

ISAIAH

THE ARGUMENT

THE teachers of the ancient church were of two sorts:

1. Ordinary, the priests and Levites.
2. Extraordinary, the prophets. These were immediately called by God, and inspired, as with other singular gifts and graces, so particularly with a supernatural knowledge of Divine mysteries, and of future things, and invested by God with an authority superior not only to the ordinary teachers of the church, but in some sort even to the civil powers of the nation. These holy prophets, whose writings are contained in the sacred Scripture, are sixteen. Of these Isaiah is first in place, and, as may seem probable, in time also. But undoubtedly he was contemporary with Hosea, whom others suppose to have been before him. Compare **#Isa 1:1**, with **#Ho 1:1**. The Jews tell us that he was of the blood royal of Judah, which is uncertain. But undoubtedly he was the prince of all the prophets, whether we consider the great extent and variety of his prophecies, the excellency and sublimity of those mysteries which were revealed to him and by him, the majesty and elegancy of his style, or the incomparable liveliness and power of his sermons. He doth so evidently and fully describe the person, and offices, and sufferings, and kingdom of Christ, that some of the ancients called him the fifth evangelist. And it is observed, that there are more testimonies and quotations in the New Testament taken out of Isaiah than out of all the other prophets.

Isaiah 1:1 ISAIAH CHAPTER 1

Judah's sins, Isa_1:1-4; her judgments, Isa_1:5-9; her worship is rejected, Isa_1:10-15. Exhortations to repentance; promises of grace and mercy; threatenings of sore judgments; and complaints by reason of their backsliding, Isa_1:16-31.

The vision, or, *the visions* ; the word being here collectively used, as it Isa_22:1 1Sa_3:1. The sense is, This is the book of the visions or prophecies. As prophets were called seers, 1Sa_9:9, so

prophecies are called visions, because they were as clearly and certainly represented to the prophets' minds as bodily objects are to men's eyes.

Amoz; either the brother of Amaziah king of Judah, as the Hebrew writers fancy; or rather, some other person then well known.

Saw, i.e. foresaw and foretold. But he speaks, after the manner of the prophets, of things to come as if they were either past or present.

Concerning Judah and Jerusalem; principally, but not exclusively. For he prophesieth also concerning Egypt and Babylon, and divers other countries; which yet he doth with respect to Judah.

In the days of Uzziah, Jotham, Ahaz, and Hezekiah; in the time of their reign; whence it may be gathered that Isaiah exercised his prophetic office above fifty years together: see **2Ki 15 2Ki 16**.

Isaiah 1:2

Hear, O heavens, and give ear, O earth: he directeth his speech to these senseless creatures, that thereby he might more awaken and affect the Israelites, whom he hereby proclaimeth to be so dull and stupid that they were past hearing, and therefore gives them over as desperate; and calleth in the whole creation Of God to bear witness against them.

The Lord hath spoken: this is his plea against them, of the equity whereof he is willing that all the creatures should be judges.

I have nourished and brought up children; I first made them a people, and until this time I have sustained and blessed them above all other nations.

Isaiah 1:3

The ox knoweth his owner, and the ass his master's crib; the most stupid brute beasts acknowledge and obey their Lord and Benefactor, as experience showeth.

Israel doth not know, to wit, me, their Owner and Master, which is easily and necessarily understood out of the former clause.

Knowing is here taken practically, as it is usually in Scripture, and includes reverence and obedience.

Isaiah 1:4

Ah: this particle implies both his wonder, and anger, and grief, and shame that they were such.

Laden with iniquity, Heb. *of heaviness of iniquity* , i.e. of heavy or great sins; for *heavy* is commonly put for *great* or *grievous* , as Isa_21:15 **30:27**. Laden not with the sense of sin, as Mat_11:28, but with the guilt and bondage of sin.

A seed of evil-doers; the children of wicked parents, whose guilt they inherit, and whose evil example they follow.

That are corrupters, Heb. *that corrupt* , to wit, themselves, or their ways, or others by their counsel and example. Or, *that destroy* themselves and their land by their wickedness.

They have forsaken the Lord, not in profession, but in practice and reality, neglecting or corrupting his worship, refusing his yoke and conduct. They have provoked the Holy One of Israel unto anger; they have lived as if it were their great design and business to provoke him.

They are gone away backward; instead of proceeding forward, and growing in grace, which was their duty, they are all fallen from their former professions, and grown worse and worse, and have impudently turned their backs upon me.

Isaiah 1:5

Why should ye be stricken any more? it is to no purpose to seek to reclaim you by one chastisement after another; and therefore I will utterly forsake and destroy you at once.

Ye will revolt more and more; I see you are incorrigible, and turn even your afflictions into sin.

The whole head is sick, and the whole heart faint; your disease is mortal, as being in the most noble and vital parts, the very head and heart of the body politic, from whence the plague is derived to all the other members, as it follows. And this is to be understood either,

1. Of their sins; or rather,

2. Of their miseries. Which best suits,

1. With the foregoing words, this being added as a reason why it was in vain to strike them any more, or to expect any amendment that way, because he had stricken them already, and that very terribly, even in their head and heart, whose wounds are most dangerous, and yet they were not at all better for it.

2. With Isa_1:7,8, where this metaphor is so explained.

Isaiah 1:6

From the sole of the foot even unto the head there is no soundness in it; you have been all of you punished, from the highest to the lowest, from the worst to the best.

They have not been closed, neither bound up, neither mollified with ointment; I have suffered you to lie under your maladies for a time, without applying any remedies, to try whether the length and continuance of your affliction might not work that cure which the strength of it could not do, but all in vain.

Isaiah 1:7

All this and what follows was verified in the days of king Ahaz, **2Ch 28**, in whose time, and upon which occasion, this prophecy seems to have been delivered, as more exactly agreeing with that time than with any other. If any object, that this being the first of his prophecies, must rather belong to the days of Uzziah, they must take notice, and it is agreed by interpreters, and it is undeniably true, that the prophecies of Isaiah, as also of the other prophets, are not set down in the same order in which they were delivered, but oftentimes the latter are put before the former.

In your presence; which your eyes shall see to torment you, when there is no power in your hands to deliver you.

As overthrown by strangers, Heb, *as the overthrow of strangers*, i.e. which strangers bring upon a land which is not theirs, nor likely to continue in their hands, and therefore they spare no persons that come in their way, and they spoil and destroy all things, which is not usually done in wars between persons of the same or of a neighbour nation.

Isaiah 1:8

The daughter of Zion, i.e. Zion, or Jerusalem; for these two names are promiscuously used of the same place; the name of *daughter* being frequently given to cities or countries. Thus *the daughter of Babylon* is put for Babylon itself, Psa_137:8 Isa_47:1. In the same sense we read of the *daughter of Tyre* , Psa_45:12, and of Zidon, Isa_23:12, and of Egypt, Jer_46:11,24, and of Edom, Lam_4:21.

Is left as a cottage in a vineyard as a lodge in a garden of cucumbers; is left solitary, all the neighbouring villages and country round about it being laid waste.

Isaiah 1:9

If God, by his infinite power and goodness, had not restrained our enemies, and reserved some of us, the whole nation and race of us had been utterly cut off, as the people of Sodom and Gomorrah were; so great was the rage and power of our enemies, and so utterly unable we were to deliver ourselves.

Isaiah 1:10

Hear the word of the Lord; I speak not my own fancies or passions, but the message of your Lord and Governor, to whom you owe all reverence and obedience.

Rulers of Sodom; so called for their resemblance of them in wickedness: compare Deu_32:32 Eze_16:46,48.

The law; or, *doctrine* , as this word is commonly used; the message which I am now to deliver to you from God, your great Lawgiver, which ought to have the force of a law, with you.

Isaiah 1:11

To what purpose? they are vain and useless, being neither accepted by me, nor beneficial to you.

Unto me, who am a Spirit, and therefore cannot be satisfied with such carnal oblations, but expect to be worshipped in spirit and truth, and to have your hearts and lives, as well as, your bodies and sacrifices, presented unto me.

I am full of the burnt-offerings; I am glutted with them, and therefore loathe them.

The blood; he mentions the fat and blood, because these were in a peculiar manner reserved for God, Lev_3:15,16 17:11, to intimate that even the best of their sacrifices were rejected by him.

Isaiah 1:12

When ye come to appear before me, upon the three solemn feasts, Exo_23:17 34:23, or upon other occasions.

Who hath required this at your hands, to wit, in this manner, and upon these terms? The thing that I commanded was not only nor chiefly that you should offer external sacrifices to me, but that you should do it with true repentance for all your sins, with faith in my promises, with hearty love to me, and sincere resolutions of devoting yourselves to my service, without which you offer me a dead carcass instead of a living sacrifice.

My courts; the courts of my temple, which were two, that of the priests, and that where the people assembled, 2Ch_4:9. So this reproof seems to be directed against both priests and people, as unworthy to enjoy this privilege.

Isaiah 1:13

Bring no more; I neither desire nor will accept of any upon these terms.

Oblations, Heb. *meat-offerings* ; of which see Lev_2:1 Num_15:4. *Incense is an abomination* , unto me; so far is it from being a sweet savour to me, as you foolishly imagine. *The new moons* ; which were holy to God, and observed with great solemnity. See Num_28:11,14 Psa 81:3.

The calling of assemblies; all other solemn times wherein the people were obliged to meet together, as the three great yearly feasts, and other extraordinary seasons.

I cannot away with, Heb. *I cannot bear* ; it is burdensome and grievous to me. It is also iniquity; so far is it from pleasing me, that it is an offence to me; and instead of reconciling me to you, which is your design, it provoketh me more against you.

The solemn meeting; the most solemn day of each of the three feasts, which was the last day, which is called by this very name, Lev_23:36 Num_29:35, and elsewhere; although the word be sometimes more generally used of any other solemn festival day.

Isaiah 1:14

No text from Poole on this verse.

Isaiah 1:15

When ye spread forth your hands; when you pray with hands spread abroad, as the manner was; of which see Exo_9:29,**33 Job 11:13**, &c.

I will hide mine eyes from you; which is a gesture of contempt and loathing. I will take no notice of your persons or requests.

Your hands are full of blood; you are guilty of murder, and oppression, and other crying sins, which I abhor, and have forbidden, under pain of mine highest displeasure.

Isaiah 1:16

Make you clean; cleanse your hearts and hands from all filthiness of flesh and spirit, and do not content yourselves with your ceremonial washings.

Put away the evil of your doings from before mine eyes; reform yourselves so thoroughly, that you may not only approve yourselves to men, but to me, who search your hearts, and try all your actions.

Isaiah 1:17

Learn to do well; begin and inure yourselves to live soberly, righteously, and godly.

Seek judgment; show your religion to God, by studying and practising justice to men, and neither give nor procure any unrighteous judgment.

Relieve the oppressed; be not only just, but merciful.

Judge the fatherless; defend and deliver them, as this word is used, Psa_7:8,**11 9:4**, and oft elsewhere.

Plead for the widow; maintain the righteous cause of poor and helpless persons, against their unjust and potent adversaries; whereby you will show your love to justice and mercy, and that you fear God more than men.

Isaiah 1:18

Come now, and let us reason together; I am willing to lay aside my prerogative, and to submit the matter to a fair and equal trial, whether I do not deal justly in rejecting all your services, which are accompanied with such gross hypocrisy and wickedness, and whether I do not deal very graciously in offering mercy and pardon to you upon these conditions.

Though your sins be as scarlet, red and bloody, as theirs were, Isa_1:15, great and heinous,

they shall be as white as snow; they shall be washed and purged by the blood of the Messias, whereby you shall be made white and pure in God's sight. It is a metonymical expression, as sins are said to be purged, Heb_1:3, when men are purged from their sins, Heb_9:14.

Shall be as wool; which for the most part is white, and is compared to snow for whiteness, Rev_1:14.

Isaiah 1:19

If ye be willing and obedient; if you are heartily willing and fully resolved to obey all my commands.

Ye shall eat the good of the land; together with the pardon of your sins, you shall receive many temporal and worldly blessings.

Isaiah 1:20

If ye refuse and rebel; if you obstinately persist in your disobedience to me, as hitherto you have done.

The mouth of the Lord hath spoken it; he hath said it, who can as easily do it as speak the words, and who cannot lie, and therefore will do it.

Isaiah 1:21

How, a note of admiration at so strange, and sad, and sudden a change,

is the faithful city, Jerusalem, which in the reign of former kings was faithful to God,

become an harlot is filled with idolatry, which is commonly called whoredom.

It was full of judgment; judgment was duly and truly executed in all its courts. Righteousness lodged in it; it was famous for being the seat of justice, which did not only pass through it, like a wayfaring man, but had its settled abode in it.

But now murderers; under that one gross kind he comprehends all sorts of unrighteous men and practices, as may be gathered by the opposition. Only their connivance at that horrid crime of murder is noted, to assure us that Other crimes of a lower nature were not only unpunished, but even encouraged.

Isaiah 1:22

Thou art woefully degenerated from thy former purity. If there be any remainders of religion and justice in thee, they are mixed with many and great corruptions.

Isaiah 1:23

Thy princes are rebellious against me, their sovereign Lord; they cast off my yoke, and make their own wills and lusts the rule of their life and government.

Companions of thieves; partly by giving them connivance and countenance, and receiving a recompence from them for it; and partly by practising the same violence, and cruelty, and injustice that thieves use.

Loveth gifts, i.e. bribes given to pervert justice, which are severely forbidden, Deu_10:17 **27:25**.

Followeth after rewards; pursuing them with all eagerness, and by all means possible.

They judge not the fatherless, & c.; they are so far from doing them justice, that they will not so much as give them a fair hearing of their cause, because they cannot make their way to them by gifts.

Isaiah 1:24

I will ease me, Heb. *I will comfort myself* ; ease my mind, and satisfy my justice, by taking vengeance, as the next clause explains this. The same expression is used in the same sense Eze_5:13.

Of mine adversaries; of the Israelites, who, though they have called themselves my children and friends, yet by their temper and carriage towards me have showed themselves to be mine enemies.

Isaiah 1:25

I will turn my hand upon thee, to chastise thee again, which God threatened that he would not do, Isa_1:5, but now promiseth that he will do it, not in fury, or so as utterly to destroy them, but in mercy, and with moderation, so as to purge them, as it here follows.

And purely purge away thy dross, and take away all thy tin; I will purge out of thee and destroy those wicked men that are incorrigible and infectious to others; and for those of you that are curable, I will by my word, and by the furnace of affliction, purge out all that hypocrisy and corruption that yet remains in you, and requires so sharp a cure.

Isaiah 1:26

I will restore thy judges, I will give thee such princes and magistrates,

as at the first, Heb. *as thou hadst in the beginning* ; either,

1. Of thy commonwealth, such as Moses and Joshua; or,
2. Of thy kingdom, such as David.

Thy counsellors; thy princes shall have and hearken to wise and faithful counsellors, which is a singular blessing to a prince and people.

Thou shalt be called, to wit, justly and truly; thou shalt be such; for *to be called* is oft put for *to be* , as Isa_4:3 **61:6** Mat_5:9.

Isaiah 1:27

Zion, the Jews that live in or near Zion, and worship God in Zion,

shall be redeemed, shall be delivered from all their enemies and calamities,

with judgment; or, *by judgment* , i.e. by God's righteous judgment, purging out those wicked and incorrigible Jews, who by their sins hindered the deliverance of the people, and punishing and destroying their unmerciful enemies, who kept them in cruel

bondage, as he did to the Babylonians, whereby he made the way open for their deliverance.

Her converts, Heb. *her returners* , those of them who shall come out of captivity into their own land,

with righteousness; or, *by righteousness* , i.e. either by my faithfulness, in keeping my promise of delivering them after seventy years; or by my goodness; for both these come under the name of *righteousness* in Scripture use.

Isaiah 1:28

And; or rather, *but* , as that particle is oft used; for here is a manifest opposition.

The destruction of the transgressors and of the sinners shall be together; though I will deliver my people from the Babylonish captivity, yet those of them who shall still go on in their wickedness shall not have the benefit of that mercy, but are reserved for a more dreadful and total destruction.

Isaiah 1:29

They shall be ashamed; not with an ingenuous and penitential shame for the sin, but with an involuntary and penal shame for the disappointment of their hopes which they had in their idols.

Which ye have desired; which, after the manner of the heathen, you have consecrated to idolatrous uses, that under them you might worship your idols, as they did, Eze_6:13 Hos_4:13: see also Isa_57:5 Jer_2:20 **3:6**.

The gardens; in which, as well as in the groves, they committed idolatry; of which we read Isa_65:3 **66:17**.

That ye have chosen, to wit, for the place of your worship, which is opposed to the place which God had chosen and appointed for his worship.

Isaiah 1:30

As you have sinned under the oaks and in gardens, so you shall be made like unto oaks and gardens, not when they are green and flourishing, but when they wither and decay.

Isaiah 1:31

The strong; either,

1. Your idols, which you think to be strong, and able to defend you, as appears by your confidence in them. Or,

2. The strongest persons among you, who think to secure themselves against the threatened danger by their wealth, or power, or wisdom; and much more they that are weak and helpless.

Shall be as tow; shall be as suddenly and easily consumed by my judgments as tow is by fire.

The maker of it; the maker of the idol, who can neither save himself nor his workmanship. Or,

his work; either all that he doth or can do, or that which he hath done, his wicked course of life, shall bring him to ruin.

Isaiah 2:1 ISAIAH CHAPTER 2

A prophecy of Christ's kingdom, and the calling of the Gentiles, Isa_2:1-5; and rejection of the Jews for their idolatry and pride, Isa_2:6-9. The great majesty and power of God; and his terrors on the wicked; with an exhortation to fear God, and not to trust in man, Isa_2:10-22.

The word; or, the *matter or thing* , as this Hebrew word commonly signifies; the prophecy or vision.

Isaiah 2:2

And; or, *now* , as this particle is rendered, 1Sa_9:1 Ezc_1:1, &c.

In the last days; in the times of the Messiah or the gospel, as the generality both of Jewish and Christian writers understand it, and as may further appear both from the use of this phrase in this sense, Jer_48:47 **49:39** Ezc_38:8, **16 Da 10:14** Hos_3:5 Act_2:17 Heb_1:2 1Jo_2:18, and from the conversion of the Gentiles here promised, which was not to be till that time; and from the nature of the thing, for this really was the last time and state of the church in the world; the Jewish pedagogy was to be abolished, but Christ's institutions were to continue to the end of the world.

The mountain of the Lord's house; the temple of the Lord which is upon Mount Moriah; which yet is not to be understood literally of that material temple, but mystically of the church of

God, as appears from the next following words, which will not admit of a literal interpretation; and from the flowing of all nations to it, which was not to that temple, nor indeed was fulfilled till that temple was destroyed; and from the frequent use of this metaphor, the temple, or the house of the Lord, concerning the Christian church, both in the Old and the New Testament. Shall be exalted above the hills; shall be placed and settled in a most conspicuous and glorious manner, being advanced above all other churches and kingdoms in the world. All nations, those Gentiles, whom you now despise, and judge to be abhorred and quite forsaken by God, shall flow unto it, shall come in great abundance, and with great eagerness, like a river, as the word signifies.

Isaiah 2:3

Shall go; shall not only have some weak desires of going, but shall be ready to take pains, and shall actually go. And say; such shall be their zeal, that they shall not only go themselves, but shall persuade and press others to go with them.

We will walk in his paths; they show the truth of their conversion by their hearty desire to be instructed in the way or method of worshipping and serving God acceptably, and by their firm purpose of practising the instructions given to them. *For* : this last clause contains the reason why the people should be so forward to go, and to invite others to go with them; and they may be the words either of the people, continuing their speech; or of the prophet, now returning to speak in his own name.

The law; the new law, the doctrine of the gospel, which is frequently called a *law* , because it hath the nature and power of a law, obliging us no less to the belief and practice of it than the old law did.

The word of the Lord from Jerusalem: for the accomplishment of this promise, see Luk_24:47 Act_1:8 Rom_10:18.

Isaiah 2:4

He shall judge among the nations; Christ shall set up and use his authority among and over all nations, not only giving laws to them, as other rulers do, but doing that which no other powers can

do, Convincing their minds and consciences, conquering and changing their hearts, and ordering their lives.

Shall rebuke; either verbally, by his word and Spirit reproving or convincing the world of sin; or really, by his judgments upon his implacable enemies, which obstruct the propagation of the gospel. Neither shall they learn war any more; he shall root out those great animosities and hostilities which were between the Jews and Gentiles, Eph_2:13, &c., and between several nations, subduing men's pride, and passions, and lusts, which are the causes of all wars and contentions; and working humility, and meekness, and self-denial, and true and fervent love to all men, from whence peace necessarily follows. This was the design of the gospel in all, and the effect of it in those that rightly received it. And that war and dissension which was occasioned by the preaching of the gospel, as was foretold, Mat_10:21,22, it was wholly accidental, by reason of men's corrupt interests and lusts, which the gospel opposed; and it was not amongst those who received the gospel in the love of it, but between them and those who were either open enemies or false friends to them and to the gospel. But if this place be understood of an external and general peace which was to be in the world in the days of the Messiah, this also may in due time be verified, when all Israel shall be saved, and the fulness of the Gentiles shall be brought in, and both Jews and Gentiles shall be united together into one fold, under Christ their great Shepherd; all which is prophesied and promised, Joh_10:16 **Ro 11**, and elsewhere. For it is not necessary that all the prophecies concerning the kingdom of the Messiah should be accomplished in an instant, or at the beginning of it; but it is sufficient if they be fulfilled before the end of it. And some of them do manifestly belong to the last days of that kingdom. And therefore there is no truth nor weight in that argument which the Jews bring from this place against our Messiah, because of those wars that have hitherto been and still are amongst Christians; for this doth not prove that these wars shall never cease, or that there shall not be such a peace in the world as they understand before the end of Christ's kingdom.

Isaiah 2:5

Come ye; seeing the Gentiles are thus ready and resolved to go to the Lord's house, let this oblige and provoke you, O ye Israelites, to go with them, or before them. Whereby he secretly intimates their backwardness, and that when the Gentiles did come into the church, they would apostatize from it. Let us walk in the light of the Lord; take heed that you do not reject that light which is so clear that even the blind Gentiles will discern it.

Isaiah 2:6

Therefore; for the following reasons. Or, but, as this particle is oft used. But why do I persuade the Israelites to receive the light of the gospel? my labour is in vain. I foresee they will refuse it; and God, for their many and great sins, will give them up to apostacy and infidelity.

Thou hast forsaken; wilt certainly forsake and reject. *The body of that nation.*

They be replenished from the east; their land is full of the impious, and superstitious, and idolatrous manners of the Eastern nations, the Syrians and Chaldeans.

Are soothsayers: these undertook to discover secret things, and to foretell future contingent things, by the superstitious observation of the stars, or clouds, or birds, or other ways of divination, which God had severely forbidden. See Lev_19:26. Like the Philistines, who are infamous for those practices; of which see one instance 1Sa_6:2. They please themselves; they delight in their manners, and company, and conversation, making leagues, and friendships, and marriages with them.

In the children of strangers; either,

1. In the children begotten by them upon strange women; or rather,
2. In strangers, as this phrase is used, Neh_9:2 Isa_60:10, and elsewhere.

Isaiah 2:7

Neither is there any end of their treasures; they have heaped up riches immoderately, (which was forbidden even to their king, Deu_17:17) and by wicked practices; they are never satisfied, but

still greedily pursuing after more and more wealth, making this their chief business and joy. Their land also is full of horses; which even their king was forbidden to multiply, Deu_17:16, much more his subjects.

Isaiah 2:8

They give that worship to their own creatures which they deny to me their Creator, than which nothing can be more impious and absurd.

Isaiah 2:9

The mean man boweth down, and the great man humbleth himself; men of all ranks fall down and worship idols.

Forgive them not; cut off these incorrigible idolaters. Such an imprecation is not strange, considering the heinousness and inexcusableness of the crime, the singular condition of the prophets, who spake such things not from any disorderly passion, but by Divine inspiration, and from a fervent zeal for God's glory, which ever was and ought to be dearer to them than all the interests of men, and from a pious care and fear lest others should be infected by their counsel or example. Yet the words may be taken as a prediction, *Thou wilt not forgive them* ; by this I know thou hast determined utterly to destroy them; for the Hebrew particle *al* is sometimes taken only for a simple denial, as Psa_121:3 Pro_12:28.

Isaiah 2:10

Enter into the rock, and hide thee in the dust: this is spoken ironically, and with derision. The sense is, Such dreadful calamities are coming upon you, that you will be ready to hide yourselves in rocks and caves of the earth, but all to no purpose.

For fear of the Lord, and for the glory of his majesty; for fear of the glorious and terrible judgments of God.

Isaiah 2:11

Shall be bowed down judicially, as they bowed down voluntarily before their idols. So the punishment is very suitable to the sin.

Shall be exalted in that day; his justice and power shall be magnified, and the vanity and impotency of all other gods shall be detected.

Isaiah 2:12

The day of the Lord; the time of God's taking vengeance upon sinners, which is called *God's day*, Isa_13:6, **Eze 13:5 30:3**, and oft elsewhere.

Isaiah 2:13

Either,

1. Metaphorically, upon the highest and proudest sinners; or,
2. Literally, as may seem probable from the following verses, where there is distinct mention made of *mountains and hills*, Isa_2:14, *of towers and walls*, Isa_2:15, *of ships and pictures*, Isa_2:16. Whereby he intimates that the judgment should be so universal and terrible, that it should not only reach to men, but to things also, whether natural or artificial, in all which there should be manifest tokens of God's displeasure against the land. The cedars and oaks standing in the mountains shall be either thrown down by furious winds or earthquakes, or torn in pieces by thunder and lightning, and the stately houses built with cedars and oaks shall be destroyed.

Isaiah 2:14

To which men used to betake themselves in times of war and danger. It is usual with the prophets to describe God's judgments upon men by the shaking and smoking of the mountains, the trembling of the earth, and the like.

Isaiah 2:15

To which you resorted and trusted for your defence.

Isaiah 2:16

The ships of Tarshish; the ships of the sea, as that word is used, Psa_48:7, whereby you fetched riches and precious things from the remote parts of the world.

Isaiah 2:17

This he repeats again, partly to assure us of the certainty of it, and partly to fix it deeper in men's minds, because they are very backward to believe and consider things of this nature.

Isaiah 2:18

God will discover the impotency of idols to succour their worshippers, and thereby destroy their worship in the world.

Isaiah 2:19

They, the idolatrous Israelites,

shall go into the holes of the rocks, and into the caves of the earth; their usual places of retreat in cases of danger; of which see Jos_10:16 Jud_6:2 1Sa_13:6.

To shake terribly the earth; either properly, or rather figuratively, to send dreadful judgments upon the inhabitants of the land.

Isaiah 2:20

Into the meanest and darkest places, in which moles and bats have their abode; whereas before they set them up in high and honourable places, where they might be seen and worshipped. This great and sudden change proceeded either from true repentance, which filled them with shame, and grief, and indignation against themselves, and all the instruments of their wickedness; or from a conviction of the vanity of their idols, which afforded them no help in the time of their need; or from a just fear lest God's judgment should have fallen more heavily upon them, if it had found them in the practice of idolatry; and that by this profession of repentance they might, if it were possible, either prevent or mitigate their calamity.

Isaiah 2:21

No text from Poole on this verse.

Isaiah 2:22

Seeing God will undoubtedly bring down the highest and proudest of the sons of men into so much contempt and misery, from henceforth never admire nor place your trust in man, whose breath, upon which his life and strength depends, is in his nostrils, and therefore is quickly stopped and taken away.

Wherein is he to be accounted of? what one real and valuable excellency is there in him, to wit, considered in himself, and without dependence upon God?

Isaiah 3:1 ISAIAH CHAPTER 3.

Great confusion on both people and rulers for their sin and impudence in it, Isa_3:1-9. Peace to the righteous, and misery to

the wicked, Isa_3:10,11. The oppression and covetousness of the rulers, Isa_3:12-15. The pride of women, and its judgments, Isa_3:16-26.

Behold; look upon it as a thing as certain as if it were already done.

The stay and the staff; all the supports of their state and church. The whole stay of bread, called elsewhere the *staff of bread* ; whereby is understood either,

1. The nourishing power of bread, which wholly depend upon God's blessing; or rather,

2. Bread itself, as this phrase is understood, Lev_26:26 Psa_105:16 Eze_4:16, and directly explained, Eze_5:16, bread which is the staff of life.

Isaiah 3:2

The mighty man; strong and valiant men. The judge; the civil magistrates. The prophet; either strictly so called, the want of whom is matter of grief; see Psa_74:9; or largely, so as to include all skilful and faithful teachers.

The prudent; whose wisdom and conduct was necessary to preserve them from ruin. The ancient; whose wisdom was increased by long experience.

Isaiah 3:3

The captain of fifty; there shall not be a man left able to command and manage fifty soldiers, and much less such as could command hundreds or thousands, which yet were necessary. *The honourable man* ; men of high birth, and place, and power, and reputation. *The counsellor* ; wise and learned statesmen. The cunning artificer, who could make either ornaments for times of peace, or instruments for war; which therefore conquerors took away from those nations whom they subdued, 1Sa_13:19,20 2Ki_24:14.

The eloquent orator, Heb. *the skilful of charm* ; whereby he understands either,

1. Charmers, whom he threatens to take away, not as if such persons were blessings to a people, or the removing of such were

a curse, but only because they made great use of them, and trusted to them. And so he signifies that God would remove all the grounds of their confidence, both right and wrong, and make their case desperate. As, in like manner, and for the same reason, God threatens the Israelites that they should be, as *without a sacrifice, so without teraphim*, Hos_3:4. Or,

2. As most understand it, such as could powerfully persuade, and, as it were, chain that ungovernable beast, the multitude of common people, by their eloquence, to do those things which were necessary for their peace and safety; for this word may be taken in a good sense, as divination is, Pro_16:10.

Isaiah 3:4

Children; either,

1. In age, whose minority corrupt ministers of state commonly abuse to great mischiefs; or,
2. In understanding, experience, and manners; foolish, froward, unteachable, &c.

Isaiah 3:5

The people shall be oppressed, by the command or connivance of such childish rulers.

The child shall behave himself proudly against the ancient, and the base against the honourable; foolish and unworthy men shall by wicked arts gain the favour and abuse the power of the prince, and thereby behave themselves insolently towards their betters.

Isaiah 3:6

A man shall take hold of his brother of the house of his father; whereas envy ordinarily reigns in near relations, when one brother is advanced far above all the rest.

Thou hast clothing: we are utterly undone, and have neither food nor raiment; but thou hast something yet left to support the dignity which we offer to thee, and to enable thee to execute thine office.

Be thou our ruler: he showeth that misgovernment should cause the dissolution of the government, and that the former governors

should be removed either by foreign force, or by domestic insurrection.

Let this ruin be under thine hand, to wit, to heal it, as it is explained in the next verse. Undertake the charge of this tottering state.

Isaiah 3:7

He shall swear, Heb. *he shall lift up* ; understand either,

1. His voice; he shall cry aloud, to show his earnestness in refusing the offer; or,
2. His hand, which was the usual gesture in swearing, Gen_14:22 Deu_32:40, &c., to show his resolvedness.

An healer; a repairer of the ruins of the state.

In my house is neither bread nor clothing; I have not sufficient provisions, either of food or raiment, for my own family; much less, as you falsely suppose, for the discharge of so high a trust.

Isaiah 3:8

Of his glorious majesty, whom they ought to reverence and adore.

Isaiah 3:9

The show of their countenance doth witness against them; their pride, and wantonness, and impiety manifestly shows itself in their very looks and carriages, and will be swift witness against them both before God and men.

They declare their sin; they act it publicly, casting off all fear of God, and reverence to men, and they glory in it.

They hide it not, as men do who have any remainders of modesty or ingenuity.

They have rewarded, i.e. procured a fit recompence for their wickedness, even utter ruin. *Or, they have done* ; for this word is oft so used, without any signification of a recompence, as Psa_7:4. They cannot blame me, but themselves; their destruction is wholly from themselves. Compare Hos_13:9.

Isaiah 3:10

Say ye: God hath said it, and doth now by me say it; and you, O ye priests and Levites, say it in your sermons to the people.

They shall eat the fruit of their doings; let not them fear, for God will be their safeguard and portion in the common calamity.

Isaiah 3:11

Woe unto the wicked! these heavy judgments are designed against them, and shall certainly find them out, though here they be mixed with the righteous.

Isaiah 3:12

Women; either,

1. Properly so called, by their favour and power with the rulers; or,
2. Weak and effeminate rulers, such being called *women* both in sacred and profane writings.

They which lead thee; thy rulers, civil and ecclesiastical, whose duty it is to show thee the right way. Or, as others, *they that bless thee*, i.e. thy false prophets, which flatter thee, and speak peace to thee.

Destroy the way of thy paths; keep thee from the knowledge or practice of that way which leads to thy salvation, and mislead thee into evil courses, by their wicked counsels or examples.

Isaiah 3:13

The Lord standeth up; he will shortly and certainly stand up as a judge, to inquire into the cause, and to give sentence.

To judge the people, i.e. to defend and deliver them, or to judge for them, as this phrase is oft used.

Isaiah 3:14

The ancients; the princes or rulers, as it is explained in the next clause, who are oft called elders, because such were commonly and fitly chosen out of those who were ripe in years.

Eaten up; destroyed instead of preserving and dressing it, as you should have done.

The vineyard; the church and commonwealth of Israel, which is oft called God's vineyard, as Psa_80:8,**14,15 Isa 5:1 Jer_2:21**, &c., and here *the vineyard*, by way of eminency; or, the vineyard which was committed to your care to keep.

The spoil of the poor; the goods which you have violently taken away from the poor.

Isaiah 3:15

What mean ye? what warrant have ye for it? how durst you presume to do it?

Grind, or *batter* , as the word is used, Exo_32:20; smite them cruelly: see Isa_58:4.

Isaiah 3:16

The daughters of Zion; the women; as hitherto he reprov'd the men.

Walk with stretched forth necks; affecting stateliness, Psa_75:5, and to seem tall.

Wanton eyes; or, as others, *twinkling with their eyes* in a lascivious manner.

Walking and mincing as they go, after the manner of loose and wanton persons. Making a tinkling with their feet, by some ornaments which they wore upon their shoes.

Isaiah 3:17

Will smite with a scab the crown of the head; will by sending scabs, or by other ways, take off the hair of their head, which is a woman's glory, 1Co_11:15, and which doubtless ministered to their pride and wantonness. Others render it, *he will make bald* , &c. Discover their secret parts, by giving her into the power of those enemies that shall either strip her of all her raiments, not leaving her sufficient to cover her nakedness; or otherwise abuse her by such immodest and contemptuous actions. Compare Isa_47:3 Eze_16:37 **23:10,26.**

Isaiah 3:18

Cauls: as for this and the other Hebrew words here following, I judge it unnecessary and improper to trouble the English reader with the differing interpretations given of them by learned men, which the curious may find in my Latin Synopsis. It is agreed by all that they were ornaments used by that people in those times, and made fuel to their lusts. And it is of no concernment to the direction, either of our faith or manners, exactly to understand the

nature and differences of them. And therefore I shall take them as they are in our translation.

Round tires like the moon; there were in ancient time, and at this day there are, some jewels or other ornaments worn which carry a manifest resemblance to the moon or half moon. Compare Jud_8:21,26.

Isaiah 3:19

No text from Poole on this verse.

Isaiah 3:20

The bonnets: these were ornaments to cover the head, common both to men, as Exo_39:28, and to women, as here.

The tablets, Heb. *the houses of the soul, or of life, or of breath* ; whereby he seems to mean boxes of excellent perfumes, which are of great efficacy to revive our drooping spirits, and to that end are oft applied to such as are ready to faint away.

Isaiah 3:21

Which were fastened to the head, and hung down upon the forehead to the beginning of the nose; of which see Gen_24:22,47 **Jud 8:24**, &c.

Isaiah 3:22

Of silver or gold, either used to curl the hair, or rather fastened and worn in the hair; which custom is not altogether disused at this day.

Isaiah 3:23

The glasses; the looking-glasses, as we call them, though in truth they were not made of glass, but of bright and burnished brass.

Isaiah 3:24

Instead of sweet smell, those perfumes mentioned Isa_3:20,

there shall be stink, from their scabs, mentioned Isa_3:17, or from other ill usages of their enemies.

Instead of a girdle, which were fine and costly, and useful to gird their garments about them,

a rent; either the rending of their garments for grief; or torn and tattered garments, not sufficient to cover their bodies.

Burning, by the heat of the sun, to which they are now commonly exposed, from which they used formerly to guard themselves with great care.

Isaiah 3:25

No text from Poole on this verse.

Isaiah 3:26

Her gates; the gates of Zion or Jerusalem, which, by a figure very usual in sacred Scripture and all authors, are said to lament, to imply the great desolation of the place, that there should be no people to go out and come in by the gates, or to meet together in the gates, as they used to do. Shall sit upon the ground, like a mournful woman bewailing the loss of her husband and children.

Isaiah 4:1 ISIAAH CHAPTER 4

In the extremity of evils, Christ's glorious kingdom should appear to those who are left alive, Isa_4:1,2. They shall be holy, Isa_4:3; purged, Isa_4:4. A glory and defence upon them, Isa_4:5. A sanctuary from evils, Isa_4:6.

In that day, of which he hath hitherto been speaking, **Isa 2 Isa 3**, and still continueth to speak. In that calamitous time.

Seven; many. A certain number for an uncertain. *Shall take hold* ; shall sue to him, and even lay hands upon him, contrary to their custom, and their natural modesty.

Of one man; because few men shall survive that dreadful stroke. They who before were not contented with their own husbands, are now glad of a seventh part of a husband.

We will eat our own bread, and wear our own apparel; we will ease thee of that charge, which otherwise would fall upon thee by God's law, Exo_21:10.

Let us be called by thy name; own us for thy wives.

Reproach: virginity was esteemed a reproach, especially among that people, because it was a token of contempt from men, and of the curse of God; children, the usual fruit of marriage, being both an honour to their parents before men, and a great blessing of

God, especially to that people, from some of whose loins the Messiah was to spring.

Isaiah 4:2

In that day; about and after that time; when the Lord shall have washed away (as this time is particularly expressed, Isa_4:4)

the filth of Zion by those dreadful judgments now described. The branch of the Lord; either,

1. The church and people of Israel, oft called *God 's vine* or vineyard, as we saw before, and *the branch of God 's planting* , Isa_60:21. Or,

2. The Messiah, who is commonly defined in Scripture by this title, *the Branch* , Isa_11:1 Jer_23:5 **33:15** Zec_3:8, *whose name* is expressly said to be *the Branch* , Zec_6:12, of whom not only Christians, but even the Hebrew doctors, understand it. For after the foregoing miseries were brought upon the Jews, by the remainders of the Grecian empire, of which Daniel prophesies of exactly and particularly, and afterwards by the Roman empire, the Messiah was born; and after that utter destruction brought upon the Jewish city, and temple, and nation by Titus, the kingdom of the Messiah became

beautiful and glorious, as it here follows.

The fruit of the earth shall be excellent; the land which for the sins of the people was made barren, upon their repentance and return to Christ, shall recover its former fertility. Under this one mercy he seems to understand all temporal blessings, which, together with spiritual and eternal, God shall confer upon them; and withal to intimate the fruitfulness of the people (the earth or land being oft put for its inhabitants,) in knowledge, and grace, and all good works.

That are escaped; that shall survive all the forementioned calamities.

Isaiah 4:3

Shall be called holy, i.e. shall be really holy, as is said, Isa_60:21. To be called is oft put for to be, as Gen_21:12 Isa_1:26 **44:5**.

Every one that is written among the living: so this is a restriction of the foregoing indefinite proposition. Not all that are left, but a great number of them, shall be holy, even all that are written, &c., i.e. all the elect, who are frequently described by this character, that they are *written in God 's or the Lamb 's book* , or *in the book of life* , or *of the living* , Psa_69:28 Dan_12:1 Phi_4:3 Rev_3:5 **13:8 17:8**, &c. But this last clause of the verse is by some learned interpreters rendered thus, *all that are in Jerusalem* (i.e. a very great number of them, as such general expressions are frequently used, or the generality of them) *shall be written unto life* , i.e. shall be such as are elected unto salvation through sanctification; which may deserve consideration. So he notes the singular privilege of this people at this time above the former ages, in which many were called, but few were chosen.

In Jerusalem; of the people living in or belonging to Jerusalem.

Isaiah 4:4

When the Lord shall have washed away the filth of the daughters of Zion: this shall be accomplished when God hath thoroughly cleansed the Jewish nation from their sins. The blood; the blood-guiltiness, and especially that of killing the Lord of life, their own Messiah.

By the Spirit of judgment, and by the Spirit of burning: this is opposed to the former legal way of purification, which was by water. By

the Spirit he seems to understand the Holy Spirit of God, to which this washing and purging work is commonly ascribed, as 1Co_6:11, and elsewhere; which Spirit did accompany the preaching of the gospel, and did this work in part in some of the Jews, and will do it more fully in the body of the nation. And this Spirit may well be called a Spirit of judgment, because it executes judgment in the church, and in the consciences of men, separating the precious from the vile, convincing men of sin, and righteousness, and judgment, Joh_16:8-11, manifesting the secrets of men's hearts in the preaching of the word, 1Co_14:25; accusing, and terrifying, and punishing some, witnessing for and with others, and filling them with peace and joy in believing; hardening some, and softening and subduing others to God, as this

Spirit is particularly promised to do to the Jews, Zec_12:10. And the same Spirit may be fitly called *the Spirit of burning*, as he is compared to fire, Mat_3:11, because he doth burn up and consume the dross which is in the church, and in the minds and hearts of men, and inflames the souls of believers with love to God, and zeal for his glory.

Isaiah 4:5

Will create; will in a marvellous manner produce, as it were by a new work of creation.

A cloud and smoke by day, and the shining of a flashing fire by night; a pillar of cloud and fire, like that wherewith the Lord directed, and protected, and honoured the israelites, when they came out of Egypt; whereby he implies that God would be their protector and their glory.

Upon all the glory; upon all that church and people, which God will make so glorious, not only in his own eyes, but even in the eyes of the world; upon all holy assemblies of sincere Christians.

Isaiah 4:6

There shall be a tabernacle; or, he, i.e. the Lord, shall be a tabernacle, or a tent, to defend them from the violent heat of the sun, and other injuries of the weather, which was the use and benefit of tents.

Isaiah 5:1 ISAIAH CHAPTER 5

Israel God's vineyard; his mercies, and their unfruitfulness; should be laid waste, Isa_5:1-7. Judgments upon covetousness, Isa_5:8-10; upon drunkards, and the lascivious, Isa_5:11,12. The great misery of the Jews, Isa_5:13-17. Judgments on impiety, scoffers at God's threatenings, those who corrupt the notions of good and ill, strong drinkers, and unjust judges, Isa_5:18-23. God's anger and the Chaldeans' army against them, Isa_5:24-30.

Now will I sing; I will record it, to be a witness for God, and against you, as Moses did his song, Deu_31:19 **32:1**.

To my Well-beloved; to the Lord of the vineyard, as appears by the last clause of the verse; to God or Christ, whom I love and

serve, and for whose glory, eclipsed by you, I am greatly concerned.

A song of my Beloved; not devised by me, not the effect of my envy or passion; but inspired by God, which therefore it behoveth you to lay to heart.

His vineyard; his church, oft and very fitly called a *vineyard* , because of God's singular respect to it, and care of it, and his delight in it, and expectation of good fruit from it, &c.

In a very fruitful hill; hills being places most commodious for vines: see Psa_80:10. Heb. *in a horn* (which may signify either,

1. The figure or shape of the land of Canaan, which resembles a horn; or,

2. The height and hilliness of that land, as horns are the highest parts of beasts; or,

3. The goodliness and excellency of it, *as a horn* , when it is ascribed to a man, signifies his glory and dignity, as Job_16:1,5 **Psa 89:17,24**, &c.) *the son of oil* , which, by a vulgar Hebraism, notes an oily or a fat soil.

Isaiah 5:2

Fenced it, that neither men nor beasts might spoil it.

Gathered out the stones thereof; which otherwise would have marred the land; of which see 2Ki_3:19. The sense is, He removed all hinderances, and gave them all the means of fruitfulness.

Built a tower, for the residence of the keepers, that they might be obliged and encouraged to watch over it with more diligence.

Isaiah 5:3

I dare make you judges in your own cause, it is so plain and reasonable.

Isaiah 5:4

What work is there belonging to the office of a master or keeper of the vineyard which I have neglected? How unworthy and inexcusable a crime is it, that you have not only been unfruitful in good works, but also filled with all the fruits of wickedness!

Isaiah 5:5

I will tell you what I will do to my vineyard; he graciously warns them beforehand, that they may have space and invitation to repent, and so to prevent the threatened miseries.

I will take away the hedge thereof, & c.; I will withdraw my presence and protection from them, and give them up into the hands of their enemies.

Isaiah 5:6

It shall not be pruned nor digged: vine-dressers use to dig up and open the earth about the roots of the vines, for divers good purposes. The meaning is. I will remove my ministers, who used great care and diligence to make you fruitful.

There shall come briars and thorns; I will give you up to your own wicked lusts.

I will also command the clouds that they rain no rain on it; I will deprive you of all my blessings, which are oft compared to rain, &c.

Isaiah 5:7

The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; in whom God formerly delighted to dwell and converse. Compare Pro_8:31 Jer_31:20. *Behold the cry from the oppressed* , crying to men for help, and to God for vengeance.

Isaiah 5:8

That join house to house, that lay field to field; that add new purchases of houses and lands to their former possessions; not that this was in itself unlawful, but because they did this from an inordinate and insatiable desire of riches, and with the injury of their brethren, as is manifest from the foregoing and following words.

That they may be alone; that they alone may be the lords and owners, all others only their tenants and servants.

Isaiah 5:9

In mine ears said the Lord; I heard God speak what I now about to utter. Heb. *In the ears of the Lord* ; may relate either,

1. To the foregoing words; The cry of your sins, and of the oppressed, as come into God's he hears and sees it, and will certainly punish it.

2. To the following clause, which being of great importance, he ushers in with an oath; I speak it in God's as well as in yours; I call God to witness the truth of what I say. *My houses shall be desolate* ; the houses you have so greedily coveted shall cast you out, and become desolate.

Isaiah 5:10

Ten acres of vineyard shall yield one bath, to wit, of wine. The bath contained about eight gallons. Thus an acre did yield one gallon.

The seed of an homer shall yield an ephah which was of the same quantity with the bath, only the bath was the measure of liquid things, the ephah of dry and an ephah was the tenth part of an homer, Eze_45:11. So instead of that great increase which that fruitful land commonly yielded, they should lose nine parts of their seed. Thus a fruitful land was made barren for their wickedness, according to God's threatening, Psa_107:34; and they had as little comfort in their lands as in their houses; which were the two kinds of their purchases, Isa_5:8.

Isaiah 5:11

That rise up early in the morning; which was unusual, and scandalous in that case, Ecc_10:16 Act_2:15. They made drinking their daily trade and business.

That continue until night; thereby wasting both precious time, and God's good creatures, and the health of their bodies, as well as of their souls. He useth this word partly to show their folly and misery, because the wine was so far from quenching and satisfying their appetites, that it did indeed inflame and increase them; and partly to prevent the vain excuse of them, who thought themselves innocent because they did not drink to drunkenness, although they cast themselves into an intemperate heat through their excess.

Isaiah 5:12

They give up themselves wholly to luxury, and that in a very unseasonable time, as it follows.

But they regard not the work of the Lord; what God hath lately done, and is yet doing, and about to do among them; his grievous judgments, partly inflicted, and partly threatened, which required another course of life, even to give themselves to fasting, and prayer, and reformation, that so they might remove the incumbent, and prevent the approaching calamities.

Isaiah 5:13

Are gone into captivity; either,

1. Are actually gone, which was true of the ten tribes in Hezekiah's reign, 2Ki_18:9, under whom this prophecy might be uttered; or,

2. Shall certainly and shortly go, as the two tribes afterward did.

They have no knowledge; no serious consideration of God's works, and of their own duty and danger. *Their honourable men* , who thought themselves quite out of reach of famine.

Isaiah 5:14

Hell; or, *the grave* , as this word most commonly signifies.

Opened her mouth without measure, to receive those vast numbers which shall die by this famine, or otherwise, as is here implied.

Their glory; their honourable men, as they were called, Isa_5:13, being distinguished both here and there from the multitude.

Their pomp; all their glory, shall die with them.

He that rejoiceth; that spendeth all his days in mirth and jollity, and casteth away all cares and fears.

Isaiah 5:15

All of them, both high and low, shall be brought to destruction.

Isaiah 5:16

Shall be exalted in judgment, by the execution of this just judgment upon his incorrigible enemies.

Shall be sanctified, shall appear to be a holy God,

in righteousness; by his righteous judgments.

Isaiah 5:17

Then; when God shall have finished that work of judgment upon the ungodly, he will extend mercy to a remainder. This is very usual in this prophet, in the midst of his threatenings, to insert something for the support of believers.

The lambs; the poor and harmless people, who shall be left in the land when the rich are carried into captivity, as it fell out, 2Ki_25:12.

Feed after their manner; or, *by their fold* , as this word is manifestly used, Mic_2:12, the only place of Scripture, except this, in which this word is found. *The waste places* ; the lands left by their owners, who were either slain or carried into captivity.

Of the fat ones; of the rich and great men, so called Psa_22:29
78:31 Isa_10:16.

Strangers; the poor Israelites, who were left to be *vine-dressers and husbandmen* , 2Ki_25:12, who are called strangers, because they were so in reference to that land, not being the proper owners of it, nor related to them; as the Israelites of other tribes are called *strangers* , in opposition to the Levites, as Num_1:51, and elsewhere; yea, and the Levites are so called, in opposition to the seed of Aaron, Num_16:40.

Isaiah 5:18

That draw iniquity; that are not only drawn to sin by the allurements of the world, or by the persuasions of wicked men, being surprised and overtaken by sin, as sometimes good men are, Gal_6:1, but are active and industrious in drawing sin to themselves, or themselves to sin; that greedily and steadily pursue sill, and the occasions of it, and are not at rest till they have overtaken it; that sin wilfully, and resolvedly, and industriously.

With cords of vanity; or, *with cords of lying* , as the last word frequently signifies, i.e. with vain and deceitful arguments and pretences, whereby sinners generally draw themselves to sin; among which, one follows in the next verse, to wit, the impunity which they promise to themselves. Or these cords may note the means which they use to accomplish that iniquity which they have devised.

With a cart rope; with all their might, as beasts commonly do that draw carts with ropes.

Isaiah 5:19

Let him, to wit, God, in whose name thou and other prophets are always reproving and threatening us.

Hasten his work, that we may see it; he only thinks to affright us with bugbears; but he either cannot or will not do us any harm: we do not fear him, let him do his worst; let him begin as soon as he pleaseth. Not that any of the Israelites were so impudent as to use these expressions; but this was the plain language of their actions; they lived as if they were of this opinion; their presumption and security showed their desperate contempt of God, and of all his judgments.

The Holy One of Israel; who by his holiness is engaged to punish us. They scornfully repeated the title usually given by the prophets unto God.

Isaiah 5:20

That call evil good, and good evil; that take away the difference between good and evil; that justify and approve wicked men and things, and condemn piety, or virtue; or righteous persons. Compare Pro_17:15. Thus many call serious godliness, humorous singularity; and justice, morosity; and meekness, stupidity, &c.; as, on the contrary, they call pride, magnanimity; and covetousness, good husbandry. And men are very apt to follow the course of the world in their false judgments of things; which therefore the prophet so severely forbids.

Isaiah 5:21

That being puffed up with an opinion of their own wisdom, despise the counsels and instructions of God by his prophets, and prefer their own vain fancies before the judgment of the all-wise God, as appears by the error before mentioned, Isa_5:20, that they affirmed that to be evil which God had declared to be good.

Isaiah 5:22

That are mighty to drink wine; that can drink much without intoxication, in which they gloried, as too many do at this day.

To mingle, i.e. to drink; the antecedent being put for the consequent, which is usual; for they mingled it in order to drinking.

Isaiah 5:23

Justify the wicked for reward; not by mistake or incogitancy, but wilfully for bribes.

Take away the righteousness of the righteous from him, to wit, juridically; they pronounce sentence against him, as if he and his cause were unjust.

Isaiah 5:24

Their root shall be as rottenness; they shall be like a tree which not only withers in its branches, but dies and rots at the roots, and therefore is past all hopes of recovery. The sense is, They shall be destroyed both root and branch.

Their blossom shall go up as dust; shall vanish (for so the word ascend or go up is oft used, as Exo_16:14 Job_5:26 Jer_48:15 Eze_11:23,24) as the dust, which is blown away with every wind; or, shall be resolved into dust, and yield no fruit.

They have cast away; which implies disobedience joined with contempt.

Isaiah 5:25

The hills did tremble; a metaphorical and hyperbolic description of a grievous calamity, familiar in the prophets, as Isa_64:1,2 Jer 4:24, and in other authors.

His hand is stretched out still, ready to give you another and a sorer blow. This is not the end, as you vainly imagine, but, if you repent not, the beginning, of your sorrows, and an earnest of further calamities.

Isaiah 5:26

He will lift up an ensign, to call them together for his service, as generals used to do for the raising of armies, to

the nations from far; either,

1. To the Assyrians, of whom he speaks more particularly **Isa 10**, and that under this same character of a people that come from far, Isa_5:29 and who did not long after this prophecy invade Judea,

and did much mischief in it. Although that part of the prediction, Isa_5:29,

They shall lay hold of the prey, and shall carry it away safe, and none shall deliver it, do not seem to agree to them, nor that invasion; for the Assyrians were forced to retreat with great shame and loss, and the Jews were delivered from them. Or,

2. To the Chaldeans; for even Babylon is called a *far country* , Isa_39:3. And he saith *nations* , because the Chaldean army was made up of several nations. *Will hiss unto them; or, will whistle unto or for them* ; will gather them together by his word, as shepherds gather their sheep. He intimates how easily and speedily God can do this work. *From the ends of the earth* ; which is not to be understood strictly, but popularly, and with a latitude, from very remote places; although part of the Chaldean army did come from places not very far distant from the end of that part of the world, so far as it was then known.

Isaiah 5:27

None shall be weary, though their march be long and tedious. As I have called them to this work, so I will strengthen and assist them in it. None shall slumber nor sleep; they shall all be watchful and diligent to take all opportunities and advantages of executing my judgments upon my people.

Neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken; which otherwise would hinder, or at least slacken, them in their march. I will take all impediments out of their way.

Isaiah 5:28

Whose arrows are sharp, and all their bows bent; who are every way furnished and ready for my work, waiting only for my command.

Their horses' hoofs shall be counted like flint, because they shall not be broken or battered by the length or stoutness and ruggedness of the way.

Their wheels like a whirlwind; partly for the swiftness of their march, and partly for the force and violence of their chariots in battle.

Isaiah 5:29

They shall roar like young lions; which signifies both their cruelty, and their greediness and eagerness to catch and devour the prey.

None; neither the Jews themselves, nor the Egyptians, to whose help they will trust, nor any of their confederates.

Isaiah 5:30

Like the roaring of the sea; which is violent and frightful.

Darkness and sorrow; darkness, to wit, sorrow: the latter word explains the former, and the particle

and is put expositively, as it is frequently.

The light is darkened in the heavens thereof; when they look up to the heavens, as men in distress usually do, they see no light there; their comforts are wholly eclipsed, and their hopes are like the giving up of the ghost.

Isaiah 6:1 ISALIAH CHAPTER 6

The glory of the Lord, Isa_6:1-4. Isaiah is terrified, Isa_6:5; is confirmed for his message, Isa_6:6-8. The people's obstinacy unto desolation, Isa_6:9-12. A remnant shall be saved, Isa_6:13.

I saw in a vision or ecstasy. The Lord; either,

1. God the Son, who frequently appeared to the patriarchs and prophets, and that sometimes in the form of a man. Or rather,

2. The Divine Majesty as he subsisteth in three persons, as may be gathered both from the plural number us, used of this Lord, Isa_6:8, and comparing other scriptures; for God the Father is described as sitting upon a throne, Dan_7:9,**13**, and elsewhere; and the glory of God here manifested is said to be Christ's glory, Joh_12:41, and the words of the Lord here following are said to be spoken by the Holy Ghost, Act_28:25. Sitting upon a throne, in the posture of a judge, to hear causes, and give sentence. Lifted up towards the roof of the temple.

His train; or, as the word properly signifies, and is here rendered by divers, the skirts or borders of him, or of it, to wit, his royal and judicial robe; for he is represented as a judge.

Filled the temple; his glorious robes reached down to the bottom of the temple, and were spread abroad in the temple, which was an evidence of a more than ordinary majesty. The temple may be here taken either,

1. Largely, and so it includes the courts as well as the house, as that word is oft used; or,
2. Strictly, for the house itself, or for that part of the temple in which this vision was exhibited, which may seem to have been the porch, for that was much higher than the other parts.

Isaiah 6:2

Above it stood, as ministers attending upon their Lord, and waiting to receive and execute his commands,

the seraphims; certain holy and blessed angels, thus called from *fire* and *burning*, which this word properly signifies; to represent either,

1. Their nature, which is bright and glorious, subtile, and pure, and spiritual, like fire; or,
2. Their property, of fervent zeal for God's service and glory; or,
3. Their office and present employment, which was to execute God's vengeance upon the Jews, and to burn them up like dross.

Covered his face, out of profound reverence, as being so sensible of the infinite distance between God and him, that he durst not presume to look directly upon him, and judged himself neither able nor worthy to behold the brightness of his glory.

Covered his feet; either,

1. His secret parts, which sometimes come under that name, as Deu_28:57 Isa_7:20 **36:12**; of which see more in my Latin Synopsis upon Exo_4:25. And so this is done for our instruction, to teach us modesty and chastity. Or,
2. Their feet properly so called, as that word is generally used; from which use we should not depart without necessity, which, with submission, seems not to be in this place. And so this may signify a sense of their own natural, though not moral infirmity, and a desire that God would not too severely examine all their

ways and actions, which the feet commonly signify, because though they did not swerve from God's commands, yet they were not worthy of the acceptation, nor suitable to the dignity of so glorious a Majesty.

Did fly; which signifies their great forwardness and expedition in executing God's commands. Compare Dan_9:21.

Isaiah 6:3

One cried unto another; singing in consort the praises of their Lord.

Holy, holy, holy: this is repeated thrice, either,

1. To intimate the Trinity of persons united in the Divine essence; or,
2. That he was most eminently and unquestionably holy in his present work of judgment, and in all his ways; such repetitions being very frequent in Scripture, for the greater assurance of the thing, as Jer_7:4 Eze_21:9.

The whole earth; not only Canaan, to which the Jews did vainly and arrogantly confine the presence of God, but all the world; which seems to have a respect to the conversion of the Gentiles, which did accompany the plenary and last execution of this judgment here threatened against the Jewish nation, Isa_6:10, as is evident by comparing this with Mat_13:14,15 Ac 28:26,27, and other places of the New Testament.

Full of his glory; of the effects and demonstrations of his glorious holiness, as well as of his power, and wisdom, and goodness.

Isaiah 6:4

The posts of the door, together with the door itself, as if the door was to be removed, and the temple thereby to be exposed to the view and rapine of profane persons. Such violent motions were commonly tokens of God's anger.

Him that cried, to wit, the angel, which cried; Isa_4:3.

Filled with smoke; which elsewhere is a token of God's presence and acceptance, as Exo_40:34 1Ki_8:10, but here of his anger, as Psa_18:8, and elsewhere.

Isaiah 6:5

I am a man of unclean lips; I am a great sinner, as many other ways, so particularly by my lips, which being in a special manner consecrated to God by my prophetic office, should have been entirely devoted to him; but, alas! my speeches, either to God in prayer, or from God in preaching and prophesying to the people, have been mixed and defiled with so much irreverence, dulness, distraction of thoughts and affections, carnal fear, and many other infirmities, that I dread the thoughts of appearing before thy judgment-seat, which I see erected in this place. For Isaiah had been a prophet before this time, Isa_1:1, and was now called, not in general to his prophetic office, but to the delivery of this special message.

I dwell in the midst of a people of unclean lips; I am an unclean branch of an unclean tree; and besides my own uncleanness, I have both by my omissions and commissions involved myself in the guilt of their sins, and therefore may justly fear to partake with them in their plagues.

Mine eyes have seen the King, the Lord of hosts; the sight of this glorious and holy God gives me cause to fear that he is come to judgment against me, together with others. Whilst sinners are secure and presumptuous, the holiest persons have ever been filled with great reverence, and oftentimes with doubts and fears, at any extraordinary manifestation of God's presence. See Gen_16:13
17:3 Jud_13:22.

Isaiah 6:6

Then flew one of the seraphims unto me, by God's command, *having a live coal* ; both a token and an instrument of purification, as the next verse explains it.

From off the altar of burnt-offering, which stood in the court of the priests near the porch, and which had always coals of fire upon it, Lev_6:12,13. Hence he took it, to show that men are to expect purification and expiation of sin only by such means as God hath appointed, and particularly by Christ, whom that altar did manifestly represent, Heb_13:10.

Isaiah 6:7

He laid it upon my mouth slightly, so as only to touch my lips, and not to burn them; which God could easily effect.

Thy sin purged; this is a sign that I have pardoned and purged the uncleanness of thy lips, and do own and accept time as a fit minister for my service.

Isaiah 6:8

Whom shall I send, and who will go for us, to deliver the following message? The change of the number,

I and

us, is very remarkable; and both being meant of one and the same Lord, do sufficiently intimate a plurality of persons in the Godhead.

Here am I; send me: God's last and great favour to him did both encourage and oblige him to be forward in God's service.

Isaiah 6:9

This people; not

my people, for I disown them, as they have rejected me.

Understand not, perceive not: the Hebrew words are imperative; yet they are not to be taken as a command what the people ought to do, but only as a signification and prediction. what by their own wickedness, and by God's just judgment, they did and would do, as is manifest by Mat_13:14 Act_28:26, where they are so rendered. And imperative words among the Hebrews are frequently put for the future, as is well known to the learned. The sense is, Because you have so long heard my words, and seen my works, to no purpose, and have hardened your hearts, and will not learn nor reform, I will punish you in your own kind, your sin shall be your punishment. I will still continue my word and works to you, not in mercy, and for your good, but to aggravate your sin and condemnation; for I will blind your minds, and withdraw my Spirit, so that you shall be as unable, as now you are unwilling, to understand or perceive any thing that may do you good.

Isaiah 6:10

Fat, i.e. stupid and senseless; for the fat which is in the body is without sense; and fatness in the heart makes it dull and heavy. Thus this phrase is used Psa_119:70. And this seems best to agree with the following words. This making of their hearts fat is here ascribed to the prophet, as it is ascribed to God in the repetition of this prophecy, Joh_12:40, because God inflicted this judgment upon them by the ministry of the prophet, partly by way of prediction, foretelling that this would be the effect of his preaching; and partly by way of judicial operation, withdrawing the light and help of his Spirit, and giving them up to the power and arts of Satan, and to their own mistakes and lusts, whereby they are easily and commonly led to turn God's word, as they do other things, into occasions of sin.

Make their ears heavy; make them dull of hearing, as Isa_59:1 Zec_7:11, as sometimes the ears are made by an excessive noise.

Shut their eyes, Heb. *daub their eyes*, as the word is used also Isa_44:18.

Lest they see; that they may not be able, as before they were not willing, to see.

Convert; turn from their sinful practices unto God.

Be healed of sin, which is the disease of the soul, by remission and sanctification, and of all the deadly effects of sin.

Isaiah 6:11

Lord, how long? an abrupt speech, arising from the prophet's great passion and astonishment. How long shall this dreadful judgment last?

Until the land be utterly desolate; until this land be totally destroyed, first by the Babylonians, and afterward by the Romans.

Isaiah 6:12

Have removed men far away; have caused this people to be carried away captive into far countries.

And there be a great forsaking in the midst of the land; till houses and lands be generally forsaken of their owners, either

because fled away from the sword into strange lands, or because they went into captivity.

Isaiah 6:13

A tenth; a small remnant reserved, that number being put indefinitely, as is very usual.

Shall return, to wit, on, of the Babylonish captivity, into their own land.

Shall be eaten; that remnant shall be devoured and destroyed a second time by the kings of Syria, and afterwards more effectually by the Romans.

As a teil tree, and as an oak, or, yet *as* , &c.; or, nevertheless *as* , &c.; such particles being frequently understood in the Hebrew, as hath been noted again and again. So the sense of the following words of the verse seems to be this, Although the Jewish nation shall undergo a second and a greater desolation by the Romans, yet there shall be another remnant, not such a one as that which came out of Babylon, which for the most part were corrupt and degenerate, as appears by the sacred histories and prophecies relating to that time; but a holy seed, a number of elect and godly Israelites, who shall afterwards look upon him whom they pierced, and mourn over him, as is said, *Zec_12:10*, and by me be received to mercy. Whose substance is in them, when they eat their leaves; who, when their leaves are withered and east, as it is in winter, have a substance, or subsistence, or support within themselves, to wit, a vital principle, which preserves life in the root and body of the tree, and in due time sends it forth into all the branches. But others take the Hebrew word *shallecheth* for the proper name of a place, to wit, a causeway which led from the palace to the temple, *1Ch_26:16*; and so the place is and may be rendered thus, *as a teil tree* , (or, *an elm* ,) and *as an oak* , (the singular number for the plural, as is very frequent,) *as the elms and the oaks which are at or by Shallecheth* (on both sides of which way such trees were planted, to beautify and to support that causeway, as some have observed) *have subsistence or support in them* ; either,

1. For themselves; they stand fast and firm, when other trees are blown down: or,

2. For the way which they uphold.

The substance thereof; or rather, *the support* (as the same word seems to be taken in the next foregoing; clause) *thereof*, to wit, of the land or people, which, were it not for the sake of these elect persons, should be totally and finally rooted out; or, of that tenth part, which shall be delivered and preserved for the sake of that holy seed, those true-hearted Israelites which are among them.

Isaiah 7:1 ISAIAH CHAPTER 7

Ahaz, afraid of Rezin and Pekah, is comforted by Isaiah Isa_7:1-9; refusing to choose a sign, Christ is promised for one, Isa_7:10-16: his judgment should come by Assyria, Isa_7:17-25.

In the days of Ahaz, a most wicked king; yet no prophecies are more comfortable than those which were delivered in his time; God so ordering it, partly for the encouragement of the faithful that lived under his tyrannical and impious reign; and partly to manifest the riches and freeness of his grace, in conferring such favours upon a most worthless generation.

To war against it; which they attempted before in Jotham's reign, 2Ki_15:37, but now more seriously undertook, though without success, as is noted here, and 2Ki_16:5.

Isaiah 7:2

The house of David; Ahaz, and his royal relations and courtiers. He calls them *the house of David*, to intimate that the following comfortable message was sent to Ahaz, not for his own sake, but only for the sake of his worthy progenitor, David, to whom God had promised an everlasting kingdom.

Ephraim; the kingdom of the ten tribes, commonly called *Ephraim*, as Isa_28:1 Hos_12:1, because that was far the most numerous and potent of all of them.

Was moved with excessive fear, arising partly from the conscience of their own guilt, whereby they had put themselves out of God's protection; and partly from the consideration of the great strength and power of his enemies, who having prevailed against him severally, 2Ch_28:5,8, and having now united their threes, he, having no faith in God, nor confidence to desire or expect his help, concluded his case desperate and deplorable.

Isaiah 7:3

Go forth now to meet Ahaz, though he do not seek nor send to thee, as he ought. This is an eminent instance of preventing mercy.

Shear-jashub; whose very name carried in it a sign and pledge of the promised deliverance.

At the end of the conduit of the upper pool in the highway of the fuller's field; whither he probably went to take care about the waters, which thence were brought into the city, either to secure them to himself, or to keep them from the enemy, as Hezekiah afterward did, 2Ch_32:3,4.

Isaiah 7:4

Take heed, and be quiet; see that thou be quiet, abandon thy fears, and settle thy mind by the belief of that joyful message and promise which I am now to deliver thee from the Lord.

Smoking fire-brands; they are not whole firebrands burning in the fire, but small pieces or ends of them, taken out of the fire, in which there is more smoke than fire, and the fire will be speedily extinguished. They have more of show and terror than of strength.

The son of Remaliah; Pekah king of Israel, Isa_7:1, whom here, and in the next verse, he calls only

the son of Remaliah, to intimate that he was unworthy of the name of king, as having got that title and power by usurpation, and the murder of his master and king Pekahiah, 2Ki_15:25.

Isaiah 7:5

No text from Poole on this verse.

Isaiah 7:6

Let us make a breach therein; either,

1. Break and divide that country into two parts, one for time, and another for me; or rather,
2. Break their power and kingdom, and subdue it to ourselves: for,
 1. The same word and phrase is so used 2Ch_32:1, where there was no such division intended.

2. Because the next clause intimates that the kingdom of Judah was still to be united under another king, who should pay tribute to them severally, as they should agree.

The son of Tabeal; some considerable captain, in whose fidelity both of them had good confidence; but whether he was an Israelite or Syrian is uncertain, and not material.

Isaiah 7:7

Their evil counsel, as it is called, Isa_7:5.

Isaiah 7:8

Is Damascus; or rather, *shall be Damascus* ; for the verb is not expressed in the Hebrew text, and therefore may be either way supplied. The sense is, Damascus shall still continue to be the capital and chief city of the kingdom of Syria; and therefore Jerusalem shall not be taken, nor become a part of Rezin's dominion; but he shall be kept within his own bounds, and be king of Damascus only, and not, as he hopes, of Jerusalem.

Within threescore and five years; to be computed either,

1. From the prophecy of Amos, who prophesied *in the days of Uzziah, two years before the earthquake* , Amo_1:1, which the Jews affirm to have happened about the time of his usurpation of the priest's office, and being smitten with leprosy, 2Ch_26:16, &c., which though it be not proved, yet it may be admitted, because it cannot be disproved. And it is more than probable that that action and accident was divers years before his death, during which time Jotham acted as his viceroy, 2Ch_26:21. And the prophecy of Amos being express and full concerning the destruction of the people and commonwealth of Israel, being also fresh in the memory of many now living, the prophet Isaiah might well have respect to it. So the sense is as if he had said, There shall be but sixty-five years between the delivery and the execution of that prophecy. And so the number of years may be thus made up. Fix the beginning of them ten years before Uzziah's death, add the sixteen years of Jotham's reign, and then the sixteen years of Ahaz's reign, and then six of Hezekiah's reign, in which Israel was carried captive, 2Ki_18:10, these make up forty-eight years; and for the seventeen years which yet remain of the sixty-five, they may be taken out of the rest of Hezekiah's reign.

For although the transportation of that people began in the sixth year of Hezekiah, yet it might be continued or repeated divers years after, and completed seventeen years after, Jer_52:28-30. Or rather,

2. These years may be computed from the time of this prophecy of Isaiah. And whereas it may be objected against this opinion, that the judgment here threatened was executed in the sixth year of Hezekiah, as was before noted, and therefore within eighteen or nineteen years of this prophecy, which was delivered in the third or fourth year of Ahaz; two things may be answered,

1. That the Israelites were not transported in the sixth year of Hezekiah; for although Samaria be said to be taken in the sixth year of Hezekiah, 2Ki_18:10, and the transportation of the Israelites be mentioned immediately after it, Isa_7:11, yet it doth not thence follow that it was done immediately, and at that one time; because this is not unusual in Scripture, in historical relations to mention those things together which were done at a considerable distance of time one from another, as it is recorded, Act_7:15, **16**, *Jacob died, he and our fathers, and were carried over into Sychem, and laid in the sepulchre of Abraham , &c.*, although it was above two hundred years ere all which is said in those few words was done. And other instances of like nature might easily be produced.

2. That this work of transportation was not done at once, but successively, and by degrees. Thus it certainly was in the transportation of Judah, which was begun in Nebuchadnezzar's seventh year, continued in his eighteenth year, and perfected in his three and twentieth year, Jer_52:28-30. And thus it might be, and probably was, in this transportation. It might be begun presently after the taking of Samaria, and afterwards continued, until at last the whole body of the people was removed; and as soon as that was done, and not before, the king of Assyria brought into their place those new colonies mentioned 2Ki_17:24. Which that it was not done at the time of the taking of Samaria, but many years after it, seems to me evident, because those colonies were not brought thither by Shalmanezar, who took Samaria, 2Ki_18:10, no, nor by Sennacherib, his next successor; but by Esar-haddon, as is affirmed, Ezr_4:2, who was the son and successor of Sennacherib,

2Ki_19:37, and reigned above fifty years; for he seems to have begun his reign about the fourteenth year of Hezekiah's reign, by comparing 2Ki_18:13, and 2Ki_19:35-37; and so he reigned with Hezekiah about fifteen years, and with Manasseh above forty years, as the learned Sir John Marsham affirms in his *Chronicus Canon*, &c, p. 496. And this work of transporting the remainders of the Israelites, and bringing the new colonies, might not be done till towards the end of his reign; which delay might be occasioned by his wars, or other great affairs. And lest this should seem to be only my own private conjecture, if the reader consult Sir John Marsham's fourth and last chronological table, inserted after p. 589 of his work, he will find that learned chronologer to be of the same mind, and to make above fifty years' distance between the taking of Samaria, and the translation of the new colonies into those parts. And thus these sixty-five years might well be accomplished in his time. And so this place agrees with other scriptures, and the difficulties objected against other interpretations seem to be avoided.

Isaiah 7:9

Is Samaria; or rather, *shall be Samaria* ; and the sense is the same as in the foregoing verse, Samaria shall continue to be the chief city of the kingdom of Israel, and Pekah shall not conquer Jerusalem, as he hoped and designed to do.

Ye shall not be established; if you do not believe this and the other promises of God, but, in distrust of God, shall seek to the Assyrians for succour, to which I perceive you are inclined, instead of that deliverance and settlement which you expect, you shall be distressed and consumed thereby; the accomplishment of which threatening is recorded 2Ch_28:20. And by this threatening he implies, that if they did rely upon God's word and help, they should be established. Only he delivereth it in the form of a threatening, rather than of promise, partly because he foresaw that they would choose the worse part, and bring the judgment threatened upon themselves; and partly because this was most necessary for them, to affright them out of their present security and infidelity.

Isaiah 7:10

No text from Poole on this verse.

Isaiah 7:11

Ask thee a sign of the Lord; I perceive thou dost not believe God's word and message now delivered by me; yet God is so patient and merciful to thee, that he gives thee liberty to demand of him any signal or miraculous work, whereby thou mayst be assured of the truth and certainty of this promise.

Thy God; both by right of dominion, and by virtue' of his gracious covenant made with all Israel, of whom thou art a member and king; and by thy own profession, for he still worshipped God together with his idols; and by the continuance of his care and kindness to thee and to thy people, notwithstanding all your wickedness; whereof this promise and offer is a clear demonstration.

Ask it either in the depth, or in the height above; demand some prodigy to be wrought, either in earth or in heaven, at thy pleasure.

Isaiah 7:12

I will not ask: this refusal proceeded not from the strength of his faith, but from his contempt of God, and total distrust and disregard of his word, and inward resolution to take another course; as is manifest both from the following words, and from the history of Ahaz, **2Ch 18**.

Neither will I tempt the Lord; either,

1. By asking a sign, as if he questioned the truth of his word: so this was deep hypocrisy. Or,
2. By neglecting any means necessary for my preservation, which were indeed a tempting of God. And therefore I shall not sit still and rely upon God till I be destroyed, which will be the effect of thy counsel; but I shall do as becometh a wise king, seek for succour from potent allies, such as the Assyrian is. So this is flat rebellion against God.

Isaiah 7:13

House of David; of which see above, Isa_7:2. He reproveth them all, because they were the king's counsellors, and promoted the design of sending for the Assyrian succours.

Is it a small thing for you? is not that wickedness more than enough? must you add more to it?

To weary men; to vex God's prophets and people, and the generality of your subjects, with your oppressions and horrid impieties.

Will ye weary my God also, by your cursed ingratitude, and unbelief, and disobedience to his commands? He saith, *my God* , i.e. the God whose servant and prophet or messenger I am, to intimate that this heinous offence was not committed against a weak and foolish man, such as they might think the prophet to be, but against God himself, who sent the message. Compare Exo_16:8.

Isaiah 7:14

Therefore; because you despise me, and the sign which I now offer to you, God of his own free grace will send you a more honourable messenger, and give you a nobler sign, to try whether that will cure you of your infidelity. Or, *nevertheless* , as this particle seems to be understood, Isa_30:18 Jer_16:14 **30:16**. Although you deserve no sign nor favour, yet, for the comfort of those few believers which are among you, and to leave you without excuse, I shall mind you or another and a greater sign, which God hath promised, and will in his due time perform; which also is a pledge of the certain accomplishment of all God's promises. Or, *surely* , as this particle is sometimes used, as Gen_4:15 Jer_2:33 **5:2** Zec_11:7.

A sign, to wit, of your deliverance.

Quest. How was this birth of a virgin, which was not to come till many ages after, a sign of their deliverance from the present danger?

Answ.

1. Because this was a clear demonstration of God's infinite power, and goodness, and faithfulness, and consequently of the certain truth of all God's promises from time to time, which can never fill so long as those attributes of God stand; and men's faith is either strong or weak, as they believe them or doubt of them; of which see Psa_77:8 **78:19,20** **Ro 4:20,21**. And so this was a proper

remedy for Ahaz's disease, which was a secret suspicion that God either could not or would not deliver them.

2. Because that promise, I say not only the actual giving, which was long after, but even the promise, of the Messiah, which had been made long since, and oft renewed, and was universally believed by all the people, was the foundation of all God's mercies and promises unto them, 2Co_1:20, and a pledge of the accomplishment of them.

3. Because this promised birth did suppose and require the preservation of that city, and nation, and tribe, in and of which the Messiah was to be born; and therefore there was no cause to fear that utter ruin which their enemies now threatened to bring upon them.

4. This is one, but not the only sign here given, as we shall see at Isa_7:16.

Behold; you who will not believe that God alone is able to deliver you from the united force of Syria and Israel, take notice, for your full satisfaction, that God is not only able to do this work, but to do far greater and harder things, which he hath promised, and therefore both can and will accomplish.

A virgin; strictly and properly so called. The Jews, that they may obscure this plain text, and weaken this proof of the truth of Christian religion, pretend that this Hebrew word signifies a young woman, and not a virgin. But this corrupt translation is easily confuted,

1. Because this word constantly signifies a virgin in all other places of Scripture where it is used, which are Gen_24:43, compared with Isa_7:16 Exo_2:8 Psa_68:25 Son_1:3 **6:8**; to which may be added Pro_30:19, *The way of a man with a maid, or a virgin* : for though it be supposed that he did design and desire to corrupt her, and afterwards did so; yet she may well be called a virgin, partly because he found her a virgin, and partly because she seemed and pretended to others to be such, which made her more careful to use all possible arts to preserve her reputation, and so made the discovery of her impure conversation with the man more difficult, whereas the filthy practices of common harlots are easily and vulgarly known.

2. From the scope of this place, which is to confirm their faith by a strange and prodigious sign, which surely could not be not a young woman should conceive a child, but that a virgin should conceive, &c.

Bear a Son; or rather, bring forth, as it is rendered, Mat_1:23, and as this Hebrew word is used, Gen_16:11 **17:19** Jud_13:5.

And shall call; the virgin, last mentioned, shall call; which is added as a further evidence of her virginity, and that this Son had no human father, because the right of naming the child (which, being a sign of dominion, is primarily in the husband, and in the wife only by his consent or permission, as is evident from Gen_5:29 **35:18** Luk_1:60,**63**, and many other places of Scripture) is wholly appropriated to her.

Immanuel; which signifies, *God with us* ; God dwelling among us, in our nature, Joh_1:14, God and man meeting in one person, and being a Mediator between God and men. For the design of these words is not so much to relate the name by which Christ should commonly be called, as to describe his nature and office; as we read that *his name shall be called Wonderful, Counsellor* , &c., Isa_9:6, and that *this is* said to be his (the Messiah's) name *whereby he shall be called, The Lord our Righteousness* , Jer_23:6, although he be never called by these names in any other place of the Old or New Testament; but the meaning of these places is, He shall be wonderful, and our Counsellor, &c., and our Righteousness; for to be called is oft put for to be, as Isa_1:26 **4:3**, &c.

Isaiah 7:15

Butter and honey; the common food of children in that Country, where they were in great abundance, and of the best sort.

He; the virgin's Son last mentioned, who, though he be God blessed for ever, yet shall become man, and, to show the truth of his humanity, shall not only be conceived and brought forth, but also shall be nourished and brought up, by the same means and steps as other children; which is justly mentioned here as a stupendous and miraculous work of God.

That he may know; that by this food he may grow up, and so may know, &c. Or, *until he know* , as it is rendered by divers

learned men, and, among others, by the Chaldee interpreter, who best knew the use of this particle among the Hebrews.

To refuse the evil, and choose the good; to discern between things morally good and evil; which children are capable of doing, in some measure, when they are five or six years old. Compare Deu_1:39, where young children are described by this character, that they had no knowledge between good and evil.

Isaiah 7:16

For; or, *yea* ; for so this particle is used by way of amplification or addition, Isa_32:13 Jer_14:5,**18**. So the sense is, Not only this land of thine shall be preserved until the virgin's Son be born, but thine enemy's land shall be sorely scourged, and these two kings destroyed, within a very little time.

The child, Heb. *this child* ; not the virgin's Son, but the prophet's child, Shear-jashub, whom in all probability the prophet, to prevent mistakes, pointed at, and who was brought hither by God's special command, Isa_7:3, and that for this very use; for otherwise his presence was wholly insignificant.

The land; the lands, to wit, of Syria and Israel, as is evident from the next words. It is an enallage of the singular for the plural.

That thou abhorrest, for its cruel designs and practices against time. Or, which vexeth or molesteth thee, as this word is used, Exo_1:12 Num_22:3, &c.

Shall be forsaken of both her kings; so far shall Pekah and Rezin be from conquering thy land, that they shall lose their own lands, and their lives too; which they did within two years after this time, being both slain by the king of Assyria, 2Ki_15:29,**30 16:9**.

Isaiah 7:17

The Lord shall bring; but although God will deliver you at this time for his own name's sake, yet he will remember and requite all your present and following wickedness, and hath a dreadful judgment in store for you.

Upon thee; for part of this Assyrian storm fell in Ahaz's reign, 2Ch_28:20.

Upon thy father's house; upon thy sons and successors, the kings of Judah; the accomplishment whereof is recorded in their history.

Days, to wit, evil days, by a synecdoche; or calamities; for days are oft put for the events which happen in them, and especially for judgments or tribulations, as Job_18:20 Psa_137:7 Isa_9:4 Oba_1:12.

The day that Ephraim departed from Judah; when ten tribes revolted from thy father's house, and set up another opposite kingdom.

Even the king of Assyria; who may well be called their plague or calamity, as he is called the rod of God's anger, Isa_10:5. Or, *with* (as this Hebrew particle oft signifies) *the king*, &c.; or, *by the king*, &c. And *king* is here put for *kings*, as Dan_2:37 **8:21**.

Isaiah 7:18

In that day; known to God, and appointed by him for the execution of these judgments.

Shall hiss: See Poole "Isa_5:26".

The fly; the flies. So he calls these enemies, to imply either their great numbers, or their speedy march, or their unavoidable assault.

In the uttermost part; in, or near, or towards their extremity or end, where they go out into the sea.

Of the rivers; of the river Nilus, which may be called rivers, either for its greatness, for which cause the title of rivers is given also to Euphrates, Psa_137:1, and to Tigris, Nah_2:6; or because, towards the end of it, it is divided into seven famous streams, by which it emptieth itself into the midland sea, Isa_11:15. He seems plainly to design and describe the Egyptians, who were always dangerous neighbours to Judah, and did probably animate and assist the Philistines, and Edomites, and others against them, and at last made a formal invasion and conquest of their land, 2Ki_23:33, &c. Besides, when the Chaldeans had in good measure subdued the Egyptians, it is very probable that great numbers of the Egyptian soldiers did list themselves in the Chaldean army, and with them invade the land of Judah.

The bee; the bees, the Assyrian army, who are compared to bees, as for their numerous forces and orderly march, so for their fierce attempts and mischievous effects.

In the land of Assyria; in the empire of Assyria, or Babylon; for these two were united into one empire, and therefore in Scripture are promiscuously called sometimes by one title, and sometimes by the other.

Isaiah 7:19

They; the flies, and especially the bees.

Shall rest all of them; they shall have an easy victory; few or none of them shall be slain in the attempt.

The desolate valleys; either,

1. Such as were and had long been desolate. So it signifies the vast numbers of their enemies, which filled all places, both such as were well inhabited, and such as were in a great measure desolate. Or,

2. Such as they found very fruitful, but made them desolate.

The rocks; to which possibly the Israelites fled for refuge.

Bushes; which he mentions, partly because flies and bees use frequently to rest there, and partly to intimate that no place should escape the fury of this enemy.

Isaiah 7:20

Shave with a razor, i.e. utterly spoil and destroy, as shaving takes away all the hair, and leaves not any thing of it visible, as there is when the hair is only cut or polled. *Hired* ; either,

1. By Ahaz, who did hire them, 2Ki_16:7,8. And so the prophet notes the just judgment of God, in scourging them with a rod of their own making; and by this threatening he endeavours to prevent that wicked design which then was on foot, of hiring Assyrian succours. Or,

2. By God, who did stir them up, and send them upon his errand against Judah, as he threatens, Isa_10:6, and paid them liberally for that service, as he did Nebuchadnezzar, of which see Jer_25:9 **27:6,7 Da 2:37,38.**

The river Euphrates, called the river, by way of eminency, Psa_72:8 Jer_2:18, beyond which Assyria lay.

By the king of Assyria; by the successive kings of the Assyrian empire, Sennacherib, 2Ki_18:13, &c., Esarhaddon, 2Ch_33:11, and especially by Nebuchadnezzar, who having subdued the Assyrian monarchy, from thenceforth was king of Assyria as well as of Chaldea. And the prophet rather mentions Assyria than Chaldea or Babylon, partly because the Assyrian began and continued to execute this judgment, although the Babylonian completed it; and partly to inform them that they laid the foundation of their own ruin, by opening the door to the Assyrian, who afterwards entered at his pleasure, and left it open for Nebuchadnezzar.

The hair of the feet; of the lower or secret parts, which come under that name, Eze_16:7, **25**, and elsewhere, as it hath been noted again and again; and which the Jewish writers affirm to have been shaved in the purification of lepers and Levites, Lev_14:8, **9 Num 8:7**.

The beard, which they highly esteemed, as a great ornament. By these metaphorical expressions he signifies the total destruction of their state, from head to foot, from the highest to the lowest.

Isaiah 7:21

This and the following verse contain either,

1. A mitigation of the foregoing calamity, or some comfort for the remainders of the people, after the public devastation; or rather,
2. A further declaration of the threatened desolation; which best agrees not only with the foregoing, but also with the following verses. So the sense of this verse is this, They who formerly used to keep great herds of cattle, and many flocks of sheep, shall esteem it a great happiness if they can keep but one cow and two sheep, to keep themselves from extremity of famine.

Isaiah 7:22

For the abundance of milk that they shall give; because they shall have excellent and large pastures, by reason of the great scarcity of cattle; whereas formerly their lands were oftentimes overstocked with cattle.

Butter and honey may be here mentioned, either,

1. As mean and vulgar food, being very common in those parts; which are opposed to that flesh and corn, and other excellent fruits of the earth, wherewith their land formerly abounded. Or,

2. As very good and pleasant food, which the poorer sort had formerly used to sell, to procure more necessary and cheaper food for themselves; but now the land should be so destitute of people, that there were none to whom they could sell them, and those few who did survive might freely eat all sorts of provisions.

Isaiah 7:23

A thousand vines at a thousand silverings; or, *pieces of silver*, as the same word is commonly rendered. Whereby we may understand either,

1. So many pounds; a pound for each vineyard, to wit, for the annual rent. Or,

2. So many shekels, which word is most commonly understood, when no particular kind of coin is expressed, as 2Sa_18:11, **12 Mt 26:15**; and then the meaning is, not that the thousand vineyards were let for a thousand shekels, a vineyard for a shekel, which is a contemptible price; but that each of the thousand vineyards might have been sold or let for a thousand shekels, which was the yearly rent of some excellent vineyards, as may be gathered from Son_8:11; except we understand this not of so many vineyards, as other interpreters do, but of so many single vines, as the word properly and generally signifies, planted together in one large vineyard, which may be here meant by the place of the river, and then each vine may be valued at a shekel. But this place may possibly be otherwise rendered, and that exactly according to the Hebrew text, *every place where there are a thousand vines, shall be for a thousand pieces of silver*, i.e. it shall be valued or offered, either to be let, or rather to be sold, at that price; which was a very low price, and therefore fitly signifies the greatness of the desolation.

It shall even be for briars and thorns, because it shall be utterly neglected, and therefore overspread with them. Or, yea,

it shall be for briers and thorns. No man will either buy or hire it upon any terms.

Isaiah 7:24

With arrows and with bows; either to hunt, or to defend themselves from wild beasts, which commonly abide in such desolate and overgrown grounds.

Isaiah 7:25

That shall be digged; or, *that were digged*, to wit, formerly; that used to be digged and dressed for the planting of vines, or other choice fruit trees.

There shall not come thither the fear of briers and thorns: the words thus rendered sound like a promise, but that doth no way agree with the scope of the place. And they may be, and are by some, understood not of briers and thorns growing in those grounds, which would hinder the feeding of cattle there, but of such wherewith they were fenced, and by which the cattle were affrighted or hindered from breaking into them, which cause of their fear being now removed by the general devastation, they might now enter there, and feed at pleasure, as the next words imply. Or they may be rendered thus, as they are by a late learned interpreter,

that there might not come thither, & c., which is mentioned as the reason why they were digged and dressed, that they might be freed from briers and thorns. And so there is only a defect of the Hebrew particle *asher*, which is frequent, and that not only as it signifies which, but as it is taken finally for that, as Isa_5:11 **10:2**, and elsewhere.

It shall be; or, *even* (as this particle is oft rendered) *there shall be*, to wit, a place; which word is understood, 2Sa_7:1 1Ki_18:12. Or the words may be thus rendered, *and all hills that shall be digged Ñand thorns, even they or each of them shall be*; the singular being taken collectively, as is very usual.

For the sending forth of oxen, and for the treading of lesser cattle; all sorts of cattle may fairly enter, and feed there, the fences being broken down, and the owners generally slain, or carried into captivity.

Isaiah 8:1 ISAIAH CHAPTER 8

Syria and Israel should be subdued by Assyria, Isa_8:1-4. Judah also should be afflicted, Isa_8:5-8, God's judgments irresistible, and to be feared, Isa_8:9-13. The Lord is a sanctuary to the godly, a stone of stumbling to the wicked, Isa_8:14,**15**. The prophecy sure; God to be waited on; necromancers not to be consulted, but the prophecy; their misery, Isa_8:16-22.

A great roll; or, *a great volume* , because the prophecy to be written in it was large, and God would have it written in very large and legible characters.

With a man's pen; with such a pen as writers use, Psa_41:6 Jer_8:6, that so all may read and understand it.

Concerning Maheshalal-hash-baz; concerning that thing which is signified by the name of thy child, which is here mentioned by way of anticipation, as not being given him till Isa_8:3, i.e. concerning that which God is making haste to do, the giving p the kingdoms of Syria and Israel for a prey to the Assyrian, as this name is explained, Isa_8:4.

Isaiah 8:2

Persons of unquestionable reputation, who should bear witness that the following name and prophecy was written and published by me, according to God's command.

Isaiah 8:3

I went unto, Heb. *I came near to her* . A modest expression of the conjugal act.

The prophetess; so called, partly as she was the prophet's wife, wives being frequently denominated from their husbands' titles, as the wives of *mayor*, or *doctor* , &c, are commonly called *mayoress*, *doctoress* , &c.; and partly because she did concur with the prophet to the procreation of this prophetic child.

Isaiah 8:4

To cry, My father, and my mother; to speak, and to know his parents; which is within the space of two years. And this agrees with the other prophecy, Isa_7:16,

Before the child shall know to refuse the evil, and choose the good, which requires a longer time than to distinguish his parents from strangers; which suits well to Shear-jashub, who, being born some years before this, was capable of that further degree of knowledge as soon as this was capable of the lower degree.

The riches of Damascus and the spoil of Samaria shall be taken away; the kingdoms of Syria and Israel, here signified by their two capital cities, shall be stripped of their wealth and power, as they were by Tiglath-pileser, within the time here limited, 2Ki_15:29.

Before the king of Assyria; in his presence, and by himself and his forces; for in Scripture use that is said to be before a man, which is in or is put into a man's power, as Gen_13:9 **20:15**, &c.; and men are said to be smitten *before their enemies*, when they are smitten by them, as Num_14:42 Deu_1:42 Jud_20:39, and oft elsewhere. Others refer this phrase to the ancient custom of conquerors, of sending or carrying their spoils before them into their own country.

Isaiah 8:5

No text from Poole on this verse.

Isaiah 8:6

This people; either,

1. The people of Judah, which are supposed to have grown weary of their present government, and out of distrust of God's protection designed to revolt from God, and from the house of David, and to put themselves under the power and protection of the kings of Syria and Israel. But there are no footsteps of any such design or practice of that people. And the following clause of rejoicing in Bezin, &c. cannot with any colour be ascribed to the Jews, whom at this time they sought to destroy. Or rather,

2. The people of Israel, of whom he last spake, Isa_8:4, and who are the chief subject of this whole prophecy, contained in this and the foregoing chapter; and who did rejoice not only in their own king Pekah, but also in the assistance of go powerful an ally as Rezin was.

Refuseth; or rather, despiseth, as the word properly and most frequently signifies.

The waters of Shiloah; that small and contemptible river or brook which ran by that city, which is here secretly opposed to the great rivers of Tigris and Euphrates, by which the Assyrian empire was fortified. Hereby he understands the munitions and strength of the Jews, which their enemies derided and contemned.

That go softly; gently, as little rivers do.

Isaiah 8:7

Therefore; because they despise the opposition which they have from Shiloah and Jerusalem, they shall have a more potent enemy.

Upon them; upon Israel. See on the foregoing verse. *Of the river of Euphrates, oft called*

the river, for its eminent greatness; whereby he understands the Assyrian forces, as the next words explain the metaphor.

All his glory; his numerous and puissant army, in which he gloried. See Isa_10:8.

He shall come up over all his channels; this great river shall overflow its own proper channels. The meaning is, This great monarch shall enlarge his dominions, and add the lands of Syria and Israel to them. Some render the words, *he shall come up with all his channels or streams* ; for the Hebrew particle all sometimes signifies with, as Job_38:30. But it seems hard to understand the same particle one way in this clause, and another in the last clause. Besides, the last clause favours the former interpretation, the same thing being repeated in it, as is usual in the sacred writings. Or this may be understood of the channels and banks of the people or land of Israel. The enemy being represented under the metaphor of a river breaking in upon their land, may fitly be said to overflow all their channels and banks, to wit, all places, both low and high, so that nothing shall be able to withstand his fury.

Isaiah 8:8

He; or, *it* , to wit, the river, Isa_8:7 which yet designs the same person and thing, to wit, the invasion of the king of Assyria.

Shall pass through Judah; and when he shall have finished his work against you, he shall invade the land of Judah, as Sennacherib did some few years after his conquest of Samaria, 2Ki_18:9,13.

He shall reach even to the neck; so as they shall be in great danger of being drowned or destroyed. He persists in the metaphor of a river swelling so high as to reach to a man's neck, and be ready to overwhelm him. Such was the danger of Judah's land,

when Sennacherib took all the fenced cities of Judah, 2Ki_18:13, and sent his army against Jerusalem.

Of his wings; of his forces, or of the wings of his army, as they anciently were and still are called.

Of thy land, O Immanuel; of the land of Judah, so called because the Messiah, who is called by God himself Immanuel, Isa_7:14, should certainly be born, and live, and die there. And this is added emphatically for the consolation of God's people, to assure them, that notwithstanding this dreadful scourge, yet God would make a difference between Israel and Judah; and whereas Israel should be so broken by the Assyrian, that they should not be a people, as was threatened, Isa_7:8, Judah should be restored and preserved, for the sake of the Messiah, to be the place of his birth and ministry, according to that famous prophecy, Gen_49:10.

Isaiah 8:9

O ye people; Syrians and Israelites. Immanuel's name inspireth the prophet with new courage, and makes him send a challenge to all God's enemies, and foretell their certain downfall.

Ye of far countries; whosoever you be, whether far or near, who do or shall conspire against Immanuel's land.

Gird yourselves with sword and belt; prepare yourselves for war.

Ye shall be broken in pieces: this is repeated for the greater assurance of the thing, and the comfort of God's people, who are apt to despond upon such occasions.

Isaiah 8:10

Speak the word; declare and fix your purpose, and make your boast of it.

God is with us; the almighty and only true God fighteth for us, and against you. He gives the interpretation of the name Immanuel expressed before, Isa_8:8; for though the word in the Hebrew be the same here and them, yet there it seems to be taken properly, and here appellatively.

Isaiah 8:11

With a strong hand; with a vehement and more than ordinary inspiration, strongly imprinting it in my mind. *Of this people* ; of the generality of the people of Judah; whose eminent danger and calamity he foretells, Isa_8:8, but withal gives them full assurance that God would deliver them out of it, Isa_8:9,10; which he doth to aggravate the present sin of Ahaz and his people, in forsaking God, and seeking to the king of Assyria for help, as they did, 2Ki_16:6-8.

Isaiah 8:12

Say ye not, thou, Isaiah, and thine and my children, A confederacy; do not approve of or consent to this wicked design of making a confederacy with the king of Assyria.

Their fear; that thing which they fear, that if they do not call in the Assyrian succours, they shall certainly be destroyed by those two potent kings united against them, and that God either cannot or will not deliver them.

Isaiah 8:13

Sanctify the Lord of hosts; give him the glory of his power, and goodness, and faithfulness, by trusting to his promises for your deliverance.

Let him be your fear; let God, and not the kings of Syria and Israel, be the chief object of your fear.

Isaiah 8:14

Your sanctuary; a sure refuge to all that truly fear him, and rely upon him.

For a stone of stumbling and for a rock of offence; an occasion of sin and ruin, at whom they will take offence and stumble, so as to fall and be broken, as it is expressed, Isa_8:15.

To both the houses of Israel; to the two royal families of Israel, largely so called; that of Judah, to wit, the house of David; and

that of Ephraim: or, to the two kingdoms, that of the ten tribes, and that of the two tribes.

For a gin and for a snare to the inhabitants of Jerusalem; which are distinctly mentioned, as a very observable and wonderful thing, because Jerusalem was the seat of the temple, and of God's solemn worship, where all the means of knowledge and grace were in greatest power and plenty, where the thrones of civil and ecclesiastical judicature were established, where the most wise and learned doctors had their constant or frequent abode. And that such a place and people should reject Immanuel, or their Messiah, when he should appear, was so great and strange an occurrence, that the prediction of it was highly necessary, lest otherwise, when it came to pass, it should shake the faith of all who did believe on him; whereas now the accomplishment hereof was a notable confirmation of their faith, and an evidence that Christ was the true Messiah.

Isaiah 8:15

Many among them; not all, for there shall be a remnant, as was foretold, Isa_4:2 **5:13**.

Shall stumble at that stone or rock, mentioned Isa_8:14. This was accomplished at the coming of the Messias, whom the Jews rejected to their own destruction.

Isaiah 8:16

These are, by the consent of all, God's words to the prophet. *By the testimony and the law or doctrine* (for so this word is frequently taken) he understands one and the same thing, as he doth also to wit, the word of God, and especially that which is the main scope and substance thereof, the doctrine of the Messias, which, though now professed by all the Israelites, shall be disowned by the generality of them, when the Messiah shall come.

Bind up and

seal are to be understood prophetically, Declare and prophesy that it shall be bound up and sealed; as Isaiah is said to *make fat* , and to *blind* , &c. Isa_6:10, and Jeremiah to *root out* and *pull down* , &c., Jer_1:10, when they foretell these events. Moreover, *bind up* and

seal design the same thing, and that is, either,

1. Security and certainty, as things are bound up or sealed that they may not be lost. So he signifies, that although this doctrine would be lost among the body of the Israelites, yet it should be preserved among his disciples. Or,

2. Secrecy, as many things are bound up or sealed that they may be hid from the eyes of others. And so he informeth them that this doctrine now was and should be hid in a great measure among all God's people, even till the accomplishment of it; and that even when it was accomplished, it should still continue to be as a secret and mystery, known indeed to his true disciples, but hid from the body of the nation, who would not see it, and therefore should be blinded by God's just judgment, that they should not see it, as was prophesied, Isa_6:9,**10**. Or,

3. Both security and secrecy, signifying that it should certainly be fulfilled, yet withal kept secret from the unbelieving Jews. For why may not these two be joined in the exposition of this text, as they were in the event? By God's *disciples* he means those who were *taught of God*, as it is expressed, Isa_54:13, where this very word is used; or, every one that hath heard and learned of the Father, and therefore cometh unto Christ, as it is explained, Joh_6:45.

Isaiah 8:17

And, or, as this particle is rendered Jer_2:32,**35**, and elsewhere, yet, notwithstanding this dreadful prophecy concerning the unbelief and rejection of Israel,

I will wait upon the Lord; I will refer myself and this matter unto God, casting my care upon him, and expecting the accomplishment of his promise in sending the Messiah, and in conferring upon me and all believing Israelites, all his mercies and blessings, to be procured by and through his blood and merits.

That hideth his face; that now doth, and threateneth that he will hereafter, withdraw his favour and blessing as this phrase signifies, Psa_10:1 **27:9**, and oft elsewhere.

From the house of Jacob; from the family or people of Israel.

I will look for him with an eye of faith and expectation, till his time cometh.

Isaiah 8:18

Behold; it is worthy of your observation and admiration. These words are literally spoken by Isaiah concerning himself, but withal mystically concerning Christ, of whom he speaks more frequently and fully than any other prophet, and of whom he was an evident type; and therefore they are fitly applied to Christ, Heb_2:13.

Children; either,

1. His natural children, whose very names were prophetic, and signs of future events, Isa_7:3 **8:3,4**; or,

2. His spiritual children, whom he had either begotten or brought up by his ministry. For the prophets were called fathers not only with respect to the young prophets, who were commonly called *the sons of the prophets*, but also in relation to others, as 2Ki_2:12 **13:14**. And this sense seems more probable than the former, because it agrees best,

1. With the following words, which seem to be too lofty and emphatical to be used concerning his natural children; for their prophetic names, which, if they were signs, could not properly be called

wonders.

2. With the context and scope of the place, which is to set forth the incredulity of the Israelites, and their contempt and rejection of Christ, and of all his faithful messengers, both the prophets, who were sent as harbingers before his coming, and the apostles, who were witnesses of his coming.

3. With Heb_2:13, where they are expounded of spiritual children.

Are for signs and for wonders in Israel; are a gazingstock to and admired by them, for our folly in believing God's promises. For so the believing Jews now were to Ahaz and the generality of the people, who thought it their wisdom and interest to procure aid from Assyria, and esteemed those fools who, upon pretence of relying upon God, would neglect so great an advantage. And so

the prophet foretells that they should be when the Messiah did come; which is the mystical, as the other is the literal sense; and so both of them may be meant in this place.

In Israel; even amongst the Israelites, who have been taught and do profess better things.

From the Lord of hosts; which come to pass by the wise counsel and providence of God, in which I willingly acquiesce.

Which dwelleth in Mount Zion; where the temple now was, and where the Messiah was to set up his kingdom.

Isaiah 8:19

When they, the Israelites, to whom I and my children are signs and wonders, who are fallen from God, and his true religion and worship, into superstition and idolatry, and will endeavour to seduce you into the same impiety, shall say unto you, my children, whom the prophet here arms against the common temptation.

Seek unto them for advice and help, and seek no more to the prophets, who have hitherto deluded you with vain words. This was the counsel of the ungodly and unbelieving Jews.

Wizards; of whom see Lev_19:31 **20:27** Deu_18:11.

That peep, and that mutter; that speak with a puling and low voice, as these two words signify; which they affected to do, speaking rather inwardly in their bellies, than outwardly and audibly with their mouths and voice, as the title of *ventriloqui*, commonly given to them, signifies.

Should not a people seek unto their God? this answer the prophet puts into their mouths, to the foregoing counsel. Doth not every nation, in cases of difficulty or distress, seek to their own gods for relief? Much more should we do so, that have the only true God for our God.

For the living to the dead; shall they seek (which words are easily understood out of the foregoing clause) for the living, &c? That living men should inquire of the living God is proper and reasonable; but it is highly absurd for them to forsake him, and to seek to dead idols, either to the images, or to the spirits of dead men, which are supposed to dwell and speak in them.

Isaiah 8:20

To the law and to the testimony; let this dispute between you and them be determined by God's word, which is here and in many other places called

the law, to signify their obligation to believe and obey it; and the testimony, because it is a witness between God and man of God's mind and will, and of man's duty; and so these two titles contain two arguments against these idolatrous practices.

If they; your antagonists, that seek to pervert you, Isa_8:19.

It is because there is no light in them; this proceeds from the darkness of their minds, because they are blind, and will not see, and God hath shut their eyes that they cannot see. But these words are by divers learned interpreters understood not as a declaration of their ignorance, but a commination and prediction of their misery, *light* being most commonly used in Scripture for comfort and happiness, and darkness for sorrows and calamities. And this sense seems to be much favoured by the following passages. And then the words may be thus rendered, *assuredly* (for the Hebrew particle *asher* is frequently used as a note of asseveration, as 1Sa_15:20 Psa_10:6 **95:11**, &c., as hath been more than once observed before) no light or morning light shall be (for that may as well be understood as is) *to them* ; a night of misery shall come upon them, and they shall never have a morning of deliverance from it; they shall be swallowed up in endless calamities.

Isaiah 8:21

And they, the idolatrous and apostatical Israelites,

shall pass through it, or, *in it* , to wit, their own land, which is easily understood out of the context, and from the phrase itself; the pronoun relative being put without an antecedent, as it is in other places, which have been formerly noted. They shall either pass through it into captivity, or wander hither and thither in it, like distracted men, not knowing whither to go, nor what to do; whereas if they had not forsaken God, they might have had a quiet and settled abode in it.

Hardly bestead; sorely distressed, as this word is used, Gen_35:16 Job_30:25; and hungry; destitute of food, and of all necessaries, which are oft signified by food. Curse their king;

either because he doth not relieve them, or because by his foolish counsels and courses he brought them into these miseries.

Their God; either,

1. The true God; or rather,
2. Their idols, to whom they trusted, and whom they now find too late unable to help them.

Look upward to heaven for help, as men of all nations and religions in great calamities use to do.

Isaiah 8:22

They shall look unto the earth; finding no help from heaven, they turn their eyes downward, looking hither and thither for comfort.

Trouble and darkness. &c.; many words expressing the same thing are put together, to signify the variety, and extremity, and continuance of their miseries.

Isaiah 9:1 ISAIAH CHAPTER 9

Joy in the midst of affliction, Isa_9:1-5. The birth, person, office, and kingdom of Christ, Isa_9:6,7. Judgments for their pride, Isa_9:8-12; for their impenitency and hypocrisy, Isa_9:13-21.

The dimness shall not be such as was in her vexation: the words thus rendered contain a mitigation of the foregoing threatening; and so the sense of the verse may be this, The calamity of this land and its inhabitants shall be great, yet not such as that which was brought upon the kingdom of the ten tribes by the king of Assyria, who at first indeed dealt more gently with them, but afterwards quite rooted them out, and carried them away into a dreadful captivity, from whence they were not to return, no, not when the Messiah came into the world; for after this darkness of which I have now spoken, there shall come a glorious light, as it follows in the next verse. The Dutch interpreters take it in the same sense, and render the words thus, *But the land that was distressed shall not be utterly darkened* . To the same purpose they may be thus rendered, according to the Hebrew, *But darkness shall not be* (i.e. shall not abide or continue; for to be is sometimes

put for to *abide* or *continue to be* , as 1Sa_12:14 Pro_23:5 Mat_17:4 Heb_8:4) *unto her* , (to wit, the land, which by the consent of interpreters is understood here, as it was Isa_8:21) to whom this distress is or shall be. She shall be distressed and darkened, as I said before, Isa_8:22, but not irrecoverably, nor for ever. Some understand the words to be an aggravation of the darkness or misery threatened Isa_8:22, rendering the words thus, *for the dimness shall not be* , &c. And so the sense is, This shall not be so slight an affliction as that which befell them by Pul, 2Ki_15:19, nor as that which succeeded it by Tiglathpileser, who, at the desire of Ahaz, did about this time make another invasion into the land of Israel, 2Ki_15:29, and was a heavier stroke than the former; but this shall be far heavier than either of them. But the former sense seems better to agree, both with the following verses, and with Mat_4:14-16, where these words are expounded as a promise, and said to be fulfilled by Christ's preaching the gospel in these parts. *At the first* ; in the first invasion which the king of Assyria made upon Israel. *He* , to wit, God, who is oft understood in such cases, and who is here supposed to be the author or inflicter of this judgment. Or it is an impersonal speech, *he afflicted* for *was afflicted* , than which nothing is more common in the Hebrew language. *Lightly afflicted* ; either,

1. By Pul; or rather,

2. By Tiglath-pileser, who at this time invaded and subdued these parts, as it is expressed, 2Ki_15:29; *the land of Zebulun and the land of Naphtali* : these parts are particularly mentioned, because this storm fell most heavily upon them; but under them the other parts of the land are understood by a common figure called synecdoche. *Did more grievously afflict her* ; either,

1. By Tiglath-pileser; or rather,

2. By Shalmaneser, who took Samaria, and carried Israel into captivity, 2Ki_17:5,6; of which calamity, though yet to come, the prophet speaks as if it were past, as the manner of the prophet is. *By the way of the sea* ; in that part of the land which bordereth upon the sea, to wit, the lake of Gennesaret, which is very commonly called a sea, as Mat_4:18 Joh_21:1, &c., and upon which the portions of Zebulun and Naphtali bordered. *Beyond*

Jordan ; or, on this side Jordan; for this preposition is used both ways, and this land might be said to be either *beyond* or *on this side Jordan* , in divers respects. *Galilee of the nations* , or *Galilee of the Gentiles* , to wit, the *Upper Galilee* , so called because it bordered upon the Gentiles. But this last clause, and the two foregoing clauses, are otherwise rendered and interpreted by divers learned men, as a prophecy concerning the light of the gospel that should shine in those parts: *As at the first time* (to wit, in the former ages of the Israelitish church and commonwealth) *he made the land of Zebulun and the land of Naphtali vile or contemptible* ; (as he might be said to have done, partly, by putting those people at so great a distance from his sanctuary; partly, by exposing them to some calamities which other tribes escaped; and partly, by denying them those honours and privileges which he afforded to other tribes, of which see Joh_7:52, *Out of Galilee ariseth no prophet* ; and Joh_1:46, *Can any good thing come out of Nazareth ?* which was an eminent city of Galilee;) so in the *latter* or *last* time (to wit, in the days of the Messiah, or of the gospel, which are frequently so called in the Scriptures both of the Old and New Testament) *he made it* (i.e. he will make it, for the prophet speaks of things to come as past, as he doth most commonly in this prophecy) *glorious* (to wit, by Christ's first preaching the gospel in those parts) *in* or *towards the way of the sea* , (to wit, of Galilee or Gennesaret,) *beyond* or *on this side Jordan*, *in Galilee of the Gentiles* : which interpretation I thought fit to propose, as deserving further consideration.

Isaiah 9:2

The people; the people of God, Israel and Judah, and especially those of them mentioned in the foregoing verse.

Walked; in Mat_4:16, it is *sat* . It notes not their gesture, but their state or condition, they lived or abode. Only *walking in darkness* is more perilous than sitting. *Darkness* : the expression is general, and so may well comprehend both the darkness of calamity, and the darkness of ignorance, and idolatry, and profaneness, in which those parts were eminently involved, by reason of their great distance from God's sanctuary, and by their frequent converse with the Gentiles, who bordered upon them, and of which this place is expounded, **Mt 4**.

Have seen, i.e. shall see, at the coming of the Messiah.

The land of the shadow of death; which notes both extreme, and dangerous, or deadly darkness.

Isaiah 9:3

Thou hast multiplied the nation; thou hast made good thy promise to Abraham concerning the multiplication of his seed, Gen_15:5 **22:17**, by adding his spiritual seed unto the carnal, by gathering in the Gentiles to the Jews, and making them both one people in Christ, Joh_10:16 Eph_2:14, &c. For in Scripture account the believing Gentiles are the seed of Abraham as well as the Jews; of which see Gal_3:7-9. Or,

thou hast magnified the nation; honoured them with peculiar privileges above all other nations, and especially with this transcendent privilege, that the Messiah and Saviour of the world should be born of them, and live among them; of which he speaks more fully Isa_9:6,7.

And not increased the joy; or, yet *not increased their joy* ; which might very truly and fitly be said of the Jewish nation upon this occasion, partly because they did not rejoice in the conversion of the Gentiles, as they should have done, but murmured, and grieved, and stumbled at it; and partly because, through their perverseness and unbelief, that would be unto them an occasion of their utter ruin, the conversion of the Gentiles being attended with the rejection of the Jews. But because this translation seems not to agree with the following words, which ascribe great joy to them, some render the words otherwise; either thus, and

wilt thou not increase their joy? to which question the next words give an affirmative answer. So the Hebrew particle *lo* is put interrogatively for *halo* , as it is in many other places, which I have formerly observed. Or thus, and *hast increased to it* , or *him* , or *them* (to that nation) *their joy* . For though the Hebrew *lo* be written like an adverb, yet it may be read like a pronoun, as it is both by Jewish and Christian interpreters acknowledged to be in many places; of which see more in my Latin Synopsis.

They joy before thee; in thy presence, and in the place of thy worship; not with a carnal and worldly, but with a spiritual and

religious joy, giving thee the praise and glory of all thy favours afforded to them.

According to the joy in harvest; when men receive with great joy that for which they have laboured much and long waited. See Psa_126:5,6.

When they divide the spoil; when, after a bloody fight, and a glorious victory, they come to take the spoil.

Isaiah 9:4

Thou hast broken: this notes the matter and occasion of the foregoing joy.

The yoke of his burden; his burdensome and heavy yoke, as *the throne of holiness* is put for *the holy throne* , Psa_47:8.

The staff of his shoulder; either the staff wherewith his shoulders were smitten, or the staff or staves by which he was forced to carry burdens upon his shoulders.

The rod, wherewith he beat him. Or, *the sceptre* ; the power and tyranny which he exercised over him.

Of his oppressor; of all his oppressors, but especially of sin and of the devil.

As in the day of Midian; when God destroyed the Midianites in so admirable a manner, and by such unlikely and contemptible means, by three hundred men, and they not fighting, but only holding lamps in their hands, and sounding their trumpets; which was an eminent type of Christ's conquering the devil, and all his enemies, by dying upon the cross, and by the preaching of a few unlearned and despicable persons, &c.

Isaiah 9:5

With confused noise; with the triumphant exclamations of the conqueror, and the bitter lamentations of the conquered, and the differing cries of the same persons, sometimes conquering, and sometimes conquered.

And garments rolled in blood; with great difficulty and slaughter.

But this shall be with burning and fuel of fire; but this victory which God's people shall have over all their enemies, shall be more easy to them, and more terrible to their adversaries, whom God will suddenly and utterly consume, as it were by fire.

Isaiah 9:6

Having spoken of the glorious light, and joy, and victory of God's people, he now proceeds to show the ground of it, and by what person these things are procured.

Unto us; unto us Jews, of whom Christ was born, and to whom he was primarily sent, Mat_15:24, for our use and benefit.

A Child; the Messiah, by the consent of interpreters, not only Christian, but Jewish; for so the ancient Hebrew doctors understood the place, and particularly the Chaldee paraphrast; although the later Jews, out of opposition to Christ, wrest it to Hezekiah; which extravagant conceit, as it hath no foundation at all in that or any other text of Scripture, and therefore may be rejected without any further reason, so it is fully confuted by the following titles, which are such as cannot without blasphemy and nonsense be ascribed to Hezekiah, nor indeed to any mere mortal man, as we shall see. But all the following particulars do so truly and exactly agree to Christ, that they cannot without great violence be alienated from him, or ascribed to any other.

Is born, for *shall be born* , as the prophets generally speak.

A Son; so he determines the sex of the child. Or, *the Son* , to wit, of the virgin, of whom I spake before, Isa_7:14.

Is given; is freely and graciously given to us by God. Other children also are said to be given by God, **Ge 30 6 48:9**, but this in a peculiar manner, and therefore he is called *the gift of God* , Joh_4:10.

The government, to wit, of Israel, or of God's people, to whom he is given,

shall be upon his shoulder, i.e. upon him, or in his hands. He mentions *shoulders* , because great burdens are commonly laid upon men's shoulders; and as all government, if it be rightly managed, so this especially, is a very heavy burden, requiring extraordinary care, and diligence, and self-denial. Possibly here

may be also an allusion to the ancient custom of carrying the ensigns of government before the magistrate upon the shoulders of their officers; or to the cross of Christ, which was laid upon his shoulders, Joh_19:17, which also was the way to his kingdom or government, Luk_24:26.

His name shall be called; either,

1. He shall be called; for names are oft put for persons, as Act_1:15 Rev_3:4 **11:13**. Or,

2. His name shall be; for *to be called* in Scripture is oft put for *to be*, as I have noted before on Isa_1:26, and oft elsewhere. But this is not to be taken for a description of his proper name, by which he should be commonly called, but of his glorious nature and qualities. See my notes on Isa_7:14.

Wonderful, Counsellor: these words may be taken either,

1. Severally, as they are in our translation, and by many others. This the Jews apply to Hezekiah, who, as they say, is called *wonderful*, because of the miracle which God wrought for him, 2Ki_20:2, &c.; and *counsellor*, because he took counsel with his princes about God's worship, and the defence of the city, 2Ch_29:4, &c., and gave good counsel to others; which ridiculous account is sufficient to overthrow that exposition. But they agree most eminently to the Lord Christ, who is truly wonderful, in his person, and natures, and words, and works, being made up of wonders, in whom there was nothing which was not wonderful; who also may well be called *Counsellor*, because he knew the whole counsel of God, and (so far as it was necessary) revealed it to us, and is the great Counsellor of his church and people in all their doubts and difficulties. Or,

2. Jointly,

wonderful Counsellor; which may seem best to agree both with the following titles, each of which is made up of two words, and with Isa_28:29, where God is called *wonderful in counsel*, and makes the title more full and emphatical. To call Christ simply a *Counsellor*, may seem too mean a character, being common to many others with him; but to say he is a *wonderful Counsellor*, is a singular commendation. And so Christ is, because he hath been

the Counsellor of his church in all ages, and the author and giver of all those excellent counsels delivered not only by the apostles, but also by the prophets, as is evident from 1Pe_1:10,11, and hath gathered, and enlarged, and preserved his church by admirable counsels and methods of his providence, and, in a word, hath in him *all the treasures of wisdom and knowledge* , Col 2 3.

The mighty God: this title can agree to no man but Christ, who was God as well as man, to whom the title of *God* or *Jehovah* is given, both in the Old and New Testament, as Jer_23:6 Joh_1:1 Rom_9:5, and in many other places. And it is a most true observation, that this Hebrew word *El* is never used in the singular number, of any creature, but only of the Almighty God, as is evident by perusing all the texts where this word is used. And although the title of *Elohim* , which is of the plural number, be twice or thrice given to some men, yet there is constantly added some diminishing expression to it, as when they are said to *be afraid* , Job_41:25, and to *die* , Psa_49:10; whereas here he adds the epithet of mighty, which is ascribed to the great God, Deu_10:17, and elsewhere.

The everlasting Father, Heb. *the Father of eternity* , Having called him a *Child* , and a *Son* in respect of his human nature, lest this should be misinterpreted to his disparagement, he adds that he is *a Father also* , even *the God and Father of all things* ; the work of creation being common and commonly ascribed to each of the persons of the blessed Trinity, the Maker and Upholder of all creatures, as he is said to be, Joh_1:3 Heb_1:3, and the Father of all believers, who are called his *children* , Heb_2:13, and *the Father of eternity* ; either,

1. The first *author* (such persons being called fathers, as Gen_4:20, and elsewhere) *of eternal salvation* , as he is called, Heb_5:9. Or,

2. As we render it, *the everlasting Father* , who, though as man he was then unborn, yet was and is from everlasting to everlasting. They who apply this to Hezekiah render it, *the father of an age* , and expound this of his long life and numerous posterity; which I the rather mention, to show what absurd shifts they are forced to use who interpret this text of any other but Christ. For he did not

live very long, nor had he, that we read of, more than one son, Manasseh. And if both these things had been true of him, they were more eminently true of many other men. Besides, this Hebrew word being used of God, as here it is of him who was now called *the mighty God* , constantly signifies eternity, as Isa_26:4 **57:15**, &c.

The Prince of peace: this title doth not fully agree to Hezekiah, whose reign was not free from wars, as we see, **2Ki 18**; but it agrees exactly to Christ, who is called *our peace* , Mic_5:5 Eph_2:14, and is the only purchaser and procurer of peace between God and men, Isa_53:5, and of peace between men and men, Jews and Gentiles, Eph_2:15, and of the peace of our own consciences, and leaves peace as his legacy to his disciples, Joh_14:27 **16:33**.

Isaiah 9:7

Of the increase of his government and peace there shall be no end; his peaceable and happy government shall be enlarged without end; either without end of duration, for ever; but that is expressed in a following clause of this verse: or without end of limitation, or without bounds. It shall not be confined to a narrow spot of ground, the land of Canaan, but shall be extended far and wide to all the ends of the earth.

The throne of David; which was promised to David, and to his seed for ever.

With judgment and with justice; not with oppression and tyranny, by which other kingdoms are commonly managed, but by the administration of justice.

From henceforth even for ever; from the beginning of it unto all eternity.

The zeal of the Lord of hosts will perform this; this great work, which surpasseth all the power and skill of men, shall be brought to pass by Almighty God, out of that fervent affection which he hath to his own name and glory, and to the honour of his dearly beloved Son, and unto his church and people.

Isaiah 9:8

Sent a word; a prophetic and threatening message by me; for now the prophet, having inserted some consolatory passages for the support of God's faithful people, returns to his former work of commination against the rebellious Israelites.

It lighted, Heb. *it fell* , i.e. it shall fall, in the prophetic style. It shall certainly be accomplished.

Israel; the same with Jacob in the former clause, the posterity of Jacob or Israel.

Isaiah 9:9

Shall know, to wit, by experience; they shall know whether my word be true or false; they shall feel the effects of it.

Even Ephraim; the people of the ten tribes, and particularly Ephraim, the strongest and proudest of them all.

The inhabitant of Samaria; the strongest place, and the seat of the king and court, who were most secure and presumptuous.

That say within themselves, and one to another. They purpose and boast of it.

Isaiah 9:10

The bricks are fallen down, but we will build with hewn stones. It is true, we have received some damages from our enemies; but Rezin and the Syrians being now our friends and confederates, we doubt not we shall quickly repair them with great glory and advantage.

Sycamores; wild fig trees, a contemptible sort of trees, if compared with cedars, 1Ki_10:27.

We will change them into cedars; putting cedars into our buildings instead of sycamores. See Jer_22:13,15.

Isaiah 9:11

Therefore; to chastise your pride, and defeat your hopes and resolutions.

Set up, Heb. *exalt* ; advance their power, and give them success against him.

The adversaries of Rezin; the Assyrians, who, presently after this prophecy, fought and prevailed against him, 2Ki_16:7. He mentions Rezin, partly because he was confederate with Ephraim, and so his enemies were their enemies also, and partly because the Israelites trusted to his powerful assistance.

Against him; either,

1. Against Rezin last mentioned; or rather,
2. Against Ephraim or Israel, who may easily be understood either from the foregoing or following verse; for against them this prophecy is directed, and of them he speaks both in the next clause of this verse, and in the next verse; and it seems reasonable that *him* in this clause, and *his* in the next clause, should be understood of the same persons.

Join, Heb. *mingle* , i.e. unite them so that they shall agree together to fight against Israel, and shall invade him from several quarters.

His; not Rezin's, but Ephraim's, as appears from the next verse, which is added to explain this clause.

Isaiah 9:12

The Syrians; for although Rezin king of Syria was destroyed, yet the body of the nation survived, and submitted themselves to the king of Assyria, and served under him in his wars, and upon his command invaded Israel afterwards.

Before, Heb. *on the east* ; for Syria stood eastward from Israel.

The Philistines behind; on the western side of the land of Israel.

With open mouth; like wild and furious beasts, with great greediness and cruelty.

His hand is stretched out still; his justice is not fully satisfied, but he will yet take further vengeance upon them.

Isaiah 9:13

Turneth not from their wicked courses unto God by true repentance.

Neither do they seek the Lord of hosts; they do not study and endeavour to procure his favour by sincere and fervent supplication, and by removing the causes of his just displeasure.

Isaiah 9:14

Head and tail; high and low, honourable and contemptible, as the next verse explains it.

Branch; the goodly branches of tall and strong trees, the mighty and noble.

Rush; the bulrush, the weakest and meanest persons.

In one day; all together, one as well as another, without any distinction.

Isaiah 9:15

He is, i.e. signifies, as that word is commonly used in the Hebrew tongue, as Gen_41:26,27, and every where.

The prophet that teacheth lies; whose destruction he mentions, not as if it were a punishment to them to be deprived of such persons, but partly to show the extent of the calamity, that it should reach all sorts of persons; and partly to beat down their vain presumptions of peace and prosperity, by showing that those false prophets, which had fed their vain hopes, should perish, and all their false prophecies of peace with them.

He is the tail; these I mean by the tail, as being in' truth the basest part of the whole body of the people.

Isaiah 9:16

The leaders; their governors, both civil and ecclesiastical, and especially the latter, their teachers, even the false prophets last mentioned. Or, *they that bless or praise them* , to wit, the false prophets, that flatter them in their wicked ways, with hopes and promises of peace, as their manner was, **Jer 6 14 28:9**. Both ways the sense is the same.

Cause them to err; either compelling them by power, or deceiving them by false doctrines and evil counsels and persuasions.

Are destroyed; shall certainly perish; nor will it excuse them that they followed the counsel and conduct of their leaders.

Isaiah 9:17

Shall have no joy in their young men; shall not rejoice over them to do them good, as he doth to his people, Isa_62:5

Zep_3:17; will not have mercy or pity on them, as the next clause explains it. but will abhor and utterly destroy them; for more is here intended than is expressed, as Pro_17:21.

Neither shall have mercy on their fatherless and widows, who are the special objects of his care and pity, Deu_16:11,**14 24:19,20**, and much less upon others.

Every one; not precisely, for there were seven thousand elect persons among them, when they seemed to Elijah to be universally corrupt, 1Ki_19:18; but the body or generality of the people.

Is an hypocrite; for though they professed to worship and serve the true God, yet indeed they had forsaken him. Or, *a profane person* , as this word is rendered, Jer_23:15, as also Isa_32:6.

An evil-doer; elsewhere called a worker of iniquity, as Job_31:3 Psa_5:5 Mat_7:23; one that gives up himself to a constant course and custom of sinning.

Speaketh folly, i.e. wickedness, which is commonly called folly. They are not ashamed to proclaim their own wickedness, and the corruption of their hearts breaketh forth into ungodly speeches.

Isaiah 9:18

Wickedness burneth, i.e. shall burn you, as it follows, shall devour. Your

iniquity shall be your ruin, as God threatens, Eze_18:30.

The briers and thorns; either,

1. The wicked, who are oft compared to *briers and thorns* , as 2Sa_23:6 Isa_27:4; or rather,

2. The low and mean persons; for these are opposed to

the thickets of the forest, in the next clause. *In the thickets of the forest* ; in the wood, where the trees are tall, and stand thick, having their boughs entangled together, which makes them more ready both to catch and to spread the fire.

Like the lifting up of smoke; sending up smoke like a vast furnace. Heb. with *height* or *pride of smoke* , i.e. with aspiring

smoke, which in that case riseth high, and spreadeth far, and filleth all the neighbouring air.

Isaiah 9:19

Darkened, either with the smoke last mentioned, or with misery. Or, *burnt up* , as the LXX., Chaldee, and Arabic interpreters render it.

No man shall spare his brother; they shall destroy one another, as they did in their civil wars, which were frequent among them. The name *brother* is oft largely used among the Hebrews, even of the remoter kindred, yea, of the fellow members of one city, or tribe, or nation.

Isaiah 9:20

Shall snatch; every one shall greedily and violently seize upon any provisions that come in his way; which implies, either great scarcity, or insatiable covetousness, as is manifest from the next clause.

Shall eat every man the flesh of his own arm; either,

1. Properly; so it notes extreme famine; in which case men are apt to eat their own flesh. Compare Jer_19:9. Or,
2. Metaphorically, which seems best to suit with the following verse, the flesh of his brethren by nation and religion, which are as it were our own flesh, and are so called, Isa_58:7 Zec_11:9; and, consequently, the flesh of their arm is in a manner the flesh of our own arm. And one tribe was to another as an arm, i.e. a support or strength, which is called *an arm* , 2Ch_32:8 Jer_17:5, and elsewhere.

Isaiah 9:21

Manasseh, Ephraim; though more near and dear to one another than any other tribe, being both sons of Joseph.

They together shall be against Judah; which might be accomplished either before Shalmaneser took Samaria, or afterwards. For though the Israelites were miserably destroyed at that time, yet they were not utterly rooted out; of which **See Poole** "Isa_7:8".

Isaiah 10:1 ISAIAH CHAPTER 10

The woe of unjust oppressors, Isa_10:1-4: of Assyria for their pride and ambition: his folly in it, Isa_10:5-19. A remnant of Israel shall be saved, and that speedily, Isa_10:20-27. Sennacherib marching toward Jerusalem, Isa_10:28-31. His judgment, Isa_10:32-34.

Woe unto them that decree unrighteous decrees! unto those magistrates who make unjust laws, and give unjust sentences.

That write; either,

1. The scribes, who were assistant to the magistrates, and oftentimes did promote or execute such decrees; or,
2. The unjust magistrates, whose decrees were usually written. So the same thing is repeated in other words. Only this *writing* may note their obstinacy or perseverance in their unjust decrees, and their proceeding to the execution of them.

Grievousness; grievous things, such unjust decrees as cause grief and vexation to their subjects.

Isaiah 10:2

From judgment; or, *from their right*, as it is in the next clause; or, from obtaining a just sentence, because they either denied or delayed to hear their causes, or gave a wrong sentence.

From the poor, whom I have in a special manner committed to your care.

Of my people; of Israelites. who profess themselves to be my people, and whom I did take into covenant with myself; and therefore this is an injury not only to them, but to me also.

Isaiah 10:3

What will ye do to save yourselves? In the day of visitation: when I shall come to visit you in wrath, as the next words limit it, and as this phrase is oft used; although sometimes it signifies a visitation in mercy, as Luk_19:14, and elsewhere.

From far; from the Assyrians. This he adds, because the Israelites, having weakened the Jews, and being in amity with the Syrians their next neighbours, were secure.

To whom will ye flee for help? to the Syrians, as now you do? But they shall be destroyed together with you, as they were, **2Ki 16**.

Where will you leave, to be kept safe for your use, and to be restored to you when you call for it, your glory? either,

1. Your power and authority, which now you so wickedly abuse; or,

2. Your wealth, got by injustice, as glory is taken, Gen_31:1 Psa_49:16,17, &c.

Isaiah 10:4

Without me they shall bow down: the words thus translated seem to contain an answer to the foregoing questions: In vain do you seek for a refuge and help from others; for without me, without my favour and help which you have forfeited, and do not seek to recover, and which I shall withdraw from you, or because you are without me, or forsaken by me,

you shall bow down, notwithstanding all your succours. In the Hebrew here is a change of the person and number, which is very usual in prophetic writings. The LXX., and some others, join these words to the foregoing verse, and translate them thus, *that you may not bow down* : so the sense of the place is, What will you do to prevent your captivity or slaughter? And it is true, that the first word is elsewhere taken for a negative particle. But the former translation seems more genuine.

Under the prisoners; or rather, *in the place* (as this particle signifies, and is rendered by interpreters, Gen_30:2 **50:19** Exo_16:29 Jos_5:8, and elsewhere) *of the prisoners* , or among *the prisoners* ; and so in the next clause, *among* or *in the place of the slain* .

Isaiah 10:5

O Assyrian: so it is God's call or invitation to him to take the charge, and set upon the work. Or, *Woe to the Assyrian* ! because though he do my work, yet he doth it in a wicked manner, and for wicked ends, as we shall see.

The rod of mine anger; the instrument of mine anger. wherewith I shall chastise my people.

The staff in their hand is mine indignation; mine anger against my people puts the weapons of war into their hand, and gives them strength and success in this expedition.

Isaiah 10:6

I will send him, not by express commission, but by the secret yet powerful conduct of my providence, giving him both occasion and inclination to this expedition. Hypocritical: **See Poole "Isa_9:17"**.

The people of my wrath; the objects of my just wrath, devoted to destruction.

Give him a charge, by putting this instinct into his mind.

To tread them down like the mire of the streets; which signifies that he should easily conquer them, and utterly destroy them, as he did after this time.

Isaiah 10:7

He meaneth not so; he doth not at all design the execution of my will. and the glory of my justice, in punishing mine enemies; but only to enlarge his own empire, and satisfy his own lusts; which is seasonably added, to justify God in his judgments threatened to the Assyrian, notwithstanding this service.

To destroy and cut off nations not a few; to sacrifice multitudes of people to his own ambition and covetousness; which is abominable impiety.

Isaiah 10:8

Equal for power, and wealth, and glory to the kings of other nations, though my subjects and servants.

Isaiah 10:9

Is not Calno as Carchemish? have not I conquered one place as well as another, the stronger as well as the weaker? Have I not from time to time added new conquests to the old? *Calno* seems to be the same with *Calneh* , Gen_10:10 Amo_6:2, a great and strong city. *Carchemish* was a city upon Euphrates, of which 2Ch_35:20 Jer_46:2.

Is not Hamath as Arpad? Hamath was an eminent city of Syria, not far from Euphrates, called *Hemath* , or *Hamath the great* , Amo_6:2; of which see 2Ki_14:28 **17:24** Jer_49:23. *Arpad* seems

to have been an obscure place, not being elsewhere named. Is not that as soon conquered as this?

Is not Samaria as Damascus? or, shall *not Samaria be as Damascus* ? Shall I not take that as I have done this city? For although Damascus possibly was not yet taken by the Assyrian, yet the prophet speaks of it as actually taken, because these words are prophetically delivered, and supposed to be uttered by the king of Assyria at or about the siege of Samaria, when Damascus was taken.

Isaiah 10:10

Hath found, i.e. hath taken, as this word is used, Pro_1:13, and oft elsewhere, the antecedent being put for the consequent, because what men find they commonly take to themselves.

The kingdoms of the idols; which worshipped their own proper idols, and vainly imagined that they could protect them from power. He calls the gods of the several nations, not excepting Jerusalem, idols, by way of contempt, because none of them could deliver their people out of his hands, as he brags, Isa_37:11,12, and because he judged them to be but petty gods, far inferior to the sun, which was the great god of the Assyrians.

Excel them, to wit, in reputation and strength; which blasphemy of his proceeded from his deep ignorance of the true God.

Isaiah 10:11

I shall certainly do it, and neither God nor man can hinder me.

Isaiah 10:12

Wherefore; because of this impudent blasphemy.

Hath performed his whole work, of chastising his people so long and so much as he sees fit and necessary for them.

Punish, Heb. *visit* , to wit, in wrath, as before on Isa_10:3.

The glory of his high looks; his insolent words and carriage, proceeding from intolerable pride of heart.

Isaiah 10:13

He saith, not only within himself, but before his courtiers and others.

By the strength of my hand I have done it, and by my wisdom; I owe all my successes to my own power, and valour, and wise conduct, and to no other god or man.

I have removed the bounds; I have invaded their lands, and added them to my own dominions, as this phrase is used, Pro_22:28 Hos_5:10.

Their treasures, Heb. *their prepared things* , their gold and silver, and other precious things, which they had long been preparing and laying in store.

I have put down; deprived of their former glory and power.

" Isaiah 10:14

Hath found as a nest; as one findeth young birds in a nest, the nest being put for the birds in it, as Deu_32:11. No less easily do I both find and take them.

Eggs that are left; which the dam hath left in her nest. This is more easy than the former; for the young birds might possibly make some faint resistance, or flutter away; but the eggs could do neither.

All the earth; all the riches of the earth or world. An hyperbole not unusual in the mouths of such persons, upon such occasions.

That moved the wing, or opened the mouth, or peeped; as birds do, which, when they see and cannot hinder the robbing of their nests, express their grief and anger by hovering about them, and by mournful cries.

Isaiah 10:15

Shall the axe boast itself against him that heweth therewith?

How absurd and unreasonable a thing is it for thee, who art but an instrument in God's hand, and canst do nothing without his leave and help, to blaspheme thy Lord and Master, who hath as great a power over thee, to manage thee as he pleaseth, as a man hath over the axe wherewith he heweth!

As if the rod should shake itself against them that lift it up; or, as it is rendered in the margin, and by other interpreters, as if a rod should shake (i.e. shall pretend to shake, or should boast that it

would or could shake; which may easily be understood out of the foregoing words) them

that lift it up. As if the staff should lift up itself, as if it were no wood; as if a staff should forget that it was wood, and should pretend or attempt to lift up itself either without or against the man that moveth it; which is absurd in the very supposition of it, and were much more unreasonable in the practice. Nor are thy boasts less ridiculous.

Isaiah 10:16

The Lord of hosts; the sovereign Lord and General of thine and all other armies.

Send among his fat ones leanness; strip him, and all his great princes and commanders, of all their wealth, and might, and glory. He shall kindle a burning like the burning of a fire; he will destroy his numerous and victorious army, and that suddenly and irrecoverably, as the fire doth those combustible things which are cast into it; which was fulfilled 2Ki_19:25.

Isaiah 10:17

The light of Israel, that God who is and will be a comfortable light to his people,

shall be for a fire to the Assyrians who shall have heat without light, as it is in hell.

His thorns and briers; his vast army, which is no more able to resist God, than dry thorns and briers are to oppose the fire which is kindled among them.

Isaiah 10:18

Of his forrest; of his great army, which may not unfitly be compared to a forest, either for the multitude of their spears, which, when lifted up together, resemble the trees of a wood or forest; or for the numbers of men, which stood as thick as trees do in a forest. *Of his fruitful field* ; of his soldiers, which stood as thick as ears of corn do in a fruitful field. Heb. *of his Carmel* ; wherein it is not improbably conjectured by our late most learned Mr. Gataker, that there is an allusion to that brag of the Assyrian, who threatens that he would *go up to the sides of* (Israel's) *Lebanon* , and to *the forest of his Carmel* , and there *cut down the*

tall cedars thereof : which though it was not uttered by the Assyrian till some years after this time, yet was exactly foreknown to God, who *understandeth men's thoughts* , and much more their words, *afar off* , Psa_139:2-4, and therefore might direct the prophet to use the same words, and to turn them against himself; Whereas thou threatenest to destroy Israel's Carmel, I will destroy thy Carmel

Both soul and body, i.e. totally, both inwardly and outwardly, both strength and life. Heb. *from the soul to the flesh* ; which may possibly signify the manner of their death, which should be by a sudden stroke of the destroying angel upon their inward and vital parts, which was speedily followed by the consumption of their flesh. See Isa_37:35,36.

They shall be, the state of that king, and of his great and valiant army, shall be,

as when a standard-bearer fainteth; like that of an army when their standard-bearer either is slain, or rather flees away, which strikes a panic terror into the whole army, and puts them to flight.

Isaiah 10:19

The rest of the trees of his forest; the remainders of that mighty host.

That a child may write them; that they may be easily numbered by the meanest accountant. A child may be their muster-master.

Isaiah 10:20

The remnant of Israel, and such as are escaped of the house of Jacob; such Jews as shall be preserved from that sweeping Assyrian scourge, by which great numbers both of Israel and Judah were destroyed, and from their succeeding calamities. For that this place looks beyond the deliverance from the Assyrian army, and unto the times of the New Testament, seems probable,

1. From the following verses, which belong to that time, as we shall see.
2. From the state of the Jewish nation, which, after that deliverance, continued to be very sad and corrupt, and averse from that reformation which Hezekiah and Josiah prosecuted with all

their might; and therefore the body of that people had not yet learned this lesson of sincere trusting in God alone.

3. From St. Paul's explication and application of these words, Rom_9:27, of which more may be said when I come thither. And for the words *in that day*, which may seem to restrain this to the time of the Assyrian invasion, they are frequently used in the prophets of the times of the gospel, as Isa_2:2 **4:2 11:10**, &c.

Shall no more again stay upon him that smote them; shall learn by this judgment and experience never to trust to the Assyrians for help, as Ahaz and his people now did. *In truth*; not only by profession, but sincerely.

Isaiah 10:21

The remnant; or, *a remnant*; or, but *a remnant*; or, a remnant only; which particles are oft understood, as hath been formerly and frequently observed, and may be here supplied from the following verses.

Unto the mighty God; unto the Messiah, expressly called the mighty God, Isa_9:6.

Isaiah 10:22

Israel; or, *O Israel*; to whom by an apostrophe he directeth his speech.

A remnant; or, *a remnant* only, as before; for that this is a threatening in respect of some, as well as a promise in respect of others, is evident from the rest of this and from the following verse.

The consumption decreed shall overflow; the destruction of the people of Israel was already decreed or determined (as it is in the next verse) by the fixed counsel of God, and therefore must needs be executed, and like a deluge overflow them.

With righteousness, as this word is rendered, Rom_9:28; the preposition *in* or *with* being here understood, as it is every where. And this is added, to show, that although this judgment of God may seem very severe, yet it is most just, not only by the laws of strict and rigid justice, but even by the rules of equity and clemency, as this word oft signifies, inasmuch as he hath spared a considerable remnant of them, when he might have destroyed,

them utterly. And so this word is added as a reason why a remnant, and why but a remnant, should return, because God would both glorify his justice, and manifest his mercy. And in this mixed sense the apostle seems to expound this place, Rom_9:27,28.

Isaiah 10:23

Shall make a consumption, even determined; the same thing is repeated in other words, with some addition; God will execute his own decree concerning the destruction of Israel, which he is well able to do, because he is the Lord of hosts.

In the midst of all the land; in all the parts of the land, not excepting Jerusalem, which was to be preserved in the Assyrian invasion, when almost all the other fenced cities of Judah should be taken; but should afterwards be taken and destroyed, as it was, first by the Babylonians, and then by the Romans.

Isaiah 10:24

Therefore: this is an inference, not from the words immediately foregoing, but from the whole prophecy. Seeing the Assyrian shall be destroyed, and a remnant of my people preserved and restored.

In Zion; in Jerusalem, which is frequently called *Zion*, as Psa_48:12 **87:2** Isa_1:8,27 **33:20**, &c.; which he mentions, because this was the principal object of the Assyrians' design and rage, and there were the temple, and thrones of justice, and the king and his princes, and multitudes had fled thither from the Assyrian.

He shall smite thee with a rod; he shall afflict thee, but not destroy thee. Compare 1Ki_12:11.

After the manner of Egypt; as the Egyptians formerly did, and with the same ill success to themselves, and comfortable issue to you.

Isaiah 10:25

The indignation; mine anger, as it is explained in the next clause; either,

1. Towards my people; which shall weaken the Assyrian, whose great strength lay there; of which see above, Isa_10:5. Or,

2. Towards the Assyrian, with whom God was very angry, Isa_10:12, &c., yea, so angry, as not to be satisfied without their destruction, as it follows.

Shall cease; as anger commonly doth, when vengeance is fully executed.

Isaiah 10:26

Shall stir up a scourge; shall send a destroying angel, Isa_37:36.

According to the slaughter of Midian; whom God slew suddenly, and unexpectedly, and in the night, as he did the Assyrians.

At the rock of Oreb; upon which one of their chief princes was slain, and nigh unto which the Midianites were destroyed.

Was upon the sea, to smite and divide it, and so to make way both for thy deliverance, and for the destruction of the Egyptians.

After the manner of Egypt; as he did in Egypt, to bring his plagues upon that land and people.

Isaiah 10:27

His burden; the burden of the Assyrian: for so it was actively, because imposed by him; though passively it was Israel's burden, as being laid upon him. *Because of the anointing* ; out of the respect which I bear to that holy unction which I have established amongst you. And so this may relate either,

1. To the body of the people, who were in some sort anointed, being made by God *a kingdom of priests, and a holy nation* , Exo_19:6; or,

2. To that sacred kingdom which God had, by his positive precept and solemn covenant, established in David and his posterity for ever. The Jews therefore, and some others, understand this of Hezekiah, to whom God had a singular respect, and upon whose prayers God gave this deliverance, as we read, Isa_37:15, &c. Possibly it might be better understood of David, who is oft mentioned in Scripture by the name of God's *anointed* , as Psa_20:6 **89:20 132:17**, and elsewhere; and for whose sake God gave many deliverances to the succeeding kings and ages, as is expressly affirmed, 1Ki_11:32,**34** 2Ki_8:19. And, which is more

considerable, God declareth that he would give this very deliverance from the *Assyrian for David 's sake* , 2Ki_19:34 **20:6**. But the Messiah, I doubt not, is here principally intended, of whom David was but a type, and who was in a peculiar manner anointed above *all his fellows* , as is said, Psa_45:7. For he is the foundation of all the promises, 2Co_1:20, and of all the deliverances and mercies granted to God's people in all ages; whence this very prophet makes use of this great promise of the Messiah, as an assurance that God would make good his promises of particular deliverances from their present or approaching calamities, as Isa_7:14, &c.; Isa_9:4, &c. And therefore the prophet might well say, that God would grant this deliverance for Christ's sake; especially if it be considered, that this was the very reason why God had promised, and did so constantly perform, his mercy promised unto the tribe of Judah, and unto the house of David, until the coming of the Messiah, because the Messiah was to come of the tribe of Judah, and of the posterity of David, and was to succeed David in his throne and kingdom; and he was to be known by this character; and therefore this tribe, and house, and kingdom were to continue, and that in a visible manner, till Christ came.

Isaiah 10:28

He is come to Aiath: here the prophet returns to his former discourse concerning the Assyrian invasion into Judah; which he describes, after the manner of the prophets, as a thing present, and sets down the several stages by which he marched towards Jerusalem. The places here named are most of them towns of Benjamin, and some of Judah, as appears from other scriptures; of which it is needless to say more in this place.

He, to wit, Sennacherib, king of Assyria,

is come in his way to Jerusalem.

He hath laid up his carriages; leaving such things there as were less necessary, that so he might march with more expedition. Heb. *he visited his vessels or instruments* ; which may be meant of his taking a survey of his army and artillery, to see that all things were ready for his enterprise.

Isaiah 10:29

The passage; some considerable passage then well known, possibly that 1Sa_14:4. The people fled to Jerusalem for fear of the Assyrian.

Isaiah 10:30

O daughter of Gallim: Jerusalem was the mother city, and lesser towns are commonly called *her daughters* , as hath been oft noted.

Isaiah 10:31

No text from Poole on this verse.

Isaiah 10:32

He shall shake his hand, by way of commination. But withal he intimates that he should be able to do no more against it, and that there his proud waves should be stayed, as it is declared in the following verses, and in the history.

Isaiah 10:33

The bough; the top bough, Sennacherib; or,

the boughs, his valiant soldiers or commanders of his army, which he compareth to a forest, Isa_10:18,**34**.

With terror; with a most terrible and amazing stroke by an angel.

Isaiah 10:34

With iron; or, *as with iron* , as the trees of the forest are cut down by instruments of iron.

And Lebanon; or, his *Lebanon* , the pronoun being oft understood in the Hebrew text; the Assyrian army, which being before compared to a forest or wood, and being called his *Carmel* in the Hebrew text, Isa_10:18, may very fitly, upon the same ground, be called his *Lebanon* here; especially considering that the king of Assyria is called a cedar of Lebanon, Eze_31:3.

By a mighty one; by a mighty angel, Isa_37:36.

Isaiah 11:1 ISAIAH CHAPTER 11

Christ, a Branch out of the root of Jesse, endued with the Spirit of the Lord, should set up a kingdom by the preaching of his word, Isa_19:1-5. The members of his church should live in peace and

unity, Isa_19:6-9; and be victorious over their enemies; and to him should the Gentiles seek, Isa_11:10-16.

The prophet having despatched the Assyrian, and comforted God's people with the promise of their deliverance from that formidable enemy, now he proceeds further, and declares that God will do greater things than that for them, that he will give them their long-expected and much desired Messiah, and by him will work wonders of mercy for them. For this is the manner of the prophets, to take the occasion of particular deliverances, to fix the people's minds upon their great and everlasting deliverance from all their enemies by the Messiah. And having said that the *Assyrian* yoke should be destroyed because of the anointing, Isa_10:27, he now more particularly explains who that anointed person was. A *rod*, or *twig*, called a *Branch* in the next clause. Parents are oft compared to roots or trees, and their children to branches. He speaks of the most eminent Branch, of that famous Son of a virgin, Isa_7:14, of that wonderful Child, Isa_9:6; not of Hezekiah, as some of the Jews and judaizing Christians conceit; but of the Messiah, as will evidently appear from the following description. *The stem, or trunk*; or rather, *stump*; for the word properly signifies a trunk cut off from the root; or, *root*, as the LXX. here render the word, and as it is explained in the next clause. By which he clearly implies that the Messiah should be born of the royal house of David, at that time when it was in a most forlorn and contemptible condition, like a tree cut down, and whereof nothing is left but a stump or root under ground; which really was the state of David's family when Christ was born, as is notoriously known, but was in a far better condition when Hezekiah was born. *Of Jesse*; he doth not say of David, but

of Jesse, who was a private and mean person, 1Sa_18:18, **23 20:30**, to intimate, that at the time of Christ's birth the royal family should be reduced to its primitive obscurity.

A Branch shall grow: he speaks of one not yet born, and therefore not of Hezekiah, who was born divers years before his father Ahaz (in whose time this prophecy was delivered) was king, by comparing 2Ki_16:2 **18:2**; but of the Messiah.

Out of his roots; out of one of his roots, i.e. branches, as this word root is sometimes used, by a very usual figure called a *metonymy*, as it is here below, Isa_11:10 Isa_53:2 Hos_14:5.

Isaiah 11:2

The Spirit of the Lord; the Holy Ghost, wherewith he was anointed, Act_10:38, and by whom his mother was overshadowed, Luk_1:35.

Shall rest upon him; not only come upon him at certain times, as he did upon the prophets now and then at his pleasure, but shall have its constant and settled abode in him; although the same phrase be sometimes used of other prophets in an inferior sense, as Num_11:17 2Ki_2:15.

The Spirit of wisdom and understanding; which hath these perfections in itself, and confers them upon him. It is neither easy, nor at all necessary, exactly to distinguish these two gifts; it is sufficient that they are necessary qualifications for a governor, and for a teacher, both which offices were to meet in the Messiah; and it is evident that they signify a practical and perfect knowledge of all things necessary for the discharge of his trust, and for his own and people's good, and a sound judgment, to distinguish between things that differ.

Of counsel and might; of prudence, to give good counsel; and of might and courage, to execute it; which are two necessary qualifications of a ruler.

Of knowledge; of the perfect knowledge of the whole will and counsel of God, especially that which concerns the salvation of men, the prosecution whereof was his great work, as also of all secret and hidden things, yea, of the hearts of men, the knowledge whereof is ascribed to Christ. Mat_9:4 Rev_2:23.

Of the fear of the Lord; not a fear of diffidence or horror, but of reverence; a care to please him, and loathness to offend him, which well became the Messiah towards his God and Father.

Isaiah 11:3

Shall make him of quick understanding, Heb. *he shall make him smell*, i.e. perceive, as that word is used, **Jud 16 9 Job 39 25;** understand or judge, as it is explained in the next clause. Or, *his*

smelling shall be. Smelling is put for judging, because the sense of smelling, where it is quick and good, is more exact and sure in the judging of its proper objects, than the senses of seeing and hearing are.

In the fear of the Lord; which is added, either,

1. As the object of his judging; he is most perspicacious and judicious in the things which concern the fear, i.e. the worship and service of God, which he was to order and establish in his church. Or rather,

2. As the rule and manner of his judging, as may be gathered from the opposite and following clause. So the sense is, He shall not judge rashly and partially, but considerately and justly, as the fear of God obligeth all judges to do.

He shall not judge, of persons or causes. And *judging* seems to be here synecdochically put for absolving or giving sentence for a person, as it is used Psa_7:8,11, and in many other places, because this is opposed to reprovng in the next clause.

After the sight of his eyes; according to outward appearance, as men must do, because they cannot search men's hearts, 1Sa_16:7, or with respect of persons, but with *righteous judgment*, which is opposed to *judging by appearance*, Joh_7:24. *Reprove*, i.e. condemn or pass sentence against a person; for Christ is here supposed to be a Judge, and so he speaks of a judicial reproof. *After the hearing of his ears*, by false or uncertain rumours or suggestions, but shall thoroughly examine all causes, and search out the truth of things, and the very hearts of men.

Isaiah 11:4

Judge the poor; defend and deliver them, as *judging* is oft used, as Deu_32:36 Jer_5:28 **22:16**, &c. Or,

judge for the poor; the prefix *lamed* being understood out of the next clause, as is usual in the Hebrew language. He mentions the poor, partly to signify the justice of this Judge, because human judges commonly neglect and oppress the poor; and partly to declare the nature of Christ's kingdom, and the quality of his subjects, who should, for the generality of them, be the poor and contemptible sort of men, Mat_11:5 Jam_2:5. *Reprove*; or, as this

word seems to be taken, Isa_11:3, condemn, to wit, their malicious and furious enemies.

For the meek; on their behalf, or giving sentence for them. He calls them meek, whom before he called poor, partly to show his justice in defending them who are most exposed to the contempt and injuries of men and partly to signify that his subjects should be poor in spirit as well as in the world, and not poor and proud, as many worldly men are.

Smite, i.e. slay, as this word is used, Isa_37:36, and very commonly, and as it is expounded in the next clause.

The earth; the men of the earth, the wicked, as it is in the next branch of the verse; fitly called earth, either because of their earthly minds and conversations, as they are called

the men of this world that have their portion here upon the earth, Psa_17:14, or because the far greatest part of the inhabitants of the earth is wicked; the whole world lies in wickedness, 1Jo_5:1,9; for which reason they are oft called *the world* , as Joh_16:20 **17:9,25**, &c.

With the rod of his mouth; with his word, which is his sceptre, *and the rod of his power* , Psa_110:2, which is sharper than a sword, Heb_4:12; by the preaching whereof he subdued the world to himself, and will destroy his enemies, 2Th_2:8. This he adds, further to declare the nature of Christ's kingdom, that it is not of this world, and that his sceptre and arms are not carnal, but spiritual, as it is said, 2Co_10:4.

With the breath of his lips; with his word breathed out of his lips, whereby he explains what he meant by the foregoing rod.

Shall he slay the wicked; either spiritually, by inflicting deadly plagues upon their souls; or properly, which he doth very frequently by his terrible judgments executed upon many of them, and will certainly do, and that fully and universally, at his coming to judgment.

Isaiah 11:5

Shall be the girdle of his loins; it shall adorn him, and be the glory of his government, as a girdle was used for ornament, Isa_3:24, and as an ensign of power, Job_12:18; and it shall

constantly cleave to him, in all his administrations, *as a girdle cleaveth to a man 's loins* , which is the prophet's similitude, Jer_13:11.

The girdle of his reins; the same thing in other words.

Isaiah 11:6

The wolf also shall dwell with the lamb, & c.; the creatures shall be restored to that state of innocency in which they were before the fall of man. But this is not to be understood literally, which is a gross and vain conceit of some Jews; but spiritually and metaphorically, as is evident. And the sense of the metaphor is this, Men of fierce, and cruel, and ungovernable dispositions, shall be so transformed by the preaching of the gospel, and by the grace of Christ, that they shall become most humble, and gentle, and tractable, and shall no more vex and persecute those meek and poor ones mentioned Isa_11:4, but shall become such as they; of which we have instances in Saul being made a Paul, and in the rugged jailer, **Ac 16**, and in innumerable others. But how can this be applied to Hezekiah with any colour?

A little child shall lead them; they will submit their proud and rebellious wills to the conduct and command of the meanest persons that speak to them in Christ's name.

Isaiah 11:7

Shall feed together, as it follows, without any danger or fear.

The lion shall eat straw, the grass and fruits of the earth, as they did at first, Gen_1:29,**30**, and shall not devour other living creatures, as now they do.

Isaiah 11:8

The asp; a most fierce and poisonous serpent, Deu_32:33 Job_20:14,**16**, which also will not be charmed by any art of man, Psa_58:5.

The cockatrice; a serpent of more than ordinary cunning and cruelty, Pro_23:32. The meaning is, They shall not fear to be either deceived or destroyed by those who formerly watched all opportunities to do it.

Isaiah 11:9

In my holy mountain; in Zion, in my church. Wherever the gospel comes and prevails, it will have this effect.

The earth; metonymically put for the inhabitants of the earth; and as before it was used for the greater part, Isa_11:4, so here it is used for the better part of the world.

Of the knowledge of the Lord; of saying and practical knowledge; whereby he intimates that all that savageness and malignity which is in wicked men towards true Christians proceeded from their deep ignorance, and particularly from ignorance of God; and withal, that a right knowledge of God will make a marvellous and thorough change in the dispositions and conversations of men.

The sea; the channel of the sea, the thing contained being put for the thing containing, by a metonymy common in Scripture and all authors.

Isaiah 11:10

A root; a branch growing upon the root; of which see on Isa_11:1.

Shall stand for an ensign; shall grow up into a great and high tree, shall become a visible and eminent ensign. Of the people; which not only the Jews, but all nations may discern, and to which they may and shall resort.

To it shall the Gentiles seek; as the gospel shall be preached to the Gentiles, so they shall receive it, and believe in the Messiah. *His rest* ; his resting-place, as this word frequently signifies, as Gen_8:9 **49:15** Psa_132:8,**14** Isa **34:14** Mic_2:10; his temple or church, the place of his presence and abode.

Shall be glorious; shall be filled with greater glory than the Jewish tabernacle and temple were; of which see on Hag_2:9; only this glory shall be spiritual, consisting in glorious ordinances, in the plentiful effusions of the excellent gifts, and graces, and comforts of the Holy Spirit.

Isaiah 11:11

The second time: the first time, to which this word second relates, seems to be, either,

1. The deliverance out of Egypt, as most both Jewish and Christian interpreters understand it; and then this second deliverance must be that out of Babylon. Or,

2. The deliverance out of Babylon; and then this second deliverance must be in the days of the Messiah; which, with submission to better judgments, seems to me more probable,

1. Because that first deliverance is supposed to be, like the second, a deliverance of the remnant of this people from several countries, into which they were dispersed; whereas that out of Egypt was a deliverance not of a remnant, but of the whole nation, and that out of Egypt only.

2. Because this second deliverance was universal, extending to the generality of the outcasts and dispersed ones, both of Israel, or the ten tribes, and of Judah, or the two tribes, as is evident from Isa_11:12,13; whereas that out of Babylon reached only to the two tribes, and to some few of the ten tribes which were mixed with them, as is acknowledged, both by Jews and Christians.

3. Because this second deliverance was given them in the days of the Messiah, and did accompany or follow the conversion of the Gentiles, as is evident from Isa_11:9,10; whereas that out of Babylon was long before the coming of the Messiah, and the calling of the Gentiles.

From Assyria, & c.; from all places, both far and near, into which either the ten tribes or the two tribes were carried captives; for the places of both their captivities are here named; of which it is needless to discourse particularly., because they are well known, and have been considered in former texts. Only *Pathros* was not named before; and that was a province in Egypt, which yet is sometimes distinguished from Egypt strictly so called. See on Jer_44:1,15 Eze 29:14 30:14.

Isaiah 11:12

For the nations; all nations, Jews and Gentiles, who shall then embrace the true faith and the Messiah, as was said, Isa_11:10.

The outcasts; that were driven and banished out of their own land into foreign parts, as the word implies.

Of Israel; strictly so called, or of the ten tribes, as is manifest, both from their opposition to Judah in this verse, and from the mention of Ephraim in the next verse.

Isaiah 11:13

Of Ephraim, i.e. of the ten tribes, frequently called by the name of Ephraim, as hath been already and frequently observed, between whom and Judah there were great emulations and contentions. *Shall depart* ; of enemies they shall be made friends, and of wolves lambs, as was said before on Isa_11:6; they shall be united together in one church, under the Messiah, keeping the unity of the Spirit in the bond of peace.

The adversaries of Judah; not the body of Ephraim, for they are supposed to be reconciled, and they shall not be cut off, but live in love with Judah, as we see by the next clause; but those few of them which possibly may continue in their enmity against them, together with all the rest of their adversaries.

Ephraim shall not envy Judah, and Judah shall not vex Ephraim; not only all outward hostilities shall cease, but also their inward animosities.

Isaiah 11:14

Shall fly upon the shoulders; either it is a metaphor from birds and beasts of prey, which commonly fasten upon the shoulders of cattle; or from wrestlers, who endeavour to catch hold of their adversaries' shoulders, that they may throw them down. Or, *shoulder* is put for a *side* , as Num_34:11 Jos_15:8,**10**, or for part or quarter of a country, as Deu_33:12.

They shall spoil them; they shall subdue them; which is to be understood of the spiritual victory which the Jewish Messiah shall obtain by his apostles and ministers over all nations, in bringing them to the obedience of his gospel. For it is the manner of the prophets to speak of the spiritual things of the gospel under such corporal representations.

Isaiah 11:15

Shall utterly destroy; shall not only divide it, as of old, but will quite dry it up, that it may be a highway, as it is explained in the next verse.

The tongue of the Egyptian sea; the Red Sea, which may well be called *the Egyptian sea* , both because it borders upon Egypt, and because the Egyptians were drowned in it, which is called *a tongue* in the Hebrew text, Jos_15:2,5, as having some resemblance with a tongue; for which reason the name of hath been given by geographers to promontories of land which shoot forth into the sea, as this sea did shoot out of the main ocean into the laud.

Shake his hand; he alludes to Moses's shaking of his hand with the rod of God in it over the sea;

over the river, to wit, of Egypt, Nilus, as appears both from the foregoing and from the following words.

The seven streams; for which Nilus is famous in all authors, and by which it emptieth itself into the sea.

Isaiah 11:16

From Assyria; as there was another highway from Egypt in the former verse. So the sense is, that all impediments shall be removed, and a way made for the return of God's Israel from all parts of the world. He mentions Assyria, because thither the ten tribes were carried, 2Ki_17:23; whose case seemed to be most desperate.

Isaiah 12:1 ISAIAH CHAPTER 12

A thanksgiving of the faithful for their redemption.

In that day; when this great work of the reduction of God's Israel, and of the conversion of the Gentiles, promised in the foregoing chapter, shall be fulfilled.

Isaiah 12:2

God is my salvation; my salvation hath not been brought to pass by man, but by the almighty power of God.

Isaiah 12:3

Your thirsty and fainting souls shall be filled with Divine graces and comforts, which you may plentifully draw from God in the use of gospel ordinances, which was oft signified *by water* , both in the Old and in the New Testament. He seems to allude to the

state of Israel in the wilderness, where when they had been tormented with thirst, they were greatly refreshed and delighted with those waters which God so graciously and wonderfully afforded them in that dry and barren land, Num_20:11 **21:16-18**.

Isaiah 12:4

Among the people; in all the earth, as it follows, Isa_12:5; unto the Gentile world, who shall partake in the blessing, and will join with you in the praising of God for it. The knowledge of this glorious work of our redemption

Isaiah 12:5

The knowledge of this glorious work of our redemption by the Messiah shall no longer be confined to Israel's land, as it hitherto hath been; but shall reach to all nations.

Isaiah 12:6

No text from Poole on this verse.

Isaiah 13:1 ISAIAH CHAPTER 13

God's armies, Isa_13:1-5. The destruction of Babylon by the Persians and Medes: their great distress and anguish; and their utter desolation, Isa_13:6-22.

The burden: this title is commonly given to sad prophecies, which indeed are grievous burdens to them upon whom they are laid. See 2Ki_9:25 Jer_23:33,**36**.

Of Babylon; of the city and empire of Babylon by Cyrus, for their manifold and great sins, and in order to the deliverance of his people.

Isaiah 13:2

Lift ye up a banner, to gather soldiers together for this expedition.

Upon the high mountain; whence it may be discerned at a considerable distance. Withal he seems to intimate that their enemies should come from the mountainous country of Media.

Unto them; to the Medes, who are named below, Isa_13:17.

Shake the hand; beckon to them with your hand, that they may come to this service.

That they may go into the gates of the nobles; that they may go and fight against Babylon, and take it, and so enter into the palaces of the king, and of his princes, and spoil them at their pleasure; which the Medes and Persians did. The manner of expression implies how easily and expeditiously they did their work, that, like Caesar, they might say they only came, and saw, and overcame.

Isaiah 13:3

My sanctified ones; the Medes and Persians, fitly so called, because they were solemnly designed and set apart by God for his own service, and for this holy work of executing his just vengeance upon them.

My mighty ones; those whom I have made mighty for this work.

In my highness; or, as others render it, *in my glory*, materially considered, to wit, in the doing of that work which tends much to the advancement of my glory, in destroying of the Babylonian empire. For otherwise the Medes had no regard to God nor to his glory, but only to their own carnal ends.

Isaiah 13:4

The kingdoms of nations; the Medes and Persians, and other nations which served under them in this war; of which see Jer_25:14 27:7 50:41.

Isaiah 13:5

From the end of heaven; from the ends of the earth under heaven, as Mat_24:30; which is not to be understood strictly and properly, but popularly and hyperbolically, as such expressions are commonly used in sacred and profane authors. And yet in some respects this might be truly said of Persia, which on the south side was bounded by the main ocean; as for the same reason Sheba, a part of Arabia, is called

the utmost parts of the earth, Mat_12:42.

The weapons of his indignation; the Medes and Persians, who were but a rod in God's hand, and the instruments of his anger, as was said of the Assyrian, Isa_10:5.

To destroy the whole land, to wit, of Babylon, of which he is now speaking.

Isaiah 13:6

It shall come as a destruction; or rather, a destruction or devastation shall come, as the LXX. and vulgar Latin render it. For this was not

as a destruction, but was a destruction indeed. And the particle as is not seldom used to express, not the likeness, but the reality of the thing, as Joh_1:14.

From the Almighty; who fighteth for your adversaries, and against you, and therefore your destruction is unavoidable.

Isaiah 13:7

No text from Poole on this verse.

Isaiah 13:8

They shall be amazed one at another, to see so populous and impregnable a city as Babylon was, so easily and unexpectedly taken.

Flames, Heb. *faces of flame* ; either pale with fear, or inflamed with rage and torment, as men in misery frequently are. Some render it *the faces of Lehabim* , a people descending from Mizraim, Gen_10:13 1Ch_1:11, i.e. black with pain, as men use to be; of which see Joe_2:6 Nah_2:10.

Isaiah 13:9

Cruel both with wrath and fierce anger; divers words are heaped together, to signify the extremity of his anger.

The sinners thereof; the inhabitants of that city, who were guilty of so much idolatry and cruelty, and all sorts of luxury.

Isaiah 13:10

The constellations; which consist of many stars, and therefore give a greater light.

The sun shall be darkened; either,

1. Properly and really, by an eclipse; for prodigies in heaven do sometimes go before or accompany great and public calamities upon earth. Or,

2. Figuratively, and in appearance. All things shall look darkly and dismally; men shall have no comfort nor hope. See the like

descriptions of a most calamitous state, Isa_5:30 34:4
Joe_2:10,31, &c.

In his going forth; as soon as he riseth, when he is most welcome to men, and giveth them hopes of a pleasant day. As soon as they have any appearance or hope of amendment, they shall be instantly disappointed.

Isaiah 13:11

The world; the Babylonish empire, which is called the world, as the Roman empire afterward was, Luk_2:1, because it was extended to a great part of the world, and because it was vastly populous, and Babylon itself looked more like a world than one city.

Of the terrible; of them who formerly were very terrible for their great power and cruelty.

Isaiah 13:12

The city and nation shall be so depopulated, that few men shall be left in it.

Isaiah 13:13

I will shake the heavens, and the earth shall remove out of her place; a poetical and prophetic description of great errors and confusions, as if heaven and earth were about to meet together.

Isaiah 13:14

And it, to wit, Babylon,

shall be as the chased roe; fearful in itself, especially when it is pursued by the hunter.

As a sheep that no man taketh up; in a most forlorn and neglected condition.

Every man; those soldiers of other and more warlike nations whom she had hired to assist her; which she used to do at other times, but especially upon this great occasion; of which **See Poole "Jer_50:16"; See Poole "Jer_51:9"**.

Isaiah 13:15

That is found in Babylon, at the taking of it; the expectation whereof made them flee away with all speed.

Isaiah 13:16

Their children also shall be dashed to pieces before their eyes, as a just recompence for the like cruelty acted by them upon the Jews, 2Ch_36:17, which also was foretold, Psa_137:9.

Isaiah 13:17

The Medes; under whom he comprehends the Persians, who were their neighbours and confederates in this expedition.

They shall not delight in it; which is to be understood comparatively. They shall more eagerly pursue the destruction of the people than the getting of spoil; whereby it shall appear that they are only the executioners of my vengeance against them; they will accept no ransom to save their lives.

Isaiah 13:18

Their bows; under which are comprehended their arrows, and possibly other weapons of war; for so generally sometimes is the bow used in Scripture, as 2Sa_1:18 Psa_78:9 Isa_41:2. *Shall dash the young men to pieces* ; or, *shall pierce the young men through* , as the Chaldee readers it.

Isaiah 13:19

The glory of kingdoms; which once was the most noble and excellent of all the kingdoms then in being, and Was more glorious than the succeeding empires, whence it was represented by *the head of gold* , Dan_2:32.

The beauty of the Chaldees' excellency; the famous and beautiful seat of the Chaldean monarchy.

Shall be as when God overthrew Sodom and Gomorrah; shall be totally and irrecoverably destroyed, as is more fully expressed in the following verses; which yet was not done immediately upon the taking of the city by Darius and Cyrus, but was fulfilled by degrees, as is confessed by historians, and appears this day.

Isaiah 13:20

It shall never be inhabited, after the destruction threatened shall be fully accomplished.

Neither shall the Arabian, who dwelt in tents, and wandered from place, where they could find pasture; but shall avoid this place, either because the land, once noted for great fruitfulness, is

now become barren; or because the land is accursed by God, and abhorred by all men; or for fear of the wild beasts, as it follows.

Isaiah 13:21

Wild beasts of the desert shall lie there; the land being forsaken by men, shall be possessed by wild beasts, which love solitary places. What the Hebrew words used here, and in the next verse, signify, the learned may see in my Latin Synopsis; and for others, it may suffice to know that in which all the learned agree, that these are frightful and solitary creatures; of which if I should particularly discourse, I should rather perplex than edify the vulgar reader.

Isaiah 13:22

Her time is near to come; so it was, though not according to man's rash judgment and impatient expectation, yet according to God's estimation, and to the eye of faith, whereby Abraham saw Christ's day as present, many ages before it came, Joh_8:56: and comparatively; for it happened within two hundred years; which is but a small proportion of time, if it be compared either with the foregoing or following ages of the world, or with the immense duration of eternity, from whence it was decreed by God, and therefore might well be said now to be near the accomplishment of it. In like manner the apostles speak of the day of judgment as near in their time, though it was at many ages distance.

Her days shall not be prolonged beyond the time prefixed and appointed by God. Compare Hab_2:3.

Isaiah 14:1 ISAIAH CHAPTER 14

Israel should be delivered from the Babylonish captivity: their triumphant insultation over Babel, Isa_14:1-23. God's purpose against Assyria, Isa_14:24-27. Palestina is threatened, Isa_14:28-32.

The Lord will have mercy on Jacob; God will pity and deliver his people; and therefore will destroy Babylon, which hinders it, and set up Cyrus, who shall promote it.

will yet choose Israel; will renew his choice of them; for he had refused and rejected them.

The stranger shall be joined with them: so they did in part at their coming from Babylon, being thereunto moved either by the favour which the Jews had in the Persian court, or by the consideration of their wonderful deliverance, and that exactly in the time designed by their holy prophets. But what was then begun was more fully accomplished at the coming of the Messiah.

Isaiah 14:2

Which they might do literally, and sometimes did, after their return into their own land, either by their power with the Persian monarchs, as in the days of Cyrus and Darius, and especially of Ahasuerus; or by their own prowess, as in the time of the Maccabees. But this was more evidently and eminently verified in a spiritual sense, in the days of the gospel, when the apostles and other ministers, who were of the Jewish nation, conquered a great part of the Gentile world to the worship and obedience of their Messiah.

Isaiah 14:3

From thy fear; for besides their present hard service, they were in perpetual fear of further severities and sufferings, at the pleasure of their cruel lords and masters.

Isaiah 14:4

Shalt take up into thy mouth, as it is fully expressed, Psa_50:16.

How hath the oppressor ceased! this is spoken by way of astonishment and triumph. Who would have thought this possible?

The golden city, as they used to call themselves; which therefore he expresseth here in a word of their own language.

" Isaiah 14:5

This is an answer to the foregoing question. It is God's own work, and not man's; and therefore it is not strange that it is accomplished.

Isaiah 14:6

In anger; with rigour, and not with clemency, as many conquerors have done.

Non hindereth; neither the Babylonians themselves, nor their confederates, could withstand the power of the Medes and Persians.

Isaiah 14:7

The whole earth; the inhabitants and subjects of that vast empire, who groaned under their cruel bondage.

Isaiah 14:8

The cedars of Lebanon, which were felled down for the service of her pride and luxury, but now are suffered to stand and flourish. It is a figure usual in sacred and profane writers, called prosopopæia.

Isaiah 14:9

Hell; or, *the grave* , as the same word is rendered, Isa_14:11, and in innumerable other places; to which he elegantly ascribeth sense and speech, as poets and orators frequently do.

The chief ones, Heb. *the he-goats* ; which lead and govern the flock. *From their thrones* ; from their several graves, which he seems to call their thrones by way of irony or derision, the only thrones now left to them. Thrones both paved and covered with worms, as is noted, Isa_14:11, instead of their former thrones made of ivory or silver, and adorned with gold and precious stones.

Isaiah 14:10

Thou, who wast king of kings, and far superior to us in power and authority, that didst neither fear God nor reverence man, *that didst slay whom thou wouldst, and keep alive whom thou wouldst* , Dan_5:19.

Isaiah 14:11

Thy pomp is brought down to the grave; all thy glory is lost and buried with thee.

The noise of thy viols; all thy musical and melodious instruments, which were much used in Babylon, Dan_3:5,7,10, and were doubtless used in Belshazzar's solemn feast, Dan_5:1, at which time the city was taken; to which possibly the prophet here alludes.

The worm is spread under thee, instead of those rich and stately carpets upon which thou didst frequently tread.

Isaiah 14:12

From heaven; from the height of thy glory and royal majesty. As kings are sometimes called gods in Scripture, so their palaces and thrones may be fitly called their heavens.

O Lucifer; which properly is a bright and eminent star, which ushers in the sun and the morning; but is here metaphorically taken for the high and mighty king of Babylon. And it is a very usual thing, both in prophetic and in profane writers, to describe the princes and potentates of the world under the title of the sun or stars of heaven. Some understand this place of the devil; to whom indeed it may be mystically applied; but as he is never called by this name in Scripture, so it cannot be literally meant of him, but of the king of Babylon, as is undeniably evident from the whole context, which certainly speaks of one and the same person, and describes him as plainly as words can do it.

Son of the morning: the title of son is given in Scripture not only to a person or thing begotten or produced by another, but also in general to any thing which is any way related to another; in which sense we read of *a son of stripes* , Deu_25:2, *the son of a night* , Jon_4:10, *a son of perdition* , Joh_17:12, and, which is more agreeable to the present case, *the sons of Arcturus* , Job_38:32.

Isaiah 14:13

I will ascend into heaven; I will advance myself above the state of a weak and mortal man. Great monarchs are easily induced, by their own vain imaginations, and the flattery of their courtiers, to entertain an opinion of their own divinity; so far that many of them have received and required Divine worship to be paid to them. Above the stars of God; either,

1. Above all other kings and potentates whom he hath set up; or,
2. Above the most eminent persons of God's church and people, who are frequently called stars, as Dan_8:10 Rev_1:16, **20 12:1**, which sense the next words favour.

I will sit also upon the mount of the congregation; I will establish my royal throne upon Mount Zion, where the Jews meet together to worship God.

In the sides of the north: this is added as a more exact description of the place of the temple, which stood upon Mount Moriah, which was northward from the hill of Zion strictly so called, and was a part of the hill of Zion largely so called. See on Psa_48:2.

Isaiah 14:14

Above the heights of the clouds, to wit, into heaven, as he said, Isa_14:13.

Like the Most High, in the uncontrollableness of my power, and the universal extent of my dominion over all the earth.

Isaiah 14:15

No text from Poole on this verse.

Isaiah 14:16

Shall narrowly look upon thee; as hardly believing their own eyes, because this change seemed impossible to them.

The earth; all the nations of the earth.

Isaiah 14:17

Whereby he signifies both his irresistible power, and his continued cruelty. He neither was willing to give them any liberty or ease, nor could any force him to do it.

Isaiah 14:18

All of them; other kings most commonly do, as the word *all* is frequently used.

Every one in his own house; are buried in their own sepulchres, having stately monuments erected to their honour and memory.

Isaiah 14:19

Cast out of thy grave; or, *cast from thy grave* or *burying* place; which very probably happened to Belshazzar, who was slain in the night, Dan_5:30, when his people had neither opportunity nor heart to bestow an honourable interment upon him, and the conquerors would not suffer them to do it.

Like an abominable branch; like a useless and rotten twig of a tree, which he that pruneth the trees cutteth off, and casteth away with abhorrency, and suffers to lie rotting more and more upon the

ground; or, like a degenerate plant of a noble vine, which is abominable.

As the raiment of those that are slain; which, being cut and mangled, and besmeared with mire, and defiled with blood, was cast away with contempt, and abominated as an unclean thing, as it was in divers respects, in that age and state of the church.

That go down to the stones of the pit; which persons being slain, they, together with their garments, are cast into some pit. He saith, *to the stones of the pit*, either because such bodies are commonly thrown into the next pits, and pits were frequently made by digging stones out of their quarries; or because there usually are a great number of stones in the bottoms of pits, either naturally, or being cast in thither upon, divers occasions; and when dead bodies are cast in thither, men use to throw a heap of stones upon them.

As a carcass trodden under feet; neglected, like such a carcass. Or this might literally happen to Belshazzar's dead body, through military fury and contempt, or from other causes.

Isaiah 14:20

Thou shalt not be joined with them; not in place, for so the kings of several nations did not use to be joined in the same sepulchre; but in condition, not be buried as they are.

Thou hast destroyed thy land, and slain thy people; thou hast exercised great tyranny and cruelty, not only to thine enemies, but even to thine own subjects; which it is more than probable Belshazzar did, and it is certain that his parents and predecessors had done, whose sins contributed, together with his, to bring down God's judgments upon that empire.

The seed of evil-doers, such as Belshazzar was, being descended from that Nebuchadnezzar who had made such horrid slaughters and devastations in the world, merely to gratify his own insatiable lusts, and who had been so impious towards God and his temple, and so bloody towards his church and people.

Shall never be renowned; or, *shall not be renowned for ever*. Although I have long borne with thee and thy family, and suffered them to get a great name in the world, yet I will now put a period to the renown of thy family and empire.

Isaiah 14:21

Prepare slaughter for his children; O ye Medes and Persians, cut off all the branches of the royal family of Babylon.

For the iniquity of their fathers; in the guilt whereof the children are justly involved, partly because of that community of nature and interest which is between parents and children, which makes them for the most part bear a share with them, as in their rewards and advantages, so also in their punishments and miseries; and partly because they justified their sins by their impenitency, and imitation of their wicked example.

Do not rise, i.e. not recover their former splendour and power.

With cities; erected by them, either as instruments of tyranny, to keep the country round about them in slavery, or as monuments of their power and riches, as Babylon was, Dan_4:30.

Isaiah 14:22

The name and remnant; the remembrance of those that are dead, and the persons of those who yet survive.

Isaiah 14:23

The bittern; a great water fowl, which thrusting its bill into some broken reed, or hollow thing, makes a great noise; which also delights in solitary places, as also in waterish grounds, such as those were about Babylon. Others render the word *hedge-hog*, or *porcupine*; but this being not considerable in itself, nor at all necessary for the clearing of the text, I shall not trouble the English reader with any discourse about it; and the learned may consult my Latin Synopsis.

Pools of water: the ground about Babylon was of itself very moist and waterish, because of the great river Euphrates running by it, which was kept from overflowing the country with charge and labour; which being neglected, as it must needs be when the city was destroyed and dispeopled, it was easily turned into pools of water.

Isaiah 14:24

I will not repent of this threatening, as I did of that against Nineveh, Jon_3:4,10. And this solemn oath is added to confirm the faith of God's people, because otherwise the destruction of

this vast and mighty empire might seem incredible. But it is to be diligently observed, that this verse doth not only concern this present prophecy of Babylon's destruction by the Medes and Persians, but is also to be extended unto the foregoing prophecy concerning the overthrow of Sennacherib and the Assyrian host, **Isa 10**, as appears by the next verse, where the sum of that prophecy is repeated. Nor is this any digression, but very pertinent to the main design and business of this chapter; inasmuch as the overthrow of that great Assyrian host, and of the deliverance of God's people at that time, was a pledge of the certain accomplishment of that future destruction of the city and empire of Babylon, and of their deliverance out of that captivity.

Isaiah 14:25

The Assyrian; Sennacherib, and his Assyrian army. In my land; in Judea, which is my land in a peculiar manner, being chosen by me, and consecrated to my use and service, and inhabited by my people.

Upon my mountains; in my mountainous country, for such Judea was, Deu_8:9 Psa_133:3 Eze_6:2,3 **39:2,4,17**, especially about Jerusalem, Psa_125:2, upon some of which probably his army was lodged.

Then shall his yoke depart from off them, and his burden depart from off their shoulders; which words are repeated from Isa_10:27, where they are explained.

Isaiah 14:26

Upon the whole earth; upon this vast empire, now in the hands of the Assyrians, and shortly to come into the hands of the Babylonians.

The whole earth is put synecdochically for a great part of it. The hand; the providence of God executing his purpose.

Isaiah 14:27

No text from Poole on this verse.

Isaiah 14:28

This following burdensome prophecy concerning the Philistines, who in Ahaz's time made an inroad into Judah, and took divers of their cities and villages, 2Ch_28:18.

Isaiah 14:29

Of him that smote thee: most understand this of Uzziah, who did them much mischief, 2Ch_26:6; but he was dead thirty-two years before this time, and therefore their joy for his death was long since past. Others understand it of Ahaz; but he was so far from smiting them, that he was smitten by them, as was noted on Isa_14:28. It seems better to understand it more generally of the royal race or foregoing kings of Judah, who had been a terrible scourge to them, whose rod might be said to be broken, because that sceptre was come into the hands of slothful and degenerate princes, such as Ahaz was, who had been lately broken by the Philistines, and who probably was alive when this prophecy was delivered, because he here speaks of Hezekiah not as a present, but as a future king. It is said indeed that *this burden was in the year that Ahaz died* ; but so it might be, though it was before his death.

His fruit shall be a fiery flying serpent; from the root and race of David shall come Hezekiah, who, like a serpent, shall sting thee to death, as he did, 2Ki_18:8.

Isaiah 14:30

The first-born of the poor; the people of the Jews, who are brought to extreme poverty by the cruelty and the malice of other enemies. The first-born were the chief of all the children. Hence the title of *first-born* is given to persons or things which are most eminent in their kinds, as to the people of Israel, Exo_4:22, to David, Psa_89:27, to a grievous death, Job_18:13, and here to persons eminently poor.

Shall feed; shall have plenty of provisions, in spite of all thine attempts against them.

I will kill thy root; I will utterly destroy thee both root and branch, so that there shall not be a remnant of thy people reserved, as it follows. It is a metaphor from a tree, which for want of nourishment is dried up by the roots.

Isaiah 14:31

O gate: *the gate* is put either,

1. Metaphorically, for the people passing through the gates, or for the magistrates and others who used to meet in the gate for judgment, or upon other occasions; or,

2. Synecdochically, for the city, as gates are commonly put, as Jer_22:19, and as it is explained in the next words.

O city: *city* is here put collectively for their cities, of which see 1Sa_6:17.

Dissolved, Heb. *melted* ; which may be understood either,

1. Of the fainting of their spirits and courage, as Exo_15:15 Jos_2:9,24, &c.; or, 2. Of the dissolution of their state.

From the north; either,

1. From Judea; which lay northward from some part of the Philistines' land. But in truth Judea lay more east than north from Palestine, and therefore the Philistines are said to be on the west, Isa_11:14, and never, so far as I remember, on the north. Or,

2. From Chaldea. as may be gathered,

1. From the Scripture use of this phrase, which generally designs that country, as Jer_1:14,15 6:1,22, &c.

2. From **Jer 47**, where destruction is threatened to the *Philistines from the north* , Isa_14:2, which all understand of the Chaldeans under Nebuchadnezzar. And whereas it is speciously objected, That this suits not with the next verse, which speaks of Zion's safety at the time of this destruction of the Philistines, whereas Zion and the land and people of Judah were destroyed together with the Philistines by Nebuchadnezzar; I humbly conceive it may be answered, that that verse is added to express the far differing condition of God's people and of the Philistines in the events of that Babylonian war; and that whereas the Philistines should be irrecoverably and eternally destroyed thereby, and no remnant of them should be left, as was said, Isa_14:30, God's people, though they should be sorely scourged, and carried into captivity, yet they should be strangely preserved, and after some years delivered, and restored to their own land and temple; whereby it would appear that Zion stood upon a sure foundation, and, albeit it was

grievously shaken, yet it could not be utterly and finally overthrown.

A smoke; a grievous judgment and calamity, which is oft signified by smoke, as Gen_15:17 Deu_29:20 Joe_2:30, either because smoke is generally accompanied with fire, or because it causeth a great darkness in the air; for afflictions are frequently described under the names of *fire and darkness*. *In his appointed times* : when God's appointed time shall come for the execution of this judgment, not one person of all that numerous army, which is signified by the smoke last mentioned, shall retire and desert his colours, or lag behind the rest; but they shall march with great unanimity and alacrity, and none of them shall withdraw his hand till the work be finished, till the Philistines be utterly destroyed.

Isaiah 14:32

What shall one then answer the messengers of the nation? what shall a Jew say to the people of other nations, who shall either be sent or come to inquire concerning the state of Zion in that day, when not only the Philistines, but even the Jews themselves, shall fall by the hands of one and the same enemy?

Nation is put collectively for *nations* , as *gate* and *city* for *gates* and *cities* in the foregoing verse. They shall give them this answer, That although Zion at present be in a very distressed and deplorable condition, and seems to be forsaken by her God; yet she stands upon a firm foundation, and God, who first founded her, will again restore and establish her, and his poor despised people shall resort to her, as to a strong and sure refuge.

Isaiah 15:1 ISAIAH CHAPTER 15

The destruction of Moab.

The burden of Moab; a prophecy of the destruction of the Moabites, the inveterate and implacable enemies of the Jews, begun by the Assyrian, and finished by the Babylonian emperors.

In the night; or, *in a night* ; suddenly and unexpectedly; for men sleep securely in the night, and therefore the evils which then overtake them are most terrible to them.

Ar; the chief city of Moab, Num_21:28 Deu_2:9.

Brought to silence; or rather, *is cut off*, as the word oft signifies, as Jer_47:5 Hos_10:7,15, and elsewhere. *Kir*; another eminent city of Moab, called more largely and fully *Kir-heres*, and *Kir-hareseth*, Isa_16:7,11 Jer 48:31,36.

Isaiah 15:2

Bajith signifies *a house*. It is supposed to be the name of a place, so called from some eminent house or temple of their idols which was in it. It is called more fully *Bethbaal-meon*, that is, *The house of Baal 's habitation*, Jos_13:17.

Dibon; another city of Moab, as is manifest from Jer_48:18,22, where also was their other eminent high place. To these two places they used to resort in case of great difficulties and troubles.

To weep; to offer their supplications with tears to their idols for help.

Over Nebo and over Medeba; two considerable cities, anciently belonging to the Moabites, from whom they were taken by the Amorites, and from them by the Israelites, and possessed by the Reubenites, Num_21:30 32:3,38; but were, as it seems, recovered by the Moabites, in whose hands they now were, as is evident, for Nebo, Jer_48:1,22, and for Medeba, from this text.

On all their heads shall be baldness, and every beard cut off; the hair of their heads and beards (which was their ornament) was shaved, as was usual in great mournings, as hath been oft observed upon divers preceding texts. See on Lev_19:27,28 21:5.

Isaiah 15:3

Shall gird themselves with sackcloth: this was another practice of mourners.

The tops of their houses, which were made flat, Deu_22:8; to which men used to go up, either to walk, or to cry to God in heaven or to men for help.

In their streets; publicly, without shame; whereas in ordinary sorrows men are wont to seek secret places for their mourning.

Isaiah 15:4

Heshbon and Elealeh; two other Moabitish cities; of which see Num_21:25,26 32:3,37.

Jahaz another city in the utmost borders of Moab, Num_21:23, called also *Jahazah* , Jos_21:36.

The armed soldiers, who should be, and use to be, the most courageous.

His life shall be grievous unto him; the Moabites shall generally long for death, to free themselves from those dreadful calamities which they perceive unavoidably coming upon them.

Isaiah 15:5

My heart shall cry out for Moab; their destruction approaching is so dreadful, that although they are a most vile nation, and by their implacable enmity against God and his people do abundantly deserve it, yet the respect which I have to human nature fills me with horror at the very thoughts of it. Compare Isa_16:11.

His fugitives; or, *his bars* , as others render it, and as this word is frequently taken, as Exo_26:26,27 **Psa 107:16**, &c.; whereby we may understand their valiant men, or their princes and rulers, who as they are called *the shields of the earth* , Psa_47:9, because, like shields, they do or should defend their people; so for the same reason they may be called *bars* , because bars are the strength of the gates of cities or castles, and therefore are mentioned as such, Psa_147:13 Pro_18:19 Jer_51:30.

Shall flee unto Zoar; or, shall cry unto Zoar; either shall cry as they go along the way, even till they come to *Zoar* ; or shall cry so as they may be heard to *Zoar* ; which may easily be understood out of the foregoing verse. *Zoar* was a town bordering upon Moab; of which see Gen_19:20-22 Deu_34:3.

An heifer of three years old; which some understand of the city of Zoar, so called for her strength and wantonness. But such a description of Zoar seems very improper and impertinent in this place. The words therefore are to be translated here, as they are by our translators, Jer_48:34 as

an heifer of three years old; and so they belong to their cry, and signify that it is strong and loud, like that of such an heifer.

In the way of Horonaim they shall raise up a cry; he signifies that the cry should be universal, in all places where they come,

and reaching from one side of the country to another. Of *Luhith* , see Jer_48:4,5.

Of destruction; such a cry as men send forth when they are just falling into the pit of destruction.

Isaiah 15:6

The waters; either,

1. Properly, they shall be dried up; or,

2. Figuratively, the waterish grounds, *as waters* seem to be taken, Ecc_11:1 Isa_32:20. These being very fruitful, are commonly most inhabited and cultivated; but now they also, and much more the dry and barren grounds, shall be desolate, and without inhabitant.

There is no green thing, by the just and special judgment of God. Thus God and man conspire together to destroy them.

Isaiah 15:7

Shall they, to wit, their enemies, which is plainly implied,

carry away to the brook of the willows; unto some brook or river having great numbers of willows growing by it, by which they might convey them to some eminent and strong city built upon the same river. Possibly he means some such river which ran into Euphrates, and so gave them opportunity of carrying their spoils by water unto Babylon. Though the words may be rendered, *into the valley of the Arabians* ; whither the spoils might be first carried, in order to their transportation into Assyria or Chaldea; for part of Arabia lay between Moab and those countries. But the former translation seems better, because these very words are so rendered, Lev_23:40.

Isaiah 15:8

Their cry fills all the parts of the country.

Isaiah 15:9

Dimon: this seems to be the same place with *Dibon* , mentioned Isa_15:2, here called Dimon for the great bloodshed in it, as it here follows; such changes of a letter being not unusual in proper names, as in Merodach for Berodach, Isa_39:1. *More* ; either,

1. More than upon other parts of the country, that being one of their high places, Isa_15:2; or rather,

2. More than hath been already mentioned.

Lions upon him that escapeth of Moab; God shall send lions to find out those that escape the fury of men.

Isaiah 16:1 ISAIAH CHAPTER 16

The Moabites exhorted to entertain kindly the banished Jews, Isa_16:1-5. They are threatened for their pride and arrogance, Isa_16:6-8. The prophet bewaileth them, Isa_16:9-11. Their judgment, Isa_16:12-14.

The prophet continues his prophecy against Moab in this chapter, and here turneth his speech to them, and gives them counsel what to do, to prevent, if possible, the threatened desolation. In these first words he adviseth them to the practice either,

1. Of justice; Pay that tribute of lambs and goats which you obliged yourselves to pay unto David, and to his posterity, 2Sa_8:2, and pay it not unto Israel, as you have done, 2Ki_3:4, but unto the king of Judah, who is the rightful heir of David, and king of the land. Or,

2. Of piety; *Send a lamb* , for a sacrifice, unto God, who is

Ruler of the land, to wit, of your land, no less than of ours; or, of *the earth* , as the word is commonly rendered, who is *the God of the whole earth* , as he is called, Isa_54:5, *the God of all the kingdoms of the earth* , Isa_37:16. Make your peace with God, by sacrifice, for all your injuries done to him, and to his people. These words may be understood ironically, and the design of them may be to represent their miserable and desperate condition; as if he had said, You have tried all other ways, and sought to your idols, Isa_16:2, and all in vain; now seek to the God of Israel, who alone can help you. But, alas! he is highly incensed against you, and coming to destroy you. But this seems rather to be a serious advice, by comparing these words with Isa_16:3,4. *Sela* ; an eminent city of Moab, seated upon a rock, which is here named, either because the king and his court at this time resided there, or for some other reason then evident, though now unknown.

To the wilderness; to the wilderness of Moab, of which we read Num_21:11; Dent. ii. 8, and so onward to Zion, as it follows. Or this may be added as a description of the place called *Sela* . Hence some render the words, *Sela of the wilderness* ; and others, *Sela* which lieth or looketh *towards the wilderness* . And this limitation might be the more necessary, to distinguish this from other places of Moab called by the same name, which, signifying a rock, might be common to several places in that rocky country.

Unto the mount of the daughter of Zion; unto the temple upon Mount Zion.

Isaiah 16:2

For; or, *otherwise* , as this particle is sometimes used; if you do not follow my advice.

As a wandering bird cast out of the nest; which knows not whither to go, nor what to do.

At the fords of Arnon; which was the border of the land of Moab, where they were, either being carried that way into captivity, or rather with design to flee out of their own land, although they knew not whither, as the foregoing metaphor showeth.

Isaiah 16:3

Take counsel; consider seriously among yourselves what course to take to prevent your utter ruin.

Execute judgment; do those things which are just and right, as to all men, so particularly to my people, to whom you have been most unrighteous and unmerciful.

As the night; or, *as the shadow of the night* , large and dark, as the shadow of the earth is in the night season. The meaning is, Conceal and protect my people in the time of their distress and danger, as this metaphor is explained in the rest of this and in the following verse.

The outcasts; *mine outcasts* , as it follows, Isa_16:4, those of my people which are driven out of their land.

Bewray not him that wandereth unto their enemies, as thou hast treacherously done in former times.

Isaiah 16:4

Mine outcasts; whom though I have forsaken, and sorely chastened, yet I do, and still will, own for my people; and I do observe, and will requite, both the kindnesses and the injuries done to them.

The extortioner is at an end; shall shortly be destroyed, and my people shall ere long be restored, and then thou wilt not lose the fruit of thy kindness. The present tense is put for the future, as it is usually in prophecies.

Isaiah 16:5

In mercy; by my mercy. Though they have sinned, and I am now punishing their sins, yet I will deliver them for my own mercy's sake.

The throne; the kingdom of Judah. Therefore for thine own sake show them kindness in this day of their distress; for they will be capable of requiting thee.

He; their king, which is easily and necessarily understood.

Shall sit upon it in truth; which may respect either,

1. The manner of his government, exercising truth and justice. But that is more plainly and fully expressed in the last part of the verse. Or,

2. The continuance of it, *in truth*, i.e. firmly and constantly; for truth is oft put for the stability and certainty of a thing, as 2Ch_32:1 Pro_11:18 Isa_61:8. And this makes the argument more considerable to the present purpose. The kingdom shall not only be restored, but firmly settled; therefore it is your interest, O Moabites, to be kind to my people.

In the tabernacle; in the house, or palace, which is called *a tent*, or *tabernacle*, either because houses are frequently so called in Scripture, as 2Sa_20:1 1Ki_8:66 **12:16**, or with respect unto the unsettledness of David's house, which now indeed was more like a tabernacle than a strong palace; and yet, notwithstanding its present imbecility, should be firmly established.

Seeking judgment; searching out the truth of causes and things with care and diligence, which is the duty of a judge.

Hasting righteousness; neither denying nor yet delaying justice. And these good qualifications seem to be here mentioned, partly to teach the rulers of Moab their duty towards their own people, and the Israelites which were among them; and partly as a reason and evidence of that stability which he had promised to the house of David.

Isaiah 16:6

The prophet, having spoken to the Moabites, and acquainted them with their duty and interest, now he turneth his speech to God's people, whom he armeth and comforteth against their approaching misery. The scope and sense of the prophet in this verse is this, I do not expect that my counsels will have any good effect upon Moab, they will still carry themselves insolently and outrageously towards you, and they promise themselves that they shall now effect what they have long desired, even satisfy their malice in your total and final destruction; but they shall be disappointed of their hopes. It is well known to me, and you, and all their neighbours, that they are a haughty and furious people; and therefore they will scorn my advice, and doubt not to stand upon their own legs.

His lies shall not be so; his vain imaginations, and false and crafty counsel, shall not take effect. But the words are and may be otherwise rendered, but *his strength* (as this word is rendered, Job_18:13; Heb. *bars* , which are the strength of gates or doors) is *not so* ; not equal to his pride or fury. Or thus, exactly according to the words and order of the Hebrew text, *not so lies* . A concise speech, such as are very common in this and other prophets. And these words may possibly be brought in as the words of the Moabites, making this short reply to the prophet's counsels and threatenings, directed to them in the foregoing verses of this chapter: It is not or shall not be so as thou sayest; thy words are but lies, we fear not thy threats against us. But this I propose with submission.

Isaiah 16:7

For Moab; for itself; the noun put for the pronoun, as is usual in the Hebrew text. Or, *to Moab* . One Moabite shall howl or lament to or for another.

Kir-hareseth; an ancient and eminent city of Moab, called *Kir* , Isa_15:1 and *Kir-haresh* , Isa_16:11, which signifies, *The city of the sun* , probably because there was the temple of the sun; which city was preserved when their other cities were ruined, 2Ki_3:25, and therefore the destruction of it was more lamented.

Shall ye mourn; or, *ye shall meditate* or *talk* , as this word commonly signifies. Your thoughts and discourses will run much upon the ruin of such a city.

Stricken; or, *broken* ; overthrown or destroyed.

Isaiah 16:8

The fields of Heshbon languish; either for want of rain, as Isa_15:6, or because there are no men left to till and manure them.

The lords of the heathen; the Assyrians or Chaldeans, the great rulers of the Eastern nations.

The principal plants; the choicest vines; under which one particular he seems to understand not only all other fruits and goods, but even their persons and choicest people.

They are come even unto Jazer; either,

1. The lords of the heathen are come as far as Jazer, which is the utmost border of Moab; or,

2. The people of Moab are going into captivity, and part of them are already gone as far as Jazer. Some understand this and the following clauses of the vines, which are here commended, to aggravate the loss and ruin of them, and render the words, which *reached even unto Jazer* , which vineyards were planted for many miles together, even as far as Jazer.

They wandered through the wilderness; others of the Moabites fled away for their lives, and wandered hither and thither in the wilderness of Moab; of which see Num_21:11 Deu_2:8.

Her branches, i.e. her people, called *plants* before. *Are stretched out* ; or, are spread abroad, as this word signifies, Num_11:32 Jud_15:9 1Sa_30:16; are driven from their own homes, and dispersed into several countries.

Over the sea; over the Dead Sea, which was the border of Moab. They were forced to flee out of their own country to save their lives.

Isaiah 16:9

I will bewail with the weeping of Jazer the vine of Sibmah: so the sense is, I will bewail Sibmah as I did bewail Jazer, which, they say, was destroyed before Sibmah: or,

the weeping of Jazer might be a proverbial expression; for it is used also Jer_48:32, like that of *the mourning of Hadadrimmon* , Zec_12:11, though the reason of it be now unknown, as it is in many other proverbs. The words are by others rendered, and that more agreeably to the Hebrew text, *I will bewail with weeping* (which is a usual Hebraism for I will bitterly bewail)

Jazer, and (which particle is oft understood) *the vine of Sibmah* . But our translation seems to be justified by the parallel place, Jer_48:32, where it is, *O vine of Sibmah, I will weep for thee with the weeping of Jazer. The shouting for thy summer fruits and for thy harvest is fallen* ; those joyful shouts and acclamations, which were customary in the time of harvest and vintage, Isa_9:3 Jer_25:30, shall cease, because thy land shall be wasted, and thy people destroyed. Or, as it is in the margin, *the shout or alarm is fallen upon thy summer fruits and thy harvest* , instead of that joyful shout which was then used, to which he here alludes; which seems to be the truer translation, not only because this Hebrew word is elsewhere used concerning *the shout* of an enemy falling upon a people, as Jer_25:30 **51:14**, but especially by considering the parallel place, Jer_48:32, where, *for the shout is fallen* , it is, *the spoiler is fallen upon* , &c. If it be objected, that the next verse speaks of the ceasing of their joyful shouts, and that this Hebrew word is there used for *vintage shouting* , which at first made me incline to the former interpretation, that seems to be fully answered from Jer_48:33, which speaks likewise of the ceasing of their joy and joyful shouts, but withal adds, in the close of the verse, what may end this controversy, *their shouting shall be no shouting* ; they shall indeed have a shouting, but not such a one as they used to have, a joyful shouting of their own people, but an insulting shout of their enemies.

Isaiah 16:10

The treaders: in those times they used to squeeze out the juice of their grapes by treading them with their feet, in vessels appointed for that use, Jud_9:27 Neh_13:15.

Isaiah 16:11

Shall sound, through compassion to them; of which **See Poole** "Isa_15:5". In excessive griefs the bowels are sometimes rolled and tumbled together, so as to make an audible noise. Hereby he signifies the greatness of their approaching calamity, which being so grievous to him, must needs be intolerable to them.

Isaiah 16:12

When it is seen that Moab is weary on the high place; when it shall appear to them and others that all their other devotions are vain and ineffectual.

To his sanctuary; to the temple of his great god, Chemosh, Num_21:29 1Ki_11:7 Jer_48:46, from whom he shall seek and expect succour.

He shall not prevail; his god can neither hear nor help him.

Isaiah 16:13

Since the beginning of God's revelation to me concerning Moab, and hitherto; which exposition seems to be confirmed by the following words, but now.

Isaiah 16:14

Hath spoken; hath made this further discovery of his mind to me.

Within three years; to be computed either,

1. From the time of Jerusalem's destruction by Nebuchadnezzar, who did, as is confessed by all, invade the Moabites at or about that time, and execute the judgment first foretold by this prophet, and afterwards by **Jer 48**. Or rather,

2. From the time of the delivery of this prophecy; which being uncertain, leaves us the greater latitude for the determination of the precise time when this was fulfilled. But this is certain, from Isa_1:1, that this prophecy must be delivered, at furthest, before the end of Hezekiah's reign. And then there ariseth this great difficulty, How this can consist with the prophecy of Jeremiah,

who above or about a hundred years after this time speaketh of Moab as a people that had *been at ease from their youth, and had not gone into captivity* , Jer_48:11, and prophesieth against them in the very same words which Isaiah useth in this prophecy? The answer is, That they do not speak of the same time, nor of the same calamity; but Isaiah of a former tribulation, and Jeremiah of their latter devastation. It is true, Jeremiah useth the same words which Isaiah doth, and so do the later prophets sometimes use the words of the former, to other purposes than they were first delivered, as we shall see hereafter, and as is most evident from the *Revelation of St. John* , in which the same words are used concerning mystical Babylon. which were used by the foregoing prophets concerning the first and literal Babylon. And although the foregoing prophecy of Isaiah seems to speak of the same destruction threatened by Jeremiah, and inflicted by Nebuchadnezzar; yet this prophecy contained in this verse, and ushered in with another preface, seems to be of a differing nature, and to speak of a more speedy and less grievous affliction that should befall them, which should be as a pledge to assure them of the certain accomplishment of the other prophecy, and of their utter destruction. And therefore it is observable, that the prophet doth not here say,

Within three years all that I have foretold and threatened shall be fulfilled; but only,

the glory of Moab shall be contemned, & c., which is quite another thing; and as the terms here used are much milder, so that; judgment here denounced seems much less, than in the foregoing prophecy. And therefore this verse may very well be understood of some great blow given to the Moabites, either by Sennacherib, or by his son Esarhaddon, from which notwithstanding they in a little time recovered themselves, and flourished again, and continued so to do till Nebuchadnezzar completed their destruction. And this may well enough consist with what is said of Moab's

being at ease from his youth, Jer_48:11, which is not to be understood simply, as if they had been wholly free from war and other calamities; for the contrary is evident, both from Scripture, as 2Sa_8:2 2Ki_3:24,25, and from other histories; but

comparatively, that they had not been brought to desolation, nor carried away into captivity, as it is explained in the following words, and as Israel had been at that time, and Judah was threatened to be.

As the years of an hireling, i.e. within three years precisely accounted; for hirelings are very punctual in observing the time for which they are hired; and their thoughts and desires run much upon it, because then they are to receive their wages; of which see Job_7:1,2 14:6. And this exposition is confirmed by comparing this place with Isa_21:16, where the same phrase is used of one year. So groundless is that opinion which the Jewish writers gather from this place, compared with Deu_15:18, that three years was the usual and appointed time for the generality of hired servants.

The glory of Moab; their strength, and wealth, and other things in which they glory.

Shall be contemned; shall be made contemptible to those who formerly admired them.

With all that great multitude; with the great numbers of their people, of which they boasted.

Shall be very small and feeble, comparatively to what they were before; which might be very true, and yet afterwards, in a hundred years' space, they might be sufficiently recruited.

Isaiah 17:1 ISAIAH CHAPTER 17

Damascus, Samaria, Israel, and their cities, to be ruined by the Assyrians, Isa_17:1-5. A remnant shall consider and repent, Isa_17:6-8. The rest plagued for their impiety, Isa_17:9-11. The woe of Israel's enemies, Isa_17:12-14.

The burden of Damascus; both of that city and kingdom, as appears from Isa_17:2,3.

It shall be a ruinous heap: this was fulfilled by Tiglath-pileser, 2Ki_16:9, although afterwards it was re-edified and possessed by another sort of inhabitants.

Isaiah 17:2

The cities of Aroer; of that part of Syria called Aroer, from a great city of that name; of which see Deu_2:36 **3:12**. These cities were possessed by the Reubenites and Gadites, whom Tiglath-pileser carried into captivity, 1Ch_5:26. These he mentions here, as he doth Ephraim in the next verse, because they were confederate with Syria against Judah.

None shall make them afraid, because the land shall be desolate, and destitute of men who might disturb them.

Isaiah 17:3

The fortress; either Samaria, their chief fortress; or all their fortress or strong holds, the singular number being put for the plural; or all their strength and glory, which answers to the kingdom in the next clause.

And the remnant of Syria; or, *and* from (which particle is easily understood from the former clause) *the remnant of Syria* . So the sense is, The remainders of Damascus and Syria shall be a headless body, a people without a king.

They shall be as the glory; an ironical speech, implying their contemptible condition; for their glory is supposed to be departed from them, by what he had already said of them. The sense is, Syria shall have as much glory as Israel, i.e. neither of them shall have any at all.

Isaiah 17:4

Shall be made thin; or, shall be emptied, as this word is rendered, Isa_19:6.

Isaiah 17:5

Reapeth the ears with his arm; taking care, as far as may be, that all may be gathered in, and nothing left. So shall the whole body of the ten tribes be carried away captive, some few gleanings only being left of them, as it is in the harvest.

The valley of Rephaim; a very fruitful place near Jerusalem, Jos_15:8 **18:16**.

Isaiah 17:6

Some few Israelites were left after their captivity, who joined themselves to the kingdom of Judah, and were carried captive to

Babylon with them, from whence also they returned with them, as we find in the history of their return in Ezra and Nehemiah.

Isaiah 17:7

Shall a man, those few men that are left,

look to his Maker, they shall sincerely respect, and trust, and worship (all which are understood by *looking to*) God, and God only, as the next verse explains it. Their afflictions shall at last bring them to repentance.

Isaiah 17:8

Not look to the altars; not resort or trust to them, or to the worship offered to idols upon them.

The work of his hands; their own inventions; for otherwise the altars made by God's command were the work of men's hands. *The groves* , which were devised and planted by men, as fit places for the worship of their gods; and therefore were forbidden, Deu_16:21 1Ki_14:15. *The images* , worshipped in their groves. The word properly signifies *images of the sun* , either having the form and shape of the sun, or at least erected to his honour and worship; of which see Deu_4:19 **17:3** 2Ki_23:5,**11 Jer 8:2 7:18 44:17,18.**

Isaiah 17:9

In that day; in the day of Jacob's trouble, of which he spake Isa_17:4, and continueth his speech unto these words, and afterwards.

An uppermost branch; which he that pruneth the tree neglecteth, either because he esteems it useless and inconsiderable, or because he cannot reach it.

Which they left because of the children of Israel: the sense is either,

1. **Which they**, to wit, the enemies, **left**, or, which shall be left, (the active verb being put impersonally, as it frequently is in the Hebrew text,)

because of or for the children of Israel; which God inclined their hearts to leave or spare, out of his love to his Israel. Thus this is mentioned as a mercy, or mitigation of the calamity. But this

seems not to agree either with the foregoing or following words, both which manifestly speak of the greatness of the judgment. And that their strong cities were not left for them, but taken from them, seems evident from Isa_17:3,4. Or,

2. As the cities (which words are easily understood out of the former part of the verse, where they are expressed) which they (to wit, the Canaanites, as the seventy interpreters express it; and it was needless to name them, because the history was so well known to them to whom the prophet writes) *left or forsook* (which they did either by departing from them, or being destroyed out of them) *because of* (or *before* , or *for fear of*) *the children of Israel* . And this was a very fit example, to awaken the Israelites to a serious belief of this threatening, because God had inflicted the same judgment upon the Canaanites, and that for the same sins of which they were guilty.

Isaiah 17:10

Thou, O Israel. The Rock of thy strength; that God Who was thy only sure defence.

Pleasant plants; excellent flowers and fruit trees.

Strange slips; fetched from far countries. and therefore highly esteemed. The sense is, Thou shalt use much industry and cost, but to no purpose, as it follows.

Isaiah 17:11

In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; thou shalt from day to day, beginning early in the morning, use all care and diligence that what thou hast planted and sown may thrive; and thou shalt see some effect of thy labours, and some hopes of success.

But the harvest shall be a heap in the day of grief and of desperate sorrow: the sense of the words thus rendered is this, But in the time of your grief, &c., or when this grievous calamity shall come, all your harvest shall be but one heap, which in itself is very inconsiderable, and is easily carried away by your enemies. But the place is and may be otherwise rendered, and that very agreeably both to the words and order of the Hebrew text; But *the heap* (or, *heaps* , the singular number being most

commonly put for the plural) *of the harvest* (i.e. instead of those heaps of corn which thou didst expect, and which men usually reap in harvest)

in the day or time (to wit, of the harvest; or, in the day of calamity, of which I have spoken, Isa_17:4,9; or, in a day, i.e. speedily or suddenly) shall be (or, thou shalt have)

grief and desperate sorrow. This shall be all thy harvest, and the event of thy labours.

Isaiah 17:12

This is a new prophecy, added for the present support and comfort of God's people.

The multitude of many people, combined together against Judah. It matters not whether you understand this of the Syrians and Israelites who were united against Judah, or of the Assyrians, whose army consisted of vast numbers, and of men of several nations. The following words agree to either of them.

Which make a noise like the noise of the seas; which invade my land and people with great force and fury, as the sea doth, either in its own channel, or when it enters into the land by a breach.

Isaiah 17:13

Shall rebuke them; not in words, but deeds; shall discomfit and overthrow them.

Like a rolling thing, which is easily moved by every slight touch, and much more by a violent wind. Or, *like a wisp*, to wit, of straw, which is sometimes rolled together.

Isaiah 17:14

Behold at evening-tide trouble; and before the morning he is not: at even there is a great terror and consternation among God's people, for fear of their enemies; and ere the morning cometh, their enemies are cut off by the hand of God. This was literally and eminently fulfilled in the destruction of Sennacherib's army before Jerusalem. Although the words may be more generally understood of any great and sudden change, and unexpected deliverance, granted to God's people, when their enemies were ready to devour them. And this place may be compared with that in Psa_30:5, *Weeping may endure for a night, but joy cometh in*

the morning. This is the portion of them that spoil us, and the lot of them that rob us : this is a triumphant conclusion, uttered by the prophet in the name of God's people.

Isaiah 18:1 ISAIAH CHAPTER 18

God, in defence of his church and punishing her enemies, will destroy the Ethiopians, Isa_18:1-6: an access thereby shall be to the church, Isa_18:7.

The land; either,

1. Of Arabia; or,
2. Of Ethiopia beyond Egypt; or,
3. Of Egypt, as some both ancient and later interpreters judge; of whom he speaks more darkly in this chapter, and then explains himself more clearly in the next chapter. But this controversy will be best determined by examining the following description.

Shadowing with wings: the title of wings is oft given, both in Scripture and in other authors, unto divers things which have, some general kind of resemblance to wings, as to the battlements of a house or temple, as Mat_4:5; to the skirts of a garment, as Rth_3:9, and oft elsewhere; to an army, as Isa_8:8 Jer_48:40 **49:22**; and to the sails of a ship, as this word is here commonly understood, and as it is unquestionably used in other authors. And *shadowing with wings* is nothing else but overspread or filled with them; which title may be given either to Ethiopia or Egypt, in regard of the great numbers, either,

1. Of their armies; or rather,
2. Of their ships or vessels sailing upon the sea or rivers: for,
 1. In these they exceeded most of those nations who had dealings with the Jews, whereas other nations equalled or exceeded them in numerous armies. But they had an innumerable company of ships or boats, not only because of the commodiousness of the river Nilus, and its' many branches, and the Red Sea, and the Midland Sea, for navigation; but also because of the frequent overflowings of the river Nilus over their land, which made them absolutely necessary.

2. This best suits with the next verse.

3. Those ancient and venerable interpreters, the LXX. and the Chaldee, who best understood the Hebrew words and phrases, expound it so.

Beyond; or, *on this side* , as this participle is rendered, Num_21:13 **22:1**, and in many other places. Or, as others translate it, *besides* , which may comprehend both sides; and so the land of which he speaks is supposed to be situated on both sides of this river or rivers; which is most true both of Egypt and of Ethiopia. *The rivers* : a late learned writer understands this of three or four rivers of Arabia Chusaea, whereof one flows into the Red Sea, another into the Midland Sea, and a third into a great lake; which being obscure and very inconsiderable rivers, and running in so distant channels, it is not probable that this land should receive its denomination from them. And therefore it seems more reasonable to understand this of the great river Nilus. which comes from Ethiopia, and runs through the length of that land, and through Egypt, into the Midland Sea; and which is here called *rivers* , in the plural number, as it is also Exo_7:19 Isa_7:18 Eze_29:3,4, and unquestionably Nab. iii. 8. And so it might well be called, either for its greatness, or for the many rivulets that run into it, or for the various streams or channels into which it is divided; as Tigris, upon the same reasons, hath the same title of rivers ascribed to it, Nah_2:6. *Of Ethiopia* , Heb. *of Cush* ; by which he seems to understand either,

1. Arabia, which in many places of Scripture comes under that name, though not in all places, as some learned men contend. Nor doth this place seem to be understood here, because these rivers were not interposed between Judea, in which Isaiah wrote this prophecy, and Arabia; nor were the rivers of Arabia, mentioned before, interposed between Judea and Egypt or Ethiopia: and besides, those rivers were but small and inconsiderable; and therefore, as was noted before, this land, whatsoever it is, would not have been denominated from them, especially when it is not properly situated either beyond them, or on this side of them. But if this Cush be Arabia, peradventure it were better to understand *the rivers* , or *the river* , as it was explained before, of the Red Sea, beyond which indeed both Egypt and Ethiopia were, in

reference to Arabia. And whereas it may be objected that the title of *river* or *rivers* is very improperly given to the sea, it may be fairly answered, that as rivers are sometimes called by the name of the sea, as Euphrates is, Isa_21:1 Jer_51:36; so this very word here rendered river is used concerning the sea in the Hebrew text, **Jon 2 3**, and indeed may not unfitly be given to the Red Sea, which both for its length and breadth hath a manifest resemblance unto some large rivers which are in the world. And so the words may be very truly understood either of Egypt or of Ethiopia, both which countries in this sense are *beyond the rivers or river of Arabia* . But this I only propose, and submit to the reader's judgment. Or,

2. Ethiopia, properly so called; for the Cushites or Ethiopians are distinguished by Herodotus, and divers other both ancient and later writers, into the eastern, which seem to be the Arabians, and the western, which seem to be the Ethiopians under Egypt. And it is probably thought that these Cushites were first planted in Arabia, and, upon their increase, part of them passed over into Africa by crossing the Red Sea, which was; very short and an easy passage, and settled there. And according to this interpretation of the word, the description of the land given in the last clause of this verse agrees either to Ethiopia or to Egypt, as is evident from what hath been already said for the clearing of this dark and difficult verse.

Isaiah 18:2

That sendeth ambassadors; that at this time are sending ambassadors, after their manner, to strengthen themselves with leagues and alliances, whereby they think to prevent those judgments and calamities which, notwithstanding all their endeavours, I will bring upon them. The first part of this verse seems to contain a further description of the people of the land, mentioned in the foregoing verse. By the sea; either by the Midland Sea, or by the Red Sea, or by great lakes which were both in and near the land of Egypt; it being usual among the Hebrews to give the title of seas to lakes, or any great collections Of waters, As hath been oft observed before.

In vessels of bulrushes; for both the Egyptians and Ethiopians, as Diodorus Siculus, and Strabo, and Pliny relate, did commonly use

boats of rushes or reeds, which were more convenient for them than those of wood, because they were both cheaper, and swifter, and lighter for carriage from place to place, for which they had frequent occasion in those parts; and safer, because of the many rocks, and shelves, and waterfalls of Nilus.

Upon the waters, Heb. *upon the face or surface of the waters* ; which is properly expressed, because such vessels being very light, did not sink so deep into the waters as those of wood do.

Saying: this word is supplied here, as it is in many other places. And the words here following are supposed to contain the commission and direction given by the people hitherto described unto their messengers, to go to the people described in the following words. But this word saying is not in the Hebrew text, nor is it supplied either by the LXX. or by the Chaldee: nor doth it seem necessary to be understood. And it seems very improbable that the people to whom the messengers were sent should be described in such general and ambiguous terms, and in so large a manner, and not a word said concerning their message. And therefore, with submission, I humbly conceive these to be the words of the prophet, who having in God's name pronounced a woe against the land hitherto described, here continues his speech, and gives a commission from God to these

messengers following to go to this nation scattered, &c. Then he calls to all nations to be witnesses of the message sent by these messengers, Isa_18:3. And then the message follows in the succeeding verses. And so the coherence seems to be clear.

Go, ye swift messengers: O you, my angels, or men, whom I have appointed for this work, go speedily to them, and tell them what I am about to do with them, or inflict the following judgment upon them.

Scattered, not by banishment, but in their habitations; which agrees well to the Cushites or Ethiopians, both for the vastness of the land inhabited by them, to wit, Ethiopia and Arabia, and for the manner of their habitation, which is more scattered than that of other people. Or these people may be called *scattered* prophetically, not that they were so, but that they should be so. Or this word may be rendered, as it is in the margin, and by some

others, *outspread* , or *drawn out at length* ; which exactly suits to Egypt, which is much more extended in length than in breadth. *Peeled* ; either,

1. Without hair; for so were the Ethiopians in a great measure, through the great heat of their country. Or,

2. Having their hair shaven or plucked off; for the word doth not signify a natural want of hair, but a violent taking away of hair, as appears from *Ezr_9:3* *Neh_13:25* *Isa_1:6*. And this plucking or shaving of the hair is metaphorically used in Scripture, to signify some great calamity, whereby men are stripped of all their comforts, as *Isa_7:20*, and elsewhere. And this title maybe given to them prophetically, to signify their future and approaching destruction. *Terrible from their beginning hitherto* ; such were the Egyptians and Ethiopians or Cushites, as appears both from sacred and profane histories. And this may be here added as an aggravation of their impending miseries, that they who had been for a long time terrible to others, should now become a contemptible and wretched people. *Meted out* , Heb. *of line, line* , i.e. meted out as it were with lines to destruction; of which phrase and custom see *2Sa_8:2* *2Ki_21:13* *Psa_60:6* *Isa_34:11*.

Trodden down by Divine sentence and to be trodden down by their enemies.

The rivers have spoiled: which may be taken either,

1. Literally, because Egypt and Ethiopia were frequently overflowed by those two great rivers Niger and Nilus; although that overflow was rather an advantage to the land, by making it fruitful than a mischief. Or,

2. Metaphorically and prophetically, of the Assyrians or Babylonians breaking in upon them like a river, and destroying their land and people; of which see more on **Eze 30**. For powerful enemies invading a country are oft compared to a river, as *Isa_8:7,8* **59:19** *Jer_46:7,8*.

Isaiah 18:3

See ye; take notice of what I say and God will do. Or, *ye shall see it* ; you shall be eye-witnesses of this dreadful woe or judgment which I am bringing upon the people of whom I have spoken: The

prophet doth in a manner summon all nations to bear witness of his prophecy, and of the accomplishment thereof.

When he lifteth up an ensign on the mountains, and when he bloweth a trumpet; when God shall gather together the nations, as it were, by the lifting up of an ensign, or by the sound of a trumpet, to execute his judgments upon this people. Heb. *as when a man*

lifts up an ensign upon the mountains, which men can easily see; and *as when a man sounds a trumpet* , they can hear: no less visible and manifest shall this judgment of God be.

Hear ye; *ye shall hear* it, as in the other branch.

Isaiah 18:4

I will take my rest, I will sit still, and not bestir myself, either to help this people, or to hinder their enemies. God is said in Scripture *to rest* or *sit still* , when he doth not work on the behalf of a person or people; as, on the contrary, he is said *to bestir* himself when he acts for them.

I will consider; or, *I will contemplate* or *look upon them* , to wit, the people of whom I am here speaking. So it is only an ellipsis of the pronoun. Now God's *looking* in Scripture is variously used; sometimes in way of favour and mercy, as Psa_25:18 Isa_66:2, &c.; and sometimes in a way of anger and judgment, as Exo_14:24 Psa_25:19, and, as I humbly conceive, in this place. I know some learned men render this and the next word, *I will look upon my dwelling-place* , and interpret the place of God's gracious respect to his church or people, to preserve and deliver it in the midst of all the confusions and combustions that happen in the world; which interpretation seems altogether unsuitable to the scope and business of the chapter, which in all the foregoing and following verses speaks of another sort of people, even of the Egyptians or Ethiopians, of whom therefore this verse also must be understood, or otherwise we make a breach in the context.

In my dwelling place; in heaven, the place where God dwells, and where he is said to hear prayers, 1Ki_8:30,32, as here to consider men and things as elsewhere he is said to hear and *to look from heaven* , as 2Ch_6:21 Isa_63:15; the Hebrew particles

beth, in , and mern, from , being put promiscuously one for another, as hath been noted before.

Like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. The sense is, that God would look upon them, as the sun with a clear heat looks upon herbs, &c. But this may be understood either,

1. In way of mercy, as most take it. And so the sense is, that God would look out and shine forth upon his church and people, and be as comfortable and refreshing to them

as the clear heat which shines upon the herbs; or, as others render it, *after the rain ;* or, *as a cloud of dew is in the heat harvest .* Or,

2. In way of judgment. And so the sense, that God would look upon them with as uncomfortable an influence *as* the sun with *a clear heat upon the herbs ,* which are scorched and killed by it; and *as a cloud of the dew ,* which brings dew or rain, *in the heat of harvest ,* when it is unwelcome and hurtful. And this sense seems best to agree with the following verse, which continueth the metaphor of a harvest, and manifestly speaks not of refreshing, but of the destruction of the fruits thereof.

Isaiah 18:5

Afore the harvest; before they receive the end of their hopes, and finish the work which they have designed and begun.

When the bud is perfect, and the sour grape is ripening in the flower; when the bud or flower is turned into a perfect but unripe grape, which gives hopes of a good vintage. The body of this people are compared to a vine tree.

He; the Lord, who is easily understood from the foregoing verse, and who is here represented under the notion of a husbandman or vine-dresser.

Take away and cut down the branches; instead of the gathering of the grapes, he shall cut down the body and branches of the tree, and throw it into the fire.

Isaiah 18:6

The sprigs and branches being cut down and thrown upon the ground, with the unripe grapes upon them, they shall lie upon the earth neglected by men, as being unripe, and unfit for their use, so that either birds or beasts may shelter themselves with them, or feed on them, both summer and winter. You are not to understand that the summer is appropriated to the fowls, and the winter to the beasts; but this is only an elegancy of the Hebrew language to use such distributions, of which we have many instances in prophetical writings.

Isaiah 18:7

In that day; which is to be taken largely and indefinitely, as it is frequently in the prophets, as we have already seen, and shall more fully see hereafter. At or after that time, when the judgment threatened in the foregoing verses shall be fully and completely executed, whereby that people will be awakened to repentance.

A people; the people of whom I am speaking shall present and offer themselves and their sacrifices unto the true God. He speaks of their conversion to God and Christ by the preaching of the gospel; the accomplishment of which promise is recorded in the histories of the church.

Isaiah 19:1 ISAIAH CHAPTER 19

The confusion of Egypt; their intestine dissension; their idols deceive them; cruel lords over them; waters fail them; their trade dead; their princes and counsellors made foolish; their terror before the Lord, Isa_19:1-17. The calling of Egypt to the church, Isa_19:18-22. The covenant of Egypt, Assyria, and Israel, Isa_19:23-25.

The burden of Egypt. Some learned men conceive that what was said more generally and darkly in the foregoing chapter, is here more particularly. and clearly explained to be meant of Egypt; it being usual for the prophets to mix obscure and plain passages together, and to clear the one by the other. Others understand that chapter of Ethiopia, and this of Egypt. But this controversy must be decided by an exact consideration of all the passages of the former chapter.

The Lord rideth, as a general in the head of his army, or as a judge riding the circuit to execute judgment.

Upon a swift cloud; which phrase showeth that the judgment shall come speedily, unexpectedly, and unavoidably. And clouds being very unusual in Egypt, the appearance of a cloud was a kind of prodigy, and a prognostic of some grievous calamity. *Shall be moved from their seats* , and from their former reputation. Or, *shall shake or tremble* . So far shall they be from helping the Egyptians, as they expect, that they shall tremble for themselves; which divers of the Egyptian gods, being living creatures, might properly do.

The heart of Egypt shall melt in the midst of it; they shall lose all their ancient strength and courage, for which they had been famous formerly.

Isaiah 19:2

I will set the Egyptians against the Egyptians; I will raise civil wars among them.

Kingdom against kingdom; for although all Egypt was now one kingdom, and under one king, yet not many years after this time it was divided into twelve several kingdoms, between whom there were many and cruel wars, as is related by the historians of those times, and particularly by Herodotus and Diodorus.

Isaiah 19:3

The spirit; either

1. Their courage. But of that he spake Isa_19:1. Or,
2. Their understanding, as it is explained in the next clause; for the word *spirit* is oft put for the reasonable soul, as Ecc_3:21 **12:7**, and for the thoughts of the mind, as Pro_29:11 **Eze 13**.
3. **They shall seek to the idols**, as not knowing what to do without the help of a higher power.

Isaiah 19:4

A fierce king; either,

1. The king of Assyria or Chaldea; or,

2. Those twelve petty kings, the singular number being put for the plural; or,

3. Psammetichus, who being at first one of those twelve kings, waged war with the rest, and subdued them, and conquered all the land of Egypt, and ruled it with rigour.

Isaiah 19:5

The waters shall fail from the sea; which may be understood either,

1. Metaphorically, of the taking away of their dominion or commerce, &c.; or rather,

2. Properly, as may be gathered from the following words and verses. For as the river Nilus, when it had a full stream, and free course, did pour forth a vast quantity of waters by its seven famous mouths into the sea; so when that was dried up, which is expressed in the next clause, those waters did truly and properly fail from the sea. So there is no need of understanding by sea either the river Nilus, or the great lake of Moeris, which, after the manner of the Hebrews, might be so called.

The river, to wit, Nilus, upon whose fulness and overflow both the safety and the wealth of the land depended, as all authors agree; and therefore this was a very terrible judgment.

Dried up, not totally, but in a very great measure, as such phrases are commonly used.

Isaiah 19:6

They shall turn the rivers far away; which is to be taken impersonally, as such expressions are very frequently, for, *the rivers* (those small rivulets by which the waters of Nilus were conveyed and distributed into several parts of the land)

shall be turned far away, as they must needs be, when the greater river Nilus, which fed them, was dried up.

The brooks of defence; the several branches of the river Nilus, which were a great defence to Egypt, as is well known.

The reeds and flags; which were very useful to them for making their boats, which were absolutely necessary in that country, and divers other things.

Shall wither; as they commonly do for want of water.

Isaiah 19:7

The paper reeds; which by a needle, or other fit instrument, were divided into thin and broad leaves, which being dried and fitted, were used at that time for writing, as our paper is; and consequently was a very good commodity.

Sown by the brooks; and much more what was sown in more dry and unfruitful places.

Isaiah 19:8

Because they could catch few or no fish, by which trade they got their living; which also was a great plague to the people, whose common diet this was, because out of superstitious conceits they killed and eat but few living creatures, as appears both from sacred and profane writers.

Isaiah 19:9

That work in fine flax; that make fine linen, which was one of their best commodities; of which **See Poole** "1Ki_10:28", **See Poole** "Pro_7:16", **See Poole** "Eze_27:7".

Isaiah 19:10

Thereof, i.e. of Egypt, or of the Egyptians. They shall lose their ends and hopes; for the fishes in them shall die for want of water.

Isaiah 19:11

Zoan; the chief city, in which the king and court frequently resided. See Psa_78:12.

Brutish; exceeding foolish, and destructive to themselves.

How say ye unto Pharaoh? why do you put such false and foolish words into Pharaoh's mouth?

I am the son of the wise; wisdom is hereditary and natural to me. This vain opinion of himself they cherished by their flatteries, although he undid himself and his people by his folly.

The son of ancient kings: he derides the vanity of the Egyptians, who used to make great brags of the antiquity of their nation, and especially of their kings, who, as they pretended, had reigned successively for above ten thousand years; which number of years they made up by this craft, by making those successive kings,

which reigned together at the same time, in their several Nomi, or provinces.

Isaiah 19:12

Thy wise men; who pretended that either by their deep policy, or by their skill in astrology or magic, they could certainly foresee things to come.

Isaiah 19:13

Noph; another chief city, and one of the king's seats, so called also Jer_2:16 **44:1**; called also *Moph* in the Hebrew text, Hos_9:6; and by other and later authors, *Memphis*.

Even they that are the stay, Heb. *even the corner*, or the cornerstone, which is the chief support of the building. Whereby he may design either,

1. The king; or,
2. Some eminent statesman of that age, upon, whose counsels both king and people depended; or
3. Their chief counsellors, the, singular number being then put collectively, as it is in many other places. The tribes of the provinces, which he calls by a title borrowed from the Hebrews, in whose language he spake and wrote this prophecy.

Isaiah 19:14

Hath mingled; or, *hath poured out or given them to drink* as appears from their drunkenness, expressed in the end of the verse; which also suits with the Scripture phrase whereby a *cup* signifies God's judgments, as Isa_51:17,**21 22 Jer 25:15**.

A perverse spirit, Heb. *a spirit of perversities or crookednesses*; or, as the LXX. and Chaldee render it, *of error or delusion*; a disposition of mind very apt to mistake, and to mislead them into foolish and crooked counsels and courses; which God could easily effect, partly by laying occasions of stumbling in their way, and partly by withdrawing or darkening that wisdom which he had infused, by which alone men can discern their way.

In every work thereof; in all their designs and undertakings.

Staggereth in his vomit; when he is so excessively drunk, that he reels to and fro, and vomits up his drink.

Isaiah 19:15

All people, both high and low, shall be at their wits' end not knowing what to do.

Isaiah 19:16

Like unto women; feeble and fearful, as it follows.

Because of the shaking of the hand of the Lord of hosts; because they shall perceive that they do not fight with men only, but with the Lord of hosts, who now lifts up his hand against them, as he did against their forefathers, **Exo 14**, the very remembrance whereof is very terrible to them.

Isaiah 19:17

The land of Judah shall be a terror unto Egypt; either,

1. Because of Judah's calamities and desolations; for Judah was their bulwark against the Assyrians and Babylonians; and when this bulwark was removed, the Egyptians, their neighbours and confederates, had just cause to fear. Or,

2. Because of their manifold both former and later injuries against Judah, for which they now apprehend that God is calling them to an account; which interpretation seems to be favoured by the following words; for their fear of mentioning Judah's name seems to have proceeded partly from the sense of their guilt and miscarriages towards Judah, and partly from their apprehensions and experience of the irresistible power and justice of the God of Judah, whom they had provoked, and who was now marching to plead his own and Judah's cause against them. Compare Jer_23:34, &c.

Which he hath determined; because God is now about to execute his appointed judgment.

Against it; against Egypt.

Isaiah 19:18

In that day; after that time, as this phrase is used, Isa_4:2 **18:7**, and oft elsewhere. In the times of the gospel, which are oft noted in the prophets by that very expression.

Five cities; a considerable number of their chief cities, a certain number being put for an uncertain.

Speak the language of Canaan; profess the Jewish religion, agree with them in the same mind; which is fitly signified by speaking the same language, because out of the abundance of the heart the mouth speaketh. Thus the changing and purifying of a people's lips is used to signify the change of their hearts and lives, Zep_3:9; and praising God with one mouth, to note their unity or consent in the faith, Rom_15:6.

Swear to the Lord of hosts: it is well observed by some learned interpreters, that he doth not say swear by the Lord, which is the most common phrase, and which, being one eminent part and act of worship, is put for the whole; but *swear to the Lord* ; which phrase is also used 2Ch_15:14 Psa_132:2 Isa_45:23; and it implies the dedication, or oblation, and yielding up of a person or thing to the Lord, by a solemn vow, or covenant, or oath, as appears by the places now quoted. In like manner God is said to *swear* to a man, Deu_26:15, and one man to another, Gen_21:23, when they oblige themselves by oath to do such or such a thing for them. And therefore what is called *swearing to God* , Isa_45:23, is rendered or expounded *bowing the knee* (which signifies the subjection of a man's self) to God, and confessing to God, Rom_14:11.

One; not one of the five, for they are supposed to be saved in the foregoing clause; but one city, or another city, the sixth city. As divers cities shall be converted and saved, so some other cities shall continue in their impenitency, and be destroyed. Others render this clause thus, *one* of them

shall be called, (or, *shall be* ; for *to be called* is oft put for *to be* .) *The city of the sun* ; or, as the Grecians call it, *Heliopolis* ; which the Egyptians called *On* , Gen_41:45; which was a very eminent city, and a chief seat of idolatry, being a city of priests, as Strabo reports; and therefore its conversion to the faith was more wonderful.

Isaiah 19:19

An altar for God's worship; not a Levitical, but a spiritual and evangelical altar, as appears from hence, because that was confined to one place, Deu_12:13,14. The *altar* is put for the worship of God, as it is in many places both of the Old and New

Testament. And nothing is more common in the prophets than to speak of gospel worship in the phrases of the law.

A pillar; a monument of the true religion. Here also he alludes to the ancient custom of erecting pillars to God; of which **See Poole** "Gen_12:7", **See Poole** "Gen_28:18", **See Poole** "Jos_22:10", **See Poole** "Jos_24:26", **See Poole** "Jos_24:27".

At the border thereof; as before, *in the midst of it* . The meaning is, There shall be evidences of their piety in all places.

Isaiah 19:20

And it, the altar or pillar last mentioned,

shall be for a sign and for a witness unto the Lord, to testify that they own the Lord for their God.

They shall cry unto the Lord because of the oppressors; being sorely distressed, and finding the weakness of their idols, they shall turn unto the true God.

A Saviour, and a great one; a great or mighty *Saviour* , by a common figure called *hendiaduo* , as a *cloud and smoke* is put for a *smoking cloud* , Isa_4:5; or, *a Saviour and a Prince* , even Christ, who is so called, Act_5:31, as is evident from the whole context, which apparently speaks of gospel times. And the emphatical phrase here used directed them to look for an extraordinary Saviour.

Isaiah 19:21

Shall know the Lord; shall acknowledge, and love, and serve him; for words of knowledge in Scripture commonly include affection and practice, as hath been often observed.

Shall do sacrifice and oblation; shall worship God spiritually; which yet is signified by typical phrases, as it is Mal_1:11, and in many other places.

And perform it; they shall not only profess and promise piety, but shall seriously and diligently practise it.

Isaiah 19:22

He shall smite and heal it; God will afflict them by oppressors, Isa_19:20, and otherwise; and by those afflictions he will convert and save them.

Isaiah 19:23

The Assyrian shall come into Egypt, and the Egyptian into Assyria; they who were implacable enemies one to another, and both to the church and people of God, shall now be reconciled and united together in the service of God, and love to his church.

Shall serve, to wit, the Lord, who is easily understood from Isa_19:21,25.

Isaiah 19:24

The third; the third party, to wit, in that sacred league, whereby all of them oblige themselves to God.

With Egypt and with Assyria: these people are named because they were the most obstinate and malicious enemies to God's church, and therefore in a special manner accursed by God; but they are here put synecdochically for all the Gentiles.

Even a blessing: this is peculiar to Israel, who is not only a third party, as the others are, but is the most eminent and blessed of the three, as being the fountain, or rather the conduit-pipe, by which the blessing is conveyed to the other two, because Christ was to be born of them, and the gospel church and ordinances were first established among them, and from them derived to the Gentiles.

In the midst of the land; or, *of the earth* ; which may be added, to imply that God's blessing should be conveyed from and by Israel, not only to the Egyptians and the Assyrians, but to all the nations of the earth, in the midst of which the land of Israel might well be said to lie. Or, *of that land* of which I am here speaking; or, the singular number being put for the plural, *of those lands* , Egypt and Assyria, between which Israel lay.

Isaiah 19:25

Whom the Lord of hosts shall bless; whom, i.e. which people, to wit, Israel, Egypt, and Assyria, expressed both in the foregoing verse, and in the following clause of this verse; of whom he speaks as of one people, in the singular number, because they are all united into one body and church. Or, *For* or *because* (as this particle is taken, 1Sa_15:15, and elsewhere) *the Lord of hosts shall bless him* or *them* . So this is added as a reason why he said Israel should be a blessing to them all. *My people* : this title, and

those which follow, that were peculiar to the people of Israel, shall now be given to these and all other nations of the world.

Isaiah 20:1 ISAIAH CHAPTER 20

The captivity of Egypt and Ethiopia represented, to take off the Jews from seeking to them for help.

Tartan; a great commander in Sennacherib's army, 2Ki_18:17.

Ashdod; an eminent and strong city of the Philistines, Jos_13:3 1Sa_5:1, in the utmost part of the land of Canaan, towards Egypt.

Sargon: what king of Assyria this was is much disputed. It is well known, and confessed, that one and the same person hath frequently several names, both in Scripture, as hath been observed again and again, and in other authors. And therefore this may be either,

1. Shalmaneser, who, when he took Samaria, might also by Tartan take this place. Or,

2. Sennacherib, who, before he came to Jerusalem, *came up against and took all the fenced cities of Judah* , 2Ki_18:13, of which Ashdod might be reckoned one, as being in the tribe of Judah, Jos_13:3 **15:47**, and taken by Hezekiah from the Philistines, as it seems very probable from that passage, 2Ki_18:8, *He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city* . Or,

3. Esarhaddon, Sennacherib's son, who, by cutting off the first letter, is called *Sarchedon* , /**APC** Tob_1:21, and thence possibly, by abbreviation, *Sargon* ; who might do this thing in Hezekiah's time, some years after his father's death, and his coming to the empire, although it be not recorded in Scripture; for no man doubts that there were many great actions in those times which are wholly omitted in the sacred writings.

Isaiah 20:2

Loose the sackcloth; ungird it and put it off; the antecedent put for the consequent, which is very usual, as hath been often noted. God would sometimes have his prophets to add to their word a

visible sign, to awaken people's minds to a more serious consideration of the matters proposed to them.

The sackcloth; either,

1. His coarse and hairy garment, which the prophets used to wear, 2Ki_1:8 Zec_13:4, as many understand it. But that is expressed by another word in the places quoted, and never, to my knowledge, by this word. Or,

2. His mournful habit, which was commonly made of sackcloth, and which he wore in token of his hearty grief for the great calamities which were already come upon Israel, and were either come or coming upon Judah.

From off thy loins; upon which the upper garments were commonly girt, 1Ki_20:32 **2Ki 9**.

1.

Walking naked; not wholly naked, which had been indecent and scandalous, and withal very dangerous, at least to do so for three years, as he did, Isa_20:3; but without his upper garment, as slaves and prisoners used to do, whose posture he was to represent, Isa_20:4. And so the word *naked* is used 1Sa_19:24 2Sa_6:20 Joh_21:7. Thus also men are said to be naked when they are ill clothed, as Job_22:6 Mat_25:36 1Co_4:11 Jam_2:15.

Barefoot; after the manner of mourners, 2Sa_15:30, and captives, Jer_2:25.

Isaiah 20:3

Walked naked and barefoot three years; not constantly, but when he went abroad among the people, to whom this was appointed for a sign. Some think it was only three days, a day being usually put for a year in prophetic scriptures, as Num_14:33, **34 Eze 4:4-6**. But although a day be put for a year, yet a year is never put for a day.

A sign; either,

1. When this judgment should come, to wit, three years after this prophecy. Or,

2. How long it should continue, for three years; for some have observed that the Chaldeans spent so much time in conquering Egypt and Ethiopia.

Isaiah 20:4

Lead away, like beasts, of which this word is commonly used.

Their buttocks uncovered; having their garments cut off by the middle, to the discovery of their buttocks and their secret parts. Compare 2Sa_10:4 Isa_47:2.

Isaiah 20:5

They; all they that shall trust to them, and glory in them, as appears from the following words; the pronoun they being put indefinitely here, as it is Isa_2:19, and elsewhere. But under this general expression the Israelites not only are comprehended, but seem to be principally intended, because to them this prophecy was delivered, and they were eminently guilty of this sin; of which see Isa_30:2 **31:1**.

Isaiah 20:6

Of this isle; of this land, in which the prophet was, and to whose inhabitants these words were uttered. For the title of *isles* or *islands* in Scripture is frequently given not only to lands encompassed with the sea, but also to such countries as lay upon the sea-coasts, as Psa_72:10 Eze_26:15, **18**, as Palestine or Canaan did, yea, to such countries as are remote or separated from that place in or of which the words are spoken, as Est_10:1 Isa_24:15 **42:4,10**, &c, as Canaan was from Egypt, or at least from Ethiopia. Add to this, that Canaan had some resemblance with an isle, either because it was almost encompassed with the Midland Sea on one side, and with the Dead Sea, and the Sea of Galilee or Tiberius and Jordan on the other side; or because, as isles are separated from other lands by the sea, so this land and people were seorated from all the rest of the world by God's special providence, and presence, and worship.

Such is our expectation; so vain is our hope placed upon such a people as are unable to deliver themselves, and much more to deliver us.

Whither we flee for help; to whom we now and usually trust; for this was the common disease of the people of Israel, although

Hezekiah was in a good measure free from it, as we read, 2Ki_18:5.

How shall we escape? either by their help, who cannot defend themselves; or by our own strength, seeing they who were much more potent than we are could not escape.

Isaiah 21:1 ISIAIAH CHAPTER 21

The prophet's fear and trouble at his vision of Babylon's ruin by the Medes and Persians, Isa_21:1-4. He mocketh Babel, Isa_21:5-9. Edom, scorning the prophet, is called to repentance, Isa_21:11,12. The time of Arabia's calamity set.

The desert of the sea; Babylon, as is evident both from her destroyers, the Medians, Isa_21:2, and especially from Isa_21:9, where she is named. She seems to be called

desert prophetically, to intimate, that although she was now a most populous city and kingdom, yet shortly she should be turned into a desolate wilderness, as was threatened, Isa_13:19, &c. But the word here rendered *desert* sometimes signifies a *plain*, as a very learned interpreter hath observed, and thus it most properly agrees to Babylon, and the land about it, which geographers note to be a very plain country, without any considerable mountains in it. It is called *the desert of the sea*, because it is situate by the sea, as the isles of the sea, Est_10:1, are those countries which were beside the sea. And the title of *the sea* might well be given to the waters of Babylon, because of the great plenty and multitude of them, the great channel of Euphrates, and the several several lesser channels cut out, and the vast lakes of water; in which respects it is said to sit upon many waters, Jer_51:13, the name of sea being given by the Hebrews to every great collection of waters.

In the south; in those parts which lay southward from Judea where there were many and great deserts, in which the winds have greater force. See Job_1:19 Jer_4:11. *Pass through*; as meeting with no stop or opposition. *It*; the burden or judgment. Or, *he*, the Median, as it is in the next verse.

Cometh from the desert; from Media and Persia; thus expressed, either because those countries were full of deserts, or because a great desert lay between them and Chaldea, as geographers and historians report.

From a terrible land; from the Medes, a warlike and formidable people, as appears both from sacred and profane writers.

Isaiah 21:2

A grievous vision; a vision or prophecy, containing dreadful calamities which were to fall upon Babylon.

The treacherous dealer dealeth treacherously, and the spoiler spoileth: this is spoken either,

1. Of the Chaldeans, as their sin, for which God sends the following judgment. So the sense is, The Chaldeans still persist in the practice of treachery and rapine, to which they have been so long accustomed. Or,

2. Of the Medes and Persians, who are here noted to pay the Babylonians in their own coin, and to use the same treachery and violence towards them which they had done to others. To which purpose the words are and may well be rendered otherwise; either thus, *the treacherous dealer hath found a treacherous dealer, and the spoiler hath found a spoiler* ; or thus, *O thou that dealest treacherously with the treacherous dealer, and that spoilest the spoiler, go up, O Elam , &c.*, as it followeth. These words will be much illustrated by compared them with Isa_33:1. There is no doubt to be made but the Medes and Persians used treachery as well as force against Babylon. And besides briars, and following their counsel and conduct in taking the city, which made them partakers of their treason.

Go up, to fight against her. These are God's words, either giving them command and commission to do so, or rather foretelling what they would do; which is oft done in this form of speech.

Elam; Persia, called Elam synecdochically, because Elam was an eminent province of Persia, bordering upon the Medes.

Besiege, to wit, Babylon, Isa_21:9. All the sighing thereof; either,

1. Babylon's sighing, which shall cease, because they shall have no time to sigh, or lament their miseries, being suddenly surprised, and cut off in a moment, as they were. As God is said to *seek out the wickedness* of wicked men *till he find none* , Psa_10:15, when he utterly destroyeth them in or with their sins. Or,

2. The sighing and groanings of God's people and other nations under the heavy oppressions of that potent and cruel empire; the pronoun *her* , or *thereof* , being taken here not passively, as commonly it is; but actively, or efficiently, as sometimes it is, as Deu_11:25, *your fear* , i.e. the fear of you; and Job_33:7, *my terror* , i.e. the terror or dread of me upon thee.

Isaiah 21:3

My loins; which he mentions with respect to the following similitude of child-bearing, in which the loins are sorely pained. And this the prophet speaks, either,

1. In the name and person of the Babylonian. Or rather,

2. In his own name; which is most natural, and agrees best with the last clause of the verse, which plainly speaks of the torment which he had in the mere hearing of the word, and seeing the vision, and not of that which they had in the feeling of it; although the latter is implied in the former; and the prophet expresseth his horror in hearing and seeing, to intimate the dreadful horror which should seize upon them when it came upon them.

As the pangs of a woman that travaileth; sharp and grievous pains.

Isaiah 21:4

The night of my pleasure; the night, in which I used to have a sweet repose and sleep. He seems to have had this vision in a night. But withal this horror of the prophet by night was typical, and did signify that grievous horror and destruction which should befall the Babylonians in a night of great feasting and jollity, as it did, Dan_5:1,30.

Hath he, God, who showed him that vision,

turned into fear unto me; into a time and matter of fear.

Isaiah 21:5

Prepare the table; furnish it with meats and drinks, as it follows. The prophet foretells what the Babylonians would be doing when their' enemies were at their doors, that they would give up themselves to feasting and security.

Watch in the watch-tower, to give us notice of any approaching danger, that in the mean time we may more securely indulge ourselves in mirth and pleasures.

Arise, ye princes; either,

1. Ye Medes and Persians; whilst your enemies the Babylonians are feasting securely, prepare to make your assault. Or,

2. Ye princes of Babylon; arise from the table and run to your arms. Which sudden alarm and change of their posture proceeded from tidings out of the watch-tower, as may be gathered from the former clause,

and is more fully expressed in the following verses.

Anoint the shield; prepare yourselves and your arms for the battle approaching: *The shield* is put for all their weapons of offence and defence. They used to anoint their shields with oil, partly to preserve and polish them, and partly to make them slippery, that their enemies' darts might not fasten in them, but slide off from them.

Isaiah 21:6

Thus hath the Lord said unto me; I speak not my own fancies, but what God hath made me to see and hear in a vision; the particulars whereof are related in the following verses.

A watchman; either,

1. A prophet; such being oft so called, as Eze_3:17 **33:2**. Or rather,

2. A military watchman. For this was now done only in a vision, which yet did foreshow what should be done really afterwards.

Let him declare, to thee in vision, to them really.

Isaiah 21:7

And he saw; a short speech for he told me that he saw.

A chariot, not for burden, but for war, in which chariots were then much used. With a couple of horsemen; attended with two horsemen. So there were both chariots and troops of horsemen. Or,

with a couple of horses, as this word is sometimes used, as 1Sa_8:11 2Sa_1:6. The chariot was drawn with two horses.

A chariot of asses, and a chariot of camels; two chariots, one drawn by asses, (under which title some understand mules, as being engendered of asses,) and the other by camels; whereby he signifies the variety and abundance of warlike provisions which the Medes and Persians should have for this expedition, and particularly of chariots, whereof some were for the carriage of necessary things, and others for the battle.

He hearkened diligently; he carefully observed what he saw, and what he could further discover.

Isaiah 21:8

And he cried, A lion: the sense of the words thus rendered is this, The watchman cried out, I see also a lion, to wit, marching before the horsemen and chariots already mentioned; which they suppose to represent Cyrus or Darius marching in the head of their armies. Or, as it is rendered in the margin, and by divers others, *he cried* as (which particle is oft understood, as hath been formerly and frequently noted)

a lion, with a terrible cry, as being affrighted with the vision, and withal signifying the dreadfulness of that judgment which was here represented as coming upon Babylon.

My lord; the watchman speaks these words either to God, or to the prophet, who by command from God had set him in this place and station; to whom therefore he gives the following account of his discharge of the work wherewith he was intrusted.

I stand continually upon the watch-tower in the day time, and I am set in my ward whole nights; according to thy command I have stood, and do yet stand, continually, both day and night, upon my watch-tower.

Isaiah 21:9

Behold; the sum of what I have discovered is this.

A chariot of men; not filled with goods, as chariots of burden used to be; but provided with men, to fight from or with them.

With a couple of horsemen; understand, *and a chariot of asses, and a chariot of camels* ; which is easily understood from Isa_21:7, where they are expressed.

He; the prophet Isaiah, who set the watchman or the Lord, by whose command he was set, Isa_21:6, who here gives an explication of the vision.

All the graven images of her gods; which is mentioned as an evidence that she was fully conquered, because otherwise they would not have suffered their idols to have been thrown to the ground.

He hath broken; God, by the hands of Cyrus, his instrument. Or it is an indefinite speech, *he hath broken* , &c., for *they are broken* , &c.

Isaiah 21:10

Threshing is here put for the corn threshed, as it is explained in the following words; the act being frequently put for the object, as *captivity* for the captives, *fear* for the thing feared, &c., as hath been noted before. And the corn threshed is here metaphorically put for people sorely afflicted and punished, which is oft expressed by threshing, as Isa_25:10 **41:15** Mic_4:13, &c. This is spoken either,

1. Of the Jews, to whom he now turneth his speech, whom God did grievously thresh and afflict by the Babylonians, and whom he here comforts with these tidings, as if he had said, Though thou wilt be threshed first, yet Babylon shall be threshed last, and most dreadfully, and their threshing shall be thy deliverance. This interpretation is thought necessary, because of the latter clause of the verse, wherewith this is to be joined. Or,

2. Of Babylon.

O my threshing; or, thou art my threshing, whom I have undertaken to thresh and punish. And so this is fitly mentioned here, to assure them that this prophecy of Babylon's fall must necessarily be accomplished, because the Almighty was engaged

in the work. And this interpretation seems not to be inconsistent with the rest of the verse, as we shall see.

The corn of my floor; the corn which I will cause to be threshed upon the floor, Heb. *the son of my floor* . For the title of *son* is oft given to lifeless things, as arrows are called the sons of the bow, or of the quiver, Job_5:7 **41:28**, &c.

That which I have heard of the Lord of hosts have I declared; what I have foretold is not my own invention, but the word of God, and therefore shall infallibly come to pass.

Unto you; either,

1. Unto you my people, or hearers; for all the prophecies, even concerning other nations, were published to them, and for their use and comfort: or,

2. Unto (or concerning, as this Hebrew particle is sometimes used, as the learned know) you Babylonians, to whom this was in some sort declared, because it was published amongst the Jews, and by their means might easily come to the knowledge of other people, and consequently of the Babylonians. Nor is it unusual for the prophets, in their prophecies delivered to God's people concerning Babylon, by an apostrophe to turn their speech to the Babylonians themselves; of which we have instances, Jer_50:24,**31 51:13,14,25,26**.

Isaiah 21:11

Of Dumah; either,

1. Of a part of Arabia, so called from Dumah, one of Ishmael's race, Gen_25:14 1Ch_1:30. Or rather,

2. Of Edom or Idumea, as seems most probable from the mention of Mount Seir, which was a part of Edom; which may here be called *Dumah* , either by an abbreviation, or cutting off the first letter from Idumea, as Ram is put for Aram, 1Ch_2:9 Job_32:2, or rather prophetically and sarcastically; for *Dumah* signifies silent; whereby he intimates that Edom, which was much given to vain boasting and railing against God, and against his people, as we read elsewhere, should be brought to silence and utter ruin. And such new, and enigmatical, and significant names are elsewhere given by the prophets to divers known places, as Babylon is called

Sheshach , Jer_25:26, and Egypt *Mazor* , &c. *He* , to wit, Dumah, or the people of Dumah, of whom he speaks, or one of them in the name and by the appointment of the rest.

Calleth to me; to the watchman, as appears by the following words; for the prophet delivers his prophecy in the form of a dialogue between the people and the watchman.

Out of Seir; out of Edom, which is frequently called *Seir* as Gen_32:3 **36:8** 2Ch_20:10 **25:11**, &c.

Watchman; whereby he means either,

1. The prophet Isaiah, whom they call *watchman* , either seriously, or in scorn, because the prophets were so called by God, and by the people of the Jews; or,
2. The watchman of Edom, whom they had set, as people use to do in times of great danger.

What of the night? *the night* is taken either,

1. Metaphorically, for a time of tribulation. So they ask the prophet what he hath to say concerning that night of calamity which he had so long and oft threatened to them, whereof as yet they saw no appearance. Or,
2. properly, the night being the proper and chief time in which the watchman's care is most necessary, because then their enemies had opportunity to do them most harm. So the people are supposed to come to him very early in the morning, to inquire what had happened in the night; which shows a state of great perplexity and fear, which might well be called a burden, both because fear in itself is a great torment, and because this fear was a sign or presage of their approaching miseries.

What of the night? the repetition of the same words shows the greatness of their solicitude and fear.

Isaiah 21:12

The morning cometh, and also the night: the night is past without any great mischief to you, and the comfortable light of the morning is approaching, which freeth men's minds from the terrors of the night; but although the morning be coming, it will be gone, and the night will return, and your fears with it. The night

seems to be here taken properly, as the morning is; yet so that he alludes to the metaphorical signification of the word, and intimates that the night of affliction was coming upon them.

If ye will inquire, inquire ye: return, come. If this watchman be the prophet Isaiah, then the sense of these words is this, *If you will be inquiring, inquire* sincerely and seriously of God, by me, concerning your danger, and the way to prevent it; return unto the Lord by true repentance, who alone can secure you, and come unto me for direction. But if it be their own watchman, which, with submission, I conceive most probable, the sense is, *If you will inquire, inquire* : I perceive, by what I have observed this night, that your danger is not passed, and there will be occasion for further inquiries from time to time; and therefore *return, come* , i.e. either return to them that sent you with this message, and then come to me for further tidings; or come again, as *return, lie down* , is put for *lie down again* , 1Sa_3:5; come to me the next morning, as you have reason to do, and so from morning to morning, for I see every night is likely to bring some evil tidings to you.

Isaiah 21:13

In the forest; not as you used to do, in the houses or tents of the Arabians; whereby he implies that that populous country should be turned into a desolate wilderness.

Travelling companies: in those parts travellers then did and still do go together in companies. See Gen_37:25,28 Job 6:19.

Dedanim; or, Dedamites; of whom see on Gen_25:3 Jer_25:23 49:8. These were merchants, and used to trade with Tyre, Eze_27:20 38:13, and their way lay through the same parts of Arabia.

Isaiah 21:14

Tema; a part of Arabia; of which see Job_6:19 Jer_25:23.

They prevented with their bread him that fled; whereby he implies that those other Arabians, against whom this prophecy is principally directed, should be reduced to great scarcity of all necessary provisions, and forced to flee for their lives from a bloody enemy, as is more fully expressed in the next verse.

Isaiah 21:15

No text from Poole on this verse.

Isaiah 21:16

Within a year, from the time of this prophecy.

According to the years of an hireling, to wit, an exact year; for hirelings diligently observe and wait for the end of the year, when they are to receive their wages.

All the glory; their power, and riches, and all things wherein they used to glory. This was executed by the Assyrians.

Kedar; of whom see on Psa_120:5 Jer_49:28.

Isaiah 21:17

Archers; bows and arrows were their: chief weapons, and they were expert in the use of them, both against beasts and men, as occasion required.

Isaiah 22:1 ISAIAH CHAPTER 22

The anguish of Judah: the prophet much grieved, Isa_22:1-5, by the Persians, Medes, and Assyrians, Isa_22:6,7. He reproveth their human wisdom, Isa_22:8-11, and profane joy, Isa_22:12,13; which God would certainly punish, Isa_22:14. Shebna's deprivation for his pride, Isa_22:15-19. Eliakim put in his place: his glory, Isa_22:20-25.

Of the valley of vision; of Judah; and especially of the City of Jerusalem, as the next verse showeth; which is called a valley, because a great part of it stood in a valley, and comparatively to those higher mountains wherewith it was encompassed; of which see Psa_121:1 **125:2** Isa_52:7; and *the valley of vision* , because of the many and clear visions or revelations of God's mind in that place, above all other parts of the world. As the prophets are called *seers* , 1Sa_9:9, so prophecy is frequently called *vision* , as 1Sa_3:1 Isa_1:1 Eze_7:13,26.

Gone up to the housetops, as they used to do in times of great confusion and consternation, that they might mourn, and look, and cry to Heaven for help. Compare Isa_15:3 Jer_48:38.

Isaiah 22:2

Thou art full of stirs; or, thou who wast full of stirs, or noises, to wit, of joyful shouts, as the following words limit it, and as this word is used, *Zec_4:7*, though elsewhere it be taken for doleful cries.

Tumultuous; or, *streperous* ; full of noise and clamour, through revelling and jollity. See *Pro_20:1 Zec_9:15*.

Not slain with the sword, nor dead in battle, but either by famine or pestilence in the siege, as many died, *Jer_14:18 38:2*, or in their flight, as others were; both which were inglorious kinds of death.

Isaiah 22:3

Thy rulers; Zedekiah and his chief commanders, whose flight he foretells.

They are bound by the archers, Heb. *from the bow* , i.e. so as they were disenabled from using the bow; which is a usual Hebraism; as from a king is put for *from being a king* , *1Sa_15:23*; and *from seeing* , *Psa_69:23*, is rendered that they cannot see, *Rom_11:10*. But this word is by some, and may very well be, joined to the foregoing clause; for the words in the Hebrew lie thus, *All thy rulers are fled together from the bow* , (or, *bow-men* , as this word is rendered, *Isa_21:17*)

they are bound; which seems most plain and unforced, and suits best with the following words, as also with the prophet's use of the same phrase, *Isa_21:15*, *they fled from the bent bow* , &c. *All that are found in thee* ; that remained there with Zedekiah in the siege; for those who had fled to the Chaldeans saved their lives and liberties. *Are bound together in fetters* , *Jer_52:11*.

Which have fled from far; which fled to Jerusalem from the remotest parts of the land. But he rather speaks of those who fled from Jerusalem, and from their enemies, whereof some had fled away, but were pursued and overtaken by their enemies, and bound, as others had been. And the words seem to be well rendered, *they fled far away* , as this very word is used, *Isa_23:7*; which may be understood either of the same persons who fled, but were taken in their flight, as was now said; or of others, who fled away, when others abode, there and were bound.

Isaiah 22:4

Look away from me; take off your eyes and thoughts from me, and leave me alone, that I may take my fill of sorrows.

Labour not to comfort me; for all your labour will be lost, I neither can nor will receive any consolation.

Of the daughter of my people; of that city and nation whereof I am a member. The title of *daughter* is oft given both to cities and nations, as hath been noted before.

Isaiah 22:5

Of treading down; in which my people are trodden under foot by their insolent enemies.

Of perplexity by the Lord God of hosts: this is added, partly to show that this did not happen without God's providence; and partly to aggravate their calamity, because not only men, but God himself, fought against them.

Breaking down the walls *of the strong cities of Judah* ; which was done by Sennacherib, 2Ki_25:10.

Crying to the mountains, with such loud and dismal outcries as should reach to the neighbouring mountains, and make them ring again therewith.

Isaiah 22:6

Elam; the Persians, who now, and for a long time after. were subject to the Assyrian and Chaldean emperors, and were employed by them in their Wars.

Bare the quiver, being expert bow-men, as appears from Jer_49:35, and from Strabo's testimony.

With chariots of men and horsemen; as some of them fought on foot, so others fought from chariots and horses. *Kir* ; the Medes, so called by a synecdoche from Kir, an eminent city and region of Media, of which see 2Ki_16:9 Amo_1:5.

Uncovered; prepared it and themselves for the battle; for in times of peace arms were wrapt up and covered, to preserve them clean, and fit for use.

The shield; their defensive and offensive weapons.

Isaiah 22:7

Thy choicest valleys shall be full of chariots: valleys were the most proper places for the use of chariots: see Jos_17:16.

The horsemen shall set themselves in array at the gate, to assist and defend the footmen whilst they made their assault, and withal to prevent and take those who endeavoured to escape.

Isaiah 22:8

He; the enemy, Sennacherib, of whose invasion he seems to speak.

The covering of Judah: he took those fenced cities, which were a covering or safeguard both to the people of Judah, who fled to them, and to Jerusalem, which was begirt and defended by them.

Thou didst look in that day to the armour; thy hope and trust was wholly or chiefly placed in the arm of flesh. For although Hezekiah was commended for his trust in God, yet the generality of the people were guilty of distrust in God, and confidence in the creature.

The house of the forest; more fully called *the house of the forest of Lebanon* , 1Ki_7:2, not because it was built in Lebanon, for it was in Jerusalem; but either because it was built of the trees of Lebanon, for which cause the temple is called *Lebanon* , Zec_11:1, or for other reasons. **See Poole** "1Ki_7:2".

Isaiah 22:9

Ye have seen, i.e. observed or considered, as this word is used, Exo_32:9, and elsewhere, in order to the reparation of them, and to fortify the city, as the next words manifest.

Ye gathered together the waters of the lower pool, that you might both deprive the enemy of water, and supply the city with it; of which see on 2Ch_32:4,5.

Isaiah 22:10

Ye have numbered the houses of Jerusalem; that they might exactly know their own strength, and the number of their people, and so lay the burdens more equally upon them, and make sufficient provisions for them.

The houses which stood upon or without the walls of their city, and so gave their enemies any advantage against them, and hindered the searching or fortifying the walls and city.

Isaiah 22:11

The two walls; either those 2Ki_25:4, or those 2Ch_32:5, in both which places we read of two walls.

For the water of the old pool; to receive the waters conveyed into it by pipes from the old pool.

The maker thereof; either,

1. Of the water; for both the springs and the rain which filleth the pools are from God alone: or,

2. Of Jerusalem, expressed in the foregoing verse, and easily understood here, because all these works were undertaken for Jerusalem's defence and provision. And it is usual in Scripture for the pronoun relative to be put by itself, without any express mention of the person or thing to which it belongs, which is left to the reader to gather out of the foregoing or following words; of which **See Poole "Psa_87:1"**, **See Poole "Son_1:1"**.

Him that fashioned it, Heb. *the former or framer of it*, God; who made it a city, and the place of his special presence and worship; which also he had undertaken to protect, if the people would observe his commands; to whom therefore they should have resorted and trusted in this time of their distress.

Long ago; which clause may be added to aggravate their sin, in distrusting that God who had now for a long time given proof of his care and kindness in defending this city.

Isaiah 22:12

Call; invite and oblige them by the course of his providence, and require this by the precepts requiring these things in such times and conditions.

To baldness; to make themselves bald, by plucking or shaving off the hair of their heads, as was usual in great sorrows, as Ezr_9:3 Job_1:20 Mic_1:16, although it was forbidden in case of the death of relations, for a special reason; of which see on Lev_19:27,**28 21:5**.

Isaiah 22:13

Eating flesh; not only for necessity, but to excess and luxury, as *eating and drinking* are taken, Mat_24:38.

Let us eat and drink; for to-morrow we shall die: the prophets tell us that we shall certainly and suddenly be destroyed; it concerns us therefore to make our best of the present time, and to be merry whilst we have the opportunity. A most perverse and desperate conclusion, proceeding from obstinate profaneness, and contempt of God's judgments.

Isaiah 22:14

It was revealed in mine ears; what I am saying is not my own invention, nor uncertain reports, but what I heard with these ears of mine. The like phrase we have 1Sa_9:15, *the Lord had told Samuel in his ear. This iniquity shall not be purged from you till ye die* ; you shall feel the sad effects of this wickedness, and my just displeasure for it, as long as you live. This is not spoken exclusively, as if it should be purged after their death, which is absurd and impious to imagine, at least concerning such as lived and died in this desperate and impenitent condition; but emphatically. to show that God will have no mercy upon them in that time of life, in which he useth and delighteth to give repentance and remission of sins to mankind.

Isaiah 22:15

Get thee unto this treasurer; which the prophet might boldly do, because he had the protection not only of God, who sent him upon this errand, but probably of Hezekiah also, who at the time of this prophecy was either king, or his father's viceroy, or at least heir-apparent to the crown.

Shebna; who seems to have been advanced by wicked Ahaz, and to have been a great patron of impiety and injustice in his reign, and by politic compliance with Hezekiah thought to gain his favour, and so to keep his place and power at court.

Over the house; over the house of David, as is more fully expressed below, Isa_22:22. Possibly he was not only the lord treasurer, but also the king's prime minister of state.

Isaiah 22:16

What hast thou here? or, *What dost thou here* ? what right hast thou to this place and office? *Whom* ; either,

1. What friends, in whom thou canst confide? Thou hast so ill managed thyself and thy affairs, that thou art universally hated. Or,

2. What kindred or relations? For the Jews say he was a stranger by birth; which is the more probable, because his pedigree is not mentioned in any of those places of Scripture where he is named.

Hewed thee out a sepulchre, as great and ambitious men used to do. *Here* ; not in thine own country, the proper place for such a monument; but in Jerusalem, which should not be defiled nor disparaged with it.

On high; in a high and eminent place, as Isa_57:7. *An habitation* ; either,

1. A sepulchre, which is called a man's house, Job_30:23; or,

2. A dwelling-house. He erected, or is compared to one that doth erect, a stately house to live in, and a stately sepulchre to receive him when he dies. And these two are fitly joined together, because their sepulchres were commonly built in or near their houses. See Isa_14:18 Joh_19:41. *In a rock* ; a fit place both for strength and state. Thus we read of a sepulchre hewed out of a rock, Mat_27:60.

Isaiah 22:17

I will carry thee away with a mighty captivity; will cause thee to be carried into captivity by a strong hand, or by the hand of a mighty man, from which therefore thou shalt not be able to escape. Or, *will cast thee away with the casting of a mighty man* , i.e. with great force; or, *in casting will cast thee away, O thou mighty man* . *Will surely cover thee* , to wit, with confusion, as is here implied, and as this phrase is more fully expressed, Psa_89:40 **109:29**. Or

covering may be put for obscuring his glory, which he designed to publish, and to that end erected stately monuments, &c. Or this may be an allusion to the ancient custom of covering the faces of

condemned persons; of which see Est_7:8. Compare Job_9:24 Eze_12:6,12.

Isaiah 22:18

He will surely violently turn and toss thee like a ball, Heb. *wrapping he will wrap thee up like a ball* , which consists of materials wrapped and bound together, that it may be tossed far away. Or, *Rolling he will roll thee with the rolling of a ball. Into a large country* ; like a ball which is cast into a large and plain spot of ground, where being thrown by a strong man, it runs far and wide. Or, to a far country, which seems to be here called *large of spaces* , not so much in itself, for that was inconsiderable to him, whether the land of his captivity was large or little, as in respect of its distance from the place of his birth and abode.

The chariots of thy glory shall be the shame of thy lord's house. The sense of the words thus rendered seems to be this, Thy glorious chariots, wherein thou didst ride in great state at Jerusalem, shall then and there be turned into shame to thyself, and to thy master, to whom it is just matter of reproach, that he was so foolish as to advance and trust such a faithless and unworthy person. But the words are by divers others fitly rendered,

there the chariots of thy glory shall be, (or, shall die or vanish, i.e. that shall be the end of all thy pompous chariots, and other monuments of thy pride,) O thou who art

the shame of thy Lord's house; who by thy unjust and wicked practices hast exposed thy king and master, and the royal family, to reproach and contempt.

Isaiah 22:19

And I; the Lord, whose words these are, Isa_22:15, as is manifest from the following verses.

Shall he; the Lord; such sudden changes of persons being very usual in these writings.

Isaiah 22:20

I will call, by my Spirit fitting him, and by my powerful providence moving Hezekiah's heart to call him.

Isaiah 22:21

I will clothe him with thy robe, and strengthen him with thy girdle: there was a peculiar sort of robe and girdle which was the badge of his office, which should be taken from him, and given to Eliakim.

He shall be a father; he shall not only have the authority of a father, which thou now hast, in which respect all rulers are called *fathers*, as Exo_20:12 Num_36:1; but shall also govern them with fatherly care and affection, and not with rigour and cruelty, as thou dost.

Isaiah 22:22

The key; the government, the power of opening and shutting, of letting men into it or putting them out of it, whereof *a key* is a fit emblem; whence the delivering of the keys of a house or city into the hands of another, is a sign to signify and confirm the giving him the power and possession of it.

Lay upon his shoulder; he mentions the shoulder rather than the hand, in which keys are commonly carried, either from some ceremony then in use, of carrying a key upon the shoulder, either of the officer of state himself, or of another in his name and stead; or to signify that this was a key of greater weight than ordinary, and that government, which is designed by this key, is a heavy burden, and therefore in Scripture phrase said to be upon the shoulder, as Isa_9:6.

None shall shut against his will, or without his commission or consent.

Isaiah 22:23

I will fasten him; I will establish the power in his hands.

In a sure place; in the strong walls, or solid timber, in the house; which is opposed to Shebna's instability, signified by a ball, Isa_22:18.

He shall be for a glorious throne to his father's house; by his prudent and righteous government he shall procure great glory, not only to himself, but to all that have any relation to him. This also is opposed to what is said of Shebna in the end of Isa_22:18.

Isaiah 22:24

Of his father's house; of his own kindred and family, who shall all depend upon him, and receive glory from him; of the house of David, which is called

his father's house, either because kings are called the fathers of all their subjects, both in Scripture, as 1Sa_24:11 2Ki_5:13 **16:7**, and in other authors; or, as Calvin ingeniously conjectures, because he was of the blood royal. Otherwise this had been no great commendation to him, that he studied so much the advancement of his own private family. And this seems more probable, because this character is opposed to that of Shebna, who was *the shame of his lord's*, to wit, the king's, house or family, Isa_22:18. *The offspring and the issue*; great and small, the children and grandchildren of his father's house.

All vessels of small quantity; the meanest of them shall receive a lustre and advantage from their relation to him.

From the vessels of cups, even to all the vessels of flagons; all sorts of vessels, great or small, mean or precious, may be hanged upon him, without any fear of falling; whereas ordinary nails or pins, if they be oppressed with too great weight, are easily broken down, and the vessels fall with them.

Isaiah 22:25

The nail that is fastened in the sure place; Shebna, who seemed to be so, both in his own eyes, and in the eyes of others. The burden that was upon it; all those wicked officers that were advanced and supported by his power.

Isaiah 23:1 ISAIAH CHAPTER 23

The destruction of Tyre, from God, for their pride, Isa_23:1-14. The time of her rising again, Isa_23:15-17, and conversion to God, Isa_23:18.

The burden of Tyre; the prophecy of the heavy calamity and destruction of Tyre; which now stood in its strength and glory, being seated in an island, upon a rock, abounding in riches, mighty in naval power, having lately conquered that navy which the Assyrians brought against them. Yet this city was, according

to this prophecy, destroyed; and that twice, first by Nebuchadnezzar, and long afterward by Alexander the Great. And although this prophecy seem directly and properly to respect the former destruction, yet it seems to have some reference to the latter also; only it is intimated, that after seventy years Tyrus should recover her former power and glory, before her second and final destruction.

Howl, ye ships; either,

1. Properly; to which howling and lamenting is ascribed by a known figure called *prosopopoeia* : or,
2. Metonymically, the merchants and owners of ships, who had much commerce with this illustrious mart.

Of Tarshish; either,

1. Of Tarsus, a great port of Cilicia, which anciently had the dominion of that part of the sea; or,
2. Of the ocean, which is so called, 1Ki_10:22 Psa_48:7 Isa_2:16.

It is laid waste; it shall shortly be laid waste; which was fulfilled not by Shalmaneser, as some would have it; for though he straitened it for some time, yet he never took it; but by Nebuchadnezzar.

No entering in; so effectually wasted, that there is not a house left in it, nor any merchants or others that go into it, either to trade in it, or to repair it.

It is revealed to them: the sense of the words thus rendered may be this, *it* , i.e. this burden or destruction of Tyre, *is* , i.e. shall be, revealed, declared or made known, unto them; either,

1. To the Tyrians, to whom this notice should be sent concerning the preparations of their enemies against them: or,
2. To the ships, by which he means their owners or merchants,

from the land of Chittim; which may be here mentioned, either because they first had and gave them notice of it, as was now said; or because their last and sorest destruction was brought upon them by Alexander, who was *of the land of Chittim* , as is affirmed by that very ancient and venerable, though apocryphal writer, /**APC**

1Ma 1:1 8:5. But this place is otherwise rendered, both by ancient and later interpreters, which seems to be more natural and easy, and no less agreeable to the Hebrew text; either thus, *that she is laid waste, so that there is no house, nor entering or coming in* (to wit, for traffic)

from the land of Chittim, is made known to them, to wit, to the ships or merchants that used to resort thither for traffic: or rather thus, for it is laid waste, so that there is no house, (not any houses left for the citizens to dwell in,) *nor entering or coming in* (to wit, of merchants) *from the land of Chittim; she* (to wit, her people) *is removed or gone into captivity*, as this word properly signifies, and is rendered, Isa_38:12. And for the last Hebrew word, *lamo*, which is rendered *to them*, (which is the only objection against this interpretation,) it is only added as an elegancy of the Hebrew language, and hath no further signification, as it is also Psa_58:7, and as the particle *lo*, which signifies the same thing, and such other pronouns, are frequently redundant and insignificant in the Hebrew text, as hath been oft observed by grammarians and interpreters. He mentions

the land of Chittim, because this was an eminent place for shipping and trading, as is manifest from Num_24:24 Eze_27:6 Dan_11:30, and therefore doubtless had great dealings and commerce with Tyre, and may here be put synecdochically for all other countries which traded with her. It is not necessary, for the understanding of this text, to determine what Chittim is, whether it was Italy, or Greece, or the islands in those parts; it is sufficient to know that it was a seafaring place in the Midland Sea; and so much startled and concerned in the destruction of Tyre.

Isaiah 23:2

Be still, Heb. *Be silent*, as one confounded, and not knowing what to say, or as mourners use to be, **Job 2 8,13 Isa 47:5**; boast no more of thy wealth and power, as thou usedst to do.

Of the isle, Heb. *of Tyrus*, which now was an island, Eze_27:3 **28:2**, till Alexander joined it to the continent, as Pithy reports. Although the title of *islands* is oft given by the Hebrews to places bordering upon the sea.

Zidon; an eminent city of Palestine, nigh unto Tyre, much concerned with her and for her.

That pass over the sea; that are a seafaring people. Have replenished; with mariners, Eze_27:8, and commodities.

Isaiah 23:3

By great waters; by the sea, which is very fitly called *the great waters* , Psa_107:23; understand, *cometh* , or is brought to her.

The seed of Sihor; the corn of Egypt, wherewith Egypt abounded, and furnished divers other parts of the world, whence it was called the granary of the Roman empire; which also was easily conveyed by sea from Egypt to Tyre, and thence to divers other countries. This is called *seed* , here, as also Hag_1:10, and elsewhere, by a usual metonymy; and *the seed of Sihor* , because it grew up the more abundantly because of the overflow of the river, as all sorts of authors have noted. For Sihor is nothing else but Nilus, as appears from Jer_2:18, which is called *Sihor* , as by the Greeks it was called *Melas* , from its black colour. And this and no other river seems to be that Sihor, which is so oft mentioned as one of the bounds of the land of Canaan, as Num_34:5, &c., because that land, at least in that extent which God allotted and gave it to the Israelites, though they through neglect or cowardice might not actually possess it, did reach to one of the branches of that river. And indeed, if Sihor be not Nilus, that great and neighbouring river is not named in all the Scripture, which seems very improbable.

The harvest of the river: this clause explains the former; that plentiful harvest of corn which comes from the influence and inundation of Nilus, which is emphatically called the river, as here, so also Exo_1:22 Isa_19:5 Eze_29:3,9, as Euphrates is in other texts of Scripture.

Is her revenue; is as easily procured and plentifully enjoyed by her, as if it grew in her own territories.

A mart of nations; a place to which all nations resort for traffic.

Isaiah 23:4

Be thou ashamed, O Zidon; for Zidon was a great city near Tyre, and strongly united to her by commerce and league, and called by

some the mother of Tyre, which they say was built and first inhabited by a colony of the Sidonians; and therefore she must needs be greatly concerned in the destruction of Tyrus.

The sea; that part of the sea in which Tyrus was, and from which ships and men were sent into all countries.

The strength of the sea: this is added to explain what he meant by the sea, even Tyrus, who might be called *the strength of the sea*, either actively, because it defended that part of the sea from piracies and injuries; or passively, because it was defended and strengthened by the sea, which encompassed it. And this title is here given to Tyrus, to show what great cause of confusion and fear Zidon had from this example, which for strength was much inferior to Tyrus.

I travail not, nor bring forth children, & c.; I, who was so exceeding fruitful and populous, that I sent forth colonies into other countries, (of which the famous city of Carthage was one,) am now become barren and desolate.

Isaiah 23:5

According to this translation the sense is, All the neighbouring nations shall be no less terrified at the tidings of lite destruction of Tyrus, than they were of old upon the report of God's former and dreadful judgments upon the Egyptians, of which see Exo_15:14-16 Jos_2:9,11, because they shall despair of resisting that enemy against whom that vast and potent city, which was deemed impregnable, could not defend itself. But the words are by the LXX., and other both ancient and later interpreters, rendered otherwise, and that very agreeably to the Hebrew text, *When the report* (to wit, of the destruction of Tyre) came, or shall come, (which word is easily understood, as it is above, Isa_23:3, and in other texts of Scripture before mentioned,) *to the Egyptians, they shall be sorely pained according to the report of Tyre*; their grief shall be answerable to the report; as the report is very dreadful, so their grief and anguish shall be very great: or, they shall fear lest they should be destroyed in like manner as Tyrus was destroyed.

Isaiah 23:6

Pass ye over to Tarshish; flee from your own country to Tarsus of Cilicia, and there bewail your calamities. Or rather, as others

render the place, *Pass over the sea* , which is oft called Tarshish; of which **See Poole** "Isa_23:1".

Of the isle; of Tyrus, as before, Isa_23:2.

Isaiah 23:7

Is this your joyous city, that formerly lived in so much pomp, and pleasure, and security? Whose antiquity is of ancient days; being built before Joshua's time, as is manifest from Jos_19:29. *Her own feet shall carry her* ; whereas before, like a delicate lady, she would not set the sole of her foot to the ground, as the expression is, Deu_28:56, but used to be carried in stately chariots, or magnificent vessels.

To sojourn; to seek for new habitations. For as some of the Tyrians were taken and carried captive into Chaldea, and other places, so others fled by sea into several parts of the world, Carthage, and divers other towns of the Midland Sea, as is recorded by ancient historians.

Isaiah 23:8

Who hath taken this counsel against Tyre? words of admiration: who and where is he that could imagine or durst attempt such a thing as this? This is the work of God, as is expressed, Isa_23:9, and not of man.

The crowning city; which was a royal city, Jer_25:22, and called a *kingdom* , Eze_28:2,12, and carried away the crown from all other cities, and crowned herself and her, citizens with glory and delights.

Whose merchants are princes; equal to princes for wealth, and power, and reputation.

Isaiah 23:9

The Lord of hosts hath purposed it; this is the Lord's own doing; therefore do not doubt it, nor wonder at it. God's design is by this one example to abate and abase the pride of all the potentates of the earth, that they may see and know what weak and wretched creatures they are, when God leaves them, and sets himself against them.

Isaiah 23:10

Pass through the land; tarry no longer in thy own territories, but flee through them, and beyond them, into other countries, for safety and relief.

As a river; swiftly, lest you be prevented; and continually, till you be all gone; and in shoals and multitudes.

O daughter of Tarshish; O Tyrus; for of her he speaks both in the foregoing and following words. And Tyrus might well be called *the daughter of Tarshish*, i.e. of the sea, as that word is used, Isa_23:1, and elsewhere, because it then was an island, and therefore as it were born of the sea, and nourished and brought up by it.

No more strength, Heb. *no more girdle*: the girdle, which strengthens the loins of a man, is put for strength, as Job_12:21 **38:3**. It behoveth you, O people of Tyrus, to flee away, as I advise you; for your city is unable to defend you; your wealth, the sinews of war, is lost; your walls broken down; the sea, which, like a girdle, surrounded and defended you, is now in part filled up by your enemies, who have joined you to the main land; your former friends and allies forsake you.

Isaiah 23:11

He, the Lord, expressed Isa_23:9, stretched out his hand to strike it, the antecedent being put for the consequent,

over the sea; or, *against the sea*, i.e. against Tyrus, the daughter of the sea, as she was now called; and consequently against all those ships and men which used to traffic with Tyrus, and were enriched by that trade, and therefore suffered in her fall.

He shook the kingdoms, Heb. he made the kingdoms to tremble; either,

1. The two kingdoms of Tyre and Sidon; or rather,
2. The neighbouring and confederate kingdoms, as appears by comparing this with Eze_26:15-18, who might justly quake at her fall, partly, for the dreadfulness and unexpectedness of the thing; partly, because Tyre was a bulwark, and a refuge, and a great advantage to them; and partly, because her fall made way for their ruin, as being destroyed by their common enemy.

Hath given a commandment; hath contrived and purposed it, as was said, Isa_23:8,9; hath put this design into the heads and hearts of her enemies, and given them courage to attempt, and strength to execute, so difficult an enterprise.

Against the merchant city, Heb. *against Canaan* ; the word *Canaan* being taken either,

1. For a merchant, as it is used, Job_41:6 Hos_12:7; or rather,
2. For the proper name of a place or people, as it is generally used; for the Tyrians and Sidonians were descended from Canaan, Gen_10:15, and were the only considerable remainders of that cursed race whom God had devoted to destruction. And so this phrase may be here used both as all evidence and as an argument of their intended and approaching ruin.

Isaiah 23:12

O thou oppressed virgin: so he calls her, either for her pride and beauty, and living in great ease and pleasure; or because she had hitherto never borne the yoke of a conquering enemy; though withal he declares that she should be oppressed or defloured very suddenly.

Daughter of Zidon; whereby he understands either,

1. Zidon herself, who suffered in and with Tyre: for so this phrase seems generally to be used,

the daughter of Zion, or of *Jerusalem* , or of *Babel* , or *Egypt* , &c., being nothing else but *Zion, Jerusalem, Babel, Egypt* , &c. Or rather,

2. Tyrus, as most interpreters, both Jewish and Christian, understand it, of whom this whole context and prophecy speaks; which may well be called the daughter of Zidon, because she was first built and possessed by a colony of the Sidonians; as Pliny calleth Carthage the daughter of Tyre, because she was built by a colony of Tyrians. And the title of *daughter* is oftentimes given in Scripture to towns or cities which had their being from or dependence upon other cities; in which sense we read of the daughter of Heshbon, Num_21:25, and of Rubbah, Jer_49:2,3, and of Sodom, and of Samaria, Eze_16:46,49,53. And *the daughter of Tarshish* here above, Isa_23:10, is not meant of Tarshish itself,

but of Tyrus, which had a relation to and dependence upon Tarshish.

Pass over to Chittim; of which place See Poole "Isa_23:1". *There also shalt thou have no rest* ; thither thine enemies shall pursue thee, and there shall they overtake thee, although thou wilt think thyself secure when thou art fled to remote parts beyond the sea.

Isaiah 23:13

Behold the land of the Chaldeans; you Tyrians, who think your city impregnable, cast your eyes upon the land and empire of the Chaldeans, or Babylonians; which though now it be a flourishing kingdom, and shall shortly grow far more glorious and potent, even the *glory of kingdoms* , as it is called, Isa_13:19, yet. shall certainly be brought to utter ruin; and therefore your presumption is most vain and unreasonable.

This people was not: the Chaldeans at first were not a people, not formed into any commonwealth or kingdom.

Till the Assyrian founded it for them that dwell in the wilderness; till Nimrod, the head and founder of the Assyrian monarchy, built Babel, Gen_10:10, now the head of the Chaldean monarchy, which he built for those people, who then lived in tents, and were dispersed here and there in wild and waste places, that he might bring them into order, and under government, and thereby establish and promote his own empire.

They set up the towers thereof, they raised up the palaces thereof; the Chaldeans being by this means brought together into a body, fell to the work of building their city, and its towers and palaces, and thereby got power and dominion over their neighbours, till at last they grew the greatest of all the monarchies that then were upon earth.

He; the Lord, who is expressed before, and is frequently designed in Scripture by this indefinite pronoun he, as hath been many times observed; whereby he insinuates the true reason why neither the Chaldeans nor the Tyrians should be able to stand, because the Almighty God was engaged against them. Brought it to ruin; will infallibly bring that great empire to ruin. *He* speaks of a future thing as if it were already past, as the prophets use to do. The

Chaldeans shall now return to their first nothing, and become no people again.

Isaiah 23:14

Your strength; the city of Tyre, where you found safety and wealth.

Isaiah 23:15

Forgotten; neglected and forsaken by those who used to resort thither.

Seventy years; during the whole time of the Jewish captivity in Babylon. For Tyrus was taken by Nebuchadnezzar, Jer_27:3,8 Eze 26:7, a little after the taking of Jerusalem, and was restored by the favour of the Persian monarchs after the return of the Jews from the captivity of Babylon.

Of one king; either,

1. Of the kingdom of Babylon, which lasted so long after this time; the word *king* being put for *kingdom* , as it is Dan_7:17 8:21; or

2. Of one royal race, of Nebuchadnezzar, including his son, and his son's son, in whom his family and kingdom were to expire.

After the end of seventy years shall Tyre sing as an harlot; she shall by degrees return to her former state of prosperity and traffic, whereby she shall easily entice the merchants of the world to converse and trade with her, as harlots use to entice their customers by lascivious songs.

Isaiah 23:16

Take an harp, go about the city; as harlots use to do, to allure customers.

Thou harlot; so he calleth Tyre, partly because she enticed merchants to deal with her by various artifices, and even by dishonest practices, as harlots use; and partly because of the great and general uncleanness which was both committed and tolerated in it. That thou mayest be remembered by those who had forgotten thee, Isa_23:15.

Isaiah 23:17

Visit Tyre, to wit, in mercy, as this phrase is used, Rth_1:6 Psa_65:9, and elsewhere.

Her hire: the Hebrew word properly signifies, *the hire of an harlot* ; which agrees well with the

fornication in the next clause; although these phrases are not to be understood properly, but metaphorically, of trading or commerce with others.

Shall commit fornication with all the kingdoms of the world; shall trade promiscuously with people of all sorts of nations, as harlots entertain all comers.

Isaiah 23:18

Her merchandise and her hire shall be holiness to the Lord: he speaks not here of what the Tyrians would do immediately after their restitution, but some time after it, even in the days of the Messiah; of which even some of the Jewish rabbies understand it, and to which the prophets have a special respect in their several prophecies, and Isaiah among and above the rest of them. So this is a prophecy concerning the conversion of the Tyrians to the true religion, of the accomplishment whereof something is said Act_21:3-5, and more in other authors.

It shall not be treasured nor laid up, either out of covetousness, or for the service of their pride and luxury, as they formerly did; but now they shall freely lay it out upon pious and charitable uses.

For them that dwell before the Lord; for the support and encouragement of the ministers of holy things, who shall teach the good knowledge of the Lord, who dwell in God's house, and minister in his presence; the support of such persons being not only an act of justice and charity, but also of piety, and of great use and necessity to maintain and propagate religion in the world. Although this doth not exclude, but rather imply, their liberality in contributing to the necessities of all Christians.

Isaiah 24:1 ISAIAH CHAPTER 24

Judgments on Judah for their defilements and transgressions, Isa_24:1-12. A remnant shall praise God, Isa_24:13-15. God, by

his judgments on his people and their enemies, will advance his kingdom, Isa_24:16-23.

The earth; or, *the land* , to wit, of Canaan, or Israel, or Judea. It is usual with all writers, when they write of their own country, to call it *the land* , by way of eminency. There are many things in this prophecy which manifestly concern this land and people; and nothing, at least before Isa_24:21, which may be taken as a new and additional prophecy, which is necessary to be understood of other nations. But this I speak with submission, and due respect to those learned and judicious interpreters who take this to be a prophecy against Judea, and all the neighbouring nations.

Maketh it waste; he will shortly make it waste, first by the Assyrians, and then by the Chaldeans. *Turneth it upside down* ; bringeth it into great disorder and confusion.

Isaiah 24:2

It shall be, as with the people, so with the priest; the approaching calamity shall be universal, without any respect or distinction of persons or ranks of men; the priests themselves, having been partakers of the people's sins, shall also partake with them in their plagues.

As with the buyer, so with the seller; the purchaser of lands shall have no more left than he that hath sold all his patrimony; and all persons shall be made equal in beggary and slavery.

Isaiah 24:3

No text from Poole on this verse.

Isaiah 24:4

The world: from this word some infer that this prophecy concerns not only the land of Judea, but also the neighbouring countries. But if the proper signification of that word be urged, this prophecy must be extended to all the parts of the world, which these learned men will not allow. And *the world* , both in Scripture and other authors, is often used synecdochically for that which in truth is but a small part of it, at least in comparison with the whole; as it is not only of the Roman empire, as Luk_2:1 Act_11:28, but also of Babylon, Isa_13:11, and, which cometh nearer to the point, of this very land of Judea, as Joh_12:19 **18:20**, and elsewhere. And therefore it may well be so understood here, especially when this

word world is explained by those other words the earth and the land, which the very next verse showeth to be meant of Israel or Judea, as we shall there discover.

The haughty people; not only common people, who use to be of low spirits; but the high and lofty ones, who use to be stout in their words and carriages towards me, and to deride my threatenings.

Isaiah 24:5

The earth also, Heb. *And the land* ; or, *this land* ; for here is an emphatical article in the Hebrew text.

Is defiled under the inhabitants thereof; by the wickedness of its people; of which see Lev_18:25,27 Num 35:33, &c. *The laws* ; the laws of God revealed to them, and pressed upon them in a singular manner, called simply the laws, as the word of God is oftentimes called the word, by way of eminency.

The ordinance; God's ordinances concerning his worship and service; the singular being put collectively for the plural.

The everlasting covenant; the covenant made between God and Abraham, and all his posterity, renewed with the Israelites at Sinai, which was everlasting, both on God's part, who, upon the conditions therein expressed, engaged himself to be a God to them and to their seed for ever; and on Israel's part, who were obliged thereby to constant and perpetual obedience through all generations. All these clauses clearly prove that *the earth or land* which this prophecy concerns, is no other than the land of Israel and Judah.

Isaiah 24:6

The curse; the curse of God threatened to transgressors, Deu_28:15 29:20, and imprecated by and upon themselves, if they should not persist in their obedience to God, Deu_27:26, and elsewhere.

Are burned; are consumed by the wrath of God, which is commonly compared to fire.

Isaiah 24:7

The new wine mourneth, because there are either none, or none but the enemies of God and Israel, to drink it. Grief is ascribed to senseless creatures by a figure usual in all authors.

The vine languisheth; either because there are no people left to dress it, or gather its grapes; or because it is broken down and spoiled by the enemy.

All the merry-hearted, that made their hearts merry with wine, Psa_104:15.

Isaiah 24:8

Tabrets; which they used in their feasts and revellings.

The noise: the word properly signifies a roaring noise and confused clamour, such as drunken men make, Psa_78:65 Zec_9:15.

Isaiah 24:9

Because of the fears and miseries wherewith it is mixed.

Isaiah 24:10

The city; Jerusalem, and other cities; for the singular word may be here taken collectively.

Of confusion; or, of vanity, or emptiness, or desolation; for this Hebrew word signifies all these things. And the city may be thus called, either,

1. In regard of the judgments of God coming upon it, as if he had said, a city devoted to desolation or destruction, to be emptied of its goods and people; or,

2. For its sin, a city of confusion or disorder, breaking all the laws and orders which God had established among them; or a city that *walketh with or after vanity* , as the Scripture speaks, Job_31:5 Jer_2:5, that *loveth and speaketh vanity* , as they did, Psa_4:2 **12:2**. And this may seem most convenient, that the sin of the city should be noted in this word, as the punishment is expressed in the next.

Every house is shut up; either for fear of the enemy who have entered the city; or rather, because the inhabitants are either fled,

or dead, or gone into captivity, and so there are none to go into it, or come out of it.

Isaiah 24:11

There is a crying for wine; for the want or loss of their wine, and spoil of their vines, whereby they were deprived of the means both of their delight and profit; whereby he intimates their gross sensuality and sottishness, that instead of crying for their sins, and humbling themselves under God's judgments, did only *howl for their corn, and wine, and oil*, as they did, Hos_7:14.

Isaiah 24:12

The gates of the city are totally ruined, that the enemy may enter when and where they please.

Isaiah 24:13

When thus it shall be, when this judgment shall be executed,

in the midst of the land; in the land. But withal this phrase may intimate that the judgment should not be slight and superficial, and in the skirts of the land; but that it should reach their very heart, their most inward and best defended parts.

There shall be as the shaking of an olive tree, & c.; there shall be left a remnant, and that but a very small remnant; as there are some few, and but a few, olives or grapes left after the vintage is over; which, by comparing this with the following verse, seems to be added by way of mitigation, to signify that God would in judgment remember mercy.

Isaiah 24:14

They; the remnant preserved.

For the majesty of the Lord; for his glorious power and goodness manifested in their deliverance.

They shall cry aloud, in way of exultation and thanksgiving to God.

From the sea; from the isles of the sea, as this is explained in the next verse; from those parts beyond the sea, into which they were carried captive, and in which they were miraculously preserved.

Isaiah 24:15

Glorify ye the Lord: these are the words either,

1. Of the remnant, who being themselves delivered, do encourage and exhort their brethren to glorify God with them; or,
2. Of the prophet, directing and exciting God's people to glorify God in their afflictions, because of that deliverance which he had promised, and would assuredly give to them.

In the fires; when you are in the furnace of affliction; although this word is never used in Scripture in this sense. Others therefore render the word, *in the valleys* ; and others, *in the holes* , you that are now forced to hide yourselves in holes. Possibly it may be better rendered, *for light or illumination* ; which may be understood either of the light of the truth which God would reveal to them, or for the comfort and felicity which God would confer upon them; light being frequently taken both ways in Scripture. For this Hebrew word, in all other places of Scripture where it is found, signifies that Urim which was in the high priest's breastplate, and which properly signifies illumination, as both Jews and Christians render it, whereof that was both a sign and instrument; of which **See Poole** "Exo_28:30". Add to this, that this part of the prophecy seems to concern the days of the gospel, and that light which the Jews should then receive by the Messias, of whom the high priest with his ephod and Urim was a type. And so this is an exhortation to the converted Jews to bless God for the true Urim, even for Christ and the gospel. And some of the ancient translators had this signification of the word in their eye, as the vulgar Latin, who render it, *in doctrines* ; and the Chaldee, who translate it, *when light shall come to the just* . But this I propose with submission.

In the isles of the sea; in remote countries beyond the sea, which in Scripture are commonly called isles, as hath been formerly and oft observed; whereby he seems to imply that he here speaks not so much of a temporal felicity which the Jews should receive and enjoy in their own country, as of a spiritual advantage which they should have by the Messias in the places where they were dispersed.

Isaiah 24:16

From the uttermost part of the earth, from all the parts of the earth or land in which the Jews are or shall be,

have we heard songs, songs of joy and praise.

Even glory to the righteous; or, *glory* be

to the righteous; which may seem to be the matter of the song. By *the righteous* may be understood either,

1. The generation of righteous and holy men, who formerly were despised, but now upon this eminent deliverance shall be highly honoured; or,

2. The Lord, whom they were exhorted to glorify in the foregoing verse, and who may well be called the righteous one, as he is frequently styled *the Holy One* , as Hos_11:9 Hab_3:3, &c.; or,

3. The Messiah, to whom this title of *just* or *righteous* is frequently given, as Isa_53:11 Jer_23:5 Zec_9:9, &c. And the believing Jews call him *righteous* emphatically, partly to intimate that he is the author and procurer of all true righteousness, and partly in opposition to their unbelieving brethren, who rejected and condemned him as a malefactor; all which the prophet foresaw by the Spirit of prophecy. *But I said* ; but in the midst of these joyful tidings I discern something which interrupts my joys, and gives me cause of bitter complaint and lamentation. *My leanness, my leanness* ; I faint and pine away for grief, for the following reason. *The treacherous dealers have dealt treacherously* ; the Jews, who have been frequently guilty of great perfidiousness towards God, are now acting the same part; which he speaks either,

1. Of those who lived in his time; or rather,

2. Of those who should live when the Messiah was upon earth, of whom he foresaw by the Spirit that they would forsake God, and reject their Messiah, and thereby bring utter destruction upon themselves. For even the Hebrew doctors expound this place of the perfidiousness of some Jews in the times of the Messiah. And it is not strange that so sad a sight made the prophet cry out, *My leanness* , &c. *The treacherous dealers have dealt very treacherously* ; he repeats it to show the horridness of the crime, and how deeply he was affected with it.

Isaiah 24:17

Great and various judgments, some actually inflicted, and others expected and justly feared, as the punishment of their last-mentioned treachery.

Isaiah 24:18

He who fleeth from the noise of the fear; upon the report of some terrible evil coming towards him; the act, *fear*, being here put for the object, or the thing feared, as it is in many places. And thus this very phrase is taken Job_15:21.

Shall fall into the pit; when he designs to avoid one danger, by so doing he shall plunge himself into another and a greater mischief.

The windows from on high are opened, and the foundations of the earth do shake; both heaven and earth conspire against him. He alludes to the deluge of waters which God poured down from heaven, and to the earthquakes which he oftentimes causeth below.

Isaiah 24:19

This is repeated again, partly to show the dreadfulness and certainty of these judgments, and partly to awaken and affect the stupid Israelites, who greatly needed it.

Isaiah 24:20

The earth; the people of the earth.

Shall reel to and fro like a drunkard; shall be sorely perplexed and distressed, not knowing whither to go, nor what to do. *Like a cottage*; or *like a lodge* in a garden, of which this word is used, Isa_1:8, which is soon taken down, and set up ill another place, as occasion requires. Or, as others render it, *like a tent*, which is easily and commonly carried from place to place.

The transgression thereof shall be heavy upon it; those sins which they formerly esteemed light and pleasant shall now be most burdensome and grievous to them, because of the dreadful punishments which shall follow them.

Isaiah 24:21

In that day; either when God shall punish the apostatical Jews, or about or after that time, or in a time known to God; for this phrase

is oft used indefinitely, and without any respect to the time designed in the foregoing passages.

The high ones that are on high; the proud and potent enemies of God, and of his people, who possess the high places of the earth.

The kings of the earth; either,

1. The great monarchs of the world, who now scorn and trample upon God's people; or,
2. The princes and rulers of Israel or Judah; for the name of king is frequently given in Scripture unto mean and inferior rulers, as Jud_1:7 1Ki_20:1, **12 Psa 119:46**, and elsewhere.

Isaiah 24:22

They shall be gathered together, by God's special providence, in order to their punishment, as the following words show. And thus the unbelieving Jews were generally gathered together at Jerusalem, to their solemn feast, when Titus came and besieged, and after some time took and destroyed them; which was a very remarkable hand of God, as Josephus and other historians observed. And I know nothing to the contrary but this very thing may be meant in this place, it being confessed that divers passages of this chapter concern the times of the Messiah.

Shall be shut up in the prison; as malefactors, which are taken in several places, are usually brought to one common prison, where they are reserved in order to their trial and punishment.

Shall they be visited; either,

1. In judgment, as visiting is oft used. So the sense is, After they have been punished with long imprisonment, and tormented with expectation and fear, they shall be brought forth to receive condign punishment. Or rather,
2. In mercy. And so the sense may be either,
 1. After the Jews shall have suffered many and grievous things from the Assyrians, Chaldeans, Persians, and others, at last their Messiah and Deliverer shall come into the world, he. Or,
 2. After the unbelieving and apostate Jews shall have been shut up in unbelief and in great tribulations for many ages together, they

shall be convinced of their sin in crucifying their Messiah, and brought home to God and Christ by true repentance.

Isaiah 24:23

The moon shall be confounded, and the sun ashamed. The sun and moon are here considered either,

1. As they were abused to idolatry; for these two were most eminent idols, and most generally worshipped, especially in those Eastern countries, Deu_4:19 **17:3** Job_31:26, &c., and so may be put for all idols, which were confounded by Christ at his coming, as was foretold in Scripture, and verified by the testimony of ancient, yea, even of heathen historians. Or,

2. As they were the most eminent and glorious lights of the world, and were oft used, both in Scripture and other authors, to signify the great kings, and potentates, and glories of the world, as hath been formerly noted, and we shall have further occasion to remember. So the sense is, that all earthly powers and glories should be obscured with the far greater splendour of Christ, the King of kings, at whose feet even the kings of the earth shall fall down and worship, as we shall see in other parts of this prophecy. *The Lord of hosts* ; the Messiah, who, though man, yet is also God, and the Lord of hosts, and is so called, Zec_2:8,**11**.

Shall reign in Mount Zion, and in Jerusalem; shall come in the flesh, and set up his kingdom, first in Jerusalem, and afterward in all other nations.

Before his ancients; before his ministers, who are in some sort the courtiers of this King of glory, as being continually attending upon him, and enjoying his presence, and executing the powers and offices of his kingdom; and especially before his apostles, who were the witnesses of his Divine words and works, and particularly of his resurrection and ascension, by which he entered upon his kingdom; and of this exercise of his royal power, in subduing both Jews and Gentiles to himself. The word *ancient* or *elder* is not a name of age, but of office, as it is in very many texts of Scripture. And *the ancients* are here put synecdochically for the whole church, in whose name and for whose service they act.

Gloriously, Heb. in glory, for that preposition is very frequently understood.

Isaiah 25:1 ISAIAH CHAPTER 25

God glorious in his judgments on Babel, Isa_25:1-5, and his people's salvation, Isa_25:6-12.

The prophet reflecting upon those great and glorious prophecies which he had delivered concerning the destruction of his enemies, and the protection and deliverance of his people, and the sending of the Messiah, and the establishment of his own kingdom in spite of all opposition, interrupteth the course of his prophecies, and breaketh forth into a solemn celebration of all these wonderful works.

Thy counsels of old are faithfless and truth; thy counsels, from which all thy works proceed, and which thou hast from time to time revealed to thy prophets and people, which were

of old, being conceived from all eternity, and long since made known by thy threatenings and promises, are true and firm, and therefore shall certainly be accomplished,

Isaiah 25:2

A city; which is put collectively for cities. He speaks of the cities of

strangers, as the following clause explains it, or of enemies of God, and of his people. And under the name cities he comprehends their countries and kingdoms, of which cities are an eminent and commonly the strongest part.

A palace of strangers; the royal cities, in which were the palaces of strangers, i.e. of the kings of strange people, or of the Gentiles.

It shall never be built; their cities and palaces have been or shall be utterly and irrecoverably destroyed.

Isaiah 25:3

Thy stoutest enemies observing thy wonderful works, in saving thy people, and in destroying others of thine and their adversaries, shall be either converted, or at least convinced, and forced to acknowledge thy power, and shall tremble before thee.

Isaiah 25:4

For thou hast been a strength to the poor, & c.; for thou hast defended thy poor and helpless people against the fiercest assaults of their enemies.

When the blast of the terrible one is as a storm against the wall; or, *for* (as this particle commonly signifies; or rather, *therefore* , as it is frequently used, because thou art their defender)

the blast of the terrible, or *strong* , or *violent* one, was *like a storm* (of hail, or rain, or wind) *against a wall* , which makes a great and terrible noise, but without any effect, for the wall stands firm in spite of it. It is probable the prophet in these words had a special respect to that miraculous deliverance of Jerusalem from the rage and attempt of Sennacherib; although the words be general, and include other deliverances of a like nature.

Isaiah 25:5

The noise; the tumultuous noise, as the word properly signifies, which he called their blast in the foregoing verse; by which he means their rage and furious attempts, which are commonly managed with much noise and clamour.

Of strangers; of those strange and heathen nations that fought against God's people.

Even the heat with the shadow of a cloud; with as much ease as thou dost in the course of thy common providence allay the heat of a dry season and place, either by the shadow of thy clouds, or by the rain which falleth from black and shadowy clouds.

The branch; the arm or power, as a branch is the arm of a tree. Or, the prince or commanders; for the word branch is sometimes put for a person of eminent place and power, as Psa_80:15 Isa_4:2 Zec_3:8 **6:12**. But others render the word, *the song* , as it is used, Son_2:12, their jovial and triumphant song.

Isaiah 25:6

In this mountain; in Mount Zion, to wit, in God's church, which is very frequently meant by the names of Zion and Jerusalem, both in the Old and in the New Testament.

Make unto all people, both Jews and Gentiles, who shall then be admitted to the participation of the same privileges and ordinances,

a feast of fat things; a feast made up of the most exquisite and delicate provisions; which is manifestly meant of the ordinances, graces, and comforts given by God in and to his church.

Of wines on the lees; which have continued upon the lees a competent time, whereby they gain strength, and afterwards drawn off from the lees, and so refined, as it is explained in the next clause.

Isaiah 25:7

The face of the covering; which is put either,

1. For the covering of the face, by an hypallage, as silver of shekels is put for shekels of silver, Lev_5:15; or,
2. For the covering or

veil, as the next clause expounds it; the word face being oft superfluously used in the Hebrew language, as Gen_1:2,29, and elsewhere. *The veil* ; the veil of ignorance of God, and of the true religion, which then was upon the Gentiles, and now is upon the Jews, 2Co_3:14-16, which, like a veil, covers men's eyes, and keeps them from discerning between things that differ. It may be also an allusion either to the veil which was put upon Moses's face, Exo_34:33,34, or to the veil of the sanctuary, by which the persons without it were kept from the sight of the ark. This is a manifest prophecy concerning the illumination and conversion of the Gentiles.

Isaiah 25:8

He, the Lord, expressed both in the foregoing and following words, even the Messiah, who is God and man, will swallow up death; shall by his death destroy the power of death, as is said, Heb_2:14; take away the sting of the first death, and prevent the second death, and give eternal life to the world, even to all that believe in him.

In victory, Heb. *unto victory* , i.e. so as to overcome it perfectly; which complete victory Christ hath already purchased for, and will in due time actually confer upon, his people.

Will wipe away tears; will take away from his people all sufferings and sorrows, and all the causes of them; which is begun here, and perfected in heaven.

The rebuke of his people; the reproach and contempt which was daily cast upon his faithful people by the ungodly world, and, among others, by the apostate and unbelieving Jews, who accounted the Christians to be the scum and offscouring of all things.

From off all the earth; or, *from off all this land*, i.e. from all the church and people of God, wheresoever they shall be, from all their faces, as was said in the foregoing clause.

The Lord hath spoken it; therefore doubt not of it, though it seem incredible to you.

Isaiah 25:9

It shall be said by God's people, in way of triumph and reply to their enemies,

Lo, this is our God: your gods are senseless and impotent idols; but our God is omnipotent, and hath done these great and glorious works, which fill the world with admiration. We may well boast of him, for there is no God like to him. Possibly it may be an intimation that God should take flesh, and become visibly present amongst men.

We have waited for him; our Messiah or Saviour, long since promised, and for whom we have waited a long time, now at last is come into the world, bringing salvation with him.

Isaiah 25:10

Shall the hand of the Lord rest; the powerful and gracious presence of God (which is oft signified in Scripture by God's hand) shall have its constant and settled abode; *it shall not move from place to place*, as it did with the tabernacle; nor shall it depart from it, as it did from Jerusalem; but shall continue in his church even to the end of the world, Mat_28:20.

Moab; the Moabites, which having been constant and implacable enemies to Israel, are synecdochically put for all the enemies of God's church, as the Edomites upon the same account are, Isa_34:6 **63:1**.

Under him; under his feet, as appears by the following similitude.

Even as straw is trodden down for the dunghill; as easily and as effectually as the straw, which being left upon the ground, and mixed with the dung which lies there, is trampled upon by the feet of men and beasts.

Isaiah 25:11

He; either,

1. Moab, who being plunged into a sea of troubles, shall endeavour to swim out of it, but to no purpose; or rather,
2. The Lord, who is designed by this very pronoun he, both in the latter clause of this verse, and in the following verse; whose power they shall be no more able to resist, than the waters can resist a man that swims, who with great facility divides them hither and thither.

Shall spread forth his hands in the midst of them; or, stretch forth his hands to the utmost, to smite and destroy them.

As he that swimmeth spreadeth forth his hands, which he doth to the uttermost.

With the spoils of their hands; with all that wealth which they have gained by rapine, and spoiling of God's people, and others. But the words are otherwise rendered by others, *with* or *by* (as this Hebrew particle is used, Est_9:25) *the arms of his hands* ; which he may mention, because the strength of a man, and of his hands, consisteth in his arms; whence also *the arm* in Scripture is oft put for strength: or, *by the motion or stroke of his hands* , as all the ancient translators do in effect render it. And this seems to agree best with the metaphor here borrowed from one that swimmeth, which is performed in that manner.

Isaiah 25:12

The fortress of the high fort of thy walls; all thy walled cities and fortifications, to which thou trustest.

Isaiah 26:1 ISAIAH CHAPTER 26

A song of praise and confidence in God, for the blessings of righteousness, judgments on their enemies, and favour to his people: their chastisement, repentance, and hope.

In that day, when God shall do such glorious works for the comfort of his people, and for the ruin of his and their enemies, as he hath described in the foregoing chapter.

In the land of Judah; in the church of God, which in Scripture is oft signified by the titles of Judah, and Jerusalem, and Zion, or the like.

A strong city; Jerusalem, or the church, which is oft called or compared to a city, as Psa_87:3 Rev_3:12 **11:2 21:2**.

Salvation will God appoint for walls and bulwarks; God's immediate and saving protection shall be to his church instead of walls, &c. But I conceive, with submission, the words may very fitly be thus rendered, *He will send*, or *put*, or *make her walls and bulwarks salvation*, i.e. as safe as salvation itself; or, in safety, there being only a defect of the preposition, which is very frequent in Scripture.

Isaiah 26:2

Open ye the gates of the city, mentioned Isa_26:1.

The righteous nation; either,

1. Those godly Jews who are returning from Babylon; or,
2. The whole body of righteous and holy men, whether Jews or Gentiles. For he seems to speak here, as he apparently did in the foregoing chapter, of the times of the gospel.

Which keepeth the truth; which is sincere and stedfast in the profession and practice of the true religion.

Isaiah 26:3

Heb. *The fixed thought or mind* (i.e. the man whose mind and thoughts are fixed and settled upon thee by faith as the next clause explains it, the qualifications being put for the person so qualified, as *folly* and *wisdom* are put for a fool and a wise man, Pro_24:9 Mic_6:9, and peace for a man of peace, Psa_120:7) *thou wilt keep*

in peace, peace , i.e. in all manner of peace, in constant and perfect peace. In the foregoing verse the righteous were admitted into the city, and here they were preserved and defended in it by God's almighty power.

Isaiah 26:4

For ever; in all times and conditions.

Everlasting strength, Heb. *the Rock of ages* ; a sure refuge to all those that trust in him, through all generations; therefore you may safely trust in him, and that for ever.

Isaiah 26:5

He bringeth down, Heb. *he hath brought down* , which yet may be put for the future, he will bring down, &c. You may trust him; for he can and doth raise some, and throw down others, according to his own good pleasure.

Them that dwell on high; he speaks not so much of height of place as of dignity and power, in which sense also he mentions *the lofty city* , in the next clause. *The lofty city* ; which may be understood either of proud Babylon; or collectively, of all the strong and stately cities of God's enemies.

Isaiah 26:6

God will bring it under the feet of his poor, and weak, and despised people.

Isaiah 26:7

Is uprightnes; or, *most even or plain* . Heb. *evenness or plainness* . Which is understood either,

1. Of the rectitude or goodness of his actions or course; or rather,
2. Of the good success of his affairs; for this suits best with the coherence. When the way of the wicked is rugged, in which they easily stumble and fall into mischief, of which he spoke, Isa_26:5,6, the path of just men is plain and smooth, and they walk safely and comfortably in it.

Thou, most upright, dost weigh the path of the just: the sense of the words thus rendered is, *Thou* , O God, who art *most upright* in all thy ways, and therefore a lover of uprightnes. and of all upright men, dost weigh (i.e. examine) *the path of the just* , the

course of his actions, and, which is implied, dost approve of them, and therefore direct them to a happy issue. But the words are otherwise rendered by some late learned interpreters, to this purpose, *Thou dost level or make plain* (as this very word signifies, Psa_78:50) the path of the just exactly, Heb. with *evenness*, or evenly, so as to make it very even. Thus the first clause declares that it was even or plain, and this showeth whence or by whom it is made such, even by God.

Isaiah 26:8

Yea, in the way of thy judgments, O Lord, have we waited for thee: and as we thy people have loved and served thee when thou hast made our way plain and easy for us; so we have not forsaken thee, but waited upon thee, when thou hast made it rugged and troublesome by thy judgments. He speaks of the same just men Isa_26:7-9, though it be with a change of the numbers and persons, which is usual in prophetic writings, the just, Isa_26:7, *we*, Isa_26:1 **26:9**.

To thy name, and to the remembrance of thee, Heb. *to thy name and thy memory*; which by a known figure called *hendinduo* may be put for the remembrance of thy name. And *the name of God* is here, as it is in many other places, put for God himself, as he hath made himself known by his word and works. And so the sense of this clause is, Our affections are not alienated from thee by thy judgments, but we still continue to desire thy presence and favour, and we support and comfort ourselves with the remembrance of what thou art, and what thou hast done, and what thou hast promised to be and do to thy people.

Isaiah 26:9

With my soul; sincerely and most affectionately, as Psa_63:1, and elsewhere.

Have I: the prophet speaks this in the name of all God's people, by comparing this with the foregoing verse. In the night; either,

1. Figuratively, in the time of affliction, which is often called night or darkness; or rather,
2. Properly, as appears from the next clause, wherein early or in the morning is opposed to it. When others are sleeping, my thoughts and desires are working towards God. *Will I seek thee*,

by fervent prayer for thy loving-kindness. *Early* ; betimes in the morning, as the word signifies.

For when thy judgments are in the earth, the inhabitants of the world will learn righteousness: and good reason it is that we should thus desire and seek thee in the way of thy judgments, because this is the very design of thy judgments, that men should thereby be awakened to learn and return to their duty; and this is a common effect of them, that those who have been careless in prosperity, are made wiser and better by afflictions. *The inhabitants of the world* seem to be here taken not in opposition to God's people, as if not they only, but even the wicked world, would do thus; but in a general notion, so as to include, yea principally to design, God's people, as may be gathered both from the former part of this, and the foregoing verse, in which he describes their pious carriage under affliction; as also from the two following verses, in which he speaks of *the wicked* , whom he seems to oppose to these inhabitants of the world, because these learn righteousness, whilst those wicked men remain incorrigible both under mercies and judgments, Isa_26:10,11.

Isaiah 26:10

Let favour be showed to the wicked, yet will he not learn righteousness, this is the carriage of thy people; but the course of wicked men is directly contrary in all conditions; for if thou dost spare them, when thou punishest thine own people, they will not accept of that gracious invitation to repentance, nor walk worthy of so great a mercy.

In the land of uprightness; even in God's church, and among his people, where righteousness is professed and taught, and by many practised; and where unrighteousness is discountenanced and punished; all which things are aggravations of his sin.

Will not behold the majesty of the Lord; although God gives such plain and clear discoveries of his majesty and glory, not only in his word, but also in his works, and especially in this glorious work of his patience and mercy to wicked men, yet they wilfully shut their eyes at it, and will not acknowledge it.

Isaiah 26:11

When thy hand is lifted up, they will not see; and they are guilty of the same obstinate blindness when thou dost smite and punish them, which is commonly signified by lifting up the hand, as Eze_44:12 Mic_5:9. Compare also 2Sa_20:21 1Ki_11:26. Or, as others render it, *when thine hand is high or exalted*, i.e. when thy works are most evident and most glorious, when thou appearest most gloriously for the defence of thy people, and for the punishment of thine and their enemies, they will not see.

They shall see: the same word is repeated in another sense. They shall feel and know that by sad and costly experience, which they would not learn by other and easier ways. *Seeing* is oft put for *feeling*; in which sense men are said to see affliction, Lam_3:1, and to see death, Psa_89:48, and the like. *At the people*; or, at or towards thy people, the pronoun thy being repeated out of the following clause, as it is in many other places of Scripture, as hath been before noted. Their envy and hatred against God's people blinded their minds, that they neither could nor would see that God was on their side, though the tokens of it were most manifest and undeniable; which was the case of Pharaoh and the Egyptians, who were not sensible that the Lord fought for Israel against the Egyptians, as they said, Exo_14:25, till it was too late.

The fire of thine enemies; not efficiently, but objectively; such fire or wrath as thou usest to pour forth upon thine implacable enemies. *As my wrong*, Gen_16:5, is not the wrong done by me, but to me; and my violence, Jer_2:35, is *the violence done to me*, as we translate it, not by me.

Isaiah 26:12

Thou wilt ordain peace for us; as thou wilt destroy thine and our enemies, so thou wilt bless us thy people with peace and prosperity.

All our works; either,

1. All the good works done by us, which are the effects of thy grace; or rather,
2. All the good and great works which have been wrought for us, all our wonderful deliverances and singular blessings, come from thee. And so the argument is this, God hath delivered us formerly

upon all occasions, and therefore he will still deliver us, and give us peace; which inference is frequently made by holy men in Scripture. *In us* , Heb. *to* or *for us* .

Isaiah 26:13

Other lords beside thee; others besides thee, who art our only *Judge, and King, and Lawgiver* , Isa_33:22, and besides those governors who have been set up by thee, and have ruled us for thee, and in subordination to thee, even foreign and heathenish lords, such as the Philistines, and lately the Assyrians.

Have had dominion over us; have exercised a tyrannical power over us.

By thee only; by thy favour and help, by which alone (and not by our strength or merits) we have been rescued from their tyranny.

Will we make mention of thy name; we will celebrate thy praise, and trust in thee for the future. Thou only hast given us both ability and occasion to magnify thy name, whereas without thy succour we had gone into the place of silence, where there is no remembrance of thee, as is said, Psa_6:5.

Isaiah 26:14

They shall not rise; those tyrants and enemies are utterly and irrecoverably destroyed, so as they shall never live or rise again to molest us. Possibly he speaks of the miraculous destruction of Sennacherib's army before Jerusalem.

Therefore, that they might be so effectually destroyed, thou didst undertake the work. Or rather, *because* (as this particle is used, Num_14:43 Psa_42:6)

thou hast, & c., as it follows.

Destroyed them, and made all their memory to perish; thou hast destroyed both them and theirs, and all the monuments or memorials of their greatness and glory.

Isaiah 26:15

Thou hast increased the nation, Heb. *Thou hast added to the nation* ; which may be understood either,

1. In way of mercy, of adding to their numbers, as our translation takes it; and so we have in effect the same phrase 2Sa_24:3, *The*

Lord add to the people , &c., and Psa_115:14, in the Hebrew text, *The Lord shall add upon or to you* . Or,

2. In way of judgment, of adding to their plagues or miseries, of which we read Rev_22:18, in which sense the phrase is found in the Hebrew text, Psa_120:3, *What shall be added to thee* ? and in that usual form of imprecation, *The Lord do so to me, and more* , Rth_1:17 1Sa_3:17, &c., where it is in the Hebrew, *The Lord do so to me, and add* . And this sense seems to be favoured by the context, as also by the ancient Greek translators, who render the words, *add to them evil or punishments* . And so the word *adding* may be used emphatically and sarcastically. God indeed will add to them; but what? Not numbers, and power, and glory, as they expected, but plagues and judgments one after another. This

nation is supposed by the current of interpreters to be the people of Israel, emphatically called *the nation* . Possibly it may be the Assyrians, of whom he spoke in the last verse. But this I propose with submission.

Thou art glorified; thy justice is glorified in their punishment or destruction. Thou hadst removed it far unto all the ends of the earth; which may be understood either,

1. Of Israel, and that either in a way of mercy, Thou hast by destroying the Assyrians enlarged thy people, who were shut up in Jerusalem, so that now they may go to the remotest parts of the land; or in way of judgment, Thou hast removed thy people out of their own land, and suffered them to be carried captive to the ends of the earth. Or,

2. Of the Assyrians; Thou hast removed them from Jerusalem, which they had besieged, and caused them to flee into their own country, which in Scripture phrase was in the ends of the earth; of which see Isa_5:26 **13:5**.

Isaiah 26:16

They, to wit, thy people, as appears both from the matter of this verse, and from the following verses.

Visited thee; come into thy presence, with their prayers and supplications, as the next clause explains it.

They poured out; which notes the plenty or rather the earnestness of their prayers, as Psa_42:4 **142:2**.

A prayer, Heb. *a muttering or lowly speech* , such as charmers use, and such as Hezekiah used when he was in great distress, Isa_38:14, *Like a crane or swallow, so did I chatter: I did mourn as a dove* ; and such as is usual in case of great humiliation and dejection of mind. When thy chastening was upon them; when thou wast punishing them for their sins.

Isaiah 26:17

So have we been, such was our anguish and danger, in thy sight; whilst thou didst only look upon us like a mere spectator, without affording us the least degree of pity or help. Or this phrase notes only the reality of the thing; God was witness of this our misery, and knoweth the truth of what I say.

Isaiah 26:18

We have been with child, we have been in pain, we have as it were brought forth wind; we have had the torment of a woman in child-bearing, but not the comfort of a living child, Joh_16:21, for we have brought forth nothing but wind; all our labours and hopes were vain and unsuccessful. The prophet here represents their deplorable and desperate condition before God appeared so eminently to deliver them.

We have not wrought any deliverance; we found that we were utterly unable to deliver ourselves.

In the earth; or, *in the land* , in our own country, where yet we had far greater advantages than we could have had elsewhere.

The inhabitants of the world; the Assyrians, or our other enemies; for they are here opposed to God's people.

Isaiah 26:19

Thy dead men shall live. The prophet here turneth his speech to God's people, and gives them a cordial to support them in their deep distress, expressed in the foregoing verse. Thy dead men are not like those Isa_26:14, for they shall not live, as I there said; but thine shall live. You shall certainly be delivered from all your fears and dangers. Nothing is more frequent, both in Scripture and other authors, than for great calamities to be compared to *death* ,

and deliverance from them *to life* , and reviving, and resurrection; and particularly the captivity of the Jews in Babylon, and their deliverance out of it, is largely expressed by this very similitude, Eze_37:11, &c.

Together with my dead body; as I myself, who am one of your number, and of these dead men, shall live again. You shall be delivered together with me. Which he might add, to meet with an objection; for they might think that God would take some special care of this holy prophet, and would preserve him when they should he destroyed. No, saith he, as I am at present like a dead carcass no less than you, so you shall be restored to life no less than I. If the supplement of our translation seems to be too literal, it may be rendered to the same purpose, as *my body* , the particle as being oft understood, as I have divers times observed: As my dead body shall rise, so shall theirs also; we are equally dead, and shall equally live again.

Shall they arise unto life, as appears from the former clause.

Awake out of your sleep, even *the sleep of death* , as it is called, Psa_13:3; death being oft compared to a sleep, as Joh_11:11 Act_7:60, and restoration to life unto awaking, as 2Ki_4:31.

Ye that dwell in the dust; you that are dead and buried in the dust, as the dead are said to deep in the dust, Dan_12:2.

Thy dew; the favour and blessing of God upon thee, which is oft compared to the dew, as Hos_14:5 Mic_5:7. The pronoun *thy* is here taken not efficiently, but objectively, as *thy curse* , Gen_27:13, is the curse coming upon thee.

Is as the dew of herbs, which gently refresheth and reviveth them, and maketh them to grow and flourish.

The earth shall cast out the dead, as an abortive birth is cast out of the womb, to which the grave is compared. Job_1:21. But because the verb here used doth not signify to *cast out* , but to *cast down* , which seems not proper here, these words may be, and are, both by ancient and later interpreters, rendered otherwise, *and thou wilt cast down the land of the giants* , or *of the violent ones* , of the proud and potent tyrants of the world. For the word here rendered *dead* is elsewhere rendered giants, as 2Sa_21:16,18. See

also Job_26:5 Pro_9:18 **21:16**. But then the words seem to be better rendered, *and thou wilt cast the giants down to the ground* : either,

1. *Thou* , O God, who is oft understood in such cases; or rather,

2. *Thou* , O my people, to whom he speaks in the foregoing clauses of the verse, *thy dead body, and thy dew* and here continueth his speech, *thou wilt or shalt cast* , &c., thou shalt subdue even the most giant-like and mighty enemies; which though it be properly God's work, the church is oft said to do, because she by her prayers engageth God to do it. And so as the former clauses of the verse speak of the deliverance and prosperity of God's church and people, so this clause speaks of the destruction of their enemies, which usually accompanieth it.

Isaiah 26:20

Having foretold the wonderful deliverance and great happiness of God's people, and the utter destruction of their enemies, lest they should think they were now entering into the possession of this felicity, he adds what here follows, and intimates, that for the present they were to expect storms, and to prepare for them, and patiently to wait God's time for the accomplishment of so great a mercy.

Enter thou into thy chambers, and shut thy doors about thee; withdraw thyself from the company and conversation of the wicked world, lest partaking with them in their sins thou dost also partake of their plagues; pour out thy prayers to God in thy closet, as this may be explained by comparing Mat_6:6; put thyself under the protection of my providence and grace by faith and prayer. He alludes to the common practice of men, who when there are storms or dangers abroad, betake themselves into their own houses or chambers for safety; or, as some think, to that history, Exo_9:19,**20**, or to that command of *not going out of their houses* , Exo_12:22, or to the like charge given to Rahab, as the condition of her preservation, **Jos 2**.

For a little moment; whereby he intimates that all their afflictions, how long and tedious soever they may seem, are but short and momentary, in comparison of that happiness which is reserved for them.

The indignation; the dreadful effects of God's anger, those sore judgments of God mentioned in the following verse.

Isaiah 26:21

Cometh out of his place; cometh down from heaven; which God in Scripture is frequently said to do, when he undertaketh any great and glorious work, either of delivering his people, or of destroying their enemies. The speech is borrowed from the manner of princes, who come out of their palaces either to sit in judgment, or to fight against their enemies, which is the case here.

The inhabitants of the earth; all the enemies of God and of his people; for these are here opposed to God's people. Therefore take heed you be not found in the number of them.

The earth also shall disclose her blood, and shall no more cover her slain; the innocent blood which hath been spilled upon the earth shall be brought to light, and shall be severely revenged upon the murderers. For the phrase, see on Gen_4:10 Job_16:18 Eze_24:7.

Isaiah 27:1 ISAIAH CHAPTER 27

God's care over his vineyard Isa_27:1-6. His chastisements on them, Isa_27:7-9. His severe judgments against them, Isa_27:10,11. Their return, Isa_27:12,13.

Shall punish leviathan; what kind of creature the leviathan is, See Poole "Job_41:1", &c.; whence it is evident that it was a very great and terrible sea-monster. But here it is certain that the expression is metaphorical, and that by this *leviathan*, *serpent*, and *dragon* (for all signify the same thing) he understands some very powerful enemy or enemies (for the singular number may be here put for the plural, as it is in many other places) of God, and of his church or people, which may well be called by these names, partly for their great might, and partly for the great terror and destruction which they cause upon the earth, as the leviathan doth in the sea. He seems to have a special respect to some particular enemy and oppressor of God's people; either the Assyrian emperor, who now was so; or rather the Babylonian, who should be so. Some understand this of the devil; but although it may be applied to him in a mystical sense, it seems to be literally meant of

some potent and visible adversary; which seems more agreeable to the following verses, and to the usage of this and other prophets.

The piercing serpent; which by its sting pierceth quickly and deeply into men's bodies. Or, *the bar* (as this word is elsewhere used) *serpent* , as this may be called, either for its length, or strength, or swift motion.

That crooked serpent; winding and turning itself with great variety and dexterity; whereby he seems to signify the craftiness and activity of this enemy, which being added to his strength makes it more formidable.

The dragon; or rather, *the whale* , as this word is rendered, Gen_1:21 Job_7:12, and elsewhere; which agrees better with the following words,

that is in the sea, which possibly were added only to limit that general and ambiguous word to a sea-monster, and not to describe the place in which the enemy signified by this dragon had his abode. Although the *sea* , which here follows, may be metaphorically understood of the great largeness of his empire, and the multitude of his subjects, by comparing this with Rev_17:1,15.

Isaiah 27:2

In that day; when this potent enemy shall be destroyedá

A vineyard of red wine: the words in the Hebrew text lie thus, *A vineyard* (Behold, a vineyard; or, Jacob or Israel, my church and people, which is sufficiently understood from the next verse, and is expressed Isa_27:6, shall be a vineyard, shall be defended and dressed, shall thrive and flourish like a vineyard) *of red wine* , (i.e. of the choicest and best wine, which in those parts was red, as appears both from Scripture, as Pro_23:31, whence it is called the blood of the grape, Gen_49:11 Deu_32:14, and from other authors,)

sing ye (O you faithful souls, sing with joy and thanksgiving to God) to (or *of* , or *concerning* , as this prefix is elsewhere used) *her* , or *it* , to wit, the vineyard, or church, (which is frequently compared to a vineyard, as Psa_80:8 Isa_5:7, and elsewhere,) now

delivered from her great enemy, and blessed with peace and prosperity.

Isaiah 27:3

I the Lord do keep it; I will secure it, that neither men, nor beasts, nor drought shall spoil it; which alone are the things that can hurt it. I will protect my church from all the assaults of her enemies, and supply her with all necessary provisions, with my ordinances, and with my Spirit and grace.

Isaiah 27:4

Fury, to wit, against my vineyard, or my people; which is easily understood both from the foregoing and following verses. I have been displeased with them, and have chastised them; but I am not implacable towards them, and resolved utterly to destroy them, as their enemies are, and would have me to be.

I would go through them, I would burn them together: this is added as a reason of the foregoing clause and assertion; which may be conceived either,

1. Thus, I rather desire to contend with briars and thorns, i.e. with the wicked enemies of my church, who are thus called, Isa_10:17 Eze_28:24; and if my wrath was now kindled against them, as it is against my people, I would be furious towards them, and never leave till I had utterly consumed them; but I will deal more indulgently with my people. Which exposition seems to receive some light and strength from Isa_27:6-8. Or,

2. Thus, For I consider the weakness of my people, that if I should let loose my fury upon them, they could no more stand before me than briars and thorns (to which God's people, when they fall into sin, and provoke God, are not unfitly resembled) can stand before a devouring fire, and therefore they would in an instant be utterly destroyed; which I will not do. And this consideration of man's imbecility is elsewhere alleged as a reason of God's indulgence, as **Psa 103:13-16** Isa_57:16. But this I deliver with submission.

Isaiah 27:5

Or, or if at any time fury be, or seem to be, in me against my vineyard or people,

let him, my people, as is clearly implied from the following words; *for there is no peace* to those who are not God's people, or to the wicked, Isa_57:21, and is expressed in the following verse; *take hold of my strength* , i.e. take hold of my arm, which is metonymically strength, and stay it from giving the blow, not by force, which is impossible, but by humble submission and earnest supplication. Or, *strengthen himself* , or *be strong* , (as this word properly signifies, and is elsewhere used,) *by my strength* ; not by his own strength, which he will oppose to mine, but by my strength, which he may by humble and frequent prayers not only restrain from doing him hurt, but effectually engage to assist him, and do him good. He seems to allude to that history of Jacob's wrestling with the angel of God, Gen_32:28, which he could never have done but by a strength received from God.

That he may make peace with me; that instead of opposing me, he may in this manner reconcile himself to me. Or, and

he shall make peace with me, as the same words are rendered in the next clause; which may be repeated to assure them of that great and important favour, that God would make peace with them. Or the words may be rendered in both clauses, let him make peace with me, yea, *let him make peace with me* ; this future verb being taken imperatively, as the other is in the former clause of the verse.

Isaiah 27:6

To take root; to be firmly settled in their possessions, and not tossed hither and thither, as they have been.

Fill the face of the world with fruit; their posterity shall be so numerous, that their own land shall not be sufficient for them, but they shall be forced to seek habitations in other countries, and shall replenish them with people. But this seems to be understood of the spiritual seed of Jacob, or of believers, who are oft called God's Israel, as Rom_9:6, and elsewhere.

Isaiah 27:7

Hath he smitten him, as he smote those that smote him? the question implies a denial; he hath not so smitten him, to wit, Jacob. He hath not dealt so severely with his people as he hath

dealt with his and their enemies, whom he hath utterly destroyed. This may look either,

1. Backward, upon times past. If you consult former experiences, you will find that God hath done so, hath spared and restored his people, and in judgment remembered mercy to them, when he hath totally ruined their enemies. Or,

2. Forward, upon the time to come, of which he speaks as of a thing past, after the manner of the prophets, and of which he speaks in the next verse.

Of them that are slain by him; of those who were slain by Israel, or rather by God at the prayer and on the behalf of Israel. Heb. *of his slain ones* , i.e. of those of his smiters or enemies who were slain; which exposition is favoured by comparing this with the foregoing clause.

Isaiah 27:8

In measure; with moderation, in certain proportions which God meteth out and fitteth to their strength. *When it shooteth forth* ; when the vine shooteth forth its luxuriant branches, he, like the vine-dresser, cutteth them off, but so as not to spoil or destroy the vine. Or, as divers interpreters render it, and the word properly and frequently signifies, *in or by casting* , or *dismissing* , or *sending her or it out* ; or, *when thou dost cast or send her out* , to wit, out of her own land, in which she was planted, into captivity. He alludes to a man that divorceth his wife, which is expressed by this word; but withal intimates that this shall not be peremptory and perpetual, as other divorces were.

Thou wilt debate with it; God is said to debate or contend with men, when he executeth his judgments upon them, as Isa_57:16 Amo_7:4.

He stayeth his rough wind; he mitigateth the severity of the judgment. But I must confess I do not meet with any of the ancient or modern translators that agree with ours in this version; nor is the Hebrew verb used, so far as I know, in the signification of staying or restraining; besides, our translation takes no notice of the Hebrew preposition. But this word unquestionably signifies *to remove or take away* , as 2Sa_20:13 Pro_25:4,5, and thus most interpreters understand it. And so the place is very fitly thus

rendered, *he* (or, when *he* , which particle may easily be understood out of the former clause, as is usual) *removeth* (understand either it, to wit, the vine; or them, to wit; the enemies of God and his people. And so this agreeth with the former verse, in representing the different way of God's proceeding against his people, and his and their enemies. Either way there is only a defect of the pronoun, which I have before showed in divers places to be very usual in the Hebrew language) *with or by his rough wind* ; by which sometimes vines and other trees are pulled up by the roots, as that did, 1Ki_19:11, whereby he understands his most terrible judgments.

In the day of the east wind; in the time when he sendeth forth his east wind; which he mentions, because that wind in those parts was most violent, and most hurtful to trees and fruits, as hath been oft observed, and therefore is used to signify the most grievous calamities.

Isaiah 27:9

By this, by this manner of God's dealing with his people, therefore, that the difference between Jacob and his enemies in their several sufferings may appear,

shall the iniquity of Jacob be purged, Heb. *expiated or forgiven upon their true repentance* , which shall be the happy effect of their chastisement.

This is all the fruit to take away his sin; the effect hereof shall not be to destroy the sinner, as it is in other men, but only to take away the guilt and power of their sins.

When he maketh; which sin of Jacob's shall be purged and taken away, and the judgment removed, when he shall truly repent of all his sins, and especially of his idolatry, to which they were most inclined, and for which the most of God's judgments which they had hitherto felt had been inflicted upon them.

The altar; which by a usual enallage may be put for the altars, to wit, their idolatrous altars, as is evident from the following words. Possibly he may say *the altar* with respect to that particular altar which Ahaz had set up in the place of God's own altar; and this prophecy might be delivered either to the prophet, or by him to the people, in Ahaz's time, while that altar stood and was used.

As chalk stones; when he shall break all those goodly altars in pieces, which God by his law had enjoined.

That are beaten in sunder; which kind of stones are of themselves apt to break into small pieces, and by the artificer are broken into smaller pieces for making mortar. He seems to allude to that fact of Moses, who, to show his detestation of idolatry, took the golden calf, *and burnt it*, and ground it to powder; and intimates, that when their repentance should be sincere, it would discover itself by their zeal in destroying the instruments of their idolatry. *The groves*; which were frequently erected to the honour of idols, of which we have many instances in Scripture, which God therefore commanded his people to destroy, Deu_7:5 **12:3**.

Shall not stand up; shall be thrown down with contempt and indignation.

Isaiah 27:10

Yet; yet before this glorious promise concerning the removal of Israel's sin and calamity be fulfilled, a dreadful and desolating judgment shall first come upon them.

The defenced city; Jerusalem, and the rest of the defenced cities in the land, the singular number being put for the plural.

The habitation; the most inhabited and populous places. Or, as the Hebrew word properly signifies, their pleasant habitations, whether in the city or country.

Forsaken and left like a wilderness; which was fulfilled in the time of the Babylonish captivity.

The calf; which is synecdochically put for all sorts of cattle, which may securely feed there, because there shall be no men left to disturb or annoy them.

The branches thereof; of their pleasant habitation; of the young trees which shall grow up in that ruined country.

Isaiah 27:11

When the boughs thereof are withered; when they shall begin to wither, as they will when they are thus gnawed and cropped by cattle.

They shall be broken off, that there may be no hopes nor possibility of their recovery.

The women; he mentions women, either because it is their usual work in the country to make fires, and to gather fuel for them, or to signify that the men should be generally destroyed.

It is a people of no understanding; they do not understand either me or themselves, either my word or works; they know not the things which concern their own peace and happiness, but, like brute beasts made to be destroyed, they blindly and wilfully go on in those courses which will bring them to certain ruin. *He that made them* ; both as they are creatures, and as they are his people; for this also is expressed by making or forming, as Psa_100:3 **102:18 149:2**. Thus he overthroweth their false and presumptuous conceits, that God would never destroy the work of his own hands, nor the seed of Abraham his friend for ever; and plainly declareth the contrary.

Isaiah 27:12

Shall beat off; or, *shall beat out* ; which is not meant in a way of punishment, which is rather designed by *threshing* , as Isa_21:10 **25:10**, than by beating; but as an act of mercy, as is evident from the following clause of this, and from the next verse. It is a metaphor from some grains which were beaten out with a rod or staff, of which see Isa_28:27,**28**, and then were carefully gathered and laid up, for the use of man.

From the channel of the river unto the stream of Egypt; from Euphrates to Nilus, which were the two borders of the Land of Promise, Jos_1:4 **13:3**. All the Israelites which are left in the land; which are here opposed to those of them that are dispersed into foreign parts, such as Assyria and Egypt.

Ye shall be gathered one by one; which signifies either the smallness of the remnant of that numerous people; or rather God's exact and singular care of them, that not one of them should be lost.

Isaiah 27:13

The great trumpet; which may be heard even to the remotest parts of the earth. God shall summon them all together as it were by sound of trumpet, to wit, by an eminent call or act of his

providence on their behalf. He alludes to the custom of calling the Israelites, together with trumpets; of which see Num_10:2,3.

The land of Assyria, where the ten tribes were carried captive. The land of Egypt, where many of the Jews were, as is manifest both from Scripture, as Jer_43:7 **44:28** Hos_8:13 Zec_10:10, and from other authors.

Isaiah 28:1 ISAIAH CHAPTER 28

The drunkenness of Ephraim bringeth destruction on them: a remnant shall be honourable, Isa_28:1-8. Their unteachableness, Isa_28:9-13. Their mock at God's threatenings, Isa_28:14,**15**. Christ prophesied for a sure foundation to believers, Isa_28:16, and destruction to the mockers, who are exhorted to amend, Isa_28:17-22. God's providence, its work and seasons towards the church set out by a husbandman, Isa_28:23-29.

The crown of pride; that proud and insolent kingdom; for the crown is oft put for the kingdom, as Jer_13:18, &c.

The drunkards; either,

1. Metaphorically, drunk with proud self-confidence, and security, and prosperity; or rather,
2. Properly, by comparing this with Isa_28:7 Hos_7:5 Amo_6:6, where the Israelites are taxed with this sin. For having many and excellent vines among them, they were exposed to this sin, and frequently overcome by it.

Of Ephraim; of the kingdom of the ten tribes; which is commonly called. by the name of Ephraim, as hath been oft noted before.

Whose glorious beauty is a fading flower; whose glory and greatness shall suddenly wither and perish.

Which are; which proud and drunken Israelites have their common and chief abode. Or, which is, i.e. which flower is-or which beauty or glory is.

The head of the fat valleys either,

1. In Samaria, which might well be called the head, as being seated upon a mountain; and the head of the kingdom, and the head of the fat valleys, because it was encompassed with many fat and rich valleys. Or,

2. Upon the chief or choicest (as this word signifies, Exo_30:23 Son_4:14 Isa_9:14,15, and elsewhere) of the fat or rich valleys; which they made occasions and instruments of luxury.

That are overcome, Heb. *that are smitten* , or *broken* , or *overthrown* , or *knocked down* ; all which significations of this word fitly agree to drunkards.

Isaiah 28:2

The Lord hath, to wit, at his command, prepared and ready to execute his judgments,

a mighty and strong one; the king of Assyria.

Shall cast down; understand it, the crown of pride; or *them* , the drunkards of Ephraim.

With the hand; or, by his *hand* ; either by that king's force or strong hand; or by the hand of *God* , which shall strengthen and succeed him in this work.

Isaiah 28:3

The expression is emphatical; the crown which was upon their own heads shall be trodden under the feet of others; and they, whose drunkenness made them stagger and fall to the ground, shall be trodden down there.

Isaiah 28:4

As the hasty fruit; which coming before the season, and before other fruits, is most acceptable; which as soon as a man sees he covets it, and plucks it off, yet doth not long enjoy it, but through greediness devours it almost as soon as he can get it into his hand. And so shall it be with Ephraim's glory, which his enemies, as soon as they observe, shall covet and spoil, and devour it greedily, and with delight.

Isaiah 28:5

In that day; when the kingdom of Israel shall be utterly destroyed.

For a crown of glory, and for a diadem of beauty; God shall give them eminent glory and beauty. Unto the residue of his people; unto the kingdom of Judah, who shall continue in their own country, when Israel is carried into captivity.

Isaiah 28:6

He explains how, or wherein, God would glorify and beautify them, even by giving wisdom to their rulers, and courage to their soldiers; which two things contribute much to the strength, and safety, and glory of a nation.

To them that turn the battle to the gate; to their warriors; whom he describeth by this phrase, to intimate that their valour should be crowned with success, and that they should not only drive their enemies from their own gates and land, but should pursue them into their own lands, and besiege them in their own cities, which Hezekiah did; 2Ki_18:8.

Isaiah 28:7

But, alas! Judah is guilty of the same sins with Israel, and therefore they also must expect the same calamities; of which he speaks afterward. They run into the same excess of wine and strong drink, whereby they besot themselves, and fall into many errors and miscarriages, both in sacred and civil things. The many emphatical phrases and repetitions of the same thing in other words, in this verse, seem to evince that he here speaks of drunkenness, properly so called, although he afterward chargeth them with ignorance, and error, and stupidity; which also were the companions, and in part the effects, of that sin.

The priest, to whom strong drink was expressly forbidden in the time of their sacred ministrations, lest they should thereby be led into errors in their work, Lev_10:9,**10**.

The prophet; the teachers, who should have been patterns of sobriety to the people, and to whom sobriety was absolutely necessary for the right discharge of their office.

Have erred in their conversation, and in their holy administrations.

They are swallowed up; they are, as we say, drowned in it; their senses and reason are swallowed up and lost in it. They design only to swallow it, but indeed are swallowed up by it.

They err in vision; the prophets miscarry in their sacred employment of prophesying or teaching, which is called vision, Pro_29:18, and elsewhere.

They stumble in judgment; the priests mistake in pronouncing the sentence of the law, which was their duty, Deu_17:9-11.

Isaiah 28:8

All tables; at which the priests, and prophets, and other Jews did eat and drink. They hardly made one sober meal; drunkenness was their daily practice.

No place; no table, or no part of the table; no, not so much as the holy places, in which the priests did frequently eat their meals.

Isaiah 28:9

Whom shall he, to wit, *the teacher* , which is easily understood out of the following verb; either God, or his prophets, or ministers;

teach knowledge? who is there among this people that are capable and willing to be taught the good knowledge of God? A minister may as soon teach a young child as these men.

Isaiah 28:10

Precept must be upon precept; they must be taught, like little children, slowly, and by leisure; the same things being oft repeated, because of their great dulness.

Line upon line; one line of the book after another, as children are taught to read.

Isaiah 28:11

For; or, *therefore* , as this particle is oft used. For this seems to be the punishment of their dulness.

With stammering lips; either,

1. In way of condescension, as mothers and nurses teach children, lisping and stammering with them. Or,
2. In way of judgment; which suits best with the next clause.

And another tongue; by people of a strange language, whom he shall bring among them, and into whose power he shall deliver them; which is a great aggravation of their misery: see Deu_28:49 Jer_5:15 Eze_3:5.

Will he speak to this people: seeing they will not hear him speaking by his prophets and ministers, in their own language, they shall hear their enemies speaking to them in a strange and rough language.

Isaiah 28:12

To whom he said, to which people the Lord, by his minister, said, **This,** this doctrine or precept, as it is expressed, Isa_28:9,10, or the word of the Lord, as it follows, Isa_28:13, is the rest; the only way, in the observation of which you will find rest and satisfaction.

Cause the weary to rest, Heb. *cause the weary* (understand either soul or country) rest. As rest is offered to you by the prophets in God's name, do you embrace it; which is to be done by hearkening to God's word, as appears by the following clauses. So shall this people, which hath been so oft and so long wearied and harassed by great and manifold calamities, find rest and peace.

Yet they would not hear; they are wilfully ignorant, and obstinately refused the very means of instruction.

Isaiah 28:13

The sense of the words thus rendered may be this, They spake of God's word with scorn and contempt, repeating the prophet's words in a scoffing manner, and with a stammering and ridiculous tone, saying, *Precept upon precept*, &c.; as if they had said, It seems the prophet takes us to be mere children, that need to be taught our first rudiments, and that but slowly. That these were scornful men. and mockers is affirmed, Isa_28:14,22; and as scoffers frequently catch the words out of other men's mouths, and use them in way of derision, so it may be thought they did with the prophet's words. But the words may be, and by divers learned men are, rendered a little otherwise;

And the word of the Lord shall be unto them precept upon precept, &c. As this method hath been used by them, and was

altogether necessary for them; so it still is, and for the future shall be. As they were children in understanding, they shall still continue to be such; they shall be ever learning, and never come to the knowledge of the truth; as they formerly would not, so now they shall not, profit by the word; and their sin shall be their punishment. And this seems to suit with the following clause, which notes the dreadful design and effect of that judicial blindness,

that they may or might go and fall backward, & c.

That they might go, and fall backward, and be broken, and snared, and taken: according to the former, which is our translation, this clause notes only the event or consequent of their sin; according to the latter, it notes the judgment of God designed and inflicted for it; that God's word being so horribly abused by them, might be an occasion at which they might stumble and fall, and that backward, which is the worst and most dangerous way of falling; and so be broken to pieces, or by which they might be snared and taken.

Isaiah 28:14

Ye scornful men; which make a mock at sin, and at God's words and threatenings; and doubt not by your witty devices, and by your wicked practices, to escape God's judgments, of which we read in the next verse.

Isaiah 28:15

Because ye have said in your hearts,

We have made a covenant with death, and with hell are we at agreement; we are as safe from *death*, and *hell*, or the *grave*, as if they had entered into covenant with us, that they would not invade us. The word rendered *hell* most commonly signifies the grave; which also seems most proper in this place, that so the same thing may be repeated in other words, as is most usual in prophetic writings.

The overflowing scourge; the judgment of God, Which is called a *scourge*, for its sharpness and severity; and overflowing, for its universality; two differing metaphors being joined together; which is not unusual, both in Scripture and in other authors. Shall pass through, to wit, the land.

We have made lies our refuge, and under falsehood have we hid ourselves; we shall secure ourselves by lying and dissimulation, by compliance with our enemies, and with their religion too, if it be necessary, and many crafty devices. Or by *lies* and falsehood he means their riches and strength, to which they trusted, to which he giveth these titles, not that they called or thought them such, but that he might signify what they really were, and would appear to be: **See Poole "Pro_1:11"**.

Isaiah 28:16

Therefore: the coherence is something obscure and difficult. It may be made either,

1. Thus, Therefore I will bring most terrible judgments upon you; which are fully expressed, Isa_28:17-21. But before he comes to the commination, to which *therefore* properly belongs, he first propoundeth a comfortable promise concerning the sending of the Messiah, partly for the support of believers, who are apt to tremble at God's word, and might otherwise be apt to despond at the prediction of such dreadful things; and partly to aggravate their misery, by comparing it with the safety and happiness which the godly and believing Jews, whom they despised and mocked, should find in Zion; and by signifying that that blessed and sure Foundation laid in Zion should yield them no support nor benefit, nor secure them from the vengeance of God. Or,

2. Thus, Because your refuges are so mean, and vain, and deceitful; therefore I will direct you to a better and surer Refuge, which will never fail those that trust to it, which God hath made in Zion. But if you shall despise and reject that Refuge, which I now offer to you all, if you will believe, then know that *I will lay judgment* to the line, &c., as it follows, Isa_28:17. And this seems to me to be the most natural and easy connexion.

I lay; I have purposed and promised it, and will, in the fulness of time, actually perform it.

In Zion in my church, which is commonly called Zion; and in Jerusalem, where this Stone shall be first laid, which afterwards spread further, and filled the whole earth, as it is said of it, Dan_2:35. *For a Foundation* , upon which I will build my church, consisting both of Jews and Gentiles, the Foundation of all the

hopes, and comfort, and happiness of my people; the Foundation of my covenant made with my church, and of all my promises.

A Stone; not Hezekiah, but the Messiah, as appears,

1. From those Scriptures of the Old Testament, in which Christ is called a Stone, as Psa_118:22 Isa_8:14 Dan_2:34,**35,45 Zec 3:9**.

2. From the New Testament, where this text is directly expounded of Christ, as Rom_9:32,**33** 1Pe_2:4.

3. From the last clause, wherein he requires faith in this Stone, which is not to be given to any mere man, Jer_17:5; and wherein he implies that this Stone was not yet come, nor to come speedily, into the world; whereas Hezekiah was king at the time of this prophecy.

4. From the usual practice of the prophets, and especially of this prophet, which is to comfort and fortify God's people against the dread of approaching calamities by that great and fundamental promise of the Messiah, in whom alone all other promises are yea and amen; whereof we have seen some instances already, and shall see more hereafter.

A tried Stone; which I have tried, and approved as every way sufficient to be a Corner-stone, and a Foundation-stone. Such stones in buildings use to be chosen with care, and to be thoroughly examined by the builder.

Precious; giving not only strength, but beauty and glory, to the building, as corner-stones frequently do, Psa_144:12.

Corner-stone; uniting the several parts of the building together, making Ephraim and Judah, now sadly divided, one stick, Eze_37:19,**24**; and Jews and Gentiles, now implacable enemies, one church and people, Eph_2:14, &c.

A sure Foundation, upon whom you may securely rest; one who will not fail nor deceive you, as your lying refuges will.

He that believeth, to wit, this promise, or in this Stone, as it is explained, 1Pe_2:6,

shall not make haste; shall not make more haste than he ought, or, as we say, more haste than good speed; shall not hastily and

greedily catch at any way of escaping his danger, whether it be right or wrong, but shall patiently wait upon God in his way till he deliver him. Withal, here is a plain intimation that the mercy here promised was not to be given presently, but after some considerable time; and therefore that they should quietly and patiently submit to God's will under their present difficulties, and expect the accomplishment of it in God's due time: compare Hag_2:3. The word here rendered make haste, is by the seventy interpreters rendered *be confounded*, whom the apostles follow, Rom_9:33 1Pe_2:6, either because they thought it most convenient, in a matter where the difference was not considerable, to follow that translation which was most used and best understood by the generality of Jewish and Gentile Christians; or because the same word hath both these significations in the Eastern languages, as the most learned and worthy Dr. Pocock hath proved; or because the one follows upon the other, and precipitation or haste commonly exposeth men to shame and confusion; which also is implied in the following verses, wherein the dreadful judgments of God are denounced against those who should not believe, and would make haste to prevent or remove their dangers by any means whatsoever.

Isaiah 28:17

Judgment also will I lay to the line, and righteousness to the plummet; I will execute just judgment, as it were by a line and plummet annexed to it, i.e. with exactness and care. And this may be understood either,

1. That God would so order and settle things in his church, that justice and judgment should prevail, and not iniquity, as hitherto it had done; or rather,
2. That as God would build up and preserve all believers upon that Foundation-stone, so he would severely punish and utterly destroy all those unbelieving Jews who should reject that Stone. For

the line and

plummet, or *the plumb-line*, was not only used in erecting buildings, but also in pulling them down; those parts of the building being thus marked out which were to be demolished; and therefore is used in Scripture to signify the destruction of a place

or people, as is evident from 2Ki_21:13 Isa_34:11 Lam_2:8 Amo_7:7,8. And this sense agrees best with the following clause and verse.

The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place; my judgments, which in Scripture are compared to a storm of hail or rain, shall discover the vanity of all your crafty and wicked devices, and shall sweep you away with the besom of destruction in spite of them.

Isaiah 28:18

Disannulled; made void, or of none effect; it shall stand you in no stead.

Ye shall be trodden down by it; which you flattered yourselves that it should not come unto you, Isa_28:15.

Isaiah 28:19

From the time that it goeth forth it shall take you; as soon as this overflowing scourge or judgment shall *go forth* from me into the land, it shall assuredly, and with the first, take or seize upon you scoffers, or *carry you away*, which agrees well, both with the Hebrew word, which is frequently taken in that sense, and with the metaphor of a flood, which is here used. *Morning by morning it shall pass over*; it shall not only come to you, contrary to your presumption, Isa_28:15, but it shall abide upon you; and when it hath passed over you, it shall return again to you, morning after morning; and shall follow you day and night, without giving you the least respite.

It shall be a vexation only to understand the report; so dreadful shall the judgment be, that it shall strike you with great honor when you only hear the rumour of its approach, or of the sad effects of it upon other persons or parts of the land.

Isaiah 28:20

For those lying refuges to which you trust will not be able to give you that protection and comfort which you expect from them, no more than a man can stretch himself (as these luxurious Israelites used to do, Amo_6:4) upon a bed which is too narrow for him, or wrap or keep himself warm with a covering or bed-clothes which are not large enough for him.

Isaiah 28:21

Shall rise up, to act and fight against you; as he is said *to sit still* , when he doth forbear to act.

Mount Perazim where he fought against the Philistines, 2Sa_5:20. *The valley of Gibeon* ; where he fought against the Canaanites, Jos_10:10, &c, and afterwards against the Philistines, 1Ch_14:16.

His strange work; the execution of his judgment against Israel, which he calleth his strange work, to intimate either,

1. That God would punish them not with ordinary punishments, but in a most dreadful, and singular, and extraordinary manner; such a judgment being called

a marvellous work, Isa_29:14, although the Hebrew word there used be not the same with this, but of a much differing signification. Or rather,

2. That this work of bringing total and irrecoverable destruction upon Israel was contrary to the benignity of his own nature, and to the usual way of dealing with his people, whom he used and delighted to protect, and spare, and bless; and whom, even when he is angry with them, and punisheth them, he handleth more gently than he doth other persons, in judgment remembering mercy to them, as was noted, Isa_27:7,8: see also Isa_26:11.

Isaiah 28:22

Be ye not mockers; for your own sakes do not make a mock of God's word and threatenings, as you use to do.

Lest your bands be made strong; lest thereby you make the judgments of God, which are oft compared to bands, as Psa_66:11 **73:4**, and elsewhere, more sure and unavoidable, and more severe and terrible, as bands are when they are tied faster and more strongly upon a prisoner.

I have heard from the Lord God of hosts a consumption, even determined upon the whole earth; God hath assured me that he will utterly root out and destroy the people of Israel; as indeed he did in Hezekiah's reign.

Isaiah 28:23

Observe what I say, and do you judge if it be not reasonable.

Isaiah 28:24

Doth the ploughman plough all day to sow? the ploughman doth not spend all his time in ploughing the ground, in order to the sowing it, or, as it follows, in opening it, and breaking its clods; but he hath several times for several works, a time for ploughing, and a time for sowing and harrowing, and a time for reaping, and a time for threshing, or beating, and bruising the corn for his own use; which wisdom God hath put into him. This is the sum of the similitude propounded here and in the following verses; the design and meaning whereof seems to be this, to teach them that God had his times and seasons for several works, and that the methods of his providence were various at several times, and towards several persons or people; and therefore that those scoffing Israelites were guilty of great folly, in flattering themselves, and despising God's threatenings, because of God's long patience towards them, and because of their present impunity and prosperity; for God would certainly and speedily take a time to thresh and break them with his judgments, as at present he ploughed and harrowed them, and so prepared them for it by his threatenings.

Doth he open; understand, all day, or continually, out of the foregoing clause.

And break the clods of his ground; which they used to do with a kind of harrow, or other proper instrument. See Jer_4:3 Hos_10:11,12

Isaiah 28:25

Made plain the face thereof, by breaking the clods, which made it ragged and uneven.

The principal wheat; either,

1. The wheat, which is the principal or chief of all these grains; or,
2. The best wheat, which he prudently chooseth for seed.

The appointed barley; that proportion of barley which he appointed. Or, as others, *the marked barley* ; or, *the choice barley* , which they laid aside in a sack for seed; and therefore set aside

with a peculiar mark upon it. *In their place* , Heb. *in his border* ; each seed in a several and proper place.

Isaiah 28:26

The sense of the words thus rendered is this, All this he performeth by that discretion which God hath put into him; and therefore be assured that God will order all his affairs with judgment, and will in due season execute the punishments which now he threatens, and will perfect his own works. But the words by some are rendered otherwise.

And he beateth it out (as this word may be rendered, 1Ki_12:11 Pro_19:18 **29:17**) *in such sort as his God doth teach him* ; in a discreet manner, which being generally mentioned here, is particularly described in the following verse.

Isaiah 28:27

A threshing instrument; which then and there was made like a sled shod with iron, which was drawn by men or beasts over the sheafs of corn, to bruise them, and beat the grain out of them.

A cart wheel; a lesser and lower wheel than a cart wheel, but of the same form, upon which possibly the threshing instrument was drawn.

The fitches are beaten out with a staff, and the cummin with a rod, as being unable to bear harder usage.

Isaiah 28:28

Bread corn is bruised with a threshing instrument, by comparing this with the foregoing verse and the following words.

Because; or rather, *but* , or *nevertheless* , as the word is frequently used. The sense is, The husbandman doth indeed thresh the bread corn, but he doth it with moderation, and only for a time, not for ever.

Nor break it; understand, *for ever* , out of the foregoing clause, as is usual in Scripture.

With his horsemen; which governed the horse or horses that drew the threshing instrument. Or, *with horses* ; for it is evident, and hath been observed before, that this Hebrew word signifies horses as well as *horsemen* . And this was another way of

threshing out the corn, by driving horses, or other cattle, over the sheaves to tread it out; of which see Deu_25:4 Mic_4:13.

Isaiah 28:29

This also; this part of the husbandman's discretion, expressed Isa_28:27,**28**, as well as that expressed Isa_28:24,**25**.

Which is wonderful in counsel, and excellent in working: these words contain the application of the similitude. The husbandman manageth all his affairs with common discretion; but God governs the world and his church with wonderful wisdom; he is great and marvellous, both in the design or contrivance of things, and in the execution of them.

Isaiah 29:1 ISAIAH CHAPTER 29.

The temple and city of Jerusalem destroyed, Isa_29:1-6. Her enemies unsatiable, Isa_29:7,**8**; their senselessness, Isa_29:9-12, and deep hypocrisy, Isa_29:13-17. The scorner and oppressor being cut off, the rest shall be converted, Isa_29:18-24.

Woe to Ariel! this word signifies *a strong lion*, or *the lion of God*; and is used concerning lion-like men, as it is rendered, 1Ch_11:22; and of God's altar, as it is rendered, Eze_43:15,**16**, which seems to be thus called, because it devoured and consumed the sacrifices put upon it, as greedily and as irresistibly as the lion doth his prey. If the altar be here meant, it is put synecdochically for the temple, and the words may be rendered, *Woe to Ariel, to Ariel of or in the city!* or, *and the city*; for that conjunction is sometimes understood, as Isa_22:6 Hab_3:11. And so the threatening is denounced both against the temple and against Jerusalem. But he seems rather to understand it of Jerusalem, as may be gathered,

1. From the next words, which seem to be added by way of apposition, to explain what he meant by that obscure and ambiguous term,

Woe to Ariel, to Ariel, even to the city!

2. From the following verses, which plainly declare that this Ariel is the place which God threatens that he would distress and fill with heaviness, Isa_29:2; and *lay siege* against her, Isa_29:3; and

that *the nations* should *fight against her* , Isa_29:7; all which expressions agree much better to Jerusalem than to the altar. And this city might be called *Ariel* , or *the strong lion* , either,

1. For its eminent strength in regard of its situation and fortifications, by reason whereof it was thought almost impregnable, both by themselves and others, Lam_4:12. Or,

2. For its lionlike fierceness and cruelty, for which she is called the bloody city, Eze_7:23 **22:2**, and, in effect, Isa_1:15 **59:3** Jer_19:4; and for which her princes are called *lions* , Eze_19:2 Zep_3:3. Or,

3. In respect of the altar of God, which was erected in and confined to that city, and in which the strength and glory of that city did chiefly consist.

The city where David dwelt; the royal city, and seat of David and his posterity; which is here mentioned as the ground of their confidence; and withal, it is implied that their relation to David, and their supposed interest in the promises made to him and to his seed, should not secure them from the destruction here threatened.

Add ye year to year; let them kill sacrifices; go on in killing sacrifices from time to time, one year after another, whereby you think to appease me, and to secure yourselves; but all shall be in vain.

Isaiah 29:2

Yet, notwithstanding all your sacrifices,

I will distress Ariel, by bringing and strengthening her enemies against her.

It shall be unto me as Ariel: the sense is either,

1. I will treat her like a strong and fierce lion, which, the people among whom it is endeavour by nets, or pits, and all other ways, to take and to destroy; or,

2. I will make Ariel the city like Ariel the altar, filling it with sacrifices, even with men, whom I will slay in my anger; which act of God's is called *his sacrifice* , Eze_39:17,**19**.

Isaiah 29:3

By those enemies whom I will assist and enable to destroy thee. This was fulfilled either,

1. By Sennacherib, as some learned men think. But what is here affirmed of these enemies is expressly denied concerning Sennacherib, Isa_37:3. Or rather,
2. By the Chaldeans, 2Ki_25:1, &c.

Isaiah 29:4

Thy speech shall be low out of the dust; thou who now speakest so loftily and scornfully against the Lord's prophets and others, shalt be humbled and confounded, and afraid and ashamed to speak aloud, and shalt in a submissive manner, and with a low voice, beg the favour of thine enemies.

Thy voice shall be, as of one that hath a familiar spirit, out of the ground; who, that they might possess the people with a kind of reverence and horror, used to speak and deliver their answers with a low voice, either out of their bellies, or from some dark cave under the ground.

Isaiah 29:5

Of thy strangers; either,

1. Of the strangers that encamp and fight against thee. Or,
2. Of the Egyptians, and other strangers, whom thou hast hired to assist thee, as indeed they did, when the Chaldeans came against them. This exposition seems to agree best, as with the phrase, thy strangers, so with the scope of the place, and with the whole context, especially the foregoing verses; which plainly shows that this is not a promise to Jerusalem, but a threatening against it.

Like small dust; quickly blown away with the least wind, by comparing this with the following clause.

Of the terrible ones; of thy great commanders and stoutest soldiers.

It shall be; this dissipation and destruction of thy strangers and terrible ones shall come to pass.

Isaiah 29:6

Thou, O Ariel or Jerusalem, of or to whom this whole context manifestly speaks, *shalt be visited* with dreadful judgments, which are frequently expressed in the prophets by these and such-like metaphors.

Isaiah 29:7

Wherein it shall be so is explained in the next verse.

Isaiah 29:8

His soul is empty; his appetite or desire (as the soul is taken, Psa_41:4 **78:18**, and elsewhere) is unsatisfied. Or, his stomach or body (as the soul is used, Psa_16:10) is empty.

So shall the multitude of all the nations be, that fight against Mount Zion; no less unsatisfied and unsatiated shall the enemies of the Jews be, with all the cruelties which they have committed against you; and they shall be always thirsting after more of your blood, as if they had never tasted any of it.

Isaiah 29:9

Stay yourselves, and wonder; pause upon it, and you will see cause to wonder at the stupidity of this people, of which he is now about to speak. He directeth his speech, either to the religious part of the people, or to those particular persons who heard him when he delivered this prophecy.

Cry ye out, and cry; cry out again and again, either in way of supplication for them; or rather through astonishment and horror. Or, *they take pleasure or sport themselves*, (as this word most commonly signifies,) *and riot*; in the midst of all these threatenings and dangers, they are secure, and give up themselves to sensuality; which is matter of just wonder.

They are drunken, but not with wine; but either,

1. With drinking the cup of God's fury, wherewith they are said to be made drunk, Isa_51:17,**20**. And then, *they are drunk*, is put for, *they shall be drunk*, after the manner of the prophets. Or,
2. With the spirit of giddiness or stupidity, which makes them like drunken men, insensible of their danger, and not knowing what to do.

Isaiah 29:10

Hath poured out upon you; which phrase notes the plenty and vehemency of this judgment.

The spirit of deep sleep; hardness of heart, and insensibleness of your danger and misery, which God is said to send, because he denies or withdraws his fight and grace, which alone can cure those maladies. *The prophets and your rulers, the seers* ; your magistrates and ministers, whose blindness or stupidity is a great curse and plague to the people. Or, *the prophets, even the chief* (for *the head* is oft put for the chief of persons or things, as Exo_30:23 1Ch_12:18, and elsewhere) *of your seers* . Hath he covered with the veil of ignorance and stupidity, or as to their eyes, which is understood out of the former clause. And this last clause is and may be rendered thus, The eyes (which may be repeated out of the foregoing clause) *of your prophets, and of , or even of, your principal seers , (or, and of your most intelligent rulers,) hath he covered* .

Isaiah 29:11

No text from Poole on this verse.

Isaiah 29:12

The vision of all; of all your prophets, whether the true or false ones. *As the words of a book that is sealed* ; in which no man can read whilst it is scaled up, as books then sometimes were, 1Ki_21:8 Est_3:12,13, being made in the form of rolls, which was convenient for that purpose.

The book is delivered to him that is not learned; unsealed and opened, as the following clause implies. God so orders the manner of delivering this book, that neither the learned nor unlearned could read and understand it.

Isaiah 29:13

Draw near me, to wit, in acts of worship,

with their mouth and with their lips; with outward devotions, and the profession of religion.

But have removed their heart far from me; they do not pay me that love, and fear, and obedience which I require, and prefer before all sacrifices and external services.

Their fear toward me is taught by the precept of men; they worship me not in such way and manner as I have commanded and prescribed, but according to their own and other men's inventions, preferring the devices and traditions of their false prophets before my institutions. For this was a common error among the Jews, as we learn from Jer_7:31 Hos_5:11, and many other scriptures; and thus our blessed Saviour expounds this very place, Mat_15:7-9.

Isaiah 29:14

Shall disappear and vanish; for this answers to,

shall perish, in the former clause. A veil shall be east upon the eyes of their minds; they shall give no evidences or proofs of their wisdom, but their folly shall be made manifest. And this was indeed a wonderful thing for their wise men to be made fools.

Isaiah 29:15

That seek deep, Heb. *that make deep* . A metaphor from men who use to dig deep into the earth, that they may hide any thing there which they would keep safe and unknown.

To hide their counsel from the Lord; vainly imagining that they can keep all their hypocrisy and secret wickedness out of God's sight, and that they can deceive, not only man, but God, by their external professions and services. Their works are in the dark; their wicked counsels are contrived, and their idolatry is practised, in secret and dark places, of which see Eze_8:12.

Who seeth us? and who knoweth us? we act so cunningly, that neither God nor man can discover us.

Isaiah 29:16

Your turning of things upside down; all your subtle devices, by which you turn yourselves into all shapes; and turn your thoughts hither and thither, and pervert the order which God hath appointed.

Shall be esteemed as the potter's clay; it is no more to me than the clay is to the potter, who can not only discern it thoroughly, but alter and dispose it as he seeth fit.

Shall the work say of him that made it, He made me not, & c.? and no less absurd and ridiculous is your conceit, that I, your

Maker and supreme Governor, cannot discover and control all your artifices at my pleasure.

Isaiah 29:17

The forest of Lebanon, which was a barren mountain and a desolate wilderness, shall by God's wonderful providence become a fruitful and populous place; and these places, which are now fruitful and populous, shall then become as barren and desolate as that forest. The sense is confirmed by that parallel place, Isa_32:15. And from both places compared together, this seems to be a prophecy of the rejection of the wicked and unbelieving Jews, whose sins and marvellous judgments, and particularly infatuation, are declared in the foregoing verses; and of the calling of the Gentiles, of which he speaks in the following verse, as appears further by comparing that verse with Isa_35:5. And this opinion may receive some countenance from Mat_15:7, &c., where Christ expounds the foregoing words, Isa_29:13, upon which these have a dependence, of his own times.

Isaiah 29:18

The deaf; who were deaf before God by his word and grace did open their ears; even the deaf and blind Gentiles, as was now noted. Compare Isa_35:5.

Shall see out of obscurity, and out of darkness; being, by God's grace, brought out of that gross and worse than Egyptian darkness of ignorance and wickedness, in which they formerly lived, unto a clear and saving knowledge of the truth.

Isaiah 29:19

The meek; the humble and meek believers, opposed to those proud and scornful Israelites or Jews, of whom he speaks in this and in the foregoing chapter. *Shall increase their joy in the Lord*; shall greatly rejoice in this, that the Lord and Holy One of Israel is now their God and portion.

The poor; either,

1. Spiritually, of which Mat_5:3. Or,
2. Outwardly, mean and despicable people, such as the Gentiles were in the opinion of the Jews, and such as the greatest part of the first believing Christians were, Mat_11:5 1Co_1:26 Jam_2:5.

Isaiah 29:20

The terrible one; the proud and potent enemies of those meek and poor believers now mentioned, such as the unbelieving Jews and the heathen potentates were in the first age of Christianity.

The scorner; the scornful opposers of God's word and people. That watch for iniquity; that early and diligently apply themselves to the practice of wickedness, or to do mischief to others.

Isaiah 29:21

That make a man an offender; that condemn and punish a man as if he were a great criminal.

For a word; for a verbal reproof, as appears from the next clause.

For him that reproveth; for God's faithful prophets and ministers, whose office it is to reprove ungodly men, such as these were.

In the gate, publicly; which they took for a great affront and disgrace; although the reproof ought to be public, where the sin is public and scandalous. He mentions *the gate* , because there the people used to assemble, both upon civil and sacred accounts, and there prophets used to deliver their prophecies; of which see Jer_7:2 **17:19**.

Turn aside, to wit, *from judgment* , as this phrase is more fully delivered, Isa_10:2, or from his right; which is elsewhere called *the perverting* , or overturning, or overthrowing of a man's right or judgment, as Deu_27:19 Pro_17:23 Lam_3:35.

The just; the faithful prophets and ministers of God, and among others Christ, who is oft called the just or righteous one, both in the Old and New Testament.

For a thing of nought; not for any great advantage, but for a trifle, which is a great aggravation of their injustice. Or, *with vanity* , i.e. with vain and frivolous pretences, or without any colour of reason or justice.

Isaiah 29:22

Who redeemed Abraham *from manifold dangers* , and especially from that idolatry in which his family and ancestors were generally involved, Jos_24:2,**3**.

Jacob; the Israelites or posterity of Jacob, who are oft called Jacob in Scripture, who had great cause to be ashamed, for their continued infidelity, and for their persecutions of God's prophets and righteous servants, and for their rejection of their own Messiah; but shall at last be brought back unto the God of their fathers, and to their Messiah.

Neither shall his face now wax pale, through fear of their enemies, who, from time to time, have molested them; but now they shall be delivered from them all, and shall serve God without fear, as is said, Luk_1:74.

Isaiah 29:23

When he seeth his children; when the believing seed of Jacob shall see those children, whom they have begotten to God by the preaching of the gospel, even the Gentiles, converted by their ministry.

The work of mine hands; *the children, not of the flesh, but of the promise* , Rom_9:8, whom I, by my almighty power and grace, have created or regenerated, of stones raising up children to Abraham. *In the midst of him* ; which Gentiles shall be incorporated with the Jews into one and the same body and church.

They shall sanctify my name; they shall not despise and hate the Gentiles, and envy them the grace of God, and an interest in their Messiah, but shall praise and glorify God with them and for them, as the believing Jews did, Act_11:18.

Isaiah 29:24

They also that erred in spirit; those Gentiles whose spirits or minds were ignorant of and erred from God's truth, and who were led aside by a lying spirit, or by the spirit of error and delusion, to idolatry, and all manner of impiety,

Shall come to understanding; shall come to the knowledge of the truth.

They that murmured shall learn doctrine; they that would not receive the doctrine of God, but murmured at God's faithful prophets and teachers, who delivered it, which was the practice of

divers, both Jews and Gentiles, shall now learn doctrine, and receive God's truth in the love of it.

Isaiah 30:1 ISAIAH CHAPTER 30

The prophet threateneth the people for their confidence in Egypt, Isa_30:1-7, and contempt of God's word, Isa_30:8-11; wherefore they shall be destroyed, Isa_30:12-17. God's mercies towards the church, Isa_30:18-26. God's wrath and his people's joy in the destruction of Assyria, Isa_30:27-33.

The rebellious children; the Jews, who call themselves God's children, though they are rebellious ones, as was said, Isa_1:2.

That take counsel; that consult together, and resolve to do what follows, Isa_30:2.

Not of me; not following nor asking my advice, which they had command and encouragement from me to do.

That cover with a covering; that seek protection.

Not of my Spirit; not such as by my Spirit, speaking in my word, I have directed and required them to do; but such as I have severely forbidden to them; for the contrary affirmative is frequently implied in the negative; of which I have formerly given many instances.

That they may add sin to sin; that unto those sins, by which they have deserved and procured my judgments upon them, they may add distrust of my power and mercy to save them, and confidence in an arm of flesh, which also is rebellion against my express command to the contrary.

Isaiah 30:2

That walk to go down into Egypt; that send ambassadors to Egypt for succour, as we read, Isa_30:4, which the Jews were forward to do upon all occasions, and did now upon the invasion of the king of Assyria, as is evident from Isa_20:5,6, and did the like against the king of Babylon, Jer_37:7 Eze_17:15.

Have not asked at my mouth; either by the priests or prophets, as they were to do in weighty cases; of which see Num_27:21 Jos_9:14 1Sa_23:9,10 1Ki_22:7 Jer_21:2 **42:2,20**; or by studying

my word, which plainly directs them to another course, and forbids them this practice.

In the shadow; in their power (as it is in the foregoing clause) and protection, which is oft signified by the shadow, as Jud_9:15 Psa_17:8 **91:1,4**.

Isaiah 30:3

As being not only unprofitable, but mischievous to you.

Isaiah 30:4

His princes; the princes of Judah, either sent by the king, or by the appointment of their brethren.

Hanes; an eminent city of Egypt, called more largely *Tahapanes* , and *Tahpanhes* , Jer_2:16 **43:8**.

Isaiah 30:5

They; both the messengers, and they who sent them.

Isaiah 30:6

The burden; either

1. The prophecy; which is oft called *the burden* ; or rather
2. The burden of riches or treasures, as it is explained in the latter part of the verse.

Of the beasts of the south; which is carried upon asses or camels, as it follows, into Egypt, which lay southward from Judea.

Into the land of trouble and anguish; into Egypt and Ethiopia or Cush; for both are joined together in this matter, **Isa 20**, whole land seems to be called *a land of trouble and anguish* prophetically, because they should distress them, and not help them; as was said of the Assyrians in the like case, 2Ch_28:20, some render it, *by or through the land* , &c., and understand it of the vast wilderness which lay between Judea and Egypt. But it was more proper and important to speak of the land to which these man and beasts went, than of that through which they were to pass; which it was needless so particularly to describe. Nor was the direct road from Judea to Egypt such a place as is here described.

The young and old lion; which may be understood properly, because these and the following creatures did abound, and were very fierce and mischievous, in Egypt and Ethiopia; but withal, seems to design the craft and cruelty of that people, and the danger of their confederacy with them, and the harm which they should have from them.

Fiery flying serpent: that there were flying serpents in those parts, is affirmed, not only in Scripture, but also by Herodotus, Cicero, and Ammianus, and divers other authors. *They* ; the Jews, designed by the same pronoun,

they, Isa 30 5,

will carry their riches; either,

1. To secure them; or rather,
2. To procure their assistance. Upon the shoulders of young asses; much used there for carrying burdens, as is evident from Gen_32:15 **45:23**, &c.

Upon the bunches; upon the backs, which were strengthened with bunches, by a synecdoche.

Isaiah 30:7

Concerning this; concerning this counsel or practice. Or, *to her* ; to Jerusalem or Judah.

Their strength is to sit still; it is safer and better for them to sit quietly at home, seeking to me for help. He seems industriously to use an ambiguous word, *Rahab* , which signifies both strength, as Job_9:13 Psa_90:10, and *Egypt* , as Psa_87:4 Isa_51:9, so called from its singular strength; to intimate that if they did not go to Rahab, Rahab, or what they expected from Rahab or Egypt, which was powerful succour, should come to them.

Isaiah 30:8

Write it; write this prophecy and warning which I have now delivered.

Before them; in their presence, in the public assembly; for the prophets were many times commanded to do such actions, as well as to deliver their messages.

In a table, and note it in a book; so this was to be written twice over; once in a table, to be handed up in some public place, that all that were then and there present might read it; and again in a book, that it might be kept for the use of posterity.

That it may be for the time to come, as a witness for me and against them, that I have given them fair warning, and they have wilfully run upon their own ruin.

Isaiah 30:9

Lying children; which profess one thing, and practise another.

The law of the Lord; the commands of God, either contained in Scripture, or delivered by my mouth, whereby these practices are expressly forbidden to them.

Isaiah 30:10

He speaks not of the words of their mouths; for none could be so mad or impudent as to have or profess a desire to be cheated, but of the language of their actions. They do so discourage and threaten God's faithful prophets, and so encourage their own false prophets, as if they had rather be deceived to their destruction, than hear the truth for their preservation and salvation. They prefer the pleasing of their humours before the saving of themselves.

Isaiah 30:11

Out of the way in which you now walk, out of your present course of preaching unsavoury and frightful things to us.

Cause the Holy One of Israel to cease from before us; do not trouble us with harsh and repeated messages from God, as you used to do.

Isaiah 30:12

In oppression; in the wealth which you have gotten by oppression, whereby you now think to procure Egyptian succours; of which **See Poole "Isa_30:6"**.

And perverseness; and in your perverse and rebellious course of sending to Egypt for help.

Isaiah 30:13

This iniquity, of sending and trusting to Egypt for succour.

Whose breaking cometh suddenly at an instant; like a wall which is high, and seems to be strong, but swelling forth in some parts, which upon the least accident falleth down suddenly to the ground. Such shall be the issue of your high and towering confidence in Egypt.

Isaiah 30:14

He shall break it; he, either God, or he whom God shall send against them. Or, *it shall be broken* ; for such phrases are oft taken indefinitely and passively; it, this iniquity last mentioned, Isa_30:13, your carnal confidence and all the grounds of it, and you that lean upon it.

Isaiah 30:15

In returning, either from your present purpose of sending to Egypt, or unto God, as the LXX., and Syriac, and Arabic translators render it. Or,

in quietness; for the verb from which this word come is elsewhere used in that sense, as Psa_23:2 **Jer 30 10 46:27.**

In quietness; in sitting still, and quieting your own minds. In confidence, to with, rightly placed upon me and my promises for your deliverance.

Isaiah 30:16

We will flee out of this land from the king of Assyria; which is very probable divers of the richer sort did, having sent their treasures before them, as we read Isa_30:6.

Isaiah 30:17

Shall flee; which words are fitly supplied out of the following clause.

At the rebuke; either,

1. At his real rebuke, upon his assault or onset; or rather,
2. At his verbal rebuke, upon his mere threats, as fearing that he will proceed from words to blows.

Shall ye flee; all of you, how numerous soever.

Till ye be left as a beacon, & c.; till you be generally destroyed, and but a few of you left.

Isaiah 30:18

Therefore; because of your general destruction and great misery; which is frequently mentioned in Scripture as a motive to God's mercy, as Deu_32:36, and in many other places, as hath been oft observed already. But some rendered this Hebrew particle *yet* , or *notwithstanding* , as it is supposed to signify, Isa_51:21 Jer_16:14 Eze_39:25 Hos_2:14.

Wait; patiently expect your repentance, and stop the course of his judicial proceedings against you, that you may have an opportunity of making your peace with him, and of preventing your utter ruin.

Will he be exalted; he will lift up and bestir himself, and will work gloriously in your behalf, as this phrase is used, Psa_21:13 46:10 Isa_33:10, and oft elsewhere; and as the following verses explain it.

Is a God of judgment; who carrieth himself towards his people (for of them only he speaks in this place) not with furious passion, but with judgment and discretion, or with equity and moderation; for judgment is oft opposed to fury and rigorous justice, as Psa_112:5 Jer_10:24 30:11. Blessed are all they that wait for him; this waiting upon God, in his way, with faith and patience, is a surer way to your safety and happiness, than seeking to Egypt, or any other carnal remedies.

Isaiah 30:19

For the people shall dwell in Zion at Jerusalem; for although the time is coming, when the people shall be banished from Jerusalem, and carried captives into Babylon; yet after a set time they shall return to Jerusalem, and have a fixed and comfortable abode there: which was in part accomplished upon their return from Babylon; but more fully in the times of the gospel, when many of them were, and the whole body of them shall be, brought into Christ's church, which is oft called Zion and Jerusalem, both in the Old and New Testament.

He will answer thee; whereas now he seems to be deaf to thy prayers.

Isaiah 30:20

And though the Lord give you the bread of adversity, and the water of affliction; and although in that time and state of the church you will be subject to many outward straits and afflictions. This phrase is borrowed from Deu_16:3 1Ki_22:27. He seems to allude to the condition of besieged cities, and particularly of Jerusalem, as it was straitened and distressed by Sennacherib, and as it should be far more straitened by the Chaldeans; of which see 2Ki_25:3. Heb. *And the Lord will give*, &c. Or, *the Lord indeed will give*, &c. Yet shall not thy teachers be removed into a corner any more; as they have been in former times, both in Israel and Judah, when the godly prophets and ministers were but few, and when they were persecuted and banished by their wicked rulers. But in the New Testament God hath made better provision for his church, sending his Son, the great Teacher of the church, into the world, and pouring forth the gifts and graces of the Spirit in abundance, and increasing the number of able and faithful ministers, and promising a continued succession of them to the end of the world, Mat_28:19,20.

Thine eyes shall see thy teachers; thou shalt have their presence, and their instruction and assistance.

Isaiah 30:21

Thine ears shall hear a word; as oft as need requires thou shalt hear the voice of God's word and Spirit directing thee in thy course.

Hear a word behind thee; a metaphor borrowed either,

1. From the custom of shepherds, who use to follow their sheep, and to recall them when they go out of the way. Or,
2. From travellers, who when they are gone out of the right way, are oftentimes recalled and admonished of their error by some other passenger or person who is behind them, and therefore discerns their mistake; which he could not so easily discover if he were before them.

Isaiah 30:22

Ye shall defile, to show your contempt of it, and to make it unfit for your own or any other's use.

The covering; the leaves or plates wherewith their wooden images were frequently covered; of which see Exo_38:17,19 Num 16:38,39.

The ornament; or, *the coat or covering* . Heb. *the ephod* , as this very word is rendered, Exo_28:8 39:5, which was a costly and glorious robe. The idolaters spared no cost in the making and adorning their idols; and, among others, the image of Jupiter in Sicily had a coat put upon it made all of massy gold.

Thou shalt cast them away as a menstruous cloth; thou shalt so deeply abhor idolatry, that thou shalt cast away with indignation all the monuments and instruments thereof.

Isaiah 30:23

The rain of thy seed; or rather, as others render it; to or for thy seed, when thou hast newly sown thy seed, which was called the *former rain* ; or such as thy seed requires, which may include both the former and the latter rain. Their sins, the cause of all God's judgments which had befallen them, being removed by their sincere repentance, and God's gracious pardon, God showereth down all his blessings upon them.

Bread of the increase of the earth; which shall be the fruit of thy own land and labour; which is a great mercy and comfort.

It shall be fat and plenteous; thy bread shall be excellent for quality, which is called fat. Deu_32:14, and abundant for quantity.

Isaiah 30:24

Clean provender; or, as learned Mr. Gataker renders it, threshed, which agrees well with the following clause, corn being first threshed, and then winnowed. The sense is, there should be such plenty of corn, that their very beasts, instead of straw, should eat corn; and that not in the ear, or with the straw, but the pure grain.

Isaiah 30:25

Upon every high mountain, and upon every high hill; which are commonly dry and barren, and destitute of rivers.

In the day of the great slaughter; when God shall destroy the enemies of his people, he will shower down his blessings upon his church.

The towers; either properly, the towers of Babylon, for which she was famous; or metaphorically, the high and mighty potentates, which fought against God's people, as Isa_2:15.

Isaiah 30:26

As the light of the sun, for constancy and brightness; which, as also the following clause, is to be understood metaphorically, of the most glorious and comfortable condition of God's church, far surpassing what it was in former ages. And so this, as well as other passages in this chapter, concerns the times of the gospel.

As the light of seven days; as if the light of seven days were combined together in one. Its light shall then be transcendently more bright and glorious than it hath hitherto been. Which magnificent expressions seem to be too high for the deliverance of the Jews, either from Sennacherib or but of Babylon; and do much better agree to the times of the gospel, in which the light is far more clear, and the grace of God much more abundant, than ever it was in former times. And this exposition seems the more probable, because it is the manner of the prophets, and especially of this, who is rightly called the *evangelical prophet*, to take all occasions to speak of the days of the Messiah, and of the blessed privileges of that time and state of the church, among which they constantly reckon light, whether you take it for knowledge or for comfort, to be one.

In the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound; when God shall effectually cure the wounds and breaches of his people, first making up the breach between him and them, then making Israel and Judah to be one, who now are sadly divided; and making Jew and Gentile to be one fold under one Shepherd, even the Messiah, which the prophets foretell that it shall be in the times of the gospel.

Isaiah 30:27

Here begins the last part of the chapter, wherein he gives them an earnest of those greater mercies promised for times to come, by assuring them of the approaching destruction of the Assyrian forces.

The name of the Lord; the Lord himself: for as the names of men are oft put for the men themselves, as Num_26:53 Act_1:15 Rev_3:4 **11:13**; so *the name of God* is frequently put for God, as Gen_4:26 Deu_28:58 Psa_20:1,7, &c.

Cometh from far; from a very remote place, even from heaven, whence God sent his angel to destroy them, Isa_37:36. Possibly this expression may respect the judgment of the Assyrians, who looked upon God as one afar off, not only in his presence, which they thought to be confined to heaven, but in his care of and affections to the Jews; and therefore no more expected any opposition from him than from them who live in the ends of the earth.

The burden thereof is heavy; he will inflict heavy judgments upon them.

His lips are full of indignation, and his tongue as a devouring fire; he hath pronounced a severe sentence against them, and will give command for the execution of it.

Isaiah 30:28

His breath; either,

1. *The breath of his nostrils* , as it is called, Job_4:9; or the blast of the breath of his nostrils, as Psa_18:15; in both which places it is mentioned as a sign and effect of God's anger, and the cause of the destruction of those against whom it is directed. And the expression seems to be borrowed from hence, that men discover their anger by a strong and vehement breathing through their nostrils. Or,

2. *The breath of his lips or mouth* , to which the destruction of God's enemies is elsewhere ascribed, as Job_15:30 Isa_11:4, which may be the same thing with his lips and tongue in the foregoing verse, or may design strong blast coming out of his mouth; for God is frequently said to destroy wicked men by blowing upon them, as Isa_40:7, **24 Eze 21:31 22:21**. As an overflowing stream; coming from him as vehemently as a mighty torrent of waters.

Shall reach to the midst of the neck; shall bring him into a most dangerous condition, as a man who is in deep waters which reach

to his neck is in danger of being drowned; and afterwards, as is related in the following verses, will utterly destroy him. And this was fulfilled in Sennacherib, who was highly endangered, when he lost so great a part of his army, and shortly after slain by his own sons. Although these words may be added as a description of the overflowing: stream now mentioned, and may be thus rendered, Which reacheth even to the midst of the neck; for the relative particle is frequently understood in Scripture.

To sift; to shake and scatter, as it were, with a sieve; or to try and vex, as this metaphor signifies, Amo_9:9 Luk_22:31. The nations; the Assyrian army, which was made up of the people of several nations. With the sieve of vanity; not with an ordinary sieve, which casteth away the chaff only, but keepeth the corn; but with a sieve which should shake them so long and so vehemently as to cast away all together, and to make a full end of them.

There shall be a bridle in the jaws of the people; God will restrain and overrule them by his secret and powerful providence. *Causeth them to err* ; whereas other bridles guide the bridled creatures into the right way, this shall turn them out of the way, by giving them up to their own mistakes, and foolish counsels, and wicked courses, which shall bring them to sore and certain ruin.

Isaiah 30:29

Ye shall have a song; you shall have occasion of great joy and songs of praise for your stupendous deliverance from that formidable enemy. *Are in the night when a holy solemnity is kept* : he mentions the night, either because the Jewish feasts begun at the evening, and were celebrated with great joy in part of the night season, as well as on the following day; or because he hath a particular respect to the solemnity of the passover, in which they spent some considerable part of the night in feasting, and rejoicing, and singing of psalms and songs before the Lord.

As when one goeth with a pipe; like the joy of one that is going up to the solemn feasts with music, and the voice of joy and praise, as they used to do, Psa_42:4, to cheer up themselves in the way, which to many of them was long, and would otherwise have been tedious.

Isaiah 30:30

His glorious voice; his thunder, which is called God's voice, and said to be full of majesty, Psa_29:4. But then thunder is metaphorically taken for some terrible judgment, as it is in many places of Scripture.

The lightning down of his arm upon the Assyrian, whom he will smite with a deadly blow in the face of the world. The phrase is taken from the gesture of a man who is about to smite another, who first lifts up his hand, and then lets it fall with great force upon him whom he designs to strike.

With the indignation of his anger; with great wrath; which is signified by the heaping of so many words of the same signification together.

Isaiah 30:31

The voice of the Lord; that voice mentioned in the last verse.

Which smote with a rod; which was the rod wherewith God smote his and other people, Isa_10:5,6. He who used to smite others shall now be smitten himself. Or, as the words may be, and by others are, rendered, *he* (the Lord last mentioned) shall smite him *with a rod*, or with his rod.

Isaiah 30:32

The grounded staff, Heb. *the founded rod*; the judgment of God, which is frequently called a rod in Scripture, and may be here called a *founded rod*, or the *rod of foundation*, either because it was firmly established, and certainly to come, by God's immutable purpose and appointment; or because the rod should not slightly touch him, and pass over him, but strike deep, and be fixed, and as it were grounded or founded in his flesh, and made to rest upon him, as it follows in the next clause.

Shall lay, Heb. *shall cause to rest*; which is contrary to the manner of God's dealing with his people, upon whom he will not suffer the rod of the wicked to rest, Psa_125:3.

Upon him; upon the Assyrian, mentioned in the foregoing verse.

It shall be with tabrets and harps: the sense is either,

1. Their destruction shall be celebrated by God's people with joy, and music, and songs of praise. Or,

2. The victory shall be got, not by warlike instruments and achievements, but as it were by tabrets and harps; wherein he may possibly allude to the victory which Jehoshaphat got against Moab and Ammon, not by fighting; but only by singing and praising God with the voice, and with musical instruments, 2Ch_20:19,**21,27,28**; God being pleased to fight for them by his own immediate power; which also was the case here, which made the people of God sing a triumph before the fight, Isa_37:22. *In battles of shaking* ; or, *with battles or fightings of shaking* , to wit, of shaking of the hand, of which kind of shaking this Hebrew word is constantly used, such as are performed by the mere shaking of the hand; namely, by God's shaking his hand against them, as he threatens to do against others, Isa_11:15 **19:16**, in which last place this very word is used, and in the former the verb from whence it comes. For that this shaking is an act of God seems more than probable, and from the following words, *will he* , i.e. God, as all understand it, fight against it. And so the sense of the place may be this, God will fight against them, and destroy them by his own hands. *Will he* , to wit, the Lord, who declareth himself to be the enemy of the Assyrian, both in the foregoing and following verses, *fight with it* ; with the army of the Assyrians: or, according to the other Hebrew reading, *with them* ; with the Assyrians.

Isaiah 30:33

Tophet was a place near Jerusalem, in which the idolatrous Israelites used cruelly to offer up their children to Moloch, 2Ch_28:3 **33:6**; see also Jer_7:31 **19:6**; and it may be put synecdochically for any place of torment or misery; and particularly it is put for hell, as well in the writings of the ancient Jewish doctors as in Holy Scripture, as Mat_18:8,**9 23:15** Mar_9:43,**44**. And so this place may be understood either,

1. Literally, of Tophet in the valley of Hinnom, in which the Assyrian host was either slain by the angel, as Josephus reports, or buried or burnt. For although the Assyrians did not make any great attempt upon Jerusalem, Isa_37:36, yet Rabshakeh came very near it with a great army, Isa_36:2. Or,

2. Figuratively, of hell. *Is ordained* ; or, *was ordered or prepared* . And it might be said, in some sort, to be prepared by Hezekiah for this end, by the care which he took to purge this and other places abused to idolatry, which made them more fit to receive so great a favour mid deliverance from God. But for hell, that doubtless was ordained or prepared by God for the punishment of impenitent sinners.

Of old, Heb. *from yesterday* ; which phrase is sometimes used of a time but lately past, as 2Sa_15:20 Job_8:9, and sometimes of any time past, without limitation.

For the king; for the king of Assyria; either,

1. For the kings, the singular number being put for the plural, whereby he may understand the princes or chief commanders of the host, by comparing Isa_10:8, *Are not my princes altogether kings* ? Or,

2. For Rabshakeh, the general of this army, who, according to the style of Scripture, might very well be called king. Or,

3. Sennacherib, for whom this place might be said to be ordained or prepared, partly because it was ordained for the destruction of his host; nothing being more ordinary, both in sacred and profane writers, than to entitle the king or general of the army to all the victories procured, or losses or slaughter sustained, by his army; and partly because the sudden destruction of the Assyrian army, supposed to be in this place, was the occasion of the conspiracy of that king's sons, and so of the king's death. But if this Tophet design hell, this is emphatically denounced against him, to intimate, that although he escaped that sudden plague which cut off his army, yet there was a more terrible judgment appointed for him, which he should be utterly unable to escape. *He* ; the Lord, who is oft designed by this pronoun, as in the next foregoing verse, and elsewhere; and who is expressed in the following words. Or it is an indefinite expression, for, it is made deep and large. *Hath made it deep and large* , capable of receiving vast numbers; whereby he intimates that he designed to make a great and general destruction of the Assyrians; and withal, that it was a vain and foolish confidence which the Assyrians had in their numerous host, seeing the greatest numbers of God's enemies are

wholly unable, either to oppose him, or to save themselves from his wrath and power. *The pile thereof is fire and much wood;* whereby he further implies that he intended to make a great slaughter among them. And he alludes in this phrase to the ancient custom, either of burning sacrifices, and particularly of burning children to Moloch, or of burning the dead bodies of men.

The breath of the Lord, the immediate hand of God, or his word of anger: **See Poole** "Isa_30:28".

Like a stream of brimstone; he seems to allude to that shower of fire and brimstone, Gen_19:24.

Doth kindle it; the pile of fire and wood now mentioned.

Isaiah 31:1 ISAIAH CHAPTER 31

The folly and punishment of trust in Egypt, Isa_31:1-3. God will fight for Jerusalem, Isa_31:4,5, if they will turn unto him, Isa_31:6,7. The fall of Assyria, Isa_31:8,9.

That go down to Egypt for help; as the Jews did, contrary to God's command, Deu_17:16.

And stay on horses; for Egypt had many and choice horses.

They look not unto the Holy One of Israel, neither seek the Lord; their confidence in the creature was accompanied with and did produce a distrust of God, and a neglect of seeking to him by prayer for his help.

Isaiah 31:2

He also is wise: you think you are wise, and act wisely in engaging the Egyptians, who are a wise and warlike people, to help. you; but God is not inferior to them in wisdom nor in strength, but much their superior; and therefore you have done foolishly and wickedly in prefer. ring them before him.

Will bring evil; will execute his judgments upon you, notwithstanding all that you or your allies the Egyptians can do to hinder it.

Will not call back his words, his threatenings denounced against you, but will infallibly execute them.

Will arise; though at present he sit still, yet he will bestir himself and fight.

Against the house of evil-doers; against this wicked and rebellious people of the Jews.

The help; the helpers, as it is explained in the next verse; the abstract being put for the concrete.

Isaiah 31:3

Are men, and not God; and therefore utterly unable to defend you, either without or against my will.

Their horses flesh; weak and frail, as that word signifies, Psa_78:39 Heb_5:7, and elsewhere.

Not spirit; not like spiritual substances, such as the angels, who are immortal, and invisible by men; whereof we have instances, Exo_12:29, **30 Isa 37:36.**

Isaiah 31:4

For; or, *but* ; or, *nevertheless* , as this particle is elsewhere used, as hath been proved before. Although you have done evil in sending to Egypt for help, and they shall not be able to help you; yet the Lord himself will, of his own grace, and for the glory of his own name, give you that help and deliverance which you do not deserve, and have no reason to expect from him. And therefore desist from those evil courtels and courses, as those which are both unnecessary and pernicious.

Roaring on his prey; when he is ready to seize upon it, and devour it.

He will not be afraid of their voice, nor abase himself: it hath been observed of lions, that when they are pursued, they do not run away with all speed, as other creatures do, but march away slowly, and make an honourable retreat. *For* : although this Hebrew particle might be rendered *against* , and so this place might be understood of God's fighting against the Jews and Egyptians, of which he speaks Isa_31:3; yet it is better rendered for, as it is taken in many other places, as is manifest from the following similitude and verse.

Isaiah 31:5

As birds flying; which come from above, and so cannot be kept off; which fly swiftly, and engage themselves Valiantly and resolutely, when they perceive that their young ones are in eminent danger. He seems to allude, and to oppose this, to those boasting expressions of the Assyrian, Isa_10:14: compare Deu_32:11,12 Mt 23:37.

Passing over; the destroying angel shall pass over Jerusalem untouched, and shall fall upon the Assyrians. He seems to allude to the history of God's passing over and sparing the houses of the Israelites, when he slew the Egyptians, in which this word is constantly used, Exo_12:12,23,27.

Isaiah 31:6

Turn ye unto him; let the consideration of this gracious promise engage you to repent of your carnal policies, in seeking and trusting to Egypt for help, and sincerely to return to God.

The children of Israel; either,

1. The Israelites, strictly so called, who are now utterly destroyed for their apostacy; and therefore take heed that you do not follow their example. Or,

2. You Jews, who are the children of Israel; which title he here gives them, partly to admonish them of their great and many obligations to God, and partly to aggravate the sin of their apostacy.

Have deeply revolted, in neglecting and forsaking him, and seeking to Egypt for help; which he calls a *deep revolt* , partly because it was a heinous sin, being contrary to God's express command, and highly dishonourable to God; and partly because it was carried on with deep dissimulation, and with a public profession of cleaving to God, and with a design of *seeking deep to hide this their counsel from the Lord* , wherewith he charged this people, Isa_29:15.

Isaiah 31:7

For when the Assyrian shall invade your land, you shall find the vanity of those idols to which you have trusted; and therefore shall cast them away with indignation, and be forced to seek to me for

help. So this is added as an argument to persuade them to practise his counsel of turning to God. Which your own hands have made unto you for a sin; which you have made as instruments of your sin of idolatry. Or, which your sinful hands (by a common Hebraism, called hands of sin) have made for you. Or, the sin (as an idol is called, Deu_9:21) which your hands have made for you. So there is only a transposition of one word, which is very usual in the Hebrew text.

Isaiah 31:8

Then; when you have cast away your idols, and seriously sought to me for help; both which things were performed by Hezekiah.

With the sword, not of a mighty man; and the sword, not of a mean man; by the sword, not of any man, either mean or mighty, but of an angel.

From the sword; from, or for fear of, that plague which so strangely and suddenly destroyed his army.

His young men, Heb. *his choice young men* ; his guards and valiant commanders and soldiers.

Shall be discomfited, Heb. *shall melt away* , a great part of them being destroyed by the angel; and the hearts of the rest melting for fear.

Isaiah 31:9

He shall pass over to his strong hold; Sennacherib shall flee away, with all speed, from Jerusalem, to his strong city of Nineveh, Isa_37:37. Or, as it is in the margin, and as the words lie in the Hebrew text, *his rock* (i.e. his strength, the greatest champions of his army, to whom he trusted) *shall pass away* (shall flee with all speed from Jerusalem)

for fear, lest the sword of the destroying angel should overtake them.

Of the ensign; either,

1. Of any ensign. This dreadful judgment shall strike them with such a terror, that they shall not dare to look any enemy in the face. Or,

2. Of the Lord's ensign, which he hath lifted up against them.

Whose fire is in Zion: so the sense is either,

1. Whose fire is continually burning upon the altar in Zion; which signifies his presence and residence there. Or rather,

2. Who is and will appear to be in Zion, like a fire, to defend his people, and to consume their enemies; for which end God promiseth that he would be unto *Jerusalem a wall of fire round about* , *Zec_2:5*, &c.; and that he would *make the governor of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf* ; and that *they should devour all the people round about* . Possibly these and the following words may be thus rendered, and that very agreeably to the Hebrew words, who will be *a fire* (to wit, a consuming fire) *to him* (to the king of Assyria, of whom he is here speaking) *in Zion* , (from whence he will send forth that fire which shall consume his army: or, for *Zion* ; for *Zion 's sake* ; for the prefix here rendered *in* frequently signifies *for* , as hath been proved,) *and a furnace to him in or for Jerusalem* . But this I only propose, leaving it to the judgment of the intelligent reader. *His furnace in Jerusalem* ; the same thing repeated in other words.

Isaiah 32:1 ISAIAH CHAPTER 32

Christ's kingdom, and its blessings, *Isa_32:1-8*. Careless women shall be troubled, *Isa_32:9-11*, and the land laid waste, *Isa_32:12-14*, until a restoration, *Isa_32:15-20*.

This seems to me to be a distinct prophecy from the former, and delivered at another time, and probably before that which is related in the former chapters. For this is certain, and confessed by all, that the prophecies are not always set down in that order in which the prophets delivered them. The foregoing prophecy seems to have been delivered, not in the time of Ahaz, for he sent to the Assyrian, and not to the Egyptian, for help; but in the days of Hezekiah, *who rebelled against the king of Assyria* , as is said, *2Ki_18:7*, and was too prone to trust upon the staff of Egypt, as the Assyrian expressly chargeth him there, to which course it is likely he was drawn or tempted by some of his wicked princes and counsellors, whom the prophet therefore severely censures and condemns in the two foregoing chapters. And this seems to have

been delivered in the time of Ahaz, and to speak of Hezekiah, and of his righteous and happy government. But withal, as Hezekiah and his reign was an eminent type of Christ, and of his kingdom; so this prophecy looks through Hezekiah unto Christ, as many other scriptures in their literal sense do unquestionably concern David, which yet have a mystical sense, and are also meant of Christ, in whom those things were more fully and eminently accomplished.

A king; Hezekiah, a type of Christ, and Christ typified by him.

Shall reign; therefore Hezekiah was not king when this prophecy was delivered. And whereas some say that he speaks of the good government of Hezekiah after the destruction of Sennacherib, it is easy to observe that his government was as good before that time as afterward; and that in the very beginning of his reign he ruled with righteousness and the fear of God, as the history plainly declareth.

Princes; the ministers of state, and justice, and war under the king. For a wise and good king will take care to have like ministers.

Isaiah 32:2

A man ; either,

1. The man or king spoken of. Or,
2. Each or every one, to wit, of his princes. That king shall not patch up an old garment with new cloth, nor mingle good and bad together; but shall take care to purge out all the corrupt magistrates, and, as far as he can, to settle good ones in all places. *A man* is oft put for *every* or *any man* , as Isa_2:20 **3:5,6**, and elsewhere.

Shall be as an hiding place unto the people under their government, especially to such as are oppressed or injured by those Who are more potent than they.

From the wind; from the rage and violence of evil men.

As rivers of water in a dry place; no less refreshing and acceptable shall this king and his princes be to their subjects.

In a weary land; in a dry and scorched country, which is called weary here, as also Psa_63:1, metonymically, because it makes travellers weary; *as death* is called pale in other authors, because it makes men's faces pale.

Isaiah 32:3

This is meant either,

1. Of the princes or magistrates, who are instead of eyes and ears, both to the king and to the people, who, by their office, are to see and observe all things, and to hear all causes. These, saith he, shall not shut their eyes, nor suffer them to be blinded with gifts, to favour a rich man in an unjust cause; they shall not shut their ears against the complaints of the poor oppressed ones, as wicked princes commonly do. Or,

2. Of the people; they shall not shut their eyes and ears against the good counsels and examples of their religious king and rulers, as they have done formerly: both princes and people shall be reformed. This was done in some poor measure in Hezekiah's time; but far more fully and eminently in the days of the Messiah, who, by his grace, changeth men's hearts, and cureth them of that wilful and obstinate blindness whereof they had been guilty before; which clearly showeth that this prophecy looks through Hezekiah unto Christ. And the like may be said of the following verse.

Isaiah 32:4

The rash; who were hasty and heady in judging of things; which is an argument of ignorance and folly.

Shall understand knowledge; shall become more knowing and considerate in their judgments and actions.

The stammerers; that used to speak of the things of God darkly, and doubtfully, and unwillingly. As men's understandings shall then be enlightened, so their speech shall be reformed; which though it was in part fulfilled in Hezekiah; this reformation being effected in some measure by his counsel and example, and by the powerful preaching of the Levites, whom he excited and encouraged *to teach the good knowledge of the Lord*, as is said, 2Ch_30:22; yet was truly and fully accomplished only by Christ,

who wrought this wonderful change in an innumerable company both of Jews and Gentiles.

Isaiah 32:5

The vile person; base and worthless men. Heb. *the fool* ; which in Scripture use commonly signifies a wicked man.

Shall be no more called liberal, or *noble* , or *a prince* , or *lord* , as this word is used, Psa_118:9 **146:3**, and elsewhere. The sense of the place is, either,

1. Unworthy men shall not be advanced to places of honour and power, as the LXX. and some others understand it; for to be called is oft put in Scripture for to be, as hath been frequently observed. Or,

2. Vicious and worthless persons shall no longer be reputed honourable and virtuous because of their high and honourable places, as commonly they are under wicked princes by means of flatterers; but wickedness shall be discovered and punished wheresoever it is, and virtue shall be manifested and rewarded, and all things shall be managed with sincerity and simplicity; which was eminently fulfilled under the gospel; by the preaching whereof, and by Christ's Spirit, hypocrites are detected, and men are enabled to discern between good and evil, both persons and things. *The churl* ; the sordid and covetous man; which is a great vice in any man, but especially in magistrates; who therefore must be men hating covetousness, Exo_18:21. But under this one vice all vices are understood by a synecdoche, very frequent in Scripture and in other authors; as under the apposite virtue *of bountifulness* all virtues are comprehended.

Isaiah 32:6

For the vile person will speak villany: so this is a reason of the assertion, Isa_32:5; either thus, Such shall not be advanced to places of trust and dignity; for if they were, they would abuse them by unjust sentences and practices. Or thus, Men shall no longer be miscalled; for every one will discover what he is by his Words and actions; which also shall be narrowly observed. But these and the following words are and may be otherwise rendered: But (as this particle oft signifies) he shall be called or said to be (which words are easily understood out of the former verse, as is

very frequent in Scripture) *a fool* , who (which relative particle is understood in very many places) *shall speak villany, and whose heart shall work iniquity* , &c.

His heart will work iniquity; he will, from time to time, be devising wickedness, that he may execute it when he hath opportunity.

To practise hypocrisy: to, do bad things, but with a pretence of religion and justice, which he shall use to keep himself from the disfavour of his prince, and from the lash of the law. Or, *to practise profaneness or wickedness* , as this word, at least sometimes, seems to signify.

To utter error against the Lord; to pass unjust sentences, which is directly contrary to the will and command of God.

To make empty the soul of the hungry, and he will cause the drink of the thirsty to fail; whereby they take away the bread and drink of the poor, and give it to their rich oppressors.

Isaiah 32:7

The instruments also of the churl are evil, Heb. *The vessels* , &c., which is a word of a very general signification among the Hebrews, and signifies any person or thing which is employed in a man's use and service. I say person, for the name of *vessel* is given to such persons as are instrumental to another, as to the Babylonians, who were God's instruments in executing his vengeance, Isa_13:5 to God's ministers, Act_9:15 2Co_4:5; and to useful Christians, 2Ti_2:20; and to wives, 1Pe_3:7. And so it may be here noted, that such covetous or wicked princes most willingly choose and employ wicked men in their affairs, because such men will, without any regard to conscience or justice, serve all their exorbitant desires or lusts. But withal, it seems to include his counsels, and practices, and arts, which are here declared to be generally evil. But this verse is and may be otherwise rendered, as the former was; *And* (repeat, *he shall be called*) *a churl* (as indeed he is one) whose *instruments are evil, and who deviseth* , &c.; which agrees with the order of the words in the Hebrew text, and with the order of the foregoing verses: for as he speaks of *the vile person* , and of the *churl* , Isa_32:6; so he gives a description of the vile person, Isa_32:6, and then of *the churl* , in this verse.

He deviseth wicked devices; he useth all his wit and art to do injury to others, without any inconvenience to himself.

With lying words; with false and unrighteous decrees.

When the needy speaketh right; when their cause is just and good.

Isaiah 32:8

He who is truly liberal and virtuous will show it by designing and practising liberal or virtuous actions; and he who doth so will not destroy himself thereby, as wicked men falsely suppose, but establish and advance himself. But this verse also, as Well as the former, is and may be otherwise rendered; *And* (repeat, *he shall be called* , as before)

liberal, who deviseth liberal things, and persisteth or continueth in liberal things. If it be thought strange that so many verses should be spent in affirming that which in effect was said Isa_32:5, it must be considered that these verses do not only contain an affirmation, that they should be called *vile persons* , or *churls* , or *liberal* that were so; but also a description of their qualities and practices, which was useful for their conviction, and for the instruction of others.

Isaiah 32:9

Rise up; bestir and prepare yourselves to hear, as it follows, and shake off sloth and carelessness.

That are at ease; that indulge yourselves in idleness and luxury.

Careless, Heb. *confident or secure* , who are insensible of your sin and danger.

Daughters; the same before called *women* ; whom he here reprovethe and threateneth for their sins, as he did the men before for seeking to Egypt for help, and divers other sins, whereof the men were most guilty.

Isaiah 32:10

Many days and years, Heb. *Days above a year* , i.e. a year and some days; which notes either,

1. The time from this prophecy to the beginning of this judgment; or rather,

2. The time of the continuance of it, that it should last for above one year; as indeed this did, and no longer; for Hezekiah reigned in all but twenty-nine years, 2Ki_18:2, and Sennacherib came in his fourteenth year, and after his defeat and departure God promised and added to him fifteen years more, 2Ki_20:6.

The vintage shall fail, during the time of the Assyrian invasion. And this commination is here added to qualify the foregoing promise, and to warn them, that although God would give them so good a king, and there should be some reformation of their former abuses under the government of Ahaz; yet as there were many sins among them not yet repented of, so they should be severely chastised for them.

The gathering, to wit, of the other fruits of the earth; as that feast which was observed after the gathering of all the fruits was called the feast of ingathering, Exo_23:16.

Isaiah 32:11

Strip you, and make you bare; put off your ornaments, as God commanded upon a like occasion, Exo_33:5, that you may put on sackcloth instead of them, as mourners and penitents used to do.

Isaiah 32:12

They shall lament for the teats; either,

1. Properly, because through famine your teats are destitute of milk for the nourishment of your poor children. Or rather,
2. Metaphorically, as the following words explain it,

for the pleasant and fruitful fields, which like teats yielded you plentiful and excellent nourishment, for which the land was said to *flow with milk*, Eze_20:6. And the earth being compared to the womb that bare us, Job_1:21, it is not strange if its fruitful fields be compared to the breasts which nourish us.

Isaiah 32:13

Upon the land of my people shall come up thorns and briers. If any of you think there is no great cause for such trembling and lamentation, which shall last but for a year and some days, know that this calamity by the Assyrians is but an earnest of further and sorer judgments; for the time is coming when this land shall be

laid desolate, and instead of vines and other fruits, it shall yield nothing but briars and thorns; of which see on Isa_7:23,24.

Upon all the houses of joy; upon that ground where now your houses stand, in which you delight, and take your fill of mirth and pleasure.

Isaiah 32:14

The palaces, Heb. *the palace* ; the king's house, and other magnificent buildings in the city.

Shall be left; or rather, *shall be forsaken* , to wit, of God, and given up into their enemies' hands. And the verb in the foregoing clause may be rendered, *shall be left* .

A joy of wild asses; desolate places, in which wild asses delight to be, Job_39:5,6 Jer 2:24.

Isaiah 32:15

Until the Spirit be poured upon us from on high: and this calamity and desolation shall, in a manner, continue until the time come, in which God will *pour* , or, as the Hebrew word properly signifies, reveal, i.e. evidently and plentifully pour out, his Spirit from heaven upon his people; which was done in some sort upon the return of the people from Babylon, when God, by his Spirit, stirred up the spirit, both of Cyrus to give them liberty of returning to Jerusalem, and of the people to return and build the city and temple; but was far more clearly and fully accomplished in the days of the Messiah. And indeed the promises contained in these and the following words and verses were not fulfilled upon their coming out of Babylon, after which time they had but *a little reviving in their bond* . age, as is said, Ezr_9:8, and continued in servitude and distress under the Persian emperors, Neh_9:36,37, and afterward suffered many and grievous calamities from the kings of Syria and Egypt, and from the Romans; which suits very ill with that glorious promise here following, Isa_32:18. And therefore these promises concern the times of the gospel, when God's Spirit was in a most evident and glorious manner poured forth upon the apostles, and other believing Jews, to the astonishment of their very adversaries; and when the following promises were in a good measure fulfilled, and are more fully to be accomplished in God's due time.

The wilderness be a fruitful field, and the fruitful field be counted for a forest; which is allegorically understood. The meaning may be this; God's people, who were desolate and destroyed, shall be revived and flourish, and their flourishing enemies shall be brought to desolation and destruction. It may also signify the conversion of the barren and despised Gentiles, and the rejection of the Jews, in the time of the Messiah.

Isaiah 32:16

Judgment; just judgment, as the next clause explains it. Justice shall be executed in all the parts of the land, both in the barren and fruitful places, and shall be practised by all my people; which agrees with that promise, Isa_60:21, *Thy people shall be all righteous* , &c.

Isaiah 32:17

The work of righteousness shall be peace; the effect of this prevailing practice of righteousness shall be prosperity and outward felicity.

Quietness; tranquillity, both of mind and outward estate.

Assurance; or, *confidence* . The observation of God's precepts will beget in them a confidence and assurance of God's mercy, and the fulfilling of his promises.

Isaiah 32:18

My people; either the Gentiles, who then shall be my people; or the Jews, to whom this promise shall be made good upon their conversion to Christ in the latter times of the gospel.

Isaiah 32:19

When it shall hail, coming down on the forest, Heb. *And it shall hail* , &c. As my blessings shall be poured down upon my people, who from a wilderness are turned into a fruitful field, as it is said, Isa_32:15; so my wrath and judgments (which are signified by hail, Isa_28:2,17, and elsewhere) shall fall upon them, who were a fruitful field, but are turned into a forest, as was said, Isa_32:15, i.e. upon the unbelieving and rebellious Jews, who seem there to be designed under that notion.

The city; either,

1. Babylon, the great enemy and oppressor of God's people. Or,

2. Jerusalem, which, though now it was the seat of God's worship and people, yet he foresaw by the Spirit of prophecy that it would be the great enemy of the Messiah, and of God's people.

Shall be low in a low place, Heb. *shall be humbled with humiliation* ; which by an ordinary Hebraism signifies, *shall be greatly humbled, or brought very low* .

Isaiah 32:20

Blessed are ye that sow: as the barren forest shall be destroyed with hail, Isa_32:19, so the fruitful field shall be improved, and bring forth much fruit; which is signified by a declaration of the blessedness of them that sow in it.

Beside all waters; in all moist and fat grounds, which are like to yield good fruit. But this passage, as well as others in the foregoing verses, is to be understood mystically, and seems to respect the times of the gospel. The prophet reflecting upon his own unsuccessful labours, of which he complains, Isa_49:4, and elsewhere, and foreseeing by, the Spirit the great and happy success of his successors, the ministers of the gospel, tacitly bewails his own unhappiness, who sowed his seed upon dry and barren ground, by congratulating the happiness of the apostles, who sowed their seed more generally, upon all fit grounds, without any distinction between Jews and Gentiles; and who found the ground, to wit, the hearts of the people, more moistened and softened, and better prepared to receive the good seed of God's word.

The ox and the ass; which creatures they employed in ploughing and sowing the ground, Deu_22:10 Psa_144:14 Isa_30:24.

Isaiah 33:1 ISAIAH CHAPTER 33

The destruction of the enemies of the church; who are derided, Isa_33:1-13; which terrifieth the sinners in Zion, Isa_33:14. The safety and privileges of the godly, Isa_33:15-24.

Woe to thee that spoilest! to Sennacherib, who wasted the land of Judah.

Thou wast not spoiled; thou didst not meet with any considerable opposition, but wast victorious over all thine enemies; of which the Assyrian boasteth, Isa_10:8,9 **36:18,19**.

Dealest treacherously; as Sennacherib did with Hezekiah, 2Ki_18:14,17.

They dealt not treacherously with thee; none of thine enemies could prevail against thee, either by force, of which he speaketh in the former clause, or by treachery, as here. Or, *when they dealt not*, &c.; when Hezekiah did not deal treacherously with thee. If it be said that Hezekiah dealt treacherously with him, in breaking his faith, and rebel. ling against him, it may be answered, that Hezekiah neither promised nor owed him any service or subjection. What was done in that kind was done by Ahaz only; and he only begged his assistance for a particular work, and paid him well for it, 2Ki_16:7,8, and the king of Assyria did not keep his conditions with him; *for he distressed him, but strengthened him not*, 2Ch_28:20.

When thou shalt cease to spoil, thou shalt be spoiled; when thou hast performed the work of chastening my people, for which I sent thee, thou also shalt be spoiled by thine enemies.

Isaiah 33:2

O Lord, be gracious unto us; the prophet contemplating the judgment which was now coming upon God's people, directeth his prayer to God for them.

Their arm; our arm or strength. The change of persons is most frequent in prophetical writings.

Every morning; when we offer the morning sacrifice, and call upon thee; which yet is not meant exclusively, as if he did not desire God's help at other times; but comprehensively, the morning being put synecdochically for the whole day. The sense is, Help us speedily and continually.

Isaiah 33:3

At the noise of the tumult, which the angel shall make in destroying the army.

The people; those of the army who escaped that stroke.

The nations; the people of divers nations, which made up his army.

Isaiah 33:4

Your spoil, that treasure which you have raked together by spoiling divers people,

shall be gathered by the Jews at Jerusalem, when you shall be forced to flee away with all possible speed, leaving your spoils behind you.

Like the gathering of the caterpillar; either,

1. Passively, with as much ease, and in as great numbers, as caterpillars are gathered and destroyed. Or rather,
2. Actively, as appears from the next clause; as caterpillars or locusts (for the word signifies either) gather and devour all the fruits of the earth; which was a common plague in those countries.

As the running to and fro of locusts; as locusts, especially when they are sent and armed by commission from God, come with great force, and run hither and thither, devouring all the fruits of the earth, wheresoever they find them.

Isaiah 33:5

Is exalted; will get great glory by the marvellous deduction of so proud and potent an army, and by the defence of his people.

For he dwelleth on high; for he is and will appear to be superior to his enemies, both in place and power. He dwelleth in the heaven, whence he can easily and irresistibly pour down judgments upon his enemies. Although these words may be, and by some are, joined with those that follow, thus, *for he that dwelleth on high hath filled* , &c. *He hath filled Zion* , he will fill Jerusalem, with judgment and righteousness; either,

1. With a glorious instance of his just judgment against the Assyrians. Or,
2. With the execution of justice by good Hezekiah, as before it was filled with impiety and injustice under Ahaz. The city shall not only be delivered from that wicked enemy, but shall also be established and blessed with true religion and righteousness; which was a great addition to that mercy.

Isaiah 33:6

Wisdom and knowledge, to govern thyself and thy people well, shall be the stability of thy times; of thy reign; *times* being oft put for things done in those times, as 1Ch_12:32 Psa_31:15 **37:18**, &c. He turneth his speech to Hezekiah. The sense is, Thy throne shall be established upon the sure foundations of wisdom and justice.

Strength of salvation; thy saving strength, or thy strong or mighty salvation.

The fear of the Lord is his treasure: and although thou shalt have great treasures of gold and silver, &c., yet thy chief treasure and delight is, and shall be, in promoting the fear and worship of God; which shall be a great honour and safeguard to thyself and people. He saith,

his treasure, for thy treasure, by a sudden change of the person, usual in these books.

Isaiah 33:7

Behold: that the mercy here promised might be duly magnified, he makes a lively representation of their great danger and distress, in which it found them.

Their valiant ones; or, *their heralds* or *messengers*, as the Hebrew doctors expound the word: either,

1. Those whom the king of Assyria sent to Jerusalem, 2Ki_18:17. Or rather,

2. Those whom Hezekiah sent to treat with the Assyrian commissioners, 2Ki_18:18, as the next clause showeth.

Shall cry without, through grief and fear.

The ambassadors of peace, whom he shall send to beg peace of the Assyrian, shall weep bitterly, because they cannot obtain their desires.

Isaiah 33:8

The highways lie waste, the wayfaring man ceaseth, because the Assyrian soldiers possessed and filled the land.

He hath broken the covenant; Sennacherib broke his faith, given to Hezekiah, of departing for a sum of money, 2Ki_18:14,**17**.

He hath despised the cities; the defenced cities of Judah, which he contemned and easily took, 2Ki_18:13.

He regardeth no man; either to spare them, or to fear them, or to keep faith with them. He neither feareth God, nor reverenceth man.

Isaiah 33:9

The earth mourneth, being desolate and neglected.

Lebanon is ashamed and hewn down *by the Assyrians* . Or, as the word signifies, and is here rendered by others, *withereth or languisheth* , because its trees are not now used by the Jews for their buildings, as they have been; and because they are spoiled and destroyed by the Assyrians.

Sharon; a pleasant and fruitful place, as appears from 1Ch_27:29 Son_2:1 Isa_35:2.

Bashan and Carmel; two places eminent for fertility, and especially for good pastures, Deu_32:14 1Sa_25:2, which are here synecdochically put for all such places.

Shake off their fruits; are spoiled of their fruits. Or, as it is rendered by some others, *yell or roar* , as this word is rendered Jer_51:38.

Isaiah 33:10

In this extremity, I will appear on the behalf of my people and land.

Isaiah 33:11

Ye shall conceive chaff, ye shall bring forth stubble, instead of solid corn. Your great hopes and designs, O ye Assyrians! shall be utterly disappointed.

Your breath, as fire, shall devour you; your rage against my people shall bring ruin upon yourselves.

Isaiah 33:12

Shall be as the burnings of lime; shall be burnt as easily and effectually as chalk is burned to make lime.

Isaiah 33:13

My power and justice in destroying the Assyrians shall be so evident, that people, both far and near, shall be forced to acknowledge it.

Isaiah 33:14

The sinners in Zion are afraid: this is spoken, not of the Assyrians, as some would have it, but of the Jews, as appears both from the words themselves, and from the following verses. The prophet having foretold the deliverance of God's people, and the destruction of their enemies, Isa_33:10-12, for the greater illustration of that wonderful mercy, here returns to the description, and gives a lively representation of the dismal and frightful condition in which the Jews, especially such of them as were ungodly and unbelieving, were before this deliverance came. Although the godly Jews were, in some measure, supported by the sense of God's favour, and by God's promises delivered to them by Isaiah; yet the generality of the people were filled with horrors, and expectation of utter destruction. *Who amongst us shall dwell with everlasting burnings ?* how shall we be able to abide the presence, and endure or avoid the wrath, of that God, who is a consuming fire; who is now about to destroy us utterly by the Assyrians, and will afterwards burn us with unquenchable fire? For seeing it is sufficiently evident, from both Old and New, Testament, as hath been formerly observed and proved, that the Jews, except the Sadducees, did generally believe the rewards and punishments of the future live and these temporal judgments, as they did frequently cut men off from this life, so they transmitted them into that future and endless life; it is not strange if their guilty consciences made them dread both the present judgment here, and the terrible consequences of it hereafter. Heb. *who shall dwell for us , &c.*, i.e. in our stead? who will interpose himself between God's anger and us? How shall we escape these miseries? That this is the sense of this question may be gathered from the answer given to it in the following verse; in which he directs them to the right course of removing God's wrath, and regaining his favour.

Isaiah 33:15

He that walketh righteously; who is just in all his dealings with men, of which the following clauses explain it: which is not spoken exclusively, as if piety towards God were not as necessary as righteousness towards men; but comprehensively, this being one evidence and a constant companion of piety.

Speaketh uprightly; who speaks truly and sincerely, what he really intends.

That despiseth; that refuseth it, not for politic reasons, as men sometimes may do, but from a contempt and abhorrency of injustice.

From holding; or, *from taking or receiving* ; as this verb signifies, Pro_4:4 **5:5 28:17**. That will not receive, much less retain, bribes.

That stoppeth his ears from hearing of blood; who will not hearken or assent to any counsels or courses tending to shed innocent blood.

And shutteth his eyes from seeing evil; that abhorreth the very sight of ill committed by others, and guardeth his eyes from beholding occasions of sin; of which see on Job_31:1.

Isaiah 33:16

He shall dwell on high; out of the reach of danger.

Bread shall be given him, his waters shall be sure; God will furnish him with all necessities.

Isaiah 33:17

Shall see the king; first Hezekiah, and then Christ, as before.

In his beauty; triumphing over all enemies, and ruling his own people with righteousness; in which two things the beauty and glory of a king and kingdom doth chiefly consist.

They shall behold the land that is very far off; thou shalt not be shut up in Jerusalem, and confined to thine own narrow borders, as thou hast been; but thou shalt have free liberty to go abroad with honour and safety, where thou pleasest, even into the remotest countries, because of the great renown of thy king, and the enlargement of his dominions.

Isaiah 33:18

Thine heart shall meditate terror: this is either,

1. A premonition concerning a future judgment, as if he said, Before these glorious promises shall be accomplished, thou shalt be brought into great straits and troubles. Or rather,
2. A thankful acknowledgment of deliverance from a former danger; as if he had said, When thou art delivered, thou shalt, with pleasure and thankfulness, recall to mind thy former terrors and miseries.

Where is the scribe, & c.? these words are either,

1. Words of gratulation, and insultation over the enemy. Thou shalt then say, Where are the great officers of the Assyrian host? They are no where, they are not, they are dealt or slain. Or rather,
2. The words of men dismayed and confounded, such as proceeded from the Jews in the time of their distress, and are here remembered to aggravate the present mercy. For the officers here mentioned seem not to be those of the Assyrian army, who were actually fighting against the Jews and Jerusalem, (for then he would rather have mentioned *the captains of the host* , as the Scripture commonly doth in these cases, than *the scribes and receivers* , &c.,) but rather of the Jews in Jerusalem who, upon the approach of Sennacherib, began to make military preparations for the defence of the city, and to choose such officers as were necessary and usual for that end; such as these were, to wit,

the scribe, whom we call muster-master, who was to make and keep a list of the soldiers, and to call them together, as occasion required.

The receiver; who received and laid out the money for the charges of the war; and he

that counted the towers, who surveyed all the parts of the city, and considered what towers or fortifications were to be made or repaired for the security of the city. And unto these several officers the people resorted, with great distraction and confusion, to acquaint them with all occurrences, or to quicken them to their several works, or to transact matters with them, as occasion required.

Isaiah 33:19

Thou shalt not see a fierce people: as Moses said of the Egyptians, Exo_14:13, so I say of the Assyrians, that fierce and warlike people, whom thou hast seen, with great terror, near the walls of Jerusalem, Thou shalt see them again no more.

A people of a deeper speech than thou canst perceive; a foreign nation, whose language is abstruse and unknown to thee.

Of a stammering tongue; of which see on Isa_28:11.

Isaiah 33:20

Look upon Zion; contemplate Zion's beauty and safety, and her glorious and peculiar privileges; it is an object worthy of thy deepest meditation.

The city of our solemnities: this he mentions, as the chief part of Zion's glory and happiness, that God was solemnly worshipped, and the solemn assemblies and feasts kept in her. *A quiet habitation*, &c.; which was but very obscurely and imperfectly fulfilled in the literal Zion; but was clearly and fully accomplished in the mystical Zion, the church of God in the times of the gospel, against which, we are assured, that *the gates of hell shall not prevail*, Mat_16:18.

Isaiah 33:21

There, in and about Zion,

the glorious Lord will be unto us a place of broad rivers and streams: though we have nothing but a small and contemptible brook to defend us; yet God will be as sure and strong a defence to us, as if we were surrounded with such great rivers as Nilus or Euphrates, which were a great security to Egypt and Babylon.

Wherein shall go no galley with oars, neither shall gallant ship pass thereby; but although they shall have from God the security of a great river, yet they shall be freed from the disadvantage of it; which is, that the enemies may come against them in ships; for no galleys nor ships of the enemy's shall be able to come into this river to annoy them.

Isaiah 33:22

The Lord is our Judge; to judge for us, to plead our cause against our enemies, as the ancient judges of Israel did, **Jud 2 16.**

Our Lawgiver; our chief Governor, to whom it. belongs to give laws, and to defend his people.

Isaiah 33:23

Thy tacklings are loosed; he directeth his speech to the Assyrians; and having tacitly designed their army under the notion of a gallant ship, Isa_33:21, he here represents their broken and undone condition by the metaphor of a ship tossed in a tempestuous sea, having her cables broken, and all her tacklings loose, and out of order, so as she could have no benefit of her masts and sails; and therefore is quickly broken or swallowed up by the sea.

They; the Assyrians, of whom he still speaks, as in the first clause he spake to them.

Then is the prey of a great spoil divided; the lame take the prey; they who came to spoil and prey upon my people shall become a prey to them, and shall be forced to flee away so suddenly, that they shall leave so many spoils behind them, that when strong and active men have carried away all that they desired, there shall be enough left for the lame, who come last to the spoil. The general sense of the place is, that God's people shall be victorious over all their enemies.

Isaiah 33:24

The inhabitant, to wit, of Jerusalem, God's people,

shall not say, I am sick; shall have no cause to complain of any sickness or calamity; shall be fully delivered from all their enemies and evil occurrents; shall enjoy perfect tranquillity and prosperity. **The people that dwell therein shall be forgiven their iniquity;** this may be added, either,

1. As the reason of the foregoing privilege. Their sins, the main causes of all their distresses, shall be pardoned; and therefore their sufferings, the effects of sin, shall cease. Or,

2. As an additional favour. They shall not only receive from me a glorious temporal deliverance; but, which is infinitely better, the pardon of all their sins, and all those spiritual and everlasting blessings which attend upon that mercy.

Isaiah 34:1 ISAIAH CHAPTER 34

God's fury and wrath against his church's enemies, Isa_34:1-10. Their land utterly desolate, Isa_34:11-15. The certainty hereof, and duration, Isa_34:16,17.

Come near, ye nations, to hear; and hearken, ye people; let the people of all nations take notice of what I am about to say and do, as that wherein they are generally concerned, and by the consideration whereof they may, if they will, be instructed, and so delivered from the calamity here denounced.

All things that come forth of it, Heb. *all the offsprings of it* ; either,

1. All the trees and fruits, and other productions of it; for it is usual with the prophets, by a figure, to turn their speech to these senseless creatures. Or,

2. All the inhabitants of the world, as the Chaldee and other ancients restrain and understand this general expression; which also is emphatical, and admonisheth the proud and insolent sons of men of their mean and obscure original, that how great and glorious soever they may seem to themselves or others, yet in truth they are but a better sort of mushrooms springing out of the earth; for *dust they are, and unto dust they must return* , as was said, Gen_3:19.

Isaiah 34:2

Upon all nations; not only upon the Assyrians, and those nations which were confederate with them in this expedition, but upon all other enemies of my people whatsoever.

He hath utterly destroyed them; he will infallibly destroy all of them.

Isaiah 34:3

Shall be cast out into the fields, where they shall lie unburied, and be left for a prey to all ravenous birds and beasts; whereby he implies, either the vast numbers which shall be slain, so as they could not have time or place to bury them; or the curse of God upon them, and the people's contempt and abhorrency of them.

The mountains about Jerusalem, where they are supposed to be gathered to fight against Jerusalem, as the Assyrians now were, and as other enemies afterward would be, Zec_12:2 **14:2**.

Shall be melted with their blood; shall be filled with their blood, which shall run down abundantly from the mountains with great force, and dissolve and carry down part of the earth of the mountains with it, as great showers of rain frequently do.

Isaiah 34:4

All the host of heaven; the sun, and moon, and stars. which frequently come under this name in Scripture, as Deu_4:19 **17:3**, and elsewhere.

Shall be dissolved; shall seem to be dissolved. So great shall be the confusion and consternation of mankind, as if all the frame of the creation were broken into pieces. Some understand this of the general judgment; which some passages here following will not permit. But it is a very usual thing for prophetic writers, both in the Old and New Testament, to represent great and general calamities in such words and phrases as properly agree to the day of judgment; as, on the contrary, the glorious deliverances of God's people are set forth in such expressions as properly agree to the resurrection from the dead. See Eze_37:7 Joe_2:31 **3:15** Rev_6:12,13.

The heavens shall be rolled together as a scroll, Heb. *as a book* ; for books were then written in scrolls, which they usually rolled up together; and when they were so, no man could read any word in it; and no more shall any man be able to see those goodly lights of heaven, for they shall all be obscured and confounded. This phrase is used also Isa_8:1 Rev_6:14.

As the leaf that falleth off from the vine, when it is withered.

As a falling fig; which falleth, either through great maturity, or being thrust out by green figs coming forth, or by any other accident.

Isaiah 34:5

Shall be bathed in the blood of these people; Heb. *is or shall be made drunk. In heaven* ; either,

1. In my church, which is called *heaven* , Dan_8:10 Rev_4:1 **12:1**, in and against which these enemies are said to be gathered together. Or,

2. In the highest heaven, where God dwells; in which this is said to be done, because it was there decreed and appointed to be done.

Upon Idumea; upon the Edomites, who, though they were nearly related to the Israelites, and were circumcised as well as they; yet were their most inveterate and implacable enemies, watching all opportunities, and being ready to join with all those that attempted, to destroy them; whