he shall flee from the sword, and his young
9 men shall be put to tribute. And he shall pass by his
rock for fear, and his princes shall be afraid of the
ensign; Jehovah hath said it, whose fire is in Zion, and
—his furnace in Jerusalem.

XVII.

12 WOE TO THE RABBLE OF MANY PEOPLES, who make a
noise like the noise of the ocean; and to the rushing of
nations, that make a rushing like the rushing of mighty
13 waters! The nations shall rush like the rushing of many
waters. But [God] will rebuke them, and they shall

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XXXI. 1 *That go down to Egypt for help.*] This is also blamed in chap. xxx. 2.

8 *The Assyrian shall fall by the sword of one not a man.*] This is the destruction of the Assyrian army, described in chap. xxxvii. 36.

9 *He shall pass by this rock.*] He will not attack Jerusalem in his hurried retreat from the siege of Pelusium.

No. 12. [Chap. xvii. 12–end.]

AGAINST THE INVADERS.

12 *The rabble of many peoples.*] The Assyrian armies were made up of many tribes. They are called a rabble in chap. xxix. 5.

13 *The nations shall rush.*] The word nations here used means the Assyrians and their allies, including *Babylonians* and Elamites.

flee far off, and shall be chased as the chaff of the mountains before the wind, and like thistledown before the whirlwind. And behold, at eveningtide there are death- 14
terrors; and before the morning he is not. This is the portion of them that plunder us, and the lot of them that rob us.

X.

WOE TO THE ASSYRIAN, the rod of mine anger; and 5
the staff in their hand is mine indignation. I will send 6
him against an ungodly nation [Judah], and over the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not 7
so, neither doth his heart so purpose; but it is in his heart to destroy and to cut off nations not a few. For 8
he saith, 'Are not my princes altogether kings? Is not 9
'Calno as Carchemish? is not Hamath as Arpad? is
'not Samaria as Damascus? Since my hand hath had 10
'to do with the kingdoms of idols, and of graven images
'worse than those of Jerusalem and Samaria; shall I 11
'not, as I have done to Samaria and her idols, so do to
'Jerusalem and her images?'

Therefore it shall come to pass, that when the Lord 12
hath performed his whole work on mount Zion and on Jerusalem, I will punish the fruit of the stout heart of

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No. 13. [Chap. x. 5–27.]

AGAINST THE ASSYRIANS; THEY WILL BE OVERTHROWN.

5 *The rod of mine anger.*] The Assyrians are the rod by which Jehovah has already punished Israel, and is now punishing Judah.

6 *Against an ungodly nation.*] The Jews.

7 *He meaneth not so.*] The invasion by Sennacherib had become far too serious for a punishment; the slaughter of the inhabitants of Judea was such as to threaten entire destruction.

9 *Calno.*] An unknown town. As the five other towns had all lately been conquered by the Assyrians, this town may probably have suffered the same cruel fate.

the king of Assyria, and the glory of his high looks.
13 For he said, 'By the strength of my hand I have done
'it, and by my wisdom; for I am prudent. And I have
'removed the boundaries of peoples, and have robbed
'their treasures, and like a valiant man I have put down
14 'the inhabitants. And my hand hath found as a bird's
'nest the riches of the peoples. And as one gathereth
'up eggs that are left have I gathered up all the land;
'and there was none that moved the wing, or opened
'the mouth or chirped.'
15 Shall the axe boast itself against him that heweth
therewith? or shall the saw magnify itself against him
that moveth it? as if the rod moved them that lift it
up, or as if the staff lifted itself up, and were not wood.
16 Therefore will the Lord, the Lord of hosts, send among
his fat ones leanness; and in place of his glory he will
17 kindle a burning like the burning of a fire. And the
Light of Israel shall be for a fire, and his Holy One for
a flame; and it shall burn and devour his thorns and his
18 briers in one day; and the glory of his forest, and of
his fruitful field, both soul and body shall it consume;
19 and they shall be as when a sick man fainteth. And
the rest of the trees of his forest shall be few, that a
child may take account of them.
20 And it shall come to pass in that day, that the rem-
nant of Israel, and such as are escaped of the house of
Jacob, shall no more again lean upon him that smiteth

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[13] *The king of Assyria.*] Sennacherib. He probably invaded and ill-treated Judea several times in the course of Hezekiah's reign, though the history in the Book of Kings only gives the details of one attack upon Jerusalem, that mentioned in chap. xxxvi.

[15] *Shall the axe boast itself?*] Shall Sennacherib, the instrument of Jehovah's punishment on the Jews, do more against them than Jehovah wished him to do?

[20] *Shall no more lean upon him that smiteth them.*] They shall not again make treaties with Assyrians as allies, and buy their help, as they had done in the reign of Ahaz. That unwise act seemed to have been the

them; but shall lean upon Jehovah, the Holy One of Israel, in truth. A remnant shall return, even a rem- 21
nant of Jacob, unto the mighty God. For though thy 22
people, O Israel, be as the sand of the sea, yet only a remnant of them shall return; the consumption that is decreed shall overwhelm the righteousness. For a con- 23
sumption, even that which is decreed will the Lord Jehovah of hosts make in the midst of all the land.

Therefore thus said the Lord Jehovah of hosts, O my 24
people that dwellest in Zion, be not afraid of the Assyrian; he will smite thee with a rod, and will lift up his staff against thee, on the way to Egypt. For yet a very 25
little while, and indignation shall be accomplished, and then mine anger shall be for their destruction. And 26
then Jehovah of hosts will stir up a scourge for him according to the slaughter of Midian at the rock of Oreb; and His rod shall be upon the sea, and he will

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cause of the later invasions, and of Judah's serious misfortunes.

21 *A remnant shall return.*] In Hebrew Shar-jashub, words borrowed for the name of an imaginary son in chap. vii. 3. The slaughter of the male population was such that, on the withdrawal of the Assyrians, the prophet speaks as if there were seven women to one man of those left in the land. See chap. iv. 1. This may be an exaggeration, but it is very possible that more than half of the men may have perished during the Assyrian occupation of Judea.

24 *On the way to Egypt.*] Sennacherib's chief aim was the conquest of Egypt to which country he was marching, and it was for supplies on his journey thither that he plundered Judea.

26 *The slaughter of Midian at the rock Oreb.*] This is a reference to Judges vii. 25, and Gideon's victory over Midian, rather than to Numb. xxxi. We have a like mention of Midian in chap. ix. 4.

*His rod shall be upon the sea.*] An Assyrian sculptured slab represents a number of ships, known to be *of* Tyre by the horse's head at the prow, bringing tim-

27 lift it up on the way to Egypt. And it shall come to
pass in that day, that his burden shall be taken away
from off thy shoulder, and his yoke from off thy neck,
and the yoke shall be destroyed because of the fatness.

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xiv.

24 JEHOVAH OF HOSTS hath sworn, saying, Surely as I had
in mind, so shall it come to pass; and as I have pur-
25 posed, so shall it stand, that I will break the Assyrian
in my land, and upon my mountains I will tread him
under foot. Then shall his yoke depart from off them,
26 and his burden depart from off their shoulders. This
is the purpose that is purposed upon the whole earth;
and this is the hand that is stretched out upon all the
27 nations. For Jehovah of hosts hath purposed, and who
shall annul it? and his hand is stretched out, and who
shall turn it back?

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ber for the service of the Assyrian army. They have passed by the city of Gaza, which is known by the fish-god Dagon. See Bonomi's Nineveh, fig. 53. We may compare this sculpture with Herodotus ii. 141, where we are told that Sennacherib's army was at the siege of Pelusium in Egypt; and again with Psalm xlviii. 7, where we read that the ships of Tarshish were broken with an east wind, and thereby the enemies of Judah were defeated. We may hence conclude that the loss of these ships was a serious check to Sennacherib, and may be the blow inflicted on him mentioned in our text.

27 *His burden shall be taken from off thy shoulder.*] The overthrow of the Phenician vessels was immediately followed by Sennacherib's return home, and the relief of Judea for the time from the invader.

No. 14. [Chap. xiv. 24–27.]

AGAINST THE ASSYRIANS.

25 *I will break the Assyrian.*] These few verses relate to the same time of Sennacherib's retreat; his occupation of Judea is at an end.

[XVII.

AND IN THAT DAY it shall come to pass, that the glory 4
of Jacob shall be made thin, and the fatness of his flesh
shall grow lean. And it shall be as when the reaper 5
gathereth the standing corn, and his arm reapeth the
ears; and it shall be as when one picketh up ears of
corn in the Valley of Giants. And only gleanings shall 6
be left on it, as the shaking of an olive tree, two or
three berries on the top of the uppermost bough, four
or five on the outmost fruit-bearers thereof; Jehovah
the God of Israel hath said it.

In that day shall a man look to his Maker, and his 7
eyes shall have regard to the Holy One of Israel. And 8
he shall not look to the altars, the work of his hands,
neither shall regard that which his fingers have made,
either the images of Ashera, or the Sun-images.

IN THAT DAY shall his strong cities be as the abandon- 9

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No. 15. [Chap. xvii. 4–11.]

ON THE RUINED STATE OF THE COUNTRY.

4 *In that day.*] When the land of Judah had been overrun by Sennacherib, and left with its population destroyed, and its cities in ruins.

5 *The Valley of Giants.*] A valley on the south-west side of Jerusalem. See Josh. xv. 8. Probably a valley not suitable for growing corn.

8 *The altars, the work of his hands.*] Hezekiah, at the beginning of his reign, had gratified the priests of Jerusalem by ordering all altars on the High Places to be destroyed, under the plea of their being idolatrous (2 Kings xviii. 4).

*The images of Ashera.*] These idolatrous objects are sometimes spoken of as images which could be carried, as in 2 Kings xxiii. 6; and sometimes as groves to be planted, as in Deut. xvi. 21. Perhaps they may have been images standing in groves.

*Sun images.*] The form of these images is uncertain. There were several towns whose names tell us that the Canaanites had worshipped the sun, such as Beth-shemesh, *house of the sun*, Ir-shemesh, city of the sun.

ment of a thicket-camp, or of a hill-camp, which [the
Amorites] forsook because of the children of Israel.
10 And there shall be desolation. Because thou hast for-
gotten the God of thy salvation, and hast not been
mindful of the Rock of thy strength, therefore shalt
thou plant pleasant plants, and shalt set it with strange
11 slips; in the day of thy planting thou shalt make a
hedge, and in the morning thou shalt make thy seed to
flourish; but the harvest shall flee away in the day of
possession, and there shall be desperate sorrow.

IV.

1 And in that day seven women shall take hold of one
man, saying, 'We will eat our own bread, and wear our
'own apparel; only let us be called by thy name, to
'take away our reproach.'

XXXVI.

1 NOW IT CAME TO PASS in the fourteenth year of king

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9 *As the abandonment of a thicket camp.*] The Greek of the LXX explains this "as the cities which the Amorites and Hivites left." David, when he fled from Saul, dwelt in such a thicket-camp (1 Sam. xxiii. 15). They were but feeble defences; and Jotham strengthened them by adding forts and towers (2 Chron. xxvii. 4).

No. 16. [Chap. iv. 1.]

THE MALE POPULATION HAD BEEN DESTROYED.

1 *Seven women.*] In these few words we have a dreadful picture of the state of the country as it was left by the Assyrians in the latter half of Hezekiah's reign. The male population, boys and men, had been alike slaughtered when met with. The women had been spared to gratify the passions of the brutal conquerors. When those who had saved themselves by flight returned to their homes, the disproportion in number between the sexes was so great as seem to authorize these words.

No. 17. [Chap. xxxvi.–xxxviii.]

These three chapters we have also, with some variation, in 2 *Kings* xviii.–xx. They contain the history of

Hezekiah [B.C. 714], that Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them. And the king of Assyria sent Rab-shakeh [or [2] the chief butler] from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the Upper Pool in the highway of the fuller's field. Then went forth to him Eliakim, the son [3] of Hilkiah, who was over the household, and Shebna

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some of the events spoken of in the prophetic writings, to which these chapters have furnished the clue. Hence in reading them we are going over ground that we have already trod.

[1] *In the fourteenth year of king Hezekiah.*] B.C. 714. Hezekiah had begun his reign as an obedient tributary to Assyria, as his father Ahaz had been; but after a time had been tempted to withhold the tribute. This act of disobedience was probably encouraged by Mardoc Empadus or Merodac-baludan, who in B.C. 720 came to the tributary throne of Babylon, and either then or soon afterwards revolted from Nineveh. On Sennacherib's first invasion of Judea, Hezekiah submitted, and paid a heavy fine (2 Kings xviii. 14). The siege of Jerusalem mentioned in chap. xxii. 1–7 may have been on that invasion by Sennacherib.

Another invasion of Judea, probably yet earlier, is the passing of the Assyrians by Jerusalem as mentioned in chap. x. 28–34.

Both of these probably took place before B.C. 714.

[2] *Rab-shakeh.*] This is not a name, but a title, *the Chief Butler.*

*From Lachish.*] Where Sennacherib had a camp for the convenience of his armies in the attack on Egypt.

*The conduit of the Upper Pool.*] On the high ground at the head of the valley of Gihon, from which Jerusalem is most easily attacked. David stormed the city from that side (2 Sam. v. 8).

[3] *Eliakim, who was over the household.*] Thus Eliakim had gained the chief post, as said in Note on chap. xxii. 20. He represented the policy of resisting the Assyrians.

the scribe, and Joah the son of Asaph, the recorder.
4 And Rab-shakeh said to them 'Say ye now to Heze-
'kiah, Thus saith the Great King, the king of Assyria,
5 'What trust is this wherein thou trustest? Thou
'speakest only words of the lips as counsel and
'strength of war. Now on whom dost thou trust, that
6 'thou hast rebelled against me? Behold, thou trustest
'on the support of this broken reed, even on Egypt; on
'which if a man lean, it will go into his hand, and pierce
'it. So is Pharaoh king of Egypt to all that trust on
7 'him. But if thou say to me, We trust in Jehovah our
'God, is not that he, whose High Places and whose
'altars Hezekiah hath taken away? And he saith to
'Judah and to Jerusalem, Ye shall worship him before
8 'this altar. Now therefore give pledges, I pray thee,
'to my lord the king of Assyria, and I will deliver to
'thee two thousand horses, if thou be able on thy part
9 'to put chariots to them. How then wilt thou turn
'away the face of one Pasha [or captain] of the least of
'my master's servants, and put thy trust on Egypt for
10 'chariots and for horsemen? And am I now come up
'without Jehovah against this land to destroy it?
'Jehovah said to me, Go up against this land and
11 'destroy it?' Then said Eliakim and Shebna and Joah

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6 *Thou trustest on Egypt.*] The statesmen of Jerusalem hoped that one of these two great kingdoms would save them from the other; and they had found the Egyptians more tender towards them than the Assyrians.

7 *Whose altars Hezekiah hath taken away.*] The worship at the High Places had been forbidden at the wish of the priests of Jerusalem; and the Assyrian general hoped to profit by the discontent occasioned thereby, on the supposition that Jerusalem was then full of people who had fled there for safety from the country, and who were grievously offended at the High Places being closed.

9 *One Pasha.*] This foreign title is now first known to the Hebrew writers.

to Rab-shakeh, 'Speak, I pray thee, to thy servants in
'the Syriac language; for we understand it. And
'speak not to us in the Jewish language, in the ears of
'the people that are on the wall.' But Rab-shakeh [12]
said, 'Hath my master sent me to thy master and to
'thee to speak these words? Hath he not sent me to
'the men that sit upon the wall, that they may eat their
'own dung, and drink their own urine with you?'
Then Rab-shakeh stood, and cried with a loud voice in [13]
the Jewish language, and said, 'Hear ye the words of
'the Great King, the king of Assyria. Thus saith the [14]
'king, Let not Hezekiah deceive you; for he will not
'be able to deliver you. Neither let Hezekiah make [15]
'you trust in Jehovah, saying, Jehovah will surely de-
'liver us; this city will not be delivered into the hand
'of the king of Assyria. Hearken not to Hezekiah.
'For thus saith the king of Assyria, Make peace with [16]
'me, and come out to me; and eat ye every man of his
'own vine, and every man of his own fig tree, and
'drink ye every man the waters of his own cistern;
'until I come and take you away to a land like your [17]
'own land, a land of corn and grape juice, a land of
'bread and vineyards. Let not Hezekiah persuade you, [18]
'saying, Jehovah will deliver us.—Hath any of the gods
'of the nations delivered his land out of the hand of
'the king of Assyria? Where are the gods of Hamath [19]
'and of Arpad? Where are the gods of Sepharvaim?
'And have they delivered Samaria out of my hand?
'Who are they among all the gods of these countries, [20]
'that have delivered their country out of my hand, that
'Jehovah should deliver Jerusalem out of my hand?'
But they held their peace, and answered him not a [21]
word; for the king's command was, saying, 'Answer
'him not.'

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[11] *The Syriac Language.*] This was closely allied to Hebrew.

[17] *Until I come and take you away.*] Thus captivity was already threatened. Hezekiah had twice broken his promise of a tribute, and the Assyrians would trust him no more.

2 Then came Eliakim, the son of Hilkiah, who was over
the house, and Shebna the scribe, and Joah, the son of
-Asaph, the recorder, to Hezekiah, with their clothes
1 rent, and told him the words of Rab-shakeh. And it
came to pass, when king Hezekiah heard it, that he rent
his clothes, and covered himself with sackcloth, and
2 went into the House of Jehovah. And he sent Eliakim,
who was over the household, and Shebna the scribe,
and the elders of the priests, covered with sackcloth, to
3 Isaiah the prophet, the son of Amoz. And they said to
him, 'Thus saith Hezekiah, This day is a day of trouble,
'and of rebuke, and of scoffing; for the children are
'come to the birth, and there is not strength to bring
4 'forth. It may be Jehovah thy God will hear the words
'of Rab-shakeh, whom the king of Assyria his master
'hath sent to defy the living God, and will reprove the
'words which Jehovah thy God hath heard. Therefore
'lift up thy prayer for the remnant that is left.'
5 So the servants of king Hezekiah came to Isaiah.
6 And Isaiah said to them, 'Thus shall ye say to your
'master, Thus saith Jehovah, Be not afraid of the words
'that thou hast heard, with which the servants of the
7 'king of Assyria have blasphemed me. Behold, I will
'send a breath upon him, and he shall hear a rumour,
'and shall return to his own land; and I will cause him
'to fall by the sword in his own land.'
8 So Rab-shakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he

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2 *The elders of the priests . . . to Isaiah.*] Thus at this time there was not that jealousy between the priests and the prophets which we meet with a century later.

7 *He shall hear a rumour.*] A report of troubles at home, which call for his immediate return, and caused him to withdraw his troops from Judea.

*To fall by the sword.*] It was not until thirty years after this time that Sennacherib was slain; that was sixty-eight years after Isaiah began to prophecy. Hence Isaiah could not have been alive at the time.

8 *Warring against Libnah.*] Sennacherib had moved

had moved his camp from Lachish. And he heard say 9
of Tirhakah king of Ethiopia, 'He is come out to fight
'against thee.' And when he heard it, he sent messen-
gers to Hezekiah, saying, 'Thus shall ye speak to 10
'Hezekiah king of Judah, saying, Let not thy God, in
'whom thou trusteth, deceive thee, saying, Jerusalem
'shall not be given into the hand of the king of Assyria.
'Behold, thou hast heard what the kings of Assyria 11
'have done to all lands by destroying them utterly; and
'shalt thou be delivered? Have the gods of the nations 12
'delivered them which my fathers have destroyed, as
'Gozan, and Haran, and Rezeph, and the children of
'Eden who were in Telashar? Where is the king of 13
'Hamath, and the king of Arpad, and the king of the
'city of Sepharvaim, of Hena, and of Avah?'

And Hezekiah received the letter from the hand of the 14
messengers, and read it. And Hezekiah went up to the
House of Jehovah, and spread it before Jehovah. And 15
Hezekiah prayed to Jehovah, saying, 'O Jehovah of 16
'hosts, God of Israel, who dwellest between the cherubs,
'thou art the God, even thou alone, of all the kingdoms
'of the earth. Thou hast made the heavens and the
'earth. Bow down thine ear, O Jehovah, and hear. 17
'Open thine eyes, O Jehovah, and see. And hear all
'the words of Sennacherib, who hath sent to defy the
'living God. Of a truth, O Jehovah, the kings of 18

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his army a few miles northward from Lachish. He was slowly retreating before the advancing Egyptian army. Hence this is not the hurried retreat mentioned in verse 7, and again in verse 37. The events of two different years are here joined together.

12 *The children of Eden.*] These may possibly be the people of Chaldea, who had been conquered by one of Sennacherib's predecessors, probably by Pul. See chap. xxiii. 13, and Note p. 28.

14 *Spread it before Jehovah.*] King Uzziah was deposed for entering the Holy of Holies; so we must suppose that these words do not mean that Hezekiah approached the ark.

'Assyria have laid waste all the countries, and their
19 'lands, and have cast their gods into the fire. For they
'were no gods, but the work of men's hands, wood and
20 'stone; therefore they have destroyed them. Now,
'therefore, O Jehovah our God, save us out of his hand,
'that all the kingdoms of the earth may know that thou
'art Jehovah, even thou only.'
21 Then Isaiah the son of Amoz sent to Hezekiah, saying, 'Thus saith Jehovah the God of Israel, Whereas
'thou hast prayed to me against Sennacherib king of
22 'Assyria; this is the word that Jehovah hath spoken
'concerning him; The virgin, the daughter of Zion,
'despiseth thee, she laugheth thee to scorn; the daugh-
23 'ter of Jerusalem shaketh her head after thee. Whom
'hast thou defied and blasphemed? and against whom
'hast thou exalted thy voice, and lifted up thine eyes
24 'on high? even against the Holy One of Israel. By
'the hand of thy servants thou hast defied the Lord,
'and hast said, With the multitude of my chariots I am
'come up to the height of the mountains, to the sides of
'Lebanon; and I will cut down its tall cedars, and its
'choice fir trees; and I will enter into its remotest
25 'height, into the thicket of its garden [or Carmel]. I
'have digged, and have drunk up the waters; and with
'the sole of my feet have I dried up all the rivers of
26 'Lower Egypt. Hast thou not heard long ago, how I
'did it, and of ancient times, that I purposed it? I have
'now brought it to pass, that it should be for thee to
27 'lay waste fenced cities into heaps of ruins. But their
'inhabitants were of small power, they were dismayed
'and confounded; they were as the grass of the field,
'and as the green herb, as the grass on the housetops,
28 'or as corn before it is grown to stalk. But thine abode,
'and thy going out, and thy coming in I know, and thy
29 'rage against me. Because thy rage against me, and
'thine insolence, are come up into mine ears, therefore

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25 *All the rivers of Lower Egypt.*] He boasts that his invasion of that country had been successful; but *we have no history* which confirms his boast.

'I will put my hook in thy nose, and my bridle in thy
'lips, and I will turn thee back by the way by which
'thou camest. And this shall be a sign unto thee; in 30
'this year shall be eaten what groweth of itself; and in
'the second year that which springeth from the same;
'and in the third year sow ye and reap, and plant vine-
'yards, and eat the fruits thereof. And the escaped of 31
'the house of Judah shall increase, those left shall take
'root downward, and bear fruit upward. For out of 32
'Jerusalem shall go forth a remnant, and they that
'escape out of mount Zion. The zeal of Jehovah of
'hosts shall do this.

'Therefore thus saith Jehovah concerning the king of 33
'Assyria, He shall not come into this city, nor shoot an
'arrow there, nor come before it with shields, nor cast
'up a siege-mound against it. By the way that he 34
'came, by the same shall he return; and he shall not
'come into this city; Jehovah hath said it. For I will 35
'be a shield over this city to save it for mine own sake,
'and for my servant David's sake.' Then the angel of 36
Jehovah went forth, and smote in the camp of the
Assyrians a hundred and eighty and five thousand;
and when men rose early in the morning, behold, they
were all dead corpses. And Sennacherib king of Assy- 37

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30 *In the third year sow ye.*] The occupation of Judea by the Assyrians lasted about three years, as is again said in chap. xx. 3, where we read that Isaiah walked barefoot for three years.

32 *Out of Jerusalem shall go forth a remnant.*] Such had been the cruelty of the invaders that the land was unpeopled. Some had fled to Egypt and the desert, some had taken refuge in Jerusalem and one or two strong cities, but a large number had perished.

36 *The camp of the Assyrians.*] This was near to Pelusium in Egypt, which they were besieging, as we learn from Herodotus ii. 141. The Egyptians, like the Jews, thought that the Assyrians had been miraculously destroyed; so sudden was their retreat, and so large was the number of dead and dying left behind.

ria moved his camp, and went and returned, and dwelt at Nineveh.

38 (And it came to pass [B.C. 683], as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword, and they escaped into the land of Ararat [or Armenia]; and —Esarhaddon his son reigned in his stead.)

XXXVIII.

1 In those days [B.C. 713] was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said to him, 'Thus saith Jehovah, Set thy 2 'house in order; for thou shalt die, and not live.' Then Hezekiah turned his face to the wall, and prayed to 3 Jehovah, and said, 'I beseech thee, O Jehovah, remem- 'ber now how I have walked before thee in truth and 'with a perfect heart, and have done what is good in 'thy sight.' And Hezekiah wept with a great weeping. 4 Then came the word of Jehovah to Isaiah, saying, Go, 5 and say to Hezekiah, 'Thus saith Jehovah, the God of 'David thy father, I have heard thy prayer, I have seen 'thy tears; behold, I will add to thy days fifteen years. 6 'And I will deliver thee and this city out of the grasp 'of the king of Assyria; and I will be a shield over this 7 'city. And this shall be a sign unto thee from Jehovah, 'that Jehovah will do this thing that he hath spoken;

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38 *His sons smote him.*] This was thirty years after the events last recorded, fifteen years after the death of Hezekiah. During these years Hezekiah, and then his successor Manasseh, had, no doubt, been made to pay tribute to Assyria. They had no force that could resist a kingdom thirty times the size of their own. This verse may have been added by a later writer.

XXXVIII. 1 *In those days.*] This chapter, relating the illness and recovery of Hezekiah is, probably, not the work of Isaiah, but, like the foregoing verse, an after addition.

5 *I will add to thy days fifteen years.*] If we count back from the time of his death, this places Hezekiah's illness about a year after the retreat of the Assyrians.

'behold, I will bring back the shadow of the dial, which 8
'is gone down on the sun dial of Ahaz, ten degrees
'backward.' So the sun returned ten degrees, by which
degrees it had gone down.

THE WRITING OF HEZEKIAH king of Judah, when he 9
had been sick, and was recovered of his sickness.—I 10
said,
'In the quiet of my days, I shall go to the gates of hell;
'I am deprived of the residue of my years,'—I said, 11
'I shall not behold Jah-Jah in the land of the living.
'With the dwellers in the grave, I shall see man no
'more.
'My habitation is broken up, 12
'And is removed from me as a shepherd's tent.
'My life is ended; as a weaver he cutteth me from the
loom;
'Between day and night thou wilt make an end of me.'
I meditated until morning, 13
That, as a lion, so will he break all my bones; [saying,]
'Between day and night thou wilt make an end of me.'
Like a wheeling swallow, so did I chatter. 14
I mourned as a dove; my upward eyes failed, [saying,]
'O Jehovah, I am oppressed, deliver me.'—What say I 15
now?
'He both promised me, and himself hath done it.
'I will go humbly all my years in bitterness of soul.'
O Lord, by these things men live, 16
And altogether in them is the life of my spirit;

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8 *The sun dial of Ahaz.*] This may have been the first and, as yet, the only sun dial in Jerusalem. The Jews were not scientific; they had no Hebrew word for an hour.

9 *The writing of Hezekiah.*] These fourteen verses, containing a poetical prayer, are not in the Book of Kings.

10 *The gates of hell.*] This thought belongs to a time after the Captivity in Babylon, when we first meet with the mythology of hell.

11 *Jah-Jah.*] Jehovah.

So thou strengthenest me, and makest me to live.
17 Behold, for peace I had great bitterness,
But thou didst draw my soul from the pit of nothingness,
For thou hast cast all my sins behind thy back.
18 For Hell cannot praise thee, or Death celebrate thee;
They that go down into the Pit hope not for thy truth.
19 The living, the living, shall praise thee, as I do to-day;
The father to the children shall make known thy truth.
20 Jehovah hath saved me: therefore we will sing my
songs to stringed instruments all the days of our life in
21 the House of Jehovah. (For Isaiah had said, 'Let
'them take a cake of figs, and bruise it for a plaister
22 'upon the boil, and he shall recover.' And Hezekiah
had said, 'What is the sign that I shall go up to the
—'House of Jehovah?')

XXXIX.

1 AT THAT TIME Merodach-baladan, the son of Baladan,
king of Babylon, sent letters and a present to Hezekiah;
for he had heard that he had been sick, and was re-
2 covered. And Hezekiah was glad of them, and shewed
them the house of his spicery, the silver, and the gold,
and the scents, and the precious ointment, and all the
house of his armour, and all that was found in his treasures. There was nothing in his house, nor in all his
dominion, that Hezekiah shewed them not.
3 Then came Isaiah the prophet to king Hezekiah, and
said to him, 'What said these men? And from whence
'came they to thee?' And Hezekiah said, 'They are
'come from a far country to me, even from Babylon.'

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## No. 18. [Chap. xxxix.]

### MERODACH-BALADAN'S EMBASSY; THE CAPTIVITY IN BABYLON FORETOLD TO HEZEKIAH.

1 *At that time.*] That is after Hezekiah's sickness and after the retreat of the Assyrians. It is probable that Merodach-baladan had also sent some years before, and *that his example* and words had encouraged Hezekiah *to refuse the* tribute to Sennacherib.

Then he said, 'What have they seen in thy house?'
And Hezekiah answered, 'All that is in my house have 4
'they seen. There is nothing among my treasures that
'I have not shewed them.' And Isaiah said to Heze- 5
kiah, 'Hear the word of Jehovah of hosts; Behold 6
'days will come, when all that is in thy house, and that
'which thy fathers have laid up in store until this day,
'shall be carried to Babylon; nothing shall be left,
'saith Jehovah. And some of thy sons that shall issue 7
'from thee, which thou shalt beget, shall they take
'away; and they shall be chamberlains in the palace of
'the king of Babylon.' Then said Hezekiah to Isaiah, 8
'Good is the word of Jehovah which thou hast spoken.'
And he said, 'For there shall be peace and certainty in
'my days.'

V.

Therefore my people are gone into Captivity [B.C. 13
600], because they had no knowledge; and their honour-
able men die of famine, and their multitude are dried
up with thirst. Therefore Hell hath enlarged herself, 14
and hath opened her mouth without measure; and their
glory, and their multitude, and their tumult, shall go
down and rejoice in her. And the sons of Adam shall 15
be brought down, and man shall be humbled, and the

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6 *Shall be carried to Babylon.*] As there is no mention of a return from captivity we may suppose that this was written while the captives were yet in Babylon, between B.C. 600 and 538.

No. 19. [Chap. v. 13–17.]

THOSE LEFT BEHIND AT THE TIME OF THE CAPTIVITY ARE IN COMFORT.

13 *Therefore, &c.*] This follows as a note upon Isaiah's words of blame on the Jews in chap. v. 12.

*Are gone into captivity.*] This was written after the conquest of the country by Nebuchadnezzar and the *Captivity* in B.C. 600, but before the return home.

15 *Sons of Adam shall be brought low.*] Words quoted from Isaiah ii. 9 and 11.

16 eyes of the lofty shall be humbled; but Jehovah of
hosts shall be exalted in justice, and God that is holy
17 shall be sanctified in righteousness. Then shall the
lambs [or the poor] feed as in their own pasture, and in
the deserted places of the fat ones [or nobles] shall
strangers eat.

VII.

21 And it shall come to pass in that day, that a man
22 shall nourish a young cow, and two sheep; and it shall
come to pass, from the abundance of milk that they
shall give that he shall eat curds; for curds and honey
shall every one eat that is left in the land.
23 And it shall come to pass in that day, that every
place shall be, where there were a thousand vines worth
a thousand pieces of silver, shall even be for briers and
24 thorns. With arrows and with bows shall men come
thither; when all the land shall be briers and thorns.
25 But on all hills that shall be digged with the spade,

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17 *The lambs shall feed.*] The lambs are the poor and humble, who were left by Nebuchadnezzar to till the soil (2 Kings xxiv. 14).

The fat ones are the nobles, who were carried into captivity. Thus the writer lets us understand that some of the poor, who were left behind to till the soil for their conquerors, were even in better circumstances than when working for their own richer brethren.

No. 20. [Chap. vii. 21–end.]

THREE OPINIONS ABOUT THE CONDITION OF THOSE LEFT BEHIND.

22 *Curds and honey shall every one eat that is left in the land.*] Thus this writer also tells us of the comfortable condition of the poor who were living under the rule of the Babylonians, while their late masters were in captivity.

24 *When all the land shall be briers.*] This is clearly written to contradict the last writer's opinion. The cultivation had been checked, because of the soldiers.

25 *All hills that shall be digged.*] To this the first

there shall not come thither the fear of briers and thorns; but it shall be a place for oxen to range freely, and for a sheep walk.

XIII.

THE BURDEN OF BABYLON, which Isaiah the son of [1] Amoz did see as a vision.

Lift ye up a banner upon a bare mountain, exalt the [2] voice to them [the Medes], wave the hand that they may come into the doorways of the tyrants. I have [3] commanded those consecrated for my purpose; yea, I have called warriors for mine anger, even them that rejoice in mine excellence.

There is the noise of a rabble on the mountains, the [4] likeness of a great people; a tumultuous noise of the

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writer replies, that with industry, there will be food for the cattle.

To these few passages, which speak of the condition of those Jews who were left at home when the nobles were carried into captivity, we may add Zeph. iii. 11–13, which describes the captives as haughty transgressors; and the poor who were left behind as doing no wrong, but trusting in Jehovah and feeding and crouching like cattle while none make them afraid.

No. 21. [Chap. xiii.–xiv. 23.]

BABYLON IS TO BE CONQUERED BY THE MEDES.

[1] *Which Isaiah the son of Amoz did see.*] The name of Isaiah has here been very improperly added, probably by an editor. It seems to have been written near the end of the Captivity, by one not living in Jerusalem, perhaps by one who had escaped to the desert.

[2] *Exalt the voice to them.*] The Medes are to be summoned to the destruction of the Babylonian tyrants. This was written some months before Babylon was conquered. The name of Cyrus the Persian, who led the joint armies of Medes and Persians, was not yet known to the Jews.

[3] *Those consecrated for my purpose.*] As Jehovah's instruments.

kingdoms of nations gathered together. Jehovah of
5 hosts mustereth the host of the battle. They come from
a far country, from the end of the heavens, even Jehovah,
and the weapons of his indignation, to destroy the whole
land.
6 Howl ye; for the day of Jehovah is at hand; it shall
7 come as a destruction from the Almighty. Therefore
shall all hands be faint, and every man's heart shall
8 melt. And they shall be afraid; pangs and sorrow shall
take hold of them; they shall be in pain as a woman
that travaileth. They shall be amazed one at another;
their faces shall be as the faces of flames.
9 Behold, the day of Jehovah cometh, cruel both with
wrath and fierce anger, to lay the land desolate; and he
10 will destroy the sinners thereof out of it. For the stars
of the heavens and the constellations thereof shall not
give their light; the sun shall be darkened in his going
forth, and the moon shall not cause her light to shine.
11 And I will punish the world for their evil, and the
wicked for their iniquity; and I will cause the arrogance
of the proud to cease, and will lay low the haughtiness
12 of the terrible. I will make a man more precious than
fine gold, and a son of Adam than the gold of Ophir.
13 Therefore I will shake the heavens, and the earth shall
tremble out of its place, in the wrath of Jehovah of
hosts, and in the day of his fierce anger.
14 And it [Babylon] shall be as the chased roe, and as
sheep that no man gathereth together. They shall every
man turn to his own people, and flee every one into his

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4 *Kingdoms of nations gathered together.*] The Elamites had by this time joined in the Median and Persian attack on Babylon; other tribes also may have followed Cyrus.

6 *The day of Jehovah is at hand.*] These words sometimes mean a day of peace; here they point to a day of slaughter.

14 *It shall be as a chased roe.*] The king of Babylon, Nabonned, had fled to Borsippa, a town to the south of *Babylon.* (See Josephus in Apion i. 20.)

own land. Every one that is found shall be thrust [15]
through; and every one that is taken shall fall by the
sword. Their babes also shall be dashed to pieces before [16]
their eyes; their houses shall be plundered, and their
wives ravished. Behold, I will stir up the Medes against [17]
them, who regard not silver; and as for gold, they have
no delight in it. Their bows also shall dash the young [18]
men to pieces; and they shall have no mercy on the
fruit of the womb; their eyes shall have no pity for
children. And Babylon, the glory of kingdoms, the [19]
beauty of the Chaldees' excellence, shall be as when
God overthrew Sodom and Gomorrah. It shall not be [20]
inhabited for the future, neither shall it be dwelt in for
generations and generations. Neither shall the Arabian
pitch his tent there; neither shall the shepherds make
their fold there. But wild beasts of the desert shall lie [21]
there; and their houses shall be full of yelling crea-
tures; and ostriches shall dwell there, and satyrs shall
skip about there. And the howling beasts shall cry in [22]
their palaces, and jackals in their pleasant halls; and
her time is near to come, and her days shall not be
prolonged.

For Jehovah will have mercy on Jacob, and will yet [1]
choose Israel, and set them at rest in their own land.
And strangers shall be joined with them, and shall
cleave to the house of Jacob. And the peoples shall [2]
receive them, and bring them to their place; and the
house of Israel shall possess them in the land of Jehovah
for servants and for handmaids. And they shall take

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[17] *Who regard not silver.*] The Medes were an unpolished people, with few of the luxuries of wealth.

[21] *Satyrs shall skip about there.*] The belief in these inhabitants of the desert, half man and half goat, may have arisen from the superstitious practice of driving away into the desert the scape-goat, with the nation's sin upon its head, as described in Leviticus xvi. 8-10.

XIV. [2] *For servants and for handmaids.*] Thus the captives hope to be able to return to their former state of proud superiority over the other Canaanites.

for captives those whose captives they were; and they
shall rule over their taskmasters.
3 And it shall come to pass in the day that Jehovah
shall give thee rest from thy labour, and from thy fear,
and from the hard bondage wherein thou wast made to
4 serve, that thou shalt take up this proverb against the
king of Babylon, [Nabonned,] and say, 'How hath the
'taskmaster ceased! the gold-exacting city ceased!
5 'Jehovah hath broken the staff of the wicked, the sceptre
6 'of the rulers, which smote the peoples in wrath with
'an unceasing stroke, which ruled the nations in anger,
7 'which persecuted, and none hindered. The whole
'earth is at rest, and is quiet; they break forth into
8 'singing. Yea, the fir trees rejoice at thee, and the
'cedars of Lebanon, [saying,] Since thou art laid down,
9 'no woodcutter is come up against us. Hell from be-
'neath is moved for thee to meet thy coming. It stirreth
'up the departed spirits for thee, even all the leader-
'goats of the earth; it hath raised up from their thrones
10 'all the kings of the nations. All they shall speak and
'say to thee, Art thou also become weak as we? art
11 'thou become like to us? Thy pomp is brought
'down to hell, and the noise of thy psalteries. The
'maggot is spread under thee, and the worms cover
12 'thee. How art thou fallen from the heavens, O Day-
'star, son of the morning! how art thou cut down to
13 'the ground, thou who didst crush the nations! For
'thou hast said in thy heart, I will go up to heaven, I
'will exalt my throne above the stars of God; I will
'sit also upon the mountain of the assembly [of gods],

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*Rule over their taskmasters.*] The Babylonians.

4 *The king of Babylon.*] Nabonned.

9 *Hell from beneath.*] The mythology of hell was probably learnt in Babylon.

12 *O Day-star, son of the morning.*] The king of Babylon. He was the most eastern king yet known to the Jews.

13 *The mountain of the assembly.*] The fabled dwelling-place of the Pagan gods, like mount Olympus of the Greeks.

'in the recesses of the north. I will go up to the[14]
'heights of the clouds, I will be like the Most High.
'Yet thou shalt be brought down to hell, to the recesses[15]
'of the pit. They that see thee shall gaze upon thee,[16]
'and consider of thee, Is this the man that made the
'earth to tremble, that did shake kingdoms; that made[17]
'the world as a desert, and laid waste the cities thereof;
'that released not his prisoners to their home? All the[18]
'kings of the nations, even all of them, lie in glory,
'every one in his own house. But thou art cast out of[19]
'thy grave like a vile off-shoot, as the raiment of those
'that are slain, that are thrust through with a sword,
'that go down to the stones of the pit. Thou art as a
'carcase trodden under feet. Thou shalt not be joined[20]
'with them in burial, because thou hast destroyed thy
'land, and slain thy people. The seed of evil doers will
'never be renowned.'

Prepare slaughter for his children because of the[21]
iniquity of their fathers; that they do not rise, nor
possess the land, nor fill the face of the world with
cities. For I will rise up against them, Jehovah of[22]
hosts hath said it; and I will cut off from Babylon the
name, and the remnant, both the sons, and the sons'
sons, Jehovah hath said it. I will also make it a pos-[23]
session for the hedgehog, and stagnant pools of water;
and I will sweep it with the besom of destruction;
Jehovah of hosts hath said it.

XXXII.

BEHOLD, A KING shall reign in righteousness, and as[1]
for rulers they shall rule in justice. And each shall be[2]
as a hiding place from the wind, and a covert from the
tempest; as streams of water in a dry place, as the shadow
of a great rock in a weary land. And the eyes of them[3]

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No. 22. [Chap. xxxii.–xxxv.]

A RESTORATION OF THE JEWISH MONARCHY IS HOPED FOR.

[1] *A king shall reign.*] The Jews hoped for the restoration of the monarchy. This writer may have been one of the humbler class, living in Judea, while the captives were yet in Babylon.

that see shall not be dim, and the ears of them that
[4] hear shall hearken. The heart also of the rash shall
understand knowledge, and the tongue of the stam-
[5] merers shall be ready to speak plainly. The fool shall
be no more called noble, nor the cheat be said to be
[6] bountiful. For the fool speaketh foolishness, and his
heart worketh iniquity, to work profaneness, and to
utter error against Jehovah, to make empty the soul of
the hungry, and he causeth the drink of the thirsty to
[7] fail. The instruments also of the cheat are evil; he
counselleth wicked devices to destroy the poor with
lying words, even when the needy speaketh what is just.
[8] But the noble person counselleth noble things; and by
noble things shall he stand.
[9] Rise up, ye women that are at ease, hear my voice;
[10] ye careless daughters, give ear unto my speech. After
this year shall ye be troubled, ye careless women; for
the vintage shall fail, the after-gathering shall not come.
[11] Tremble, ye women, that are at ease; be troubled, ye
careless ones; strip you, and make yourselves bare, but
[12] girded upon your loins; beating your breasts for the
[13] pleasant fields, for the fruitful vine. Upon the land of
my people shall come up thorns and briers; yea, upon
[14] all the houses of pleasure in the joyous city. For the
palaces are forsaken; the crowd hath left the city; the
[suburb] Ophel and the watch-tower shall be for dens

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[5] *Shall no more be called noble.*] Chap. xiv. 2 had hoped for a return of the nobles to their former power; this chapter hopes for better treatment of the poor.

[9] *Ye women that are at ease.*] The writer reviews the past, and copies the remarks which Isaiah had made, in the reigns of Ahaz and Hezekiah, about the luxury of the women.

[14] *The palaces are forsaken.*] The review of the past now reaches to the conquest of Jerusalem by the Babylonians.

*Ophel.*] The fortified suburb at the south-eastern corner of the city.

for ever, a pleasure for wild asses, a pasture for flocks;
until the spirit be poured upon us from on high. 15
Then shall the desert become a fruitful field, and the
fruitful field be counted for a forest. Then justice shall 16
dwell in the desert, and righteousness remain in the
fruitful field. And the doings of righteousness shall be 17
peace; and the work of righteousness quietness and
security for ever. And my people shall dwell in a 18
peaceable habitation, and in sure dwellings, and in quiet
resting places. But hail shall hail down on the forest; 19
and the city shall be low in a low place. Blessed are 20
ye that sow beside all waters, in places where the feet of
the ox and the ass range freely.

Woe to thee [Babylon] that spoilest, and thou wast 1
not spoiled; and robbest, and they did not rob thee!
When thou shalt cease to spoil thou shalt be spoiled;
and when thou shalt make an end of robbing, they shall
rob thee. ('O, Jehovah, be gracious to us; we have 2
'waited for thee; be thou their arm every morning, our
'salvation also in the time of trouble. At the noise of 3
'the tumult the peoples fled; at the lifting up of thyself
'the nations were scattered.') And your plunder shall 4
be gathered like the clean gathering of the caterpillar;
as the running to and fro of locusts shall they run
upon it.

Jehovah is exalted; for he dwelleth on high; he hath 5
filled Zion with justice and righteousness. And wis- 6
dom and knowledge shall be the stability of thy times,
the strength of salvation; the fear of Jehovah, that is
his treasure.

Behold, their valiant ones cry for help without; the 7
messengers of peace weep bitterly. The highways lie 8
waste, the wayfaring man ceaseth. He [The Baby-
lonian] broke the treaty, he despised the cities, he re-

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15 *Then shall the desert become a fruitful field.*] When Babylon is overthrown.

XXXIII. 1 *Woe to thee.*] Babylon.

8 *He broke the treaty.*] The Babylonians broke such promises as they had made.

[9] garded no man. The earth mourneth and languisheth;
Lebanon is made ashamed and withereth away; Sharon
is like the Barren Valley; and Bashan and Carmel are
stripped of leaves.
[10] Now will I arise, saith Jehovah; now will I be ex-
[11] alted; now will I lift up myself. Ye shall conceive
chaff, ye shall bring forth stubble; your breath, as fire,
[12] shall devour you. And the peoples shall be as the
burnings of lime; as thorns cut up shall they be burned
in the fire.
[13] Hear, ye that are far off, what I have done; and, ye
[14] that are near acknowledge my might. The sinners in
Zion are afraid; fear hath seized the ungodly, [saying,]
'Who of us shall dwell when the fire devoureth? Who
[15] 'of us shall dwell through everlasting burnings?' He
that hath walked in righteousness, and spoken up-
rightly; he that hath refused the gain of oppressions,
that hath shaken his hands from taking bribes, that
hath stopped his ears from hearing of bloodshed, and
[16] shut his eyes from looking on evil; he shall dwell on
high; his place of defence shall be castles upon rocks;
bread shall be given him; his waters shall be unfailing.
[17] Thine eyes shall see a king in his beauty; they shall
[18] behold the land that is very far off. Thy heart shall
meditate on terror [saying] 'Where is the scribe? where

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[14] *The sinners in Zion are afraid.*] These are the Jews who had taken office under their Babylonian conquerors.

[15] *He that hath refused the gain of oppression.*] That hath not accepted Babylonian pay. At the beginning of the Captivity, Gedaliah was assassinated by his countrymen for accepting office under Nebuchadnezzar (Jerem. xli. 2).

[17] *Thine eyes shall see a king.*] Again the restoration of the monarchy is hoped for.

*The land that is afar off.*] Judea. He is addressing the captives in Babylon.

[18] *Where is the scribe?*] The Babylonian tax-gatherer will no longer be seen.

'is the weigher? where is he that counteth the towers?'
Thou shalt not see the fierce people, a people of deeper 19
speech than thou canst understand; of a stammering
tongue, not to be understood. Look upon Zion, the 20
city of our solemn feasts; thine eyes shall see Jerusalem
a quiet habitation, a tent that shall not be taken down;
not one of its tentpins shall ever be pulled up, neither
shall any of its cords be broken. For there will Jeho- 21
vah be mighty unto us, as a place of rivers, and streams
with wide sides; wherein shall go no ship with oars,
neither shall noble galley pass thereby. For Jehovah 22
is our judge, Jehovah is our lawgiver, Jehovah is our
king; he will save us.

Thy tacklings [O Babylon] are loosed; they do not 23
hold steady the support of their yard-arm, they do not
spread the sail. Then was the prey of a great spoil
divided; even the lame seized upon the prey. And the 24
dweller there shall not say, 'I am sick;' the people
that abide therein shall be forgiven their iniquity.

COME NEAR, YE NATIONS, to hear; and hearken, ye 1
peoples; let the earth hear, and the fulness thereof;
the world, and all its offspring. For the indignation of 2
Jehovah is upon all the Nations, and his wrath upon all
their armies; he hath devoted them, he hath delivered
them to the slaughter. Their slain also shall be cast 3
out, and their stink shall come up out of their dead
bodies, and the mountains shall be watered with their
blood. And all the host of heaven shall be dissolved, 4

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19 *Thou shalt not see the fierce people.*] The Babylonians will have left Judea.

21 *Neither shall noble galley.*] This word צי *a galley* comes into use after the Captivity. The older word was אני *a ship*.

23 *Thy tacklings are loosed.*] Babylon is compared to a ship of which the cords are out of order.

xxxiv. 4 *The host of heaven shall be dissolved.*] This is a figurative description of the great punishment which Jehovah will bring upon the nations which have oppressed the Jews.

and the heavens shall be rolled together as a book-roll;
and all their host shall wither away, as the leaf wither-
eth from the vine, and as a withered fig from the fig-
5 tree. For my sword shall be bathed in heaven; behold,
it shall come down upon Edom, and upon the people of
my curse unto judgment.
6 The sword of Jehovah is filled with blood, it is made
fat with fatness, with the blood of lambs and goats,
with fat of the kidneys of rams; for there is a sacrifice
to Jehovah in Bozrah, and a great slaughter in the land
7 of Edom. And the buffaloes [or Egyptians] shall be
cast down with them, and the bullocks with the bulls
[or Syrians]; and their land shall be bathed with blood,
and their dust made fat with fatness.
8 For it is the day of Jehovah's vengeance, and the
9 year of recompences for the controversy of Zion. And
her [Babylon's] streams shall be turned into pitch, and
her dust into brimstone, and the land thereof shall be-
10 come burning pitch. It shall not be quenched night or
day; the smoke thereof shall go up for ever; from
generation to generation it shall lie waste; none shall
pass through it for ever and ever.
11 But the pelican and the hedgehog shall possess it;
the heron also and the raven shall dwell in it; and he
shall stretch out upon it the measuring-line of confu-

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5 *It shall come down upon Edom.*] The Jews were more particularly angry with the Edomites, from whom they might have hoped for help from the Babylonians. This anger is strongly expressed in Psalm cxxxvii. and Lament. iv. both written at this time.

6 *Bozrah.*] There was a city of that name in Edom (Gen. xxxvi. 33), and another in Moab (Jerem. xlviii. 24), unless the two were one.

7 *The Buffaloes.*] The Egyptians, so called in Numb. xxiii. 22, Psalm xxii. 21, and other places.

*The Bullocks with the Bulls.*] The Syrians, so called in Psalm xxii. 12.

9 *Her streams.*] Though Zion was the last noun used, yet we must understand Babylon as here meant.

sion, and the plummet-stone of emptiness. They shall [12] call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And [13] thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation of jackals, and a courtyard for ostriches. The desert- [14] beasts shall also meet with the howling beasts, and the satyr shall cry to his mate; the night-bird also shall settle there, and find for herself a place of rest. There [15] shall the arrow-snake make her nest, and lay eggs, and hatch, and cherish them under her shadow; there shall the vultures also be gathered together, every one with her mate. Seek ye out of the book of Jehovah [Isaiah [16] xiii.], and read. No one of these shall be lacking, no one shall want her mate; for my mouth hath commanded it. And his spirit it hath gathered them; and [17] he hath cast the lot for them, and his hand hath divided it unto them by measuring-line; they shall possess it for ever, from generation to generation shall they dwell therein.

The desert and the land of drought shall be glad for [1] them; and the barren valley shall rejoice, and blossom as the crocus. It shall blossom abundantly, and rejoice [2] even with joy and singing. The glory of Lebanon shall be given to it, the excellence of Carmel and Sharon; they shall see the glory of Jehovah, and the excellence of our God.

Strengthen ye the weak hands, and confirm the feeble [3] knees. Say to them that are of a fearful heart, 'Be [4] 'strong, fear not; behold, your God.' Vengeance will come, even God's recompense; he will come and will save you. Then the eyes of the blind shall be opened, [5] and the ears of the deaf shall be unstopped. Then shall [6] the lame man leap as a hart, and the tongue of the

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[14] *The desert-beasts.*] This passage is copied from chap. xiii. 21, 22.

[16] *The book of Jehovah.*] This name is given to some book which has already received within its pages chap. xiii.

dumb sing; for in the desert shall waters break out,
7 and streams in the barren valley. And the heated sands
shall become a pool, and the thirsty lands shall become
springs of water; in the habitation where the jackals
lay, shall be a place for the sweet cane and the paper-
reed.
8 And a highway shall be there, and a way, and it shall
be called 'The way of holiness.' The unclean shall not
pass over it; but it shall be for those [the Israelites].
The wayfaring men, though fools, shall not go astray
9 therein. No lion shall be there, nor ravenous beast
shall go up thereon; none shall be found there; but the
10 redeemed ones shall walk there. And the ransomed of
Jehovah shall return, and come to Zion with songs and
everlasting joy upon their heads. They shall obtain
joy and gladness; and sorrow and sighing shall flee
away.

XXI.

1 THE BURDEN OF THE DESERT BY THE [PERSIAN] SEA.
As a whirlwind in the south, when passing through,
2 cometh from the desert, from the terrible land; so a
grievous vision was declared to me, 'the robber robbeth,
'and the spoiler spoileth. Go up, O Elam [or Persia];
'besiege, O Media; all the sighing about it have I made

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XXXV. 7 *The sweet cane and the paper reed.*] Instead of worthless rushes, these valuable plants shall grow in the marshes.

8 *A highway shall be there.*] A way for the captives returning from Babylon to Jerusalem.

No. 23. [Chap. xxi.]

THE FALL OF BABYLON; THE JEWS ARE HOPEFUL.

1 *The desert by the Sea.*] On the west side of the head of the Persian Gulf, where the writer was dwelling, waiting with anxiety to hear of the success of the Persian army against Babylon.

2 *Go up, O Elam.*] The province of Elam, having revolted from Babylon, is united with Persia and Media in the attack upon Babylon.

'to cease.' Thereupon my loins were filled with pain; 3
pangs took hold upon me, as the pangs of a woman that
travaileth; I was bowed down, and I could not hear it;
I was dismayed, and I could not see it. My heart panted, 4
terrors affrighted me; the night of my pleasures was
turned into fear unto me.

The table is prepared, the watch is in the watch-tower 5
[at Borsippa], they eat and drink. Arise, ye princes,
and grease the shield. For thus hath the Lord said to 6
me, 'Go, set a watchman, let him declare what he seeth.'
And he saw a couple of horse-men riding, one riding on 7
an ass, and one riding on a camel; and he hearkened
diligently with much heed. And he cried out like a 8
lion; 'My lord [Nabonned], I stand continually upon
'the watch-tower in the daytime, and I am set in my
'ward every night. And, behold, here come men 9
'riding, a couple of horsemen.' And he answered and
said, 'Babylon is fallen, is fallen; and all the graven
'images of her gods are broken to the ground.' O my 10
crushed one, and child of my threshing floor; that which
I have heard from Jehovah of hosts, the God of Israel,
I have declared to you.

THE BURDEN OF DUMAH. 11

One calleth to me out of Seir, 'Watchman, what of the

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3 *My loins were filled with pain.*] This is said ironically, on the joyful news of Babylon being conquered by Cyrus.

5 *The table is prepared.*] Nabonned, king of Babylon, was feasting at Borsippa, some miles to the south of Babylon, whither he had fled when his capital was besieged, and where he was waiting to hear the news. See Berosus in Josephus, Apion i. 20.

7 *A couple of horsemen.*] Messengers who bring to the king the news that his capital has been taken.

11 *The burden of Dumah.*] In the desert of Arabia, between the Persian Gulf and Judea, joining to the Desert by the Sea of verse 1.

*One calleth to me out of Seir.*] The writer was a scout. He had gone forward on behalf of his friends, who were

12 'night? Watchman, what of the night?' The watchman said, 'The morning cometh on, but however it is 'night. If ye will inquire, inquire ye; return and come 'again.'

13 THE BURDEN UPON ARABIA.

In the forest in Arabia shall ye lodge, O ye travelling
14 companies of Dedanites. The inhabitants of the land of Tema brought water to meet him that was thirsty,
15 they hastened with their bread to him that fled. For they fled from desolation, from the drawn sword, and from the bent bow, and from the grievousness of war.
16 For thus hath the Lord said to me, Within a year, according to the years of a hireling, and all the glory of
17 Kedar shall fail. And the residue of the number of archers, the warriors of the children of Kedar, shall be —diminished; for Jehovah the God of Israel hath spoken it.

XXIV.

1 BEHOLD, Jehovah emptieth the land [of Judah], and maketh it waste, and hath turned it upside down, and
2 scattered abroad its inhabitants. And it shall be, as

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refugees in Edom, and were waiting for such news as he could learn of the success of the Persians.

*What of the night?*] Figurative for What news?

12 *The morning cometh on.*] Hope is dawning that the Persians may be successful and Babylon conquered.

14 *Tema brought water.*] The Arabs received in a friendly manner the Jews who fled from Nebuchadnezzar's troops.

16 *Within a year.*] These last verses, 16 and 17, may be a separate prophecy relating to some different event; or, possibly, the Persian armies, after the conquest of Babylon, may have oppressed that country on the east of Judea.

No. 24. [Chap. xxiv.–xxvii.]

BABYLON IS DESTROYED; ISRAEL AND JUDAH WILL BE RESTORED.

1 *Jehovah emptieth the land.*] The chief men have been carried captive to Babylon.

with the people, so with the priest; as with the servant,
so with his master; as with the maid, so with her mis-
tress; as with the buyer, so with the seller; as with the
lender, so with the borrower; as with the taker of
usury, so with the giver of usury to him. The land [3]
shall be utterly emptied, and utterly plundered; for
Jehovah hath spoken this word. The land mourneth [4]
and fadeth away, the world languisheth and fadeth
away, the highest people of the land do languish. The [5]
land also is defiled under its inhabitants; because they
have transgressed the laws. They have changed the
ordinance, they have broken the everlasting covenant.
Therefore hath the self-curse devoured the land, and [6]
they that dwell therein are punished. Therefore the
inhabitants of the land are burned, and few men are left. [7]
The grape juice mourneth, the vine languisheth, all the
merry-hearted do sigh. The mirth of timbrels hath [8]
ceased, the noise of them that rejoice hath ended, the
mirth of the harp hath ceased. They shall not drink [9]
wine with a song; strong drink shall be bitter to them
that drink it. The city is broken down as a thing of [10]
nought; every house is shut up, that no man may come
in. There is a crying for wine in the streets; all joy is [11]
darkened, the mirth of the land is gone. In the city is [12]
left desolation, and the gate is smitten unto ruin.

For thus it shall be in the midst of the land among [13]
the peoples, as at the shaking of an olive tree, and as
at the gleaning of grapes when the vintage is done;
they shall lift up their voice, they shall sing for the [14]
majesty of Jehovah, they shall cry aloud from the West.
Therefore glorify ye Jehovah in the East, and the name [15]
of Jehovah the God of Israel in the isles of the sea.

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[5] *Transgressed the laws.*] The Jews devoutly considered every misfortune as a deserved punishment.

[6] *The self-curse devoured the land.*] The curse upon themselves, accompanied by an oath; probably that in *Deut.* xxviii.

[13] *As at the shaking of an olive tree.*] Probably the unexpected destruction of Babylon.

16 From the uttermost part of the earth have we heard
the song, 'Glory be to the righteous.' But I said, 'I
'am wretched, I am wretched, woe unto me! The rob-
'bers [the Babylonians] have robbed; yea, the robbers
17 'have robbed treacherously.' Fear, and the pit, and
the snare, are upon thee, O inhabitant of the land.
18 And it shall come to pass, that he that fleeth from the
noise of the fear shall fall into the pit; and he that
cometh up out of the midst of the pit shall be taken in
the snare; for the windows from on high are open, and
19 the foundations of the earth do shake. The earth is
utterly broken down, the earth is clean shattered to
20 pieces, the earth is disturbed exceedingly. The earth
reeleth to and fro like a drunkard, and is shaken about
like a hut; and the transgression thereof shall be heavy
upon it; and it shall fall, and not rise again.
21 And it shall come to pass in that day [B.C. 538] that
Jehovah will punish the host of the High Ones [or
angels] that are on high, and the kings of the earth
22 that are upon the earth. And they shall be gathered
together, as prisoners are gathered into the pit, and
shall be shut up in the prison, and after many days shall
23 they be punished. Then the pale moon shall blush, and
the sun's heat shall be ashamed, when Jehovah of hosts
shall reign on Mount Zion, and in Jerusalem, and before
—his elders gloriously.

1 O Jehovah, thou art my God, I will exalt thee;
I will praise thy name, for thou hast done wonders;
Thy counsels of old are faithfulness and truth.

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16 *The Robbers have robbed.*] The Babylonians are the robbers. We have these words in chap. xxi. 2, and xxxiii. 1.

21 *In that day.*] B.C. 538, when Cyrus conquers the Babylonians.

*High Ones that are on high.*] It was an opinion learnt from Babylon, that as every nation had its king upon earth, so it had its High One, or Prince in heaven. When the one was overthrown, so was the other. See *Dan. x. 13 and 20.*

For thou hast made of the city [Babylon] a heap of 2
stones;
Of the fenced city a ruin, a palace of strangers;
Of a city for ever, one not to be built up.
Therefore shall the strong people glorify thee, 3
The city of the nations that terrify shall fear thee.
For thou hast been a stronghold to the weak, 4
A stronghold to the needy in his distress,
A refuge from the storm, a shade from the heat,
When the blast of the terrible was as a storm against a
wall.
Thou wilt humble the noise of the strangers, 5
As heat on a dry place, as heat by the shade of a cloud;
The song of the terrible ones shall be brought low.

And on this Mountain shall Jehovah of hosts make 6
unto all the peoples a drinking feast of fat things, a
drinking feast of old wines, of fat things full of marrow,
of old wines well refined. And he will destroy on this 7
mountain the face of the covering that covereth over
all the peoples, and the veil that is spread over all the
nations. He will wholly swallow up death; and the 8
Lord Jehovah will wipe away tears from off all faces;
and the reproach against his people will he take away
from off all the earth; for Jehovah hath spoken it.

And it shall be said in that day, 'Lo, this is our God; 9
'we have waited for him, and he will save us; this is
'Jehovah; we have waited for him, we will be glad
'and will rejoice in his salvation.' For on this moun- 10
tain shall the hand of Jehovah rest, and Moab shall be

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XXV. 2 *The city, a heap of stones.*] Babylon. The Jews in their misfortunes had learnt caution, and do not name their oppressors.

6 *On this mountain.*] Perhaps near Babylon, where there were several mounds, one of which was the Tower of Babel.

10 *Moab shall be trodden down.*] The Jews were very angry with their neighbours who did not help them in their distress, but whose goodwill they could hardly have hoped for.

trodden down under him, even as straw is trodden down
11 for the dunghill. And he will spread forth his hands
in the midst of them, as he that swimmeth spreadeth
them forth to swim; and he will bring down their
12 pride together with the snares of their hands. And
Mibzar [or Petra] the fortress of thy walls will he bring
down, lay low, and strike to the ground, even to the
—dust.

1 In that day shall this song be sung in the land of
Judah;
Our city is strong; salvation setteth walls and ramparts.
2 Open ye the gates, that a nation may enter,
Which is righteous and keepeth the truth.
3 A steadfast frame of mind thou wilt keep in peace,
In peace, because it trusteth in thee.
4 Trust ye in Jehovah for ever and ever;
For in Jah-Jehovah is the Rock of ages.
5 For he bringeth down them that dwell on high;
The lofty city he layeth low, he layeth low to the
ground;
He striketh it even to the dust.
6 The foot shall tread it down,
Even the feet of the poor, and the steps of the needy.
7 The way of the just is uprightness;
Thou, most upright, maketh smooth the path of the just;
8 Yea, in the way of thy judgments, O Jehovah,
We wait for thee; to thy Name,
And to the remembrance of thee, is our soul's desire.
9 With my soul have I desired thee in the night;
Yea, with my spirit within me I seek thee at daybreak;
For when thy judgments are on the earth,
The inhabitants of the world will learn righteousness.

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12 *Mibzar the fortress of thy walls.*] Perhaps Petra. It is mentioned in Gen. xxxvi. 43, among the cities of Edom.

XXVI. 2 *That a nation may enter.*] That the captives may return.

4 *Jah-Jehovah.*] In chap. xxxviii. 11, we have the name Jah-Jah.

If favour be showed to the wicked man, 10
Yet will he not learn righteousness;
In the land of uprightness will he deal unjustly,
And will not fear the majesty of Jehovah.
O Jehovah, thine uplifted hand they will not see; 11
But they shall see, and be ashamed of envying the people;
Yea, fire upon thine enemies shall devour them.
O Jehovah, thou wilt ordain peace for us; 12
For thou also hast wrought all our works for us.
O Jehovah our God, other lords beside thee rule over 13 us;
But only of thee, of thy name, will we make mention.
They are dead beings, they shall not live; 14
They are departed spirits, they shall not rise;
Therefore hast thou punished and wilt destroy them,
And thou wilt make all memory of them to perish.
Thou hast increased the nation, O Jehovah, 15
Thou hast increased the nation; thou art glorified;
Thou hast widened all the ends of the land.
O Jehovah, in trouble have they sought thee, 16
Whispering a prayer when thy chastening was on them.
As a woman with child, that is near to bringing forth, 17
Is in pain, and crieth out in her pangs;
So have we been in thy sight, O Jehovah.
We have been with child, we have been in pain, 18
We have as it were brought forth wind;
So that we have not wrought deliverance to the land,
Neither have the inhabitants of the world fallen.
Thy dead ones shall live, my people's corpses shall arise. 19
Awake and sing, ye that dwell in dust;
For thy dew is as the dew of herbs,
And the earth shall cast forth the departed spirits.

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14 *They are departed spirits.*] Ghosts living in Hell, according to the mythology learnt in Babylon.

19 *Thy dead ones shall live.*] According to the vision in Ezek. xxxvii., which was written at this time or later, of the dry bones in the valley coming to life, to people the desolate land.

[20] Come, my people, enter thou into thy chambers, and
shut thy doors about thee. Hide thyself as it were for
[21] a little moment, until the indignation be overpast. For,
behold, Jehovah cometh out of his place to punish the
inhabitants of the earth for their iniquity. The earth
also shall disclose her bloodshed, and shall no more
—cover her slain.

[1] In that day Jehovah with his sore and great and
strong sword will punish the crocodile [or Egypt], the
cowardly serpent, even the crocodile that crooked ser-
pent; and he will slay the dragon that is in the sea.

[2] In that day sing ye of the Pleasant Vineyard.

[3] I Jehovah do keep it, I water it every moment;
Lest any hurt it, I will keep it night and day.

[4] Fury is nothing against me.
Who would set a brier or a thorn against me in battle?
I would rush against it, I would burn them together.

[5] Or let him hold to my strength, and make peace with me;
Let him make peace with me.

[6] In days that are to come, Jacob shall take root;
Israel shall blossom and bud, and they shall fill the face
[7] of the world with fruit. Hath He smitten him [the
Babylonian], according to the smiting of him that he
smote? or is he slain according to the slaughter of
[8] them that he slew? In moderation by casting it
[Babylon] forth thou dost chide it. He driveth it away
[9] by his strong breath in the day of the east wind. By
this therefore shall the iniquity of Jacob be purged, and
this is all the fruit for taking away his sin. When He

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[20] *As it were for a little moment.*] Thus this was written in the moment of doubt, before the fall of Babylon was certainly known; or at least before the Jews had felt full relief from Cyrus's victories.

XXVII. [1] *Will punish the crocodile.*] Or Egypt, for not helping the Jews against Nebuchadnezzar.

[7] *Hath he smitten him?*] Hath Babylon as yet suffered as it made others suffer?

[8] *In moderation.*] Thus the overthrow of Babylon was not yet completed.

maketh all the stones of the altar as broken chalkstones,
the images of Ashera and the Sun-images shall not
stand up.

For the fenced city [Babylon] shall be desolate, an[10]
habitation forsaken, and left like the desert; there shall
the calf feed, and there shall it lie down, and consume
the branches thereof. When its boughs are withered,[11]
they are broken off; the women come and set them on
fire. For this is a people of no understanding; there-
fore he that made them will not have mercy on them,
and he that formed them will shew them no favour.

And it shall come to pass in that day, that Jehovah[12]
will gather his fruit from the channel of the River
[Euphrates], unto the valley of Lower Egypt, and ye
shall be gathered one by one, O ye children of Israel.
And it shall come to pass in that day, that he shall blow[13]
with a great trumpet, and the wanderers in the land of
Assyria, and the outcasts in the land of Egypt, shall
come and shall worship Jehovah on the holy mountain
at Jerusalem.

IV.

In that day [B.C. 538] shall the Branch of Jehovah[2]

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[9] *The stones of the altar.*] The altar had in some way been misused, and is to be repaired. The improper stones are to be removed.

[10] *The fenced city.*] Babylon is so called in chap. xxv. 2.

[12] *Will gather his fruit.*] The dispersed Jews and Israelites.

No. 25. [Chap. iv. 2–end.]

JUDEA WILL BE PROSPEROUS UNDER ZERUBBABEL.

[2] *The Branch of Jehovah.*] This became a name for Zerubbabel, as in Zech. vi. 12. He was the grandson of king Jehoiachin (1 Chron. iii. 19). He was appointed viceroy of Judea by Cyrus king of Persia, and allowed to lead back the captives home, or at least such as were willing to follow him. While living in captivity he had been obliged to accept the foreign

be beautiful and glorious, and the fruit of the earth shall
be excellent and comely for them that are escaped of
3 Israel. And it shall come to pass, that he that was left
in Zion, and he that remained in Jerusalem, shall be
called holy, even every one that is written among the
4 living in Jerusalem; when the Lord shall have washed
away the filth of the daughters of Zion, and shall have
cleansed the bloodshed of Jerusalem from the midst
thereof by the spirit of judgment, and by the spirit of
5 burning. Then Jehovah will create upon every dwell-
ing-place of mount Zion, and upon her convocations, a
cloud by day, and smoke and the shining of a flaming
fire by night; for the Glory shall be a covering upon
6 all. And it shall be a Tabernacle for shade in the day-
time from the heat, and for a place of refuge, and for a
—covert from storm and from rain.

I.

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1 And a rod shall come forth from the stem of Jesse,
And an off-shoot [Zerubbabel] shall grow out of his
roots;
2 And the spirit of Jehovah shall rest on him;

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name of Sheshbazzar (see Ezra i. 8), as it was customary with the Babylonians to put a new name on their captive slaves. See Dan. i. 7. Thus this heir to the throne of David, on his return to Judea, not as king, but as Pasha or Tirshatha, had neither a name nor a title that the Jews could use with satisfaction; and this may explain why, in the writings of this time, he is mentioned so indistinctly.

No. 26. [Chap. xi. xii.]

JUDEA WILL BE PROSPEROUS UNDER ZERUBBABEL.

1 *A rod from the stem of Jesse.*] Zerubbabel.

*An offshoot.*] This word Nazar may also be translated, *separated as a Nazarite.* This is the passage quoted in Matt. ii. 23, where we read, "He will be called a Nazarite," which again is understood to mean a Nazarene or native of Nazareth.

2 *The spirit of Jehovah.*] This is enlarged to mean

The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and of the fear of Jehovah.
And he will take delight in the fear of Jehovah; 3
And he will not judge after the sight of his eyes,
Neither reprove after the hearing of his ears.
But with righteousness will he judge the poor, 4
And reprove with equity for the lowly of the earth.
And he shall smite the earth with the rod of his mouth,
And with the breath of his lips shall he slay the wicked.
And righteousness shall be the girdle of his loins, 5
And faithfulness the girdle of his reins.
Then the wolf shall dwell with the lamb, 6
And the leopard shall lie down with the kid;
And the calf, and the young lion, and the fatling together;
And a little child shall lead them.
And the cow and the bear shall feed, 7
Their young ones shall lie down together;
And the lion shall eat straw like the ox.
Then the sucking child shall play on the asp's hole, 8
And the weaned child put his hand on the viper's den.

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six spiritual gifts. To these the Greek of the LXX adds a seventh, namely the Spirit of the fear of God; and thus makes up the mystical number of the Seven Spirits which are before the throne of God in Rev. iv. 5. The LXX endeavours to draw a hidden spiritual meaning out of very simple words.

6 *The wolf shall dwell with the lamb.*] In this highly figurative manner the poet describes the happiness which is to be expected on the release of Judea from the Babylonians. It was perhaps at this time, at the close of the Captivity, that Hebrew poetry was at its highest excellence. Together with the poetry which we have lately met with, we can mention Psalms xlii., xliii., lxxx., cii., cvi., and cxxxvii. as justifying this remark. The reign of Ahaz was the time when Hebrew oratory was at its height. Oratory was hardly to be looked for after the nation's loss of liberty.

They shall not hurt nor destroy in all my holy mountain;
For the earth shall be full of the knowledge of Jehovah,
As the waters cover the sea.

And in that day [B.C. 538] there shall be a root of Jesse, who shall stand for an ensign of the peoples; to him shall the Nations seek. And his resting place shall be glorious. And it shall come to pass in that day, that the Lord will set his hand again a second time to redeem the remnant of his people, which shall be left, from Assyria, and from Lower Egypt, and from Pathros [or Upper Egypt], and from Ethiopia, and from Elam [or Western Persia], and from Shinar [or Babylonia], and from Hamath [or Syria], and from the islands of the sea. And he will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly against the borders of the Philistines towards the west; at the same time they shall plunder the Children of the East. Edom and Moab shall stretch forth their hands; and the Children of Ammon shall obey them. And Jehovah will utterly destroy the tongue [or Bay] of the Egyptian sea; and

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[10] *A root of Jesse.*] Zerubbabel, as in verse 1.

[11] *Pathros.*] Upper Egypt.

*Shinar.*] Babylonia, as in Gen. xi. 2.

[13] *The envy of Ephraim shall depart.*] Israel and Judah are henceforth to be friendly.

[14] *Against the borders of the Philistines.*] Hence the latter half of this chapter, with its spirit of revenge, though of the same age as the poetry, can hardly be by the same writer. He proposes to attack the Jews' neighbours on every side except on the north. On that side all encroachment was stopped by the Persians holding Damascus.

[15] *The tongue of the Egyptian Sea.*] The Bitter Lake.

with his mighty wind he will wave his hand over the
River, and will smite it into seven streams, and make
men go over dryshod. And there shall be a highway 16
for the remnant of his people who shall be left from
Assyria, like as it was for Israel in the day that he came
up out of the land of Lower Egypt.

And in that day thou shalt say, 1
'Jehovah, I praise thee, though thou wast angry with
me;
'May thine anger turn away, and do thou comfort me.
'Lo, God is my salvation; I will trust, and not be afraid; 2
'For Jah-Jehovah is my strength and my song;
'He also is become my salvation.'

Therefore with joy shall ye draw water out of the 3
wells of salvation. And in that day shall ye say, 4
'Praise ye Jehovah, call upon his name,
'Declare his doings among the peoples,
'Make mention that his name is exalted.
'Sing to Jehovah; for he hath done excellent things; 5
'Let this be known in all the earth.
'Cry out and shout, thou inhabitant of Zion; 6
'For great is the Holy One of Israel in the midst of
thee.'

II.

The word that Isaiah the son of Amoz saw concern- 1

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a salt-water swamp at the northern end of the Gulf of Suez. It had at one time been joined to the sea, and formed the Bay of Hieropolis the Pi-ha-hiroth, of Exod. xiv. 2. It was through the shallow ford between the two, that the Israelites under Moses are supposed to have passed. It was afterwards cut off from the sea, as here described, by the encroaching sands of the desert. The two bodies of water are now (1876), again joined by the Suez canal.

XIII. [2] *Jah-Jehovah is my strength.*] We had the same unusual word in chap. xxvi. 4, and very probably by the same author.

No. 27. [Chap. ii. 1–4.]

These few words are copied from Micah iv. 1, and are very improperly given to Isaiah.

2 ing Judah and Jerusalem. And it shall come to pass
in the last days, that the mountain of the House of
Jehovah shall be established on the top of the moun-
tains, and shall be exalted above the hills; and all the
3 nations shall flow unto it. And many peoples shall go,
and say, 'Come ye, and let us go up to the mountain
'of Jehovah, to the House of the God of Jacob; and
'he will teach us his ways, and we will walk in his
'paths; for out of Zion shall go forth the Law, and the
4 'word of Jehovah from Jerusalem.' And he will judge
among the nations, and will rebuke many peoples; and
they shall beat their swords into plowshares, and their
spears into pruning-hooks; nation shall not lift up
sword against nation, neither shall they learn war any
more.

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XL.
1 COMFORT YE, COMFORT YE my people, saith your God.
2 Speak ye to the heart of Jerusalem, and cry unto her,
that her warfare is accomplished, that her iniquity is

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4 *Beat their swords into plowshares.*] Thus reversing the figure of speech used in Joel iii. 10. Joel's grand thoughts were a storehouse from which the later prophets often borrowed.

No. 28. [Chap. xl.–lv.]

The author of this valuable portion of the Book of Isaiah has been called the Great Unknown, and sometimes the Later Isaiah, by critics who give to him the authorship of all the latter part of the Book. But as we give to him only these sixteen chapters, it is as well to call him the Isaiah of the return home. He breathes nothing but spiritual religion and good feeling.

1 *Comfort ye my people.*] The Son of Sirach, in Ecclesiasticus xlviii. 22–25, written within three hundred years of this time, describes Isaiah as comforting those that mourn in Zion. By thus referring to the opening words of this chapter, he tells us that at this early time these writings had already been classed with those of Isaiah.

pardoned; for she hath received from Jehovah's hand
double for all her sins.
The voice of one that crieth, 'Prepare ye in the desert [3]
'the way of Jehovah, make straight in the barren valley
'a highway for our God.' Every valley shall be exalted, [4]
and every mountain and hill shall be made low; and
the crooked shall be made straight, and the rough places
plain; and the glory of Jehovah shall be revealed, and [5]
all flesh see it together; for the mouth of Jehovah hath
spoken.
A voice said, 'Cry.' And I said, 'What shall I cry?' [6]
All flesh is grass, and all the goodness thereof is as the
flower of the field. The grass withereth, the flower [7]
fadeth, when the breath of Jehovah bloweth upon it.
Surely the people are grass; the grass withereth, the [8]
flower fadeth, but the word of our God shall stand for
ever.
Get thee up into the high mountain, O thou that [9]
bringest good tidings to Zion; lift up thy voice with
strength, O thou that bringest good tidings to Jerusalem;
lift it up, be not afraid; say to the cities of Judah,
'Behold your God!' Behold, the Lord Jehovah will [10]
come with might, and his arm shall rule for him; behold,
his reward is with him, and his recompense for work is
before him. He will feed his flock like a shepherd; he [11]
will gather the lambs with his arm, and carry them in
his bosom, and will gently lead those that give suck.
Who hath measured the waters in the hollow of his [12]
hand, and meted out the heavens with the span, and

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[2] *Double for all her sins.*] Full punishment. Such is the meaning of doubling a thought or word. In Hebrew good-good means very good. In Gen. xli. 32, the doubling of Pharaoh's dream is explained as proving its certainty.

[3] *The way of Jehovah.*] By which the captives were to return from Babylon.

[9] *Thou that bringest good tidings.*] The news that permission has been given to the captives to return home.

gathered up the dust of the earth within a measure, and weighed the mountains in a balance, and the hills in a
3 pair of scales? Who hath directed the spirit of Jehovah,
4 or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge,
5 and shewed to him the way of understanding? Behold, the nations are as a drop of the bucket, and are counted as the dust of the balances. Behold he taketh up the
6 isles as a very little thing. And Lebanon is not sufficient for fuel, nor the wild beasts thereof sufficient for a
7 burnt offering. All the nations are as nothing before him; and they are counted by him as less than nothing,
8 and vanity. To whom then will ye liken God? or what
9 likeness will ye compare unto him? The workman melteth an image and the metal-founder spreadeth it
10 over with gold, and casteth silver chains. He that is poor in respect to his heave offering chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that will not fall down.

Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not
11 understood from the foundations of the earth? It is He that sitteth upon the earth's arch, and the inhabitants thereof are as grasshoppers; He that stretcheth out the heavens as a curtain, and spreadeth them out
12 as a tent to dwell in; He that bringeth the princes to nothing; He that maketh the judges of the earth as
13 vanity. Yea, they are not planted; yea, they are not sown; yea, their stock hath not taken root in the earth; and he will also blow upon them, and they shall wither, and the whirlwind shall take them away as chaff.

14 To whom then will ye liken me, or shall I be equal?
15 saith the Holy One. Lift up your eyes on high, and see who hath created these things. When he bringeth out their host by number, he calleth them all by names;

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[22] *The earth's arch.*] The vault of the heavens.

[26] *He calleth them all by names.*] It was in Babylon that the Jews learnt the names of the constellations.

by the greatness of his might, and his strong power;
not one is lacking.

Why speakest thou, O Jacob, and sayest, O Israel,[27]
'My way is hidden from Jehovah, and my rights are
'passed away from my God'? Dost thou not know,[28]
hast thou not heard, that the everlasting God, Jehovah,
the Creator of the ends of the earth, fainteth not, neither
is weary? There is no searching out his reasons. He[29]
giveth power to the faint; and to them that have no
might he increaseth strength. Even youths may faint[30]
and be weary, and young men may utterly fall; but[31]
they that wait upon Jehovah shall renew their strength;
they shall mount up with wings as eagles; they shall
run, and not be weary; and they shall walk, and not faint.—

KEEP SILENCE BEFORE ME, O islands; and let the [1]
peoples renew their strength; let them come near; then
let them speak; let us draw near together to judgment.
Who hath raised up the righteous man [Cyrus] from [2]
the East, hath called him to be his follower, hath given
up the nations before him, and made him rule over
kings? He hath given them as the dust to his sword,
and as driven chaff to his bow. He pursued them, and [3]
passed safely, even by the way that he had not gone
with his feet. Who hath worked and done it, calling [4]
the generations from the beginning? I Jehovah, who
am the first, and with the last; I am He. The isles [5]
saw it, and were afraid; the ends of the earth trembled;
they drew near and came.

(Every one helpeth his neighbour, and saith to his [6]

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In chap. xlvii. 13 this writer speaks of this astronomical knowledge as peculiar to the Babylonians.

[27] *Hidden from Jehovah.*] Some may have faltered in their trust in God during their misfortunes, when "the fool said in his heart, There is no God." (Psalm liii. 1.)

XLI. [2] *The righteous man.*] Cyrus king of Persia, who is now known to the Jews as the leader of the *armies* to which they owe their deliverance.

[6] *Every one helpeth his neighbour.*] These two

7 brother, 'Be of good courage.' So the carpenter encourageth the metal-founder, and he that smooth-
eth with the hammer him that smiteth the anvil, saying,
'It is ready for the soldering;' and he fasteneth it with
nails, that it should not fall down.)
8 But thou, Israel, my servant, Jacob whom I have
9 chosen, the seed of Abraham my friend; thou whom I
have taken from the ends of the earth, and called thee
from the extremities thereof, and said to thee, 'Thou
'art my servant, I have chosen thee, and not cast thee
10 'away;' fear thou not, for I am with thee; look not
away, for I am thy God. I will strengthen thee; yea,
I will help thee; yea, I will uphold thee with the right
hand of my righteousness.
11 Behold, all they that were incensed against thee shall
be ashamed and confounded; they shall be as nothing;
12 the men that strive with thee shall perish. Thou shalt
seek them, and shalt not find them, even the men that
contended with thee. The men that war against thee
13 shall be as nothing, and as a thing of nought. For I
Jehovah thy God will hold thy right hand, saying to
thee, 'Fear not; I will help thee.'
14 Fear not, thou worm Jacob, ye men of Israel; I will
help thee; Jehovah, and thy Redeemer, the Holy One
15 of Israel hath said it. Behold, I will make thee to be
a new threshing instrument, cutting and having rows
of teeth; thou shalt thresh the mountains, and shalt
16 beat them small, and shalt make the hills as chaff. Thou
shalt fan them, and the wind shall carry them away,
and the whirlwind shall scatter them; and thou shalt
rejoice in Jehovah, and shalt glory in the Holy One of
Israel.
17 The poor and needy are seeking for water, and there

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verses, describing the work of making an idol, are out of place. They may belong to xl. 20, or to xliv. 13.

11 *Shall be ashamed.*] This is very different language towards the Jews' enemies from what we read in some *other parts of this* book. Here we have no bitter *threats of revenge.*

is none, and their tongue is parched with thirst; but I
Jehovah will answer them, the God of Israel will not
forsake them. I will open rivers on the bare heights, [18]
and fountains in the midst of the valleys; I will make
the desert to be a pool of water, and the dry land to be
springs of water. I will plant in the desert the cedar, [19]
the acacia tree, and the myrtle, and the olive tree; I
will set in the barren valley the fir tree, the pine, and
the box tree together; so that men may see, and know, [20]
and consider, and understand together, that the hand of
Jehovah hath done this, and the Holy One of Israel
hath created it.

Bring forward your cause, saith Jehovah; produce [21]
your defence, saith the King of Jacob. Let them bring [22]
it forth, and shew us what will happen. Let them shew
the former things, what they were, that we may lay it
to heart, and know the latter end of them; or declare
to us what is coming. Shew the things that are to [23]
come hereafter, that we may know that ye are gods.
Yea, make good, or make evil, that we may look about,
and behold it together. Behold, ye are of nothing, and [24]
your work is of nought; an abomination is he that
chooseth you.

I HAVE RAISED UP one [Cyrus] from the north, and he [25]
cometh; from the rising of the sun he will call upon
my name, and he shall come upon the Sagins [servants

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[25] *I have raised up one from the north.*] Cyrus. In verse 2 it was said to be from the east. The difference in the words is important as showing how very little regard the Jews paid to scientific exactness. Many passages tell us that Solomon built his Temple to face the east, while the shape of the ground seems to tell us that it faced the north.

*Shall come upon the Sagins as upon mortar.*] The Sagin, or deputy, was a Babylonian officer in rank beneath a Pasha. In the Babylonian army we meet with Pashas and Sagins as captains and lieutenants. See Ezek. xxiii. 6. The Sagins here spoken of were Jews who had *accepted* office under their Babylonian conquerors, pro-

of Babylon] as upon mortar, and as the potter treadeth
the clay.
26 Who declared this from the beginning, that we might
know? and beforetime, that we might say, 'It is right'?
Yea, there was none that shewed it; yea, there was
none that declared it. Yea, there was none that
hearkened to your words, when at first saying to Zion,
27 'Behold, behold them;' and 'I will give to Jerusalem
28 'one that bringeth good tidings.' For I beheld, and
there was no man, even among them, and there was no
counsellor, that, when I asked of them, could answer a
29 word. Behold, they are all vanity; their works are
—nothing; their molten images are wind and confusion.
1 Behold my servant [Zerubbabel], whom I will up-
hold; my chosen one in whom my soul delighteth. I
have put my spirit upon him; he shall bring forth
2 judgment upon the Nations. He shall not cry, nor lift

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bably as tax-gatherers; and they were hated by their countrymen accordingly. At a later time, under the milder government of the Persians, the Jewish Sagins did not meet with the same hatred. See Ezra ix. 2 and Neh. ii. 16.

26 *There was none that shewed it.*] He thus lets us understand that there had been no prophecies whatever of the return of the captives. Those passages added to the Book of Jeremiah, relating to the return home after seventy years, are thus declared to be spurious.

*There was none that hearkened to your words.*] Here he quotes chap. xl. 9, showing that this chapter was published later than the former.

XLII. 1 *Behold my servant.*] Prince Zerubbabel. Iben Ezra, in his commentary on Isaiah liii. 12, rightly explains this passage (xlii. 1), as also xlix. 3, liii. 13, and liii. 11, as all pointing to the same person. With these he joins l. 6, unnecessarily. He quotes R. Moses Hakkohen as thinking that this part of the Book of Isaiah relates to Zerubbabel.

2 *He shall not cry.*] Zerubbabel seems to have been a mild, quiet young man, of little personal weight.

up, nor cause his voice to be heard abroad. A bruised 3
reed shall he not break, and the dimly burning flax
shall he not quench; he shall bring forth judgment
unto truth. He shall not fail nor be discouraged, till 4
he have set up judgment on the land; and the isles
shall wait for his law.

Thus saith the God Jehovah, he that created the 5
heavens, and stretched them out; he that spread forth
the earth, and its offspring; he that giveth breath to
the people upon it, and spirit to them that walk thereon;
I Jehovah have called thee in righteousness, and I will 6
hold thy hand, and will guard thee, and give thee for a
covenant to the people, for a light to the Nations; to 7
open the blind eyes, to bring out the prisoners from the
prison, and them that sit in darkness out of the prison
house. I am Jehovah; that is my name; and my glory 8
will I not give to another, neither my praise to graven
images. Behold, the former things are come to pass; 9
and new things do I declare; before they spring forth I
tell you of them.

'Sing ye to Jehovah a new song, and his praise from 10
'the end of the earth, ye that go down to the sea, and all
'that is therein; the isles and the inhabitants thereof.
'Let the desert and its cities lift up a voice, the villages 11
'that Kedar doth inhabit; let the inhabitants of Sela

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He may have been a little over twenty years of age. One or more children had been born to him, who may have been left behind in Babylon as hostages for his good behaviour. Compare 1 Chron. iii. 20, where his children are named, and Ezra viii. 3, where one of his grandchildren returns from Babylon. He may have held the post of Pasha of Judea for the long time of forty-eight years. See Dan. ix. 25: "While there is an anointed ruler shall be seven weeks."

7 *To bring out the prisoners.*] From Babylon. This was the particular duty placed upon him by Cyrus. See Ezra i. 8, where he bears the foreign name of Sheshbazzar, but is called Zerubbabel in the next chapter.

'[or Petra] sing, let them shout from the top of the
12 'mountains. Let them give glory to Jehovah, and
13 'declare his praise in the islands. Jehovah goeth forth
'as a mighty man, he stirreth up jealousy like a man of
'war; he will cry out, yea, he will shout; he will pre-
'vail against his enemies.'
14 I have for a long time held my peace; I have been
still, and restrained myself. Now I cry aloud like a
travailing woman; I will at once both destroy and
15 devour. I will make waste the mountains and hills,
and dry up all their herbs; and I will make the rivers
16 to become islands, and I will dry up the pools. And I
will bring the blind by a way that they know not; in
paths that they know not will I lead them; I will make
darkness to become light before them, and crooked
things to become straight. These things will I do for
17 them, and I will not forsake them. Those shall be
turned back, those shall be greatly ashamed, that trust
in graven images, that say to the molten images, 'Ye
18 'are our Gods.' Hear, ye deaf; and look, ye blind, that
ye may see.
19 Who was so blind as my Servant [Zerubbabel]? or so
deaf as my messenger [Jeshua] whom I am sending?
Who was so blind as he that hath been recompensed,
20 even so blind as Jehovah's Servant? Thou hast seen
many things, but thou observest not; he hath opened
the ears, but he heareth not.
21 Jehovah is well pleased because of his righteousness;
22 he magnifieth the Law, and maketh it honourable. But
this is a people robbed and plundered; they are all of

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14 *I cry aloud.*] Jehovah speaks. Thus the distinction is not clearly kept between the prophet and Jehovah.

19 *My servant . . . my messenger.*] Prince Zerubbabel and the chief priest Jeshua. See Ezra ii. 2. The title of messenger, for a priest, comes into use after the Captivity. It tells us that, as the value of ceremonies was lessened, the priests had become preachers. The prophet blames both Zerubbabel and Jeshua for their inactivity.

them ensnared in holes, and they are hidden in prison
houses. They are become a prey, and none delivereth;
a spoil, and none saith, 'Restore.'
Which among you will give ear to this, and will 23
hearken and hear for the time to come? Who gave 24
Jacob for a spoil, and Israel to the robbers? Was it
not Jehovah, he against whom we have sinned? For
they would not walk in his ways, neither were they
obedient to his Law. Therefore he hath poured upon 25
him the wrath of his anger, and the strength of the
battle. And it hath set him on fire round about, yet he
knew it not; and it burned him, yet he laid it not to
heart.
But now, thus saith Jehovah that created thee, O 1
Jacob, and he that formed thee, O Israel. Fear not;
for I have redeemed thee; I have called thee by thy
name; thou art mine. When thou passest through the 2
waters, I will be with thee; and through the rivers,
they shall not overflow thee. When thou walkest
through the fire, thou shalt not be scorched; neither
shall the flame burn thee. For I Jehovah am thy God, 3
the Holy One of Israel, thy Saviour. I have given
Egypt for thy ransom, Ethiopia and Seba [or Nubia] in

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XLIII. 3 *Egypt for thy ransom.*] Cyrus had no sooner made himself master of Babylon than he adopted the policy of the Babylonian kings, and proposed to conquer Egypt. For this purpose he began by making the Jews his friends, and sending them home under Zerubbabel.

*Ethiopia and Seba.*] Seba is sometimes explained as Meroë, a country to which Hebrew knowledge did not as yet reach. It more probably meant Nubia, so named from the town of Seboua. This latter opinion is further supported by remarking that by Ethiopia was probably meant, not the country afterwards so called, but Upper Egypt. Thus, in 2 Chron. xii. 3, the Ethiopians in Shishak's army are Thebans; he did not rule over Ethiopia proper. His Egyptians were from Lower Egypt. In 2 Chron. xiv. 9, Zerah the Ethiopian is a Theban king.

[4] place of thee. Since thou art precious in my sight,
thou hast been honourable, and I have loved thee.
Therefore I will give men for thee, and peoples for thy
[5] life. Fear not; for I am with thee. I will bring thy
[6] seed from the east, and gather thee from the west; I
will say to the north, 'Give up;' and to the south,
'Keep not back. Bring my sons from far, and my
'daughters from the ends of the earth; even every one
[7] 'that is called by my name.' For unto my glory I
created him, I formed him, yea, I made him.
[8] Bring forth the blind people that have eyes, and the
[9] deaf that have ears. Let all the Nations be gathered
together, and let the peoples be assembled. Who
among them did declare this, and did shew us the
former things? Let them bring forth their witnesses,
that they may be justified; and let men hear, and say,
'It is true.'
[10] Ye are my witnesses, Jehovah hath said it, and my
Servant whom I have chosen, that ye may know and
believe me, and may understand that I am He. Before
me there was no God formed, neither shall there be
[11] after me. I, even I, am Jehovah; and beside me there
[12] is no saviour. I have declared it, and have saved, and
I have made it known when there was no strange god
among you. Therefore ye are my witnesses, Jehovah
[13] hath said it, that I am God. Yea, before the day was,
I was He; and there is none that can deliver out of my
hand. I will work, and who shall undo it?
[14] Thus saith Jehovah, your redeemer, the Holy One of
Israel; For your sake I have sent to Babylon, and have
brought down all the fugitives, and the Chaldeans, whose

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[9] *Who among them did declare this?*] He again tells us that the return from captivity had never been foretold.

[14] *The fugitives.*] King Nabonned and those who with him had fled from Babylon to Borsippa at the head of the Persian gulf, on the approach of Cyrus's conquering army. See chap. xxi., and Notes.

[14] *The Chaldeans whose shout is in ships.*] Thus he

shout is in ships. I am Jehovah, your Holy One, the[15] creator of Israel, and your King.

Thus saith Jehovah, he who maketh a way in the sea,[16] and a path in the mighty waters; who bringeth forth[17] the chariot and horse, the army and the strong ones together. They shall lie down, they shall not rise; they are extinguished, they are quenched as tow.

Ye remember not the former things, neither consider[18] the things of old. Behold, I will do a new thing; now[19] it shall spring forth; shall ye not know it? I will even make a way in the desert, and rivers in the wilderness. The wild beasts of the field shall honour me, the jackals[20] and the ostriches; because I give waters in the desert, and rivers in the wilderness, to give drink to my people, my chosen ones. This people have I formed for my-[21] self; they shall shew forth my praise.

But thou hast not called upon me, O Jacob; for thou[22] hast been weary of me, O Israel. Thou hast not brought[23] me the lamb of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not burdened thee with meal offerings, nor wearied thee with frankincense. Thou hast bought for me no sweet cane with[24] money, neither hast thou moistened me with the fat of thy sacrifices; but thou hast burdened me with thy sins, thou hast wearied me with thine iniquities. I, even I,[25] am he that blotteth out thy transgressions for mine own sake, and I will not remember thy sins.

Put me in remembrance; let us plead together;[26] declare thou, that thou mayest be justified. Thy first[27] father [Adam] sinned, and those that interpret to thee

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distinguishes between the Chaldeans of Babylon, of whom Nebuchadnezzar was one; and those who dwelt on the Persian gulf. Strabo mentions this tribe of Chaldeans who dwelt on the Arabian shore of the Persian sea. Lib. xvi. i. 6, 8. Our prophet may have been as a captive in that neighbourhood.

[23] *The lamb of thy burnt offerings.*] Thus he does not think sacrifices wholly worthless.

[27] *Thy first father sinned.*] Here we may have the

[8]have transgressed against me. Therefore I profaned
the princes of the Holy Place, and gave up Jacob to the
–curse, and Israel to reproaches.
[1] Yet now hear, O Jacob my servant, and Israel, whom
[2]I have chosen; thus saith Jehovah that made thee, and
formed thee from the womb, who will help thee; Fear
not, O Jacob, my servant; and thou, Jesurun, [or
[3]Israel,] whom I have chosen. For I will pour water
upon the thirsty land, and floods upon the dry ground;
I will pour my spirit upon thy seed, and my blessing
[4]upon thine offspring. And they shall spring up as
[5]among the grass, as willows by the water-courses. One
shall say, I am Jehovah's; and he shall call himself by
the name of Jacob; and another shall subscribe with
his hand unto Jehovah, and surname himself by the
name of Israel.
[6] THUS SAITH JEHOVAH the King of Israel, and his re-
deemer, Jehovah of hosts; I am the first, and I am the
[7]last; and beside me there is no God. And who, as I,
will proclaim and will declare it, and will set it in order
for me, since I appointed the people of old? Then let
them shew to them the things that are coming, and will

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beginning of that doctrine of Adam's sin being imputed to his children.

*Those that interpret to thee.*] The language spoken by the Jews had so far changed during the years of the captivity, that the common people, whether of the captives or of those left behind, did not understand the law unless it was interpreted to them by the scribes (Nehem. viii. 7).

[28] *The princes of the Holy Place.*] The priests who had the charge of the temple.

XLIV. [2] *Thou, Jesurum.*] A diminutive of affection for Israel, used also in Deut. xxxii. and xxxiii., both probably of a later time.

[5] *By the name of Jacob . . by the name of Israel.*] The attempt to gain a distinctness by the name of Jacob for the nation or either part of it, as explained in Note on ii. 5, was not successful.

come. Fear ye not, neither be afraid; have not I told 8
thee from of old, and have declared it? Ye are even
my witnesses. Is there a God beside me? yea, there is
no Rock; I know not any.

They that make an image are all of them vanity; and 9
their desirable things shall not profit; and they are
their own witnesses that they see not and know not;
so that they are ashamed. Who hath formed a god, or 10
a molten image which is profitable for nothing? Be- 11
hold, all his fellows shall be ashamed; and the work-
men, they are of mankind. Let them all be gathered
together, let them stand up; yet they shall fear, and
they shall be ashamed together. He who forgeth iron 12
into an axe, worketh in the coals, and fashioneth it with
hammers, and worketh it with the strength of his arms;
yea, he becometh hungry, and his strength faileth; he
drinketh no water, and is faint. He who worketh in 13
wood stretcheth out his line; he marketh it out with an
awl; he shapeth it with planes, and he marketh it out
with the compasses, and maketh it after the figure of a
man, according to the beauty of men; that it may dwell
in a house. [See xli. 6.]

One heweth him down cedars, and taketh the ilex and 14
the oak which he fixeth upon for himself among the
trees of the forest. One planteth an ash, and the rain
doth nourish it. Then shall it be for a man to burn; 15
for he will take some thereof and warm himself; yea,
he kindleth it, and baketh bread; yea, he maketh a god,
and worshippeth it; he maketh it a graven image and
falleth down thereto. He burneth half thereof in the 16
fire; with half thereof he eateth flesh; he roasteth roast,
and is satisfied; yea, he warmeth himself, and saith,
'Aha! I am warm, I have seen the flame;' and what 17
remains of it he maketh into a god, into his graven
image. He falleth down to it, and worshippeth it, and
prayeth to it, and saith, 'Deliver me; for thou art my
'god.'

They have not known nor understood; for he hath 18
plaistered over their eyes that they cannot see, and their
hearts that they cannot understand. And none setteth 19
it to his heart, neither is there knowledge or under-

standing to say, 'I have burned half of it in the fire;
'yea, also I have baked bread upon the coals thereof;
'I have roasted flesh and eaten it; and shall I make
'the residue thereof an abomination? shall I fall down
20 'before the stock of a tree?' He feedeth on ashes; a
deceived heart hath turned him aside; he cannot deliver
his soul, nor say, 'Is there not a lie in my right hand?'
21 Remember these things, O Jacob and Israel; for thou
art my servant, I formed thee. Thou shalt be a servant
22 to me, O Israel, thou shalt not be forgotten by me. I
have wiped away, as a thick cloud, thy transgressions,
and, as a cloud, thy sins. Return unto me, for I have
redeemed thee.
23 'Sing, O ye heavens; for Jehovah hath done it;
'shout, ye places beneath the earth. Break forth into
'singing, ye mountains, thou forest, and every tree
'therein; for Jehovah hath redeemed Jacob, and he
'glorifieth himself in Israel.'
24 Thus saith Jehovah, thy redeemer, and he that
formed thee from the womb, I am Jehovah that made
all things; that alone stretched forth the heavens; that
25 spread abroad the earth by myself; that maketh vain
the signs of the liars, and maketh the diviners foolish;
that turneth wise men backward, and maketh their
26 knowledge vain; that confirmeth the word of his Ser-
vant, and will perform the counsel of his messengers;
that saith to Jerusalem, 'Thou shalt be inhabited;' and
to the cities of Judah, 'Ye shall be built up, and I will
27 'raise up its decayed places;' that saith to the deep,
28 'Be dry, and I will dry up thy rivers;' that saith of

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19 *An abomination.*] Or idol, or false god, as "Milcom, the abomination of the children of Ammon" (2 Kings xxiii. 13).

26 *His servant . . . his messengers.*] Probably Zerubbabel and the priests. But in verse 21 the nation was called "my servant."

28 *Of Cyrus.*] Here Cyrus is directed to let the *temple be rebuilt.* These words may have given birth *to the decree* in Ezra i. 2.

Cyrus, 'He is my shepherd, and he shall perform all 'my pleasure;' even saying to Jerusalem, 'Thou shalt 'be built;' and to the temple, 'Thy foundations shall 'be laid.'

Thus saith Jehovah to his anointed, to Cyrus, whose [1] right hand I have strengthened, to subdue nations before him; and I will loosen the loins of kings, to open before him the doors; and the gates shall not be shut; I will [2] go before thee, and make the rough places level; I will break in pieces the doors of copper, and cut asunder the bars of iron. And I will give thee the treasures of [3] darkness, and the hidden riches of secret places, so that thou mayest know that I, Jehovah, who call thee by thy name, am the God of Israel. For Jacob my servant's [4] sake, and Israel my chosen one, I have even called thee by thy name; I have surnamed thee, though thou hast not known me. I am Jehovah, and there is none else, [5] there is no God beside me. I girded thee, though thou hast not known me; so that they may know from the [6] rising of the sun, and from the west, that there is none beside me. I am Jehovah, and there is none else. I [7] form the light, and I create darkness; I make safety, and I create misfortune; I Jehovah do all these things.

Distil down, ye heavens, from above, and let the skies [8] pour down righteousness; let the earth open, and let

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XLV. [1] *To his anointed, to Cyrus.*] This word "anointed" is the celebrated title Messiah, given to many kings of Judah, and now to the king of Persia, on his befriending the Jews.

[7] *I form light, and I create darkness.*] This seems to be said in contradiction to the Persian doctrine of two gods, one good and one evil, an opinion with which the Jews had only lately become acquainted. We have further contradictions of that opinion in the Song of Moses (Deut. xxxii. 39) and in Hannah's Prayer (1 Sam. ii. 6), both written after the Captivity. The philosophy on which such dualism is supported is approved of in Ecclesiasticus xxxiii. 14, 15.

[8] *Let the skies pour down righteousness.*] This spirit-

them bear the fruit of salvation, and let righteousness
sprout forth together; I Jehovah have created it.
9 Woe unto him that striveth with his Maker, as a pot-
sherd with the potsherds of the earth! Shall the clay
say to him that shapeth it, 'What makest thou?' or
10 thy work say, 'He hath no hands?' Woe unto him
that saith to his father, 'What begettest thou?' or to
the woman, 'What hast thou brought forth?'
11 Thus saith Jehovah, the Holy one of Israel, and his
Maker, Shall the things to come ask of me concerning
my sons; and do ye command me concerning the work
12 of my hands? I made the earth, and created man upon
it. I, even my hands, stretched out the heavens, and
13 all their host I commanded. I have raised up him
[Cyrus] in righteousness, and I will direct all his
ways; he shall build up my city, and he shall let go
my captives, not for price nor reward, saith Jehovah of
hosts.
14 Thus saith Jehovah, The labours of Egypt, and the
merchandise of Ethiopia, and the men of Seba [or
Nubia], men of stature, shall come over unto thee, and
they shall be thine. They shall come after thee; in
chains they shall come over, and they shall bow down
unto thee, they shall make prayer to thee, [saying,]
'Surely God is with thee; and there is no other God
whatever.'
15 'Verily thou art a God that hidest thyself, O God of
16 'Israel, the Saviour. They shall be ashamed, and also
'confounded, all of them together; the makers of
'images shall go to confusion.'
17 Israel shall be saved by Jehovah with an everlasting
salvation; ye shall not be ashamed, ye shall not be con-
18 founded for ever and ever. For thus saith Jehovah
who created the heavens; God himself that formed the

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ually minded writer looks forward to the reign of Heaven upon earth. Worldly greatness is no longer within the nation's reach.

[13] *He shall let go my captives.*] Thus Cyrus is the person spoken of.

earth and made it; he hath established it; he hath not created it in vain, he formed it to be inhabited; I am Jehovah, and there is none else. I have not spoken in [19] secret, in a dark place of the earth. I said not unto the seed of Jacob, 'Seek ye me,' in vain. I Jehovah speak righteousness, I declare the things that are right. [20]

Assemble yourselves and come; draw near together, ye that are escaped from the Nations. They have no knowledge that carry the wood of their graven image, and pray to a god that cannot save. Tell ye, and bring [21] them near; yea, let them take counsel together; who hath declared this from ancient time; who hath told it from of old? Have not I Jehovah? And there is no God else beside me; a just God and a Saviour; there is none beside me.

Look to me, and be ye saved, all ye ends of the earth; [22] for I am God, and there is none else. I have sworn by [23] myself, the truth is gone out of my mouth, the word, and it shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, [24] in Jehovah have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. All the seed of Israel shall be [25] justified, and shall glory in Jehovah.

BEL BOWETH DOWN, Nebo stoopeth, their images are [1] upon the beasts, and upon the cattle; what were your burdens are loaded as a burden on to the weary beast. They stoop, they bow down together; they [2] cannot rescue the burden, but themselves are gone into captivity.

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[23] *Unto me every knee shall bow.*] Such was the faith of the Jews in their simple monotheism, that they look forward to its being accepted by all men.

XLVI. [1] *Bel . . . Nebo.*] The names of these Babylonian gods appear in the words Belshazzar and Nebuchadnezzar.

[2] *They cannot rescue the burden.*] This writer may have witnessed the fruitless efforts of the Babylonians to escape from their conquerors.

3 Hearken to me, O house of Jacob, and all the rem-
nant of the house of Israel, who have been a load upon
me from the birth, who have been a burden from the
4 womb. And even to your old age I shall be He; and
even to hoary hairs will I carry you; I have made, and
I will bear; even I will carry, and will rescue you.
5 To whom will ye liken me, and make me equal, and
6 compare me, that we may be alike. They lavish gold
out of the bag, and weigh silver in the balance; they
hire a metal-founder, and he maketh it into a god; they
7 fall down, yea, they worship it. They bear it upon the
shoulder, they carry it, and set it in its place, and it
standeth; it cannot move from its place. Yea, a man
shall cry to it, yet can it not answer, nor save him out
of his trouble.
8 Remember this, and show yourselves men; bring it
9 again to mind, O ye transgressors. Remember the
former things of old, for I am God, and there is none
10 else; I am God, and there is none like me, declaring
the after things from the beginning, and from ancient
times the things that are not yet done; saying, 'My
'counsel shall stand, and I will do all my pleasure;'
11 calling a bird of prey [Cyrus] from the east, the man
for my purpose from a far country.
Yea, I have spoken it, I will also bring it to pass; I
have purposed it, I will also do it.
12 Hearken to me, ye proud of heart, ye that are far
13 from righteousness. I bring near my righteousness; it
shall not be far off, and my salvation, it shall not tarry.
—And I will place salvation in Zion for Israel my glory.
1 Come down, and sit in the dust, O virgin daughter
of Babylon; sit on the ground where there is no throne,
O daughter of the Chaldeans; for thou shalt no more
2 be called tender and delicate. Take a hand-mill, and
grind meal; put away thy veil, hold up thy skirts,
3 uncover the leg, pass over the rivers. Thy nakedness
shall be uncovered, yea, thy shame shall be seen. I
will take vengeance, and I will make peace with no

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11 *A bird of prey from the east.*] Cyrus.

man. Our redeemer is Jehovah of hosts; his name is 4
the Holy One of Israel.

Sit thou silent, and get thee into darkness, O daughter 5
of the Chaldeans; for thou shalt no more be called,
The mistress of kingdoms. I was wroth with my people, 6
I polluted mine inheritance, and gave them into thy
hand. Thou didst shew them no mercy; upon the aged
hast thou very heavily laid thy yoke. And thou saidst, 7
'I shall be mistress for ever;' thou didst not lay these
things to thy heart, neither didst remember the latter
end of it.

Therefore hear now this, thou that art given to plea- 8
sures, thou that dwellest as if in safety, that sayest in
thy heart, 'I am she, and there is none else beside me;
'I shall not sit as a widow, neither shall I know the
'loss of children.' But these two things shall come to 9
thee in a moment on one day, the loss of children and
widowhood. They shall come upon thee in full measure
for the multitude of thy sorceries, and for the great
abundance of thine enchantments. For thou hast 10
trusted in thy wickedness; thou hast said, 'None seeth
'me.' Thy wisdom and thy knowledge, it hath per-
verted me; and thou hast said in thy heart, 'I am she,
'and there is none else beside me.' Therefore shall 11
evil come upon thee, thou shalt not know its dawning;
and mischief shall fall upon thee, thou shalt not be able
to put it off; and desolation shall come upon thee
suddenly, which thou shalt not know.

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

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XLVII. 10 *Thy wisdom and thy knowledge.*] The Jews were quite aware of the superiority of the Babylonians in all scientific knowledge, as, indeed, was shown in the art of war, as well as in astronomy.

12 *Thy sorceries.*] This scientific knowledge was, however, often turned to astrology and fortune-telling. It was only after the Captivity that the Jews thought *the foretelling* of future events was the chief quality of *a prophet.* In the genuine writings of the prophets

from thy youth; perhaps thou shalt be able to help
13 thyself, perhaps thou mayest terrify. Thou art wearied
in the multitude of thy counsels. Let now those who
divide out the heavens, those who gaze on the stars,
those who understand the moon's changes, let them
stand up, and save thee from the things that are coming
14 upon thee. Behold, they are as stubble; the fire shall
burn them; they shall not deliver themselves from the
power of the flame. It shall not be a coal only to warm
15 at, nor a light to sit before it. Thus shall they be unto
thee with whom thou hast laboured, those with whom
thou hast traded from thy youth: they shall wander
—every one to his own quarter; none shall save thee.

1 HEAR YE THIS, O house of Jacob, ye who are called by
the name of Israel, and are come forth out of the waters
of Judah, who swear by the name of Jehovah, and make
mention of the God of Israel, but not in truth, nor in
2 righteousness. For they call themselves of the Holy
City, and lean upon the God of Israel; Jehovah of
3 hosts is his name. I declared the former things from
of old; and they went forth out of my mouth, and I
shewed them; suddenly I did them, and they came to
4 pass. Because I knew that thou wast stubborn, and
thy neck is an iron sinew, and thy forehead is copper.
5 Even from of old I declared it to thee; before it came
to pass I shewed it thee; lest thou shouldest say, 'Mine
'idol hath done these things, and my graven image; and
'my molten image hath commanded them.'

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there is very little about the future beyond the firm trust in God's goodness of purpose, and thence a devout looking forward in times of distress to a relief from suffering.

13 *Those who divide out the heavens.*] From the Egyptian sculptures of Rameses II. we learn that even then the Egyptians had mapped out the heavens and given names to the constellations and to single stars. How early the Babylonians had done the same does not appear. We know of nothing in Babylon earlier than the eclipse recorded in the reign of Mardoc Empadus, *B.C. 720.*

Thou hast heard, thou hast seen all this; and will not [6]
ye declare it? I have shewed thee things new from
this time, even hidden things which thou didst not
know. They are created now, and not from of old, or [7]
before this day; and thou heardest them not, lest thou
shouldest say, 'Behold, I knew them.' Yea, thou [8]
heardest not; yea, thou knewest not; yea, at that time
thine ear was not opened; for I knew that thou wouldest
deal very treacherously, and thou wast called a trans-
gressor from the womb.

For my name's sake will I delay mine anger, and for [9]
my glory will I spare thee, that I cut thee not off.
Behold, I have refined thee, but not as silver; I have [10]
proved thee in the furnace of affliction. For mine own [11]
sake, for mine own sake, will I do it; for how should
[my name] be profaned? and I will not give my glory
to another.

Hearken to me, O Jacob and Israel, my called; I am [12]
He; I am the first, I am also the last. My hand also [13]
laid the foundations of the earth, and my right hand
spread out the heavens; when I call to them, they
stand up together. All ye, assemble yourselves, and [14]
hear; which among them hath declared these things?
I Jehovah have loved him [Cyrus]. He shall do his
pleasure on Babylon, and his arm shall be on the
Chaldeans. I, even I, have spoken; yea, I have called [15]
him; I have brought him, and he shall make his way
prosperous.

COME YE NEAR to me, hear ye this; I have not spoken [16]
in secret from the beginning; from the time that it
was, there was I; and now the Lord Jehovah hath sent
me, and his spirit. Thus saith Jehovah, thy redeemer, [17]
the Holy One of Israel; I am Jehovah thy God, who
teacheth thee to help thyself, who leadeth thee by the

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XLVIII. [6] *Hidden things.*] Meaning that no prophet had foretold the return from captivity.

[14] *I Jehovah have loved him.*] Cyrus. The Persians were not idolators; hence the Jews can speak of Cyrus, to whom they owed so much, with full satisfaction.

18 way that thou shouldest go. O that thou hadst hark-
ened to my commandments! then had thy peace been
as a river, and thy righteousness as the waves of the
19 sea. Thy seed also had been as the sand, and the
offspring of thy bowels like that of its bowels; his
name should not have been cut off nor destroyed from
before me.
20 Go ye forth from Babylon, flee ye from the Chaldeans;
with a voice of singing declare ye, tell this, utter it to
the ends of the earth; say ye, 'Jehovah hath redeemed
21 'his servant Jacob.' And they thirsted not when he
led them through the deserts; he poured waters out of
the rock for them; he clave the rock also, and the
22 waters gushed out. There is no peace, saith Jehovah,
—unto the wicked.
1 'LISTEN TO ME, O ISLES; and hearken, ye peoples,
'from far; Jehovah hath called me [Zerubbabel] from
'the womb; from the bowels of my mother hath he
2 'made mention of my name. And he hath made my
'mouth like a sharp sword; in the shadow of his hand
'hath he hid me, and made me to be a polished arrow;
3 'in his quiver hath he hid me. And he said to me,
'Thou art my Servant, O Israel, in whom I will be
4 'glorified. Then I said, I have laboured in vain, I
'have spent my strength for nought, and in vain; yet
'surely the judgment on me is with Jehovah, and the
5 'reward of my work with my God. And now, said
'Jehovah, who formed me from the womb to be a ser-
'vant to him, to bring back Jacob again to him, that
'Israel might be gathered to him, and I might be glori-
'ous in the eyes of Jehovah, and my God might be my
6 'strength;—even he said, It is a light thing that thou

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XLIX. 1 *Jehovah hath called me.*] These words are put into Zerubbabel's mouth.

3 *Thou art my Servant, O Israel.*] Zerubbabel, as chief of the nation, may be so addressed; or the word Israel may be a modern gloss. It is wanting in one MS.

6 *It is a light thing.*] The former promise made in

'shouldest be a servant to me to raise up the tribes of
'Jacob, and to bring back the preserved of Israel [ch.
'xlii. 6]; I will moreover give thee for a light to the
'Nations, that thou mayest be my salvation to the ends
'of the earth.'

7 Thus saith Jehovah, the Redeemer of Israel, and his
Holy One, to him whose soul was despised, to him
whom a nation abhorred, to a servant of rulers, 'Kings
'shall see and rise up, princes also shall worship him,
'because of Jehovah who is faithful, and the Holy One
'of Israel; and he chooseth thee.'

8 Thus saith Jehovah; In a time of acceptance have I
answered thee, and in a day of salvation have I helped
thee; and I will guard thee, and give thee for a cove-
nant of the people, to establish the land, to cause the
desolate heritages to be inherited; that thou mayest say
9 to the prisoners, 'Go forth;' to them that are in dark-
ness, 'Shew yourselves.' They shall be fed on the
ways, and shall find pastures on all the bare heights.
10 They shall not hunger nor thirst; neither shall the heat
nor the sun smite them; for He that hath mercy on
them will lead them, even by the springs of water will
11 he guide them. And I will make all my mountains to
be a path, and my highways shall be exalted. Behold,
12 some shall come from far; and, lo, some from the north
and from the west; and some from the land of the
Sinites [or India].

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

14 But Zion saith, 'Jehovah hath forsaken me, and my

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chap. xlii. 6, is here enlarged "to be my salvation to the ends of the earth."

*To bring back the preserved of Israel.*] These words clearly point to Zerubbabel.

[12] *The land of the Sinites.*] Sometimes thought to be China, but more probably India, or the land through which the river Sinde or Indus flows.

15 'Lord hath forgotten me.' Can a woman forget her
sucking child, so as not to have compassion on the son
of her womb? Yea, they may forget, yet will I not
16 forget thee. Behold, I have engraven thee upon the
palms of my hands; thy walls are continually before
17 me. Let thy children make haste; thy destroyers and
thy desolators shall go forth from thee.
18 Lift up thine eyes [O Zion] round about, and behold;
all these gather themselves together, and come to thee.
As I live, Jehovah hath said it, thou shalt surely clothe
thee with them all, as with an ornament, and bind them
19 on thee, as a bride doth. For thy waste and thy deso-
late places, and thy ruined land, shall even now be too
narrow for its inhabitants, and they that swallowed thee
20 up shall be far away. The children which thou hadst
lost shall say again in thine ears, 'The place is too
'narrow for me; make room for me that I may dwell.'
21 Then shalt thou say in thy heart, 'Who hath begotten
'me these, seeing I had lost my children, and I am
'barren, a captive, and exiled? And who hath brought
'up these? Behold, I was left alone; these, where
'have they been?'
22 Thus saith the Lord Jehovah, Behold, I will lift up
my hand to the nations, and set up my standard to the
peoples; and they shall bring thy sons in their bosom,
and thy daughters shall be carried upon their shoulders.
23 And kings shall be thy nursing fathers, and their
princesses thy nursing mothers. They shall bow down
to thee with their face toward the earth, and lick up
the dust of thy feet; and thou shalt know that I am
Jehovah; for they shall not be ashamed that waited
for me.
24 'Shall the booty be taken from the mighty, or the
'lawful captive be delivered?'
25 Yea, thus saith Jehovah, even the captives of the

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18 *Lift up thine eyes.*] As the verb is feminine, we must understand that the city of Jerusalem is addressed.

20 *Shall say again.*] Similar words were before used in Isaiah xxviii. 20.

mighty shall be taken away, and the booty of the terrible shall be delivered; for I myself will contend with him that contendeth with thee, and I myself will save thy children. And them that oppress thee I will feed [26] with their own flesh; and they shall be drunken with their own blood, as with grape juice; and all flesh shall know that I Jehovah am thy Saviour and thy Redeemer, the mighty One of Jacob.

Thus saith Jehovah, Where is the bill of your [1] mother's divorcement, with which I have put her away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye been sold, and for your transgressions is your mother put away. Why, when I came, was there no man? when I called, [2] was there none to answer? Is my hand at all shortened, that it cannot redeem? Or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers to be a desert. Their fish stink, because there is no water, and die for thirst. I clothe the heavens with [3] blackness, and I make sackcloth their covering.

THE LORD JEHOVAH HATH GIVEN ME the tongue of a [4] scholar, that I should know how to help the weary with a word. He wakeneth me morning by morning, he wakeneth mine ear to hear as a scholar. The Lord [5] Jehovah opened mine ear, and I was not rebellious, neither turned away. I gave my back to the smiters, [6] and my cheeks to them that plucked off the hair; I have not hidden my face from insult and spitting. For [7] the Lord Jehovah will help me; therefore shall I not be insulted; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near [8] that justifieth me; who will contend with me? Let us stand together. Who is mine adversary? let him come near to me. Behold, the Lord Jehovah will help me; [9] who is he that shall condemn me? Lo, they shall all wear out like a garment; the moth shall eat them up.

Whosoever among you feareth Jehovah, let him [10]

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L. [4] *Hath given me the tongue.*] The prophet speaks *in his own* name.

hearken to the voice of his servant. He that yet walketh in darkness, and hath no light, let him trust in the name of Jehovah, and lean upon his God.
11 Behold, all ye that kindle a fire, that gird yourselves with burning darts; walk ye in the light of your fire, and in the burning darts that ye have heated. This shall ye have from my hand, that ye shall lie down in —sorrow.

1 HEARKEN TO ME, ye that follow after righteousness, ye that seek Jehovah. Look to the rock whence ye were hewn, and to the hole of the quarry whence ye
2 were digged. Look to Abraham your father, and to Sarah that bare you; for when he was but one I called
3 him, and I blessed him, and made him many. For Jehovah will comfort Zion; he will comfort all her waste places; and he will make her desert like Eden, and her barren valley like the garden of Jehovah; joy and gladness shall be found therein, thanksgiving and the voice of melody.

4 Attend to me, my people; and give ear to me, O my nation; for a law shall proceed from me, and I will
5 establish my judgment as a light of the peoples. My righteousness is at hand; my salvation is gone forth, and mine arms shall judge the peoples; the isles shall
6 wait upon me, and for mine arm shall they hope. Lift up your eyes to the heavens, and look down upon the earth beneath; for the heavens shall melt away like smoke, and the earth shall wear out like a garment, and they that dwell therein shall die like a gnat; but my salvation shall be for ever, and my righteousness shall not be abolished.

7 Hearken to me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.
8 For the moth shall eat them up like a garment, and the

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LI. 2 *Abraham your father.*] Those writers only who take a wide enlightened view of the nation's interests thus quote Abraham, as his children were not all *included within* the narrow limits of Israel.

grub shall eat them like wool; but my righteousness shall be for ever, and my salvation for generations of generations.

'AWAKE, AWAKE, clothe thyself in strength, O arm of [9] 'Jehovah; awake, as in the ancient days, in the genera- 'tions of old. Art thou not He that hewed down the 'Boaster [or Egypt], and wounded the dragon [or 'crocodile]? Art thou not he that dried up the sea, [10] 'the waters of the great deep; that made the depths of 'the sea a way for the ransomed to pass over? And [11] 'the redeemed of Jehovah shall return, and shall come 'to Zion with singing; and everlasting joy shall be 'upon their head. They shall obtain gladness and joy; 'sorrow and sighing shall flee away.'

I, even I, am he that comforteth you; who art thou, [12] that thou shouldest be afraid of a man that shall die, and of a son of Adam that shall be made as the grass? And dost thou forget Jehovah, thy maker, who stretched [13] forth the heavens, and laid the foundations of the earth? And dost thou fear continually every day because of the wrath of the oppressor, as if he were ready to destroy? And where is the wrath of the oppressor? The dejected [14] one hasteneth to be loosed, and that he die not in the dungeon-pit, nor that his bread should fail. And I am [15] Jehovah thy God, that stilleth the sea, when its waves roar; Jehovah of hosts is his name. And I will put [16] my words in thy mouth, and I will cover thee with the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say to Zion, 'Thou 'art my people.'

ROUSE THYSELF, ROUSE THYSELF, stand up, O Jerusalem, [17] which hast drunk at the hand of Jehovah the cup of his wrath; thou hast drunk to the bottom of the cup of staggering; thou hast drunk the dregs. She hath no [18] guide among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. These two things [19]

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[9] *He that hewed down the* Boaster.] Isaiah gives this *name to* Egypt in chap. xxx. 7.

are come unto thee; who shall be sorry for thee? desolation and destruction, and the famine and the sword;
20 how shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets as a deer in a net; they are full of the wrath of Jehovah, of the rebuke of thy God.
21 Therefore hear now this, thou afflicted one, and
22 drunken, but not with wine; thus saith thy Lord Jehovah and thy God that pleadeth for his people, Behold, I have taken out of thy hand the cup of stag-
23 gering, the bottom of the cup of my wrath; thou shalt no more drink it again, and I have put it into the hand of them that afflict thee; who have said to thy soul, 'Bow thyself down, that we may go over thee;' and thou hast laid down thy body as the ground, and as the —street, to them that went over.
1 Awake, awake; clothe thyself in thy strength, O Zion; clothe thyself in thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean.
2 Shake thyself from the dust; arise, and sit up, O Jerusalem; loosen thyself from the fetters of thy neck,
3 O captive daughter of Zion. For thus saith Jehovah, Ye were sold for nought; and ye shall be redeemed
4 without money. For thus saith the Lord Jehovah, My people went down at first into Lower Egypt to sojourn there; and then the Assyrian oppressed them without
5 cause. Now, therefore, what have I here, Jehovah hath said it, that my people were taken away for nought? They that rule over them shout aloud, Jehovah hath said it, and my name continually every day is blas-
6 phemed. Therefore my people shall know my name; therefore they shall know in that day that I am he that doth speak; behold, here I am.
7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth

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LII. 7 *How beautiful upon the mountains.*] These words are borrowed from Nahum i. 15.

salvation; that saith to Zion, 'Thy God reigneth!' It 8
is the voice of thy watchmen; they lift up the voice
together; they sing aloud; for they shall see eye to
eye, when Jehovah shall return to Zion.

Break forth into joy, sing together, ye waste places of 9
Jerusalem; for Jehovah hath comforted his people, he
hath redeemed Jerusalem. Jehovah hath made bare 10
his holy arm in the eyes of all the nations; and all
the ends of the earth shall see the salvation of our
God.

Get ye out, get ye out, go ye out from thence [from 11
Babylon], touch no unclean thing; go ye out of the
midst of her; be ye clean, ye that carry the vessels of
Jehovah. For ye shall not go out with haste, nor go 12
in flight; for Jehovah will go before you; and the God
of Israel will be your rearguard.

BEHOLD, MY SERVANT [Zerubbabel] dealeth prudently, 13
he shall be exalted and extolled, and be very high, as 14
that many were astonished at thee. So much as his
visage was marred more than any man, and his form
more than the sons of Adam; so much shall he cause 15
many nations to admire. Kings shall shut their mouths
before him; for that which had not been told them shall
they see; and that which they had not heard shall they
understand.

'But who believed what we heard? and to whom 1
'was the arm of Jehovah revealed? For he grew up 2

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11 *Go ye out from thence.*] From Babylon.

*Ye that carry the vessels of Jehovah.*] The vessels which were intrusted to Zerubbabel to carry home from Babylon. See Ezra i. 7.

13 *My servant dealeth prudently.*] Zerubbabel had lived quietly and inoffensively in Babylon under the conqueror.

LIII. 1 *Who believed what we heard?*] The writer includes himself among the people blamed. See verse 4. Such also is the meaning given to these words in Rom. x. 16, when the reply follows "So then faith cometh from hearing."

'before him as a weak plant, and as a root out of a dry
'soil. He had no form nor comeliness, that we should
'look on him, and no beauty that we should desire him.
3 'He was despised and avoided by men; a man of sor-
'rows, and acquainted with grief, and as one from
'whom men hide their faces; he was despised, and we
4 'esteemed him not. Surely he had borne our griefs,
'and our sorrows he had carried them; yet we did
'esteem him stricken, smitten by God, and afflicted.
5 'But he was wounded for our transgressions, he was
'bruised for our iniquities. The chastisement of our
'welfare was upon him; and with his stripes we were
6 'healed. All we like sheep had gone astray; we had
'turned every one to his own way; and Jehovah laid
7 'on him the iniquity of us all. He was oppressed, and
'he was afflicted, yet he opened not his mouth. He
'was brought as a lamb to the slaughter; and as a
'sheep before her shearers is dumb, so he opened not
8 'his mouth. Through oppression and through judg-
'ment he was taken away; and who will speak of his
'generation? For he had been kept apart from the
'land of the living.'

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2 *A weak plant.*] From this passage we learn something of Zerubbabel's character.

6 *Jehovah laid on him the iniquity of us all.*] As head of the nation he was responsible for them. So in Exod. xxviii. 38, Aaron is said to "bear the iniquity of the holy things"; he was to be responsible for them, for the sake of the people.

7 *He opened not his mouth.*] The caution which the Jews had to practice during their oppression is shown in Ps. xxxviii.:—

I am as a deaf man that cannot hear,
And as a dumb man that cannot open his mouth.
Thus I am as a man that heareth not,
And in whose mouth are no arguments.

*He was brought as a lamb to the slaughter.*] The thought is borrowed from Jerem. xi. 19.

By the transgression of my people violence came upon
him; and he prepared his grave with the wicked man, 9
and with the rich one [or Assyrian] among his dead
men. Although he had done no wrong, neither was
any deceit in his mouth; yet it pleased Jehovah to 10
bruise him unto grief. Although his life was appointed
to be a guilt offering, he shall see his seed, he shall pro-
long his days, and the pleasure of Jehovah shall prosper
in his hand. From the travail of his soul, he shall see 11
and shall be satisfied; by his knowledge shall my
righteous servant justify many; for he shall bear their
iniquities. Therefore will I divide to him a portion 12
with the great, and he shall divide the spoil with the
strong; because he laid open his life unto death; and
he was numbered with the transgressors; and he bare
the sins of many, and made intercession for the trans-
gressors.

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9 *He prepared his grave.*] With the Babylonians, among whom he thought he should pass his life and die.

*With the rich one.*] The word עשיר *a rich man* differs but slightly from אשור *an Assyrian;* and it is quite possible that the writer meant his Jewish readers so to understand it. In such a cautious way Jeremiah, in xxv. 26, had written ששך for בבל *Babylon*, by beginning at the wrong end of the alphabet. A later writer in Jerem. li. 41 explains the enigma when the need for caution had passed away.

*Among his dead men.*] In Ezek. xxxii. 22, Assyria and her company are described as lying in hell or in the grave. That passage, and Isaiah xiv. 9, may be here referred to.

10 *He shall see his seed.*] Zerubbabel had five sons and two daughters (1 Chron. iii. 22). One son at least he left behind in Babylon, perhaps as a hostage for good behaviour. See Ezra viii. 3, where Hattush returns *home* from Babylon.

11 *He shall bear their iniquities.*] As explained at *verse 6.*

1 SING [O Zion], THOU BARREN WOMAN, 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 woman than the children of the married
2 wife, saith Jehovah. Enlarge the place of thy tent,
and let them stretch forth the curtains of thy habita-
tions; spare not, lengthen thy cords, and make firm
3 thy tent-pins; for thou shalt break forth on thy right
hand and on the left; and thy seed shall dispossess the
Nations, 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 the
reproach of thy widowhood thou shalt remember no
5 more. For thy Maker is thy husband; 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.
6 For Jehovah hath called thee as a woman forsaken and
grieved in spirit, and a wife of one's youth, when thou
7 wast refused, saith thy God. For a small moment had
I forsaken thee; but with great mercies will I take thee
8 back. In a flood of wrath I hid my face from thee for a
moment; but with everlasting kindness will I have
mercy on thee, saith Jehovah thy Redeemer.
9 For this shall be to me as the waters of Noah. For
as I swore that the waters of Noah should no more go
over the earth; so have I sworn that I will not be wroth
10 with thee, nor rebuke thee. For the mountains shall
depart, and the hills be shaken; but my kindness shall
not depart from thee, neither shall the covenant of my
peace be shaken, saith Jehovah, who hath mercy on
thee.
11 O thou afflicted one, tossed with tempest, and not
comforted, behold, I will lay thy stones with vermilion,

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LIV. 1 *Sing, thou barren woman.*] The city of Zion, of which the population was at this time very small.

*The desolate woman . . . the married wife.*] A reference to the story of Sarah and Hagar in Gen. xvi. as it is *explained in* Galatians iv. 21–31.

and will make thy foundation with sapphires. And I [12]
will make thy battlements of rubies, and thy gates of
carbuncles, and all thy borders of pleasant stones.
And all thy children shall be taught by Jehovah; and [13]
great shall be the peace of thy children. In righteous- [14]
ness shalt thou be established. Thou shalt be far from
anxiety, for thou shalt not fear; and from terror, for it
shall not come near thee.

Behold, they will surely be leagued together, but not [15]
by me. Whosoever shall be leagued against thee shall
revolt unto thee. Behold, I create the smith that [16]
bloweth the coals in the fire, and that bringeth forth
the weapon for its work; and I create the destroyer to
lay waste. No weapon that is formed against thee shall [17]
prosper; and every tongue that shall rise against thee
in judgment thou shalt punish. This is the heritage of
the servants of Jehovah, and their righteousness is from
me; Jehovah hath said it.

Ho, EVERY ONE THAT THIRSTETH, come ye to the waters; [1]
and he that hath no money, come ye, buy, and eat; yea,
come, buy wine and milk, without money and without
price. Wherefore do ye spend money for that which is [2]
not bread? and your labour for that which satisfieth
not? Hearken diligently unto me, and eat ye that
which is good, and let your soul delight itself in fatness.
Incline your ear, and come unto me; hear, and your [3]
soul shall live; and I will make an everlasting covenant
with you, even the kindness assured unto David.
Behold, I have given him [Zerubbabel] for a witness to [4]
the peoples, a leader and commander to the tribes.
Behold, thou shalt call to a nation [the Persians] that [5]
thou knowest not; and nations that knew not thee shall
run unto thee for the sake of Jehovah thy God, and for
the Holy One of Israel; for he hath glorified thee.

Seek ye Jehovah while he may be found, call ye upon [6]
him while he is near. Let the wicked man forsake his [7]

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LV. [1] *Ho, every one that thirsteth.*] A call to righteous-
*ness*, which, indeed, has been this writer's purpose
*throughout* his sixteen chapters.

way, and the unrighteous man his thoughts; and let
him return to Jehovah, and he will have mercy upon
him, and to our God, for he will abundantly pardon.
8 For my thoughts are not your thoughts, neither are
9 your ways my ways; Jehovah hath said it. For as the
heavens are higher than the earth, so are my ways
higher than your ways, and my thoughts than your
10 thoughts. For as the rain cometh down, and the snow
from heaven, and returneth not thither, but watereth
the earth, and maketh it bring forth, and maketh it bud,
that it may give seed to the sower, and bread to the
11 eater; so shall my word be that goeth forth out of my
mouth. It shall not return to me void, but it shall
accomplish that which I please, and it shall make that
12 to prosper for which I sent it. For ye shall go out
[from Babylon] with joy, and be led forth with peace;
the mountains and the hills shall break forth before you
13 into singing, and all the trees of the field shall clap
their hands. Instead of the thorn bush shall come up
the fir tree, and instead of the brier shall come up the
myrtle tree; and it shall be to Jehovah for a name, for
an everlasting sign that shall not be cut off.

XXIII.

15 And when it hath come to pass in that day, that
Tyre hath been forgotten for seventy years, according
to the days of one king [Nebuchadnezzar]; at the end
of seventy years [B.C. 538] it shall be unto Tyre accord-
ing to the Song of the Harlot;
16 'Take a harp, go about the city,
'Thou harlot that hast been forgotten;
'Make sweet melody, sing many songs,
'So that thou mayest be remembered.'
17 And it shall come to pass after the end of seventy

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No. 29. [Chap. xxiii. 15–end.]

TYRE SHALL AGAIN BE PROSPEROUS.

15 *At the end of seventy years.*] Dating from the first year of Nebuchadnezzar, B.C. 607, unto B.C. 538, when *the time fixed* in Jer. xxv. 11 came to an end.

years, that Jehovah will visit Tyre, and she shall return
to her hire, and shall have intercourse with all the
kingdoms of the world upon the face of the earth. And [18]
her merchandise and her hire shall be holiness to Jeho-
vah. It shall not be treasured nor laid up; for her
merchandise shall be for them that dwell in the presence
of Jehovah, to eat to their full, and for stately clothing.—

XVIII.

WOE TO [Abyssinia] THE LAND OF THE WINGED TSALTSAL [1]
[or Spear-fly], which is beyond the rivers of Ethiopia;
that sendeth ambassadors by the sea, even on rafts of [2]
paper-reeds upon the face of the waters, [saying,] 'Go,

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[17] *She shall return to her hire.*] The trade of Tyre did not, however, revive until when, by the success of the Persians, war between Egypt and Asia was stopped. This was not until the reign of Darius, B.C. 521.

[18] *Her hire shall be holiness to Jehovah.*] Under the Persian rule the merchants of Tyre were as useful to Jerusalem as they had been in the reign of Solomon.

*To eat to their full, and for stately clothing.*] The Tyrians brought from Egypt corn, and fine linen cloth, the clothing of the Jewish priests.

No. 30. [Chap. xviii.]

ON THE JEWS IN ABYSSINIA.

[1] *The land of the winged Tsaltsal.*] This is a well-known venomous fly, the *Glossina Morsitans*, the scourge of the domestic cattle in Abyssinia and the valley of the Upper Nile. It was brought home by Bruce, the traveller, from that country, with the above name, and by Livingstone from South Africa, with the name of Tsetse. It is mentioned in Deut. xxviii. 42 as attacking vegetation, as if it were a locust. That is a mistake, unless a species of locust bore the same name.

[2] *By sea on rafts of paper reeds.*] These rafts, though safe on the Nile, were not very suitable for crossing the Red Sea. The writer thus describes Abyssinia by peculiarities which had struck him when he travelled there. He had probably reached the country through

'ye swift messengers, to a nation [Israel] scattered and
'made bare, to a people terrible from their beginning
'and hitherto; a nation measured out and trodden
'down, whose land the Rivers [Tigris and Euphrates]
'have plundered!'

3 All ye inhabitants of the world, and dwellers on the
earth, see ye, when he lifteth up an ensign on the moun-
4 tains; and when he bloweth a trumpet, hear ye. For
thus Jehovah said to me, 'I will take my rest, and
'I will consider in my dwelling-place as in the bright
'heat of the noon's height, and as when there is a
5 'cloud of dew in the heat of harvest.' For afore the
harvest, when the bud is perfect, and the sour grape is
ripening on the flower, he will both cut off the sprigs
with pruning knives, and will take away the branches
6 that are cut down. They shall be left together for the
ravenous birds of the mountains, and for the beasts of
the earth; and the ravenous birds shall pass the summer
upon them, and all the beasts of the earth shall winter
upon them.

7 AT THAT TIME shall presents be brought to Jehovah of

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Arabia, not by ascending the Nile, a route far less easy. We learn also from the Book of Job, whose writer probably visited the Nubian gold mines through Arabia, that the Arabian caravan routes were open to the Jews at the close of the Captivity.

*To a nation scattered.*] The Jews, who had been scattered in every direction, in their wish to escape from Babylonian cruelty.

*Whose land the Rivers have plundered.*] The Assyrians and the Babylonians are thus spoken of figuratively, as the Tigris and Euphrates. So also in Hab. iii. 8.

7 *Presents shall be brought to Jehovah.*] In Zeph. iii., a chapter written after the Captivity, we read of presents being sent from the dispersed Jews who were living "beyond the rivers of Ethiopia." In later centuries we meet with a colony of Jews in Abyssinia, while another, on the opposite coast of Arabia, tells us the route by which Abyssinia was reached from Judea.

hosts from a people scattered and made bare, and who are some of the people terrible from the beginning and hitherto, the nation measured out and trodden down, whose land the Rivers have plundered, to the place of the name of Jehovah of hosts, the mount Zion. —

LVI.

ALL YE WILD BEASTS OF THE FIELD, come to devour, [9] yea, all ye wild beasts in the forest. His watchmen are [10] blind; they are all ignorant, they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber. Yea, they are greedy dogs which can never [11] have enough, and they are shepherds that cannot understand. They all look to their own way, every one for his own gain, from his own quarter, [saying,] 'Come [12] 'ye, I will fetch wine, and we will fill ourselves with 'strong drink; and to-morrow shall be as this day, and 'much more abundant.' —

The righteous man hath perished, and no man layeth [1] it to heart; and merciful men are taken away, while

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No. 31. [Chap. lvi. 9–lix.]

DISAPPOINTMENT AND DISCOMFORT. THE EXPECTED INVASION OF GREECE BY XERXES I.

[9] *Come to devour.*] This belongs to a time of trouble and disappointment, fifty-four or fifty-five years after the return from captivity.

[10] *His watchmen are blind.*] Zerubbabel was probably dead. To whom the Government of Judea was then intrusted by the Persians is unknown. Jerusalem probably received orders from a governor in Samaria. (Josephus, Antiq. XI. iv. 9.)

LVII. [1] *The righteous man hath perished.*] This may be Zerubbabel. Micah vii. 1–10 belongs to the same time, and says, "The godly man is perished out of the land." That writer feels a woman, his enemy, now boast over him; this may be Samaria. From Dan. ix. 25 we may learn that Zerubbabel lived until the forty-ninth year of the deliverance from captivity, that is, B.C. 489.

none consider that the righteous man is taken away
2 from misfortune. He entereth into peace; they rest in
their beds, each one walking in his uprightness.
3 But do ye draw near hither, ye sons of the sorceress,
4 the seed of the adulterer and the harlot. Against whom
do ye sport yourselves? Against whom do ye make a
wide mouth, and put out the tongue? Are ye not
5 children of transgression, the seed of falsehood, inflam-
ing yourselves with idols under every green tree, killing
the children in the valleys under the clefts of the rocks?
6 Among the smooth stones of the valley is thy Portion
[or god], these, these are thy lot; even to them
hast thou poured a drink offering, thou hast offered
up a meal offering. Should I receive comfort in
these?
7 Upon a lofty and high mountain hast thou set thy
bed; even thither wentest thou up to sacrifice sacrifices.
8 Behind the doors also and the door-posts hast thou set
thy remembrance; for not unto me thou hast uncovered
thyself, and art gone up; thou hast enlarged thy bed,
and made a covenant with them; thou lovest their bed;
9 thou lookest for the appointed place. And thou wentest
to the king [of Persia] with ointment, and didst increase
thy perfumes, and didst send thy messengers to a dis-
10 tance, and didst debase thyself even unto hell. Thou

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3 *Ye sons of the sorceress.*] The present rulers of Jerusalem, perhaps those living in Samaria.

6 *Thy portion.*] Or god. The word is so used in Jer. x. 16 and li. 19.

7 *Upon a lofty and high mountain.*] He blames the sacrifices on the High Places, which were forbidden in Deuteronomy. This taunt of idolatry agrees with Jewish feelings towards Samaria.

9 *Thou wentest to the king with ointment.*] Josephus, in Antiq. XI. iv. 9, mentions an embassy of Jews to Darius to beg for relief from the governor of Samaria. Its date is thus fixed to before B.C. 485, the year in which Darius died. The Samaritans may also have sent an embassy.

art wearied with the length of thy way; yet thou saidst not, 'It is to be despaired of.' Thou hast found life in thine own hand; therefore thou wast not grieved.

And of whom hast thou been afraid or dost thou fear,[11] that thou hast lied, and hast not remembered me, nor laid it to thy heart? Was it not I who held my peace even of old, and so thou fearest me not? It is I who declare[12] thy righteousness, and thy works; and they shall not profit thee. When thou criest, let thy companions[13] deliver thee. But the wind shall carry them all away; vanity shall take them. But he that putteth his trust in me shall inherit the land, and shall possess my holy mountain. And he shall say, 'Build ye up the road,[14] 'build ye up, prepare the way, take up the stumbling-'block out of the way of my people.'

For thus saith the High and Lofty One, he that inha-[15] biteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I[16] will not contend for ever, neither will I be always wroth; for the spirit would fail before me, and the souls which I have made. For the iniquity of his[17] covetousness was I wroth, and I smote him. I hid me, and was wroth, and he walked rebelliously in the way

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[10] *Thou saidst not, It is to be despaired of.*] The embassy may have failed in its object.

[11] *Of whom hast thou been afraid.*] The writer now, at least, addresses the Jews.

[13] *Thy companions.*] Perhaps "thine idols."

[14] *Build ye up the road.*] For the return of a further body of Jews from the neighbourhood of Babylon. This points to the time of Ezra, when a second body of captives arrived in Jerusalem under his leadership, in the seventh year of the reign of Artaxerxes (Ezra vii.). Josephus understands this to mean the reign of Xerxes *I., B.C. 479.* The above words may have been written *B.C. 482.*

[17] *I smote him.*] The nation.

18 of his heart. I have seen his ways and will heal him.
And I will lead him, and I will restore comforts unto
19 him and to his mourners. I create the fruit of the
lips, even peace, peace to him that is far off, and to him
20 that is near, saith Jehovah; and I will heal him. But
the wicked are like the sea driven forward, when it
cannot rest, and its waters drive forward the mire
21 and dirt. There is no peace, saith my God, for the
—wicked.

1 CRY WITH THE THROAT, spare not, lift up thy voice like
a trumpet, and shew to my people their transgression,
2 and to the house of Jacob their sins. For they seek
me day by day, and delight to know my ways, as though
they were 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, [saying,] 'Wherefore have we fasted, and thou
3 'seest not? We have afflicted our soul, and thou takest
'no knowledge.' Behold in the day of your fast, ye
4 pursue pleasure, and oppress all your labourers. Behold, ye fast for strife and debate, and to smite with the
fist of wickedness. Ye should not fast as this day if ye
would make your voice to be heard on high.

5 Is this such a fast as I should choose? a day for a
man to afflict his soul? Is it to bow down his head as
a bulrush, and to make a bed in sackcloth and ashes?
6 Wilt thou call that a fast, and an acceptable day to
Jehovah? Is not this the fast that I should choose? to

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LVIII. 1 *The house of Jacob.*] This writer does not use the name of Israel for the nation. The jealousy against Samaria was at this time too strong to allow it. See Ezra and Nehemiah.

3 *Ye oppress all your labourers.*] This is the old complaint, that the rich were severe upon the poor. After the return of the captives the thoughtless poor again sold themselves into bondage, and there was again a cry for a release.

6 *To loosen the fetters of injustice.*] The law in *Exod. xxi. 2* had ordered the bond servant's release

loosen the fetters of injustice, to undo the fastenings of
the yoke, and to let the oppressed go free, and that ye
break every yoke? Is it not to deal out thy bread to [7]
the hungry, and that thou bring the poor that are cast
down to thy house? when thou seest the naked, that
thou clothe him; and that thou hide not thyself from
thine own flesh? Then shall thy light burst forth as [8]
the daybreak, and the healing of thy wounds be quick-
ened: and thy righteousness shall go before thee; the
glory of Jehovah shall be thy rearguard. Then shalt [9]
thou call, and Jehovah will answer; thou shalt cry for
help, and he will say, 'Behold, here I am.'

If thou take away from the midst of thee the yoke,
the pointing of the finger, and speaking vanity; and if [10]
thy soul bring forth to the hungry, and thou satisfy the
afflicted soul; then shall thy light rise through the
obscurity, and thy darkness be as the noon day; and [11]
Jehovah will guide thee continually, and will satisfy
thy soul in time of drought, and will strengthen thy
bones; and thou shalt be like a watered garden, and
like a spring of water, whose waters are not a deception.
And some of thee shall build the waste places of the [12]

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after six years of service. When this was wholly neglected Zedekiah in his distress had ordered them all to be released at once (Jerem. xxxiv.); and then a new law in Deut. xv. appointed every seventh year as a year of release for all bond servants. Then came the Babylonian Captivity; and on the return home the new law was as little obeyed as the first. Now, however, soon after B.C. 488, the fiftieth year from the return from Babylon, our prophet speaks of "an acceptable day to Jehovah," as if a Jubilee ought to have been kept. This is further made probable by our finding a new law in Lev. xxv. written perhaps at the end of the second period of fifty years, or B.C. 438, ordering a Jubilee or year of release every fifty years. See chap. lxi. 2, and *Note.*

[12] *Shall build the waste places.*] Thus, though the captives had now been at home for fifty years, yet so

past time. Thou shalt raise up the foundations of many generations; and thou shalt be called, 'The 'repairer of the breach, the restorer of paths to 'dwell in.'

13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and will call the sabbath a delight, what is holy to Jehovah honourable; and wilt honour it, not doing thine own ways, nor pur-
14 suing thine own pleasure, nor talking vain talk; then shalt thou find delight in Jehovah; and I will cause thee to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob thy father; —for the mouth of Jehovah hath spoken it.

1 BEHOLD, JEHOVAH'S HAND is not shortened, that it cannot save; neither his ear heavy, that it cannot hear;
2 but your iniquities have made a separation between you and your God, and your sins have hid his face from
3 you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken falsehood, your tongue hath muttered per-
4 verseness. None summoneth with justice, and none pleadeth with truth; they trust in vanity, and speak falsehood; they conceive mischief, and bring forth
5 iniquity. They hatch vipers' eggs, and weave the spider's web. He that eateth of their eggs dieth, and
6 when one is crushed, out breaketh a serpent. Their webs will not serve for garments, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their
7 hands. Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their high-
8 ways. The path of peace they know not; and there is no justice in their track. They have made for themselves crooked paths; whosoever goeth therein shall not know peace.

9 Therefore is justice far from us, neither doth righteousness come near us; we wait for light, but behold

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scanty was the population that a large part of the country was a waste.

obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noon-day as in the twilight; in desolate places we are as dead men. We growl all of us like bears, and moan sore like doves. We wait for justice, but there is none; for salvation, but it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them. We have transgressed and lied against Jehovah, and turned away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And justice is turned away backward, and righteousness standeth afar off; for truth stumbleth in the street, and equity cannot enter. And truth is not to be found.

Yea, he that departeth from evil findeth himself plundered. And Jehovah seeth it, and it displeaseth him because there is no justice. And he seeth that there is no man, and wondereth that there is no intercessor. But his own arm will work salvation to him; and his righteousness it sustaineth him. For he will put on righteousness as a breastplate, and the helmet of salvation upon his head; and he will put on the garments of vengeance for clothing, and will wrap himself in zeal as in a cloak. As were their deeds, so he will repay, wrath to his adversaries, like doings to his enemies; to the [Greek] islands he will repay like doings. And they in the West shall fear the name of Jehovah, and

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LIX. [16] *There is no intercessor.*] The high priest Jeshua, who returned with Zerubbabel, was probably dead. We hear nothing of his son Joiakim. In Isaiah liii. 12 Zerubbabel makes intercession for the nation.

[19] *They of the West shall fear the name of Jehovah.*] We may be sure that many Jews had been drafted into the gigantic army which Xerxes I. was assembling in Asia Minor for the invasion of Greece, and the writer may boastfully fancy that their presence was important to the success of the army.

*They in the West shall fear.*] This verb may equal

they at the rising of the sun, his glory; when he
[Xerxes I.] shall come like a pent-up flood, which the
20 breath of Jehovah driveth forward. And as a redeemer
shall he come to Zion, and to them that turn from
transgression in Jacob; Jehovah hath said it.
21 As for me, this is my covenant with them, saith
Jehovah; My spirit that is upon thee, and my words,
which I have put in thy mouth, shall not depart out of

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well be translated *shall dread* and *shall reverence;* and perhaps it ought to bear a different meaning in the second clause, as, "They in the West shall dread the name of Jehovah, and they at the rising of the sun [shall reverence] his glory," thus pointing to the expected conquest of Greece by Xerxes I. See Joel iii. 6 for the Greeks being looked upon by the Jews as enemies. For another case of a word bearing a different meaning in the second clause, see Gen. iv. 24:—"If Cain shall be avenged sevenfold, truly Lamech [shall be punished] seventy and seven fold."

20 *As a redeemer shall he come to Zion.*] If the writer is wishing Judea to be saved from the ill-treatment of Samaria, as appears from chap. lvii. 3, the redeemer hoped for may be Xerxes I. After assembling his gigantic forces in Asia Minor for the invasion of Greece, he travelled himself from Susa to Sardis in B.C. 481, and may have been expected in Jerusalem. He naturally followed the policy of Cyrus, when entering on a distant war, of cultivating the good will of the subject nations whom he left behind; and if we are right in thinking with Josephus that he was the Artaxerxes who gave to Ezra his appointment, he was as friendly to the Jews as Cyrus had been.

21 *My words, which I have put in thy mouth.*] The name of this prophet is unknown; but as his authority is to descend to his son and his son's son, he seems to be of the priestly line. The priests alone claimed to have hereditary religious power. In Deut. xviii. 9–xxvii., which I *give to* the time of Ezra, we have at xviii. 15 *the promise of* a prophet like unto Moses. The two

thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever.

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ARISE [O JERUSALEM], SHINE; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. And the Nations shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; they all gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall nurse [their babes] at thy side.

Then thou shalt see, and be gladdened, and thy heart shall throb, and swell; because the riches of the West shall be turned to thee, the wealth of the Nations shall come to thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and frankincense; and they shall shew forth the praises of Jehovah. All the flocks of Kedar shall be gathered together to thee, the rams of Nebaioth [or the Nabatæans] shall minister to thee; they shall come up with acceptance on mine altar, and I will glorify the House of my glory.

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passages may both point to Ezra, who, like Moses, was of the family of Levi.

No. 32. [Chap. lx.–lxii.]

THE WALLS ARE TO BE REBUILT; THE ACCEPTABLE YEAR.

[1] *Arise, shine.*] As these verbs are feminine singular, we understand them as addressed to Jerusalem.

[4] *Thy sons shall come from far.*] This was probably written soon after Nehemiah's arrival from Susa, B.C. 445, fifty years later than the last passage.

[5] *The wealth of the nations shall come to thee.*] The mild despotism of the Persians, so different from the cruel tyranny of the Babylonians, had allowed the agriculture and trade to prosper.

8 Who are these that fly as a cloud, and as the doves
9 to their windows? Surely the isles shall wait for me,
and the ships of Tarshish among the first, to bring thy
sons from far, their silver and their gold with them, to
the name of Jehovah thy God, and to the Holy One of
10 Israel, because he hath glorified thee. And the sons of
foreigners shall build up thy walls [B.C. 444], and their
kings shall minister unto thee; for in my wrath I
smote thee, but in my favour have I had mercy on thee.
11 Therefore thy city-gates shall be open continually; they
shall not be shut day nor night; that the wealth of the
Nations may be brought to thee, and that their kings
12 may be led captive. For the nation and kingdom that
will not serve thee shall perish; yea, those nations shall
be utterly wasted.
13 The glory of Lebanon shall come unto thee, the fir
tree, the pine, and the box tree together, to beautify the
place of my Sanctuary; and I will make the place of
14 my feet glorious. The sons also of them that afflicted
thee shall come bending unto thee; and all they that
despised thee shall bow themselves down at the soles of
thy feet; and they shall call thee, The city of Jehovah,
15 The Zion of the Holy One of Israel. Whereas thou
hast been forsaken and hated, so that no man went
through thee, I will make thee an excellence for ever, a
16 joy for generations and generations. Thou hast also
sucked the milk of the Nations, and thou shalt suck the
breast of kings; and thou shalt know that I Jehovah
am thy Saviour and thy Redeemer, the mighty one of
Jacob.
17 Instead of copper I will bring gold, and instead of
iron I will bring silver, and instead of wood copper,
and instead of stones iron. I will also make thine
overseers peace, and thy tribute-gatherers righteous-

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10 *Shall build up thy walls.*] This fixes the time of our writer to when Nehemiah had permission from Artaxerxes Longimanus to rebuild the walls of Jerusalem (Nehem. ii.).

17 *Thy tribute-gatherers righteousness.*] The Persian

ness. Violence shall no more be heard in thy la
wasting nor destruction within thy borders; but th
shalt call thy walls Salvation, and thy city gates Pra
The sun shall be no more thy light by day; neither
brightness shall the moon give light unto thee; b
Jehovah will be unto thee an everlasting light, and t
God will be thy glory. Thy sun shall no more
down; neither shall thy moon withdraw itself;
Jehovah will be thine everlasting light, and the days
thy mourning are ended. Thy people also shall be
righteous; they shall possess the land for ever, as
off-shoot of my planting, the work of my hands, tha
may be glorified. That which was little shall beco
a thousand, and that which was small, a strong natic
I Jehovah will hasten it in its time.

THE SPIRIT OF THE LORD JEHOVAH is upon me; beca
Jehovah hath anointed me to preach good tidings
the afflicted; he hath sent me to bind up the brok
hearted, to proclaim liberty to the captives, and
opening of the prison to them that are bound; to p
claim the year of acceptance by Jehovah, and the c

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government was mild and meant to be just. The b
dens laid upon the people were a land tax, a poll t
and road service (Ezra. iv. 13). The road service,
duty of forwarding troops and public officers, had b
made very much more light by Darius. In his rei
hire was paid for man and beast when such service v
claimed (Zech. viii. 10). But the overseer and t
tribute-gatherer were still in the land; and when
proverb says that the Horseleach hath two daughte
who cry, "Give, give," we may understand the Ho
leach as being the Persian Government, and the t
daughters the land tax and the poll tax (Pr
xxx. 15).

LXI. [1] *The spirit of the Lord Jehovah is upon m*
The writer is unknown.

[2] *The year of acceptance.*] As we place this port
*of our Book* in the time of Nehemiah, at the time wl
*Lev. xxv.* was written, and a Jubilee was ordered to

of vengeance of our God; to comfort all that mourn;
3 to appoint unto them that mourn in Zion, to give to
them ornaments in place of ashes, the oil of joy in place
of mourning, the garment of praise in place of the
spirit of weakness; that they might be called Trees of
righteousness, the planting of Jehovah, that he might
be glorified.
4 And they shall build up the old waste places, they
shall raise up the former desolations, and they shall
repair the waste cities, the desolations of many genera-
5 tions. And strangers shall stand and feed your flocks,
and the sons of the foreigner shall be your plowmen
6 and your vine-dressers. But ye shall be named the
Priests of Jehovah; men shall call you the Ministers of
our God. Ye shall eat the riches of the Nations, and
7 in their glory shall ye boast yourselves. In place of
your shame ye shall have double [reward]; and in place
of confusion they shall rejoice in their portion; there-
fore in their land they shall possess the double; ever-
lasting joy shall be unto them.
8 For I Jehovah love justice, I hate plundering with
iniquity; and I will reward their work in truth, and I
9 will make an everlasting covenant with them. And
their seed shall be known to the Nations, and their off-
spring among the peoples. All that see them shall
acknowledge them, that they are the seed blessed by
Jehovah.
10 I WILL GREATLY REJOICE in Jehovah, my soul shall be

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held every fiftieth year for the release of bond servants, we may suppose that the words above point to the year B.C. 438, the hundreth year after the return from Captivity. They confirm our conjecture in Note on chap. lviii. 6, that there we have a mention of the former Jubilee year of B.C. 488.

[6] *Ye shall be named Priests of Jehovah.*] The whole nation were to be priests, as said in Exod. xix. 6. Thus our writer was no friend to a priestly class.

[7] *Ye shall have double.*] Ye shall be fully repaid, as *explained in Note* on chap. xl. 2.

joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself like a priest with ornaments, and as a bride adorneth herself with her jewels. For as the earth sendeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations.

For Zion's sake I will not keep silence, and for Jerusalem's sake I will not rest, until its righteousness go forth as brightness, and its salvation as a lamp that burneth. 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. Thou shalt also be a crown of glory in the hand of Jehovah, and a royal turban in the hand of thy God. Thou shalt no more be termed 'Forsaken;' neither shall thy land any more be termed 'Desolate;' but thou shalt be called 'My delight is in her,' and thy land 'The married woman;' for Jehovah delighteth in thee, and thy land shall be married. For as a young man marrieth a maiden, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem, who shall never hold their peace day nor night. Ye that should remind Jehovah, keep not silence, and give him no quiet, till he establish, and till he make Jerusalem a praise on the earth. Jehovah hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be food for thine enemies; and the sons of the foreigner shall not drink thy grape juice, for which thou hast laboured. But they that have reaped it shall eat it, and praise Jehovah; and they that have gathered it in shall drink it in the courts of my holiness.

Pass ye on, pass ye on through the city gates; prepare ye the way of the people; build up, build up the

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XLII. [10] *The way of the people.*] Probably a further

highway; gather out the stones; lift up on high a
11 standard for the peoples. Behold, Jehovah hath pro-
claimed unto the end of the world, Say ye to the
daughter of Zion, 'Behold, thy salvation cometh;
'behold, his reward is with him, and his recompense
12 'for work is before him.' And they shall call them,
'The holy people, The redeemed of Jehovah;' and thou
—shalt be called, 'Sought out, A city not forsaken.'

LVI.

1 THUS SAITH JEHOVAH, Keep ye justice, and do right-
eousness; for my salvation is near to come, and my
2 righteousness to be revealed. Blessed is the man that
doeth this, and the son of Adam that layeth hold on it;
that keepeth the sabbath from polluting it, and keepeth
3 his hand from doing any evil. Neither let the son of
the foreigner, that hath joined himself to Jehovah, speak,
saying, 'Jehovah hath utterly separated me from his
'people;' neither let the eunuch say, 'Behold, I am a
4 'dry tree.' For thus saith Jehovah to the eunuchs,
Those that keep my sabbaths, and choose the things
5 that please me, and take hold of my covenant; even to
them will I give in my House and within my walls an
appointed place and a name better than sons and

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number of Jews may have been looked for to return to Judea, under the kind treatment which they received from Artaxerxes Longimanus.

No. 33. [Chap. lvi. 1–7.]

THE SABBATH IS TO BE KEPT.

2 *That keepeth the Sabbath.*] Nehemiah particularly enforced this duty, which had been very much neglected (Neh. xiii. 15).

3 *Neither let the Eunuch say, "I am a dry tree."*] This may have been written in favour of Nehemiah, who had been a chamberlain in the Persian palace of Susa (Neh. ii. 6).

5 *An appointed place.*] This was the court of the *Gentiles, at* the north end of the Temple hill, and on

daughters; I will give them an everlasting name, that shall not be cut off. Also the sons of the foreigner, that join themselves to Jehovah, to serve him, and to love the name of Jehovah, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my House of Prayer. Their burnt offerings and their sacrifices shall be accepted upon mine altar; for my House shall be called a house of prayer for all the peoples, the Lord Jehovah hath said it; while gathering in the outcasts of Israel, yet will I gather others to him, beside those that are gathered unto him.

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X

IN THE YEAR that Tartan came to Ashdod [or Azotus], (when Sargon the king of Assyria sent him), and fought

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the outside of the Temple proper. See Neh. vi. 10, where Delaiah tempts Nehemiah to enter the House of Jehovah, but he refuses.

[6] *The sons of the foreigner.*] Darius's ambassadors had pleased the Jews by worshipping in the Temple (Zech. vii. 2). Other Persians may have done the same, as they were not idolators.

[8] *While gathering in the outcasts of Israel.*] Thus it was still a subject of regret that so few of the descendants of those families who had fled from the country at the time of Nebuchadnezzar's invasion had since returned.

## No. 34. [Chap. xx.]

### ON THE CONQUEST OF EGYPT BY ANTIOCHUS EPIPHANES.

[1] *Tartan came to Ashdod.*] In 2 Kings xviii. 17 Tartan is Sennacherib's general, and as such was sent against Jerusalem. He may have taken Ashdod, or Azotus, a Philistine city, at an earlier part of Sennacherib's invasion of Judea.

*Sargon, king of Assyria.*] This may be a name for

against Ashdod, and took it; at the same time spake
Jehovah by the hand of Isaiah the son of Amoz, saying,
'Go and loose the sackcloth from off thy loins, and put
'off thy shoe from thy foot.' And he did so, walking
3 naked and barefoot. And Jehovah said, Like as my
servant Isaiah hath walked naked and barefoot three
years for a sign and wonder unto Egypt and unto
4 Ethiopia; so long shall the king of Assyria [Antiochus
Epiphanes] lead away the Egyptians prisoners, and the
Ethiopians captives, young and old, naked and barefoot,
even with their buttocks uncovered, to the shame of
5 Egypt. And [Israel] shall be afraid and ashamed of
Ethiopia their expectation, and of Egypt their glory.
6 And the inhabitant of this coast shall say in that day,
[B.C. 168,] 'Behold, such is our expectation, when we
'flee there for help to be delivered from the king of
'Assyria; and how shall we ourselves escape?'

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Sennacherib, or Sargon may have been his father and colleague on the throne.

3 *Naked and barefoot three years.*] The cruel occupation of Judea by Sennacherib lasted for three years (2 Kings xix. 29). During this time Isaiah may be said to have suffered with the rest of the nation.

4 *So long shall the king of Assyria.*] Antiochus Epiphanes held Egypt for three years in the reign of Ptolemy Philometor. In Num. xxiv. 22 and 24, the Greco-Syrian monarchy under Antiochus Epiphanes is called Assyria; and the Persian kings, when they held the same country, were called kings of Assyria (Ezra vi. 22).

5 *Ashamed of Ethiopia.*] They were often looking to Egypt for help against their eastern enemies, and were usually disappointed. See Lam. iv. 17.

6 *The inhabitant of this coast.*] The Philistine coast. The people there, as being near to Egypt, thought most of it as a place of refuge. The writer may have dwelt at Ashdod.

*In that day.*] B.C. 168, when Antiochus was master of Egypt.

[LXIII.

'WHO IS THIS that cometh from Edom, with dyed 1
'garments from Bozrah? this that is glorious in his
'apparel, bearing himself proudly in the greatness of
'his strength?'

It is I, I that speak in righteousness, mighty to save.

'Wherefore art thou red in thine apparel, and thy 2
'garments like him that treadeth in the wine-vat?'

I have trodden the winepress alone; and of the 3
peoples there was no man with me; and I will tread
them in mine anger, and will trample them in my
wrath; and their juice shall spurt out upon my gar-
ments, and I will stain all my raiment. For the day of 4
vengeance is in my heart, and the year of my redeemed
ones is come. And I looked, and there was none to 5
help; and I wondered that there was none to uphold;
therefore mine own arm wrought salvation for me;
and my wrath, it upheld me. And I will tread down 6
the peoples in mine anger, and make them drunk

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No. 35. [Chap. lxiii. 1-6.]

ON THE SLAUGHTER OF THE EDOMITES.

1 *Who is this that cometh from Edom?*] We have no date given to this slaughter of Edomites. It might have been caused by the Persian armies when passing through to the invasion of Egypt; but it suits better with the cruel conduct of Antiochus Epiphanes, the Greco-Syrian king, who invaded Egypt in B.C. 170. Moreover, in Num. xxiv. 21, 22, we have mention of a conquest of Edom by a king of Assyria, probably this Antiochus. In Song of Solomon viii. 5—"Who is this that cometh up from the desert?"—we have what may, perhaps, be the original of these opening words. That poem may be given to the time when Antiochus was endeavouring to introduce Greek sports into Jerusalem.

3 *Of the peoples there was no man with me.*] The Jews took no part in this attack upon Edom.

6 *I will tread down the peoples.*] In verse 3 the peoples were the Jews, and they may be the same in

in my wrath, and I will pour down their juice to the earth.

LXIII.

7 I WILL MENTION THE LOVING KINDNESSES of Jehovah, and the praises of Jehovah, according to all that Jehovah 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 8 multitude of his loving-kindnesses. For he said, 'Surely 'they are my people, children that will not lie;' so he 9 was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them. In his love and in his pity he redeemed them; and he lifted them up, and carried them all the days of old. 10 But they rebelled, and vexed his holy spirit; therefore he turned to be their enemy, and he fought against them.

11 But let him remember the days of old, the Moses [or Raiser up] of his people. Where is He that brought them up out of the sea with the shepherd of his flock? 12 Where is He that put his holy spirit within him? that led them by the right hand of Moses, with his glorious arm dividing the water before them, to make for him- 13 self an everlasting name? That led them through the deep, as a horse in the desert, so that they should not

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this verse. Jews and their neighbours were alike ill-treated by Antiochus Epiphanes.

No. 36. [Chap. lxiii. 7–lxvi.]

IN THE REIGN OF ANTIOCHUS EPIPHANES, THE SANCTUARY IS TRODDEN DOWN, A REVOLT IS HOPED FOR.

11 *The Moses of his people.*] Or the *Raiser up* of his people. The word is here used in both senses. It seems more probable that the great law-giver and leader received his name from having raised up the people, than from having been himself raised up out of the water by Pharaoh's daughter as said in Exod. ii. 10.

13 *As a horse in the desert.*] The unshod horses had to be led carefully over the stony ground.

stumble? As when a beast goeth down into the [14]
valley, the spirit of Jehovah causeth it to rest; so didst
thou lead thy people, to make for thyself a glorious
name.

Look down from heaven, and behold from the habita- [15]
tion of thy holiness and of thy glory. Where are thy
jealousy and thy strength? The moving of thy bowels
and thy mercies toward me, are restrained. Doubtless [16]
thou art our father, though Abraham should be ignorant
of us, and Israel should not acknowledge us. Thou, O
Jehovah, art our father, our redeemer; thy name is
from everlasting. Why, O Jehovah, dost thou make us [17]
to wander from thy ways, and hardenest our heart from
fearing thee? Return for the sake of thy servants,
who are the tribes of thine inheritance. The people of [18]
thy holiness have possessed it but a little while; our
oppressors have trodden down thy Sanctuary [B.C. 167].
We are from of old; thou barest not rule over them; [19]
they were not called by thy name.

Oh that thou wouldest rend the heavens, that thou [1]
wouldest come down, that the mountains might be
shaken at thy presence, (as when fire burneth brush- [2]
wood, when fire causeth the waters to boil,) to make
thy name known to thine adversaries, that the nations
may tremble at thy presence! When thou didst terri- [3]
ble things which we looked not for, thou camest down,
the mountains were shaken at thy presence.

For from of old men have not heard, nor perceived [4]
by the ear, neither hath the eye seen a God beside thee,
who doeth so for him that waiteth for him. Thou [5]
meetest him that rejoiceth and worketh righteousness,
those that remember thee in thy ways. Behold, thou

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[16] *Though Abraham should be ignorant of us.*] This was written by one of those whom the haughty descendants of the Captives said were not Jews, but strangers.

[18] *Our oppressors have trodden down the Sanctuary.*] It was in B.C. 167 that Antiochus Epiphanes profaned the Temple (1 Maccab. i.).

art wroth because we have sinned. We were of old in
6 them, but we have been saved. And we are all as an
unclean thing, and all our righteousnesses are as soiled
garments; and we all do fade as a leaf; and our iniqui-
7 ties, like the wind, carry us away. And there is no
one that calleth upon thy name, that stirreth up him-
self to take hold of thee; for thou hast hidden thy
face from us, and hast consumed us, by reason of our
iniquities.
8 But now, O Jehovah, thou art our father; we are
the clay, and thou our potter; and we are all the work
9 of thy hand. Be not wroth very sore, O Jehovah,
neither remember our iniquity for ever. Behold, see,
10 we beseech thee, we are all thy people. Thy holy cities
are a desert, Zion is a desert, Jerusalem a desolation.
11 Our holy and our beautiful House, where our fathers
praised thee, is burned up with fire; and all our plea-
12 sant things are laid waste. Wilt thou refrain thyself
at these things, O Jehovah? Wilt thou hold thy peace,
—and afflict us very sore?
1 I HAVE BEEN INQUIRED OF by them that asked not; I
have been found by them that sought me not. I said
[in ch. lii. 6], '*Behold here I am, behold here I am,*' to a
2 nation that called not upon my name. I spread out my
hands all the day to a rebellious people, that walketh
3 in a way that is not good, after their own thoughts; a
people that provoketh me to anger to my face; that sacri-
ficeth continually in gardens, and burneth incense upon
4 altars of brick; who remain among the graves, and
lodge in hidden places, who eat swine's flesh, and pieces

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LXIV. 10 *Jerusalem a desolation.*] This was caused by Antiochus Epiphanes; and it fixes the date of our chapters.

LXV. 1 *I said, "Behold, here I am."*] This was said in chap. lii. 6 written in the time of Zerubbabel.

4 *Who eat swine's flesh.*] This the Jews were required to do by Antiochus, who wished to change the people's religion, and to force Greek manners and customs upon them (1 Maccab. i. 47).

of unclean flesh are in their vessels; who say, 'Stand 5
'by thyself, come not near to me; for I am holier than
'thou.' These are a smoke in my nose, a fire that
burneth all the day. Behold, it is written before of me 6
[in ch. lxii. 1], *I will not keep silence.* Nay, I will 7
repay, even repay into their bosom your iniquities, and
the iniquities of your fathers together, saith Jehovah,
who burned incense upon the mountains, and defiled
me upon the hills. Therefore will I measure their
former work into their bosom.

Thus saith Jehovah, As grape juice is found in the 8
cluster, and one saith, 'Waste it not, for a blessing is in
it;' so will I do for my servants' sakes, that I may not
waste the whole. And I will bring forth a seed out of 9
Jacob, and out of Judah an inheritor of my mountain;
and my chosen ones shall possess it, and my servants
shall dwell there. And Sharon shall be a fold of flocks, 10

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[5] *I am holier than thou.*] The ruling party in the state, who obeyed Antiochus, adopted his Greek customs, and set aside the Levitical law, claimed at the same time to be the only true Jews, because they were descendants of the Captives.

[6] *It is written before of me.*] The following words are quoted from chap. lxii. 1.

[7] *Who burned incense on the mountains.*] He blames the worship on the high Places. Thus in zeal for his religion, which Antiochus and the ruling Jews were putting aside, he adopts that command in the law which his class had before resisted.

[8] *Waste it not, for a blessing is in it.*] This may be part of a song sung by men treading the grapes in a wine-vat. It gave its name to a tune to which several of the Psalms were sung. (Psalm lviii. 1, Al-taschith.)

[9] *Out of Judah an inheritor of my mountain.*] As the Maccabees were not of the tribe of Judah, we see that this was written, if not before the revolt, at least *before the* Maccabees had made themselves rulers of the *country.* In Num. xxiv. 17, written after the revolt, it *is said,* "A sceptre shall arise out of Israel."

and the valley of Achor a resting place of herds, for my
11 people that have sought me. But ye are they that for-
sake Jehovah, that forget my holy mountain, that prepare
a table unto Good Fortune, and that fill up a drink
12 offering unto Fate. Therefore will I number you to
the sword, and ye shall all bow down to the slaughter.
Because when I called, ye did not answer; when I
spake, ye did not hear; but did evil before mine eyes,
and did choose that wherein I delighted not.
13 Therefore thus saith the Lord Jehovah, Behold, my
servants shall eat, but ye shall be hungry; behold, my
servants shall drink, but ye shall be thirsty; behold, my
14 servants shall rejoice, but ye shall be ashamed; behold,
my servants shall sing for joy of heart, but ye shall
cry for sorrow of heart, and ye shall howl from a broken
15 spirit. And ye shall leave your name for a curse unto
16 my chosen ones. For the Lord Jehovah will slay thee,
and he will call his servants by another name; so that
he who blesseth himself on the earth shall bless himself
in the God of Truth; and he that sweareth on the earth
shall swear by the God of Truth; because the former
troubles are forgotten, and because they are hidden
from mine eyes.
17 For, behold, I will create new heavens and a new
earth; and the former shall not be remembered, nor
18 come into mind. But be ye glad and rejoice for ever in
that which I create; for, behold, I will create Jerusalem

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10 *The valley of Achor.*] Or of *Sorrow.* A barren valley near Jericho.

11 *Good Fortune . . . Fate.*] The Sadducean party, who obeyed Antiochus Epiphanes, are charged with worshipping these as gods. See Eccles. ix. 11, where, against the Jewish opinion, chance is allowed to have a share in governing the world.

16 *By the God of Truth.*] Not by the God of Abraham, or the God of Israel; since those names are denied to them by their rulers, as is said in chap. lxiii. 16.

17 *I will create new heavens.*] Here we enter on a *time of joy,* on the success of the Maccabee revolt.

a rejoicing, and her people a joy. And I rejoice in [19] Jerusalem, and have joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall no more be thenceforth an infant [20] of few days, nor an old man that hath not filled his days. For the young man shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And *they shall build houses, and inhabit them;* [21] *and they shall plant vineyards, and eat the fruit thereof.* They shall not build, and another inhabit; they shall [22] not plant, and another eat; for as the days of a tree are the days of my people, and my chosen ones shall use up the work of their own hands. They shall not [23] labour in vain, nor bear children unto trouble; for *they are the seed of the blessed of Jehovah*, and their offspring with them. And it shall come to pass, that before they [24] call, I will answer; and while they are yet speaking, I will hear. *The wolf and the lamb shall feed together*, and [25] *the lion shall eat straw like the ox;* but dust shall be the serpent's food. They shall not hurt nor destroy in all my holy mountain, saith Jehovah.

Thus saith Jehovah, The heavens are my throne, and [1] the earth is my footstool; where is the House that ye build unto me, and where is the place of my rest? For [2] all those things hath my hand made, and all those things are made already, Jehovah hath said it; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. He that [3] killeth an ox also slayeth a man; he that sacrificeth a

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[21] *They shall build houses.*] These words are quoted from Amos ix. 14, a passage written on the return from the Captivity.

[23] *They are the seed of those blessed of Jehovah.*] Words quoted from chap. lxi. 9.

[25] *The wolf and the lamb shall feed together.*] Words used in chap. xi. 6–9.

LXVI. [1] *Where is the House?*] The temple had been destroyed by Antiochus Epiphanes.

[3] *Also slayeth a man.*] Hence his sacrifices are rejected.

lamb also breaketh a dog's neck; he that offereth up a
meal-offering doth it with swine's blood; he that offereth
a memorial of frankincense also blesseth an idol. Yea,
as they have chosen their own ways, and their soul
4 delighteth in their abominations, so I will choose their
calamities, and will bring their fears upon them, because
when I called, none did answer; when I spake they did
not hear. But they did evil before mine eyes, and
chose that in which I delighted not.
5 Hear the word of Jehovah, ye that tremble at his
word. Your brethren that hated you, that cast you out
for my name's sake, said, 'Let Jehovah be glorified.'
But it will be seen in your joy, and they shall be
6 ashamed. There is a voice of noise from the city, a
voice from the temple, a voice of Jehovah rendering
7 recompense to his enemies. Before she travailed, she

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*A memorial of frankincense.*] A memorial was that small portion of the offering which was burnt on the altar, while the larger part was given to the priests or otherwise used, as in Num. v. 18.

5 *Ye that tremble at his word.*] Ye that are obedient worshippers, as explained in verse 2, and as the expression is used in Ezra x. 3.

*Your brethren that hated you.*] He is throughout addressing those whom their prouder brethren said were not Jews, and who had to worship in the court of the Gentiles.

*That cast you out for my name's sake.*] It was for the sake, as they said, of the purity of their religion that the higher class separated themselves from the poor. See Ezra iv. 2; ix. 1; Neh. v. 1.

*It is seen in your joy.*] The unexpected news which causes your joy will bring glory to Jehovah. This is probably the Maccabee revolt.

6 *A voice of noise from the city.*] The writer is living at a distance from Jerusalem, which city the revolt against Antiochus had already reached.

*Recompense to his enemies.*] Jehovah's enemies in Jerusalem are being overthrown.

brought forth; before her pain came, she was delivered
of a man child [the Maccabee]. Who hath heard such 8
a thing? Who hath seen such things? Shall a land
be made to travail with child in one day? or shall a
nation be brought forth at once? For as soon as Zion
travailed, she brought forth her children. Shall I 9
begin the birth, and not cause to be born? saith Jeho-
vah. Shall I cause to be born, and also shut the
womb? saith thy God. Rejoice ye with Jerusalem, 10
and be glad with her, all ye that love her; rejoice for
joy with her, all ye that mourn for her; so that ye may 11
suck, and be satisfied with the breasts of her consola-
tions; so that ye may milk out, and be delighted with
the abundance of her glory.

For thus saith Jehovah, Behold, I will extend peace 12
to her like a river, and the glory of the Nations like a
flowing stream. Then shall ye suck, ye shall be borne
on her side, and be fondled upon her knees. As one 13
whom his mother comforteth, so will I comfort you;
and ye shall be comforted in Jerusalem. And when ye 14
see this, your heart shall rejoice, and your bones shall
flourish like an herb; and the hand of Jehovah shall
be known toward his servants, and his indignation
towards his enemies. For, behold, Jehovah will come 15
with fire, and his chariots are like a whirlwind, to
render back his anger with wrath, and his rebuke with
flames of fire. For by fire and by his sword will Jeho- 16
vah judge all flesh; and the slain of Jehovah shall be
many. They that sanctify themselves, and purify them- 17

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[7] *Delivered of a man child.*] An unexpected deliverer has arisen; the Maccabee leader, Judas or his father, B.C. 166.

[13] *Ye shall be comforted in Jerusalem.*] At the destruction of Jehovah's enemies.

[16] *The slain of Jehovah.*] This relief will not be brought about without great slaughter.

[17] *That sanctify themselves and purify themselves.*] These words are to be understood in the opposite sense, as "Bless" is used for "Curse" in Job. i. 5.

selves in the gardens one behind the other in public,
eating swine's flesh, and the abomination, and the mouse,
shall perish together; Jehovah hath said it.
18 For I know their works and their thoughts; it shall
come, that I will gather all nations and tongues; and
19 they shall come, and see my glory. And I will set a
sign among them, and some of them that escape I will
send to the nations, to Tarshish [or Tarsus], to Pul [or
North Africa], and to Lud [or the Egyptian Arabs],
that draw the bow, to Tubal [or the Tibareni], and to
Javan [or the Ionians], to the isles afar off, that have
not heard my fame, neither have seen my glory; and
20 they shall declare my glory among the Nations. And
they shall bring all your brethren out of all nations for
an offering to Jehovah upon horses, and in chariots,
and in litters, and upon mules, and upon dromedaries,
to my holy mountain Jerusalem, saith Jehovah, as the
children of Israel bring a meal offering in a clean vessel
21 into the House of Jehovah. And I will also take some
22 of them for priests, for Levites, saith Jehovah. For as
the new heavens and the new earth, which I will make,
shall remain before me, Jehovah hath said it, so shall
23 your seed and your name remain. And it shall come
to pass, that from new moon to new moon, and from
sabbath to sabbath, shall all flesh come to worship
24 before me, saith Jehovah. And they shall go forth,
and look upon the dead bodies of the men that have
transgressed against me; for their worm shall not die,
neither shall their fire be quenched; and they shall be
an abhorring unto all flesh.

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19 *Some of them that escape.*] There was a flight of many from the mad cruelties of Antiochus Epiphanes.

*To Pul.*] Perhaps a district in North Africa, including Carthage. It is not elsewhere mentioned.

21 *Some of them for priests.*] In the distressed state of the country there had been less surplus wealth to support ministers of religion. These new comers are to act as such, perhaps without regard to hereditary descent.

[XIX.

THE BURDEN OF EGYPT. 1
Behold, Jehovah rideth upon a swift cloud, and will
come into Egypt; and the idols of Egypt shall be
moved at his presence, and the heart of Egypt shall
melt in the midst of it. And I will arm the Egyptians 2
against the Egyptians; and they shall fight every one
against his brother, and every one against his neigh-
bour; city against city, and kingdom against kingdom.
And the spirit of Egypt shall fail in the midst of it; 3
and I will destroy its counsel. And they shall seek to
the idols, and to the whisperers [or serpent-charmers],
and to the speaking bottles [or ventriloquists], and to
the wizards. And the Egyptians will I give over into 4
the hand of a cruel lord [Antiochus Epiphanes]; and a
fierce king shall rule over them [B.C. 170]; the Lord,
Jehovah of hosts, hath said it.
And the waters shall fail from the sea, and the river 5
shall be wasted and dried up. And the rivers shall 6
become putrid; and the streams of Lower Egypt shall
be emptied and dried up; the reeds and flags shall
wither. The meadows by the river [Nile], by the 7
mouth of the river, and everything sown by the river,
shall wither, be driven away, and be no more. The 8
fishers also shall mourn, and all they that cast a hook
into the river shall lament, and they that spread nets
upon the face of the waters shall languish. Moreover 9
they that work in combed flax, and they that weave

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No. 37. [Chap. xix.]

ON EGYPT, WHEN CONQUERED BY ANTIOCHUS EPIPHANES AND IN THE TIME OF THE MACCABEES.

2 *Egyptians against Egyptians.*] During the civil war between Ptolemy Philometor and his brother Ptolemy Euergetes II.

*Into the hand of a cruel lord.*] Antiochus Epiphanes.

*Shall rule over them.*] B.C. 170–168.

7 *Meadows by the river.*] The Nile, יאור.

9 *That work in combed flax.*] Egypt was a flax-grow-

[10] white cloths, shall be confounded. And her pillars [or princes] shall be broken, all that work for hire shall be sad in soul.

[11] Surely the princes of Zoan [or Tanis] are fools, the counsel of the wise counsellors of Pharaoh is become brutish. How say ye to Pharaoh, 'I am the son of the [12] 'wise, the son of ancient kings'? Where are now thy wise men? And let them tell thee now, and let them make known what Jehovah of hosts hath purposed upon [13] Egypt. The princes of Zoan are become fools, the princes of Noph [or Memphis] are deceived; they have also seduced Egypt, even the corner-turrets of its tribes. [14] Jehovah hath mingled a spirit of perverseness in the midst thereof; and they have caused Egypt to err in all its work, as a drunken man staggereth in his vomit. [15] Neither shall there be any work for Egypt, which the head or tail, palm-branch or bulrush, may do.

[16] In that day shall Egypt be like women; and it shall be afraid and in fear because of the shaking of the hand of Jehovah of hosts, which he shaketh against it. And [17] the land of Judah shall be a terror to Egypt, every one that maketh mention thereof to himself shall be afraid, because of the purpose of Jehovah of hosts which he hath purposed against it.

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ing country, and almost the only such in the world. Its linen manufacture was an important branch of trade.

[10] *Her pillars.*] Her princes, as in Ps. xi. 3.

[11] *The princes of Zoan.*] Zoan or Tanis was not then the capital of Egypt, but was one of the cities best known to the Jews.

*The counsellors of Pharaoh.*] As the Coptic language was still in use, the Greek kings bore the old title.

[13] *The princes of Noph.*] Memphis. From מנף we have one contracted form מף in Hos. ix. 6, and נף here.

[17] *Judah shall be a terror to Egypt.*] It was never after Solomon's reign until the time of the Maccabee independence that Judea had any importance in the eyes of Egypt.

In that day there shall be five cities in the land of[18] Egypt which speak the language of Canaan, and swear by Jehovah of hosts; one shall be called, The city of destruction.

In that day [B.C. 149] shall there be an altar to[19] Jehovah in the midst of the land of Egypt, and at its boundary a pillar to Jehovah. And it shall be for a[20] sign and for a witness unto Jehovah of hosts in the land of Egypt. For they shall cry to Jehovah, because of the oppressors [the Greco-Syrians], and he will send them a saviour [C. Popilius], and he shall rebuke, and

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[18] *Five cities.*] All, no doubt, on the east side of the Pelusiac branch of the Nile, to which the Jews had fled from their oppressors.

*The language of Canaan.*] The Hebrew language, which was spoken by Israelites and Canaanites alike.

*The City of Destruction.*] Possibly Heliopolis, from the near approach of the word הרס, *destruction*, to חרס, *the sun*. The Greek of the LXX. has ασεδεκ, which may be taken for צדק, *righteousness*, with א prefixed, as is not unusual; or it might be *unrighteousness*, if we give to the α the Greek negative force.

[19] *An altar to Jehovah.*] In B.C. 149, the chief priest, Onias IV., when deposed by Jonathan, withdrew into Egypt, and obtained leave of Ptolemy Philometor to build a temple to Jehovah, which remained a rival to that in Jerusalem until it was closed by the Roman emperor Vespasian, at the same time that the temple in Jerusalem was destroyed. The ruins of the Egyptian temple mark the spot of Tel Jehud, or *the mound of the Jews*, a few miles to the north of Heliopolis.

*A pillar to Jehovah.*] The obelisk at Heliopolis may be the pillar here meant. When Jeremiah was in Egypt the pair were both standing (Jer. xliii. 13). At present there is only one, and no record remains of which conqueror carried off the other.

[20] *They shall cry to Jehovah, because of the oppressors.*] The Egyptians will ask the Jews to help them against the Greco-Syrians.

*A saviour, and he shall rebuke.*] Livy, the Roman

21 shall deliver them. And Jehovah shall be known to
Egypt, and the Egyptians shall know Jehovah in that
day, and shall bring sacrifice and meal offerings; yea,
they shall vow a vow to Jehovah, and shall perform it.
22 And Jehovah will smite Egypt; he will smite it, and
heal it. And they shall return to Jehovah, and he will
be entreated towards them, and will heal them.
23 In that day shall there be a highway out of Egypt to
Assyria; and the Assyrians [or Greco-Syrians] shall
come into Egypt, and the Egyptians into Assyria, and
the Egyptians shall serve the Assyrians.
24 In that day [B.C. 142] shall Israel be the third with
Egypt and with Assyria, even a blessing in the midst of
25 the land; whom Jehovah of hosts will bless, saying,
'Blessed be Egypt my people, and Assyria the work of
'my hands, and Israel mine inheritance.'

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historian, relates, in Book xlv. 12, how C. Popilius, the Roman ambassador, having no troops with him in Egypt, was able by his threats to make Antiochus withdraw his army from Egypt. This was in B.C. 167, eighteen years before Onias built his temple there. Thus we see that the thoughts in this chapter are not set in the order of time.

23 *The Assyrians shall come into Egypt.*] These invasions of each country by the other were very frequent between the years B.C. 220 and 100. They are related in Dan. x.–xii.

24 *Israel shall be the third.*] It was not before B.C. 142 that Israel was independent and could claim anything like equality with its two great neighbours; nor was it before John Hyrcanus was able to withhold the Syrian tribute that this was strictly true.

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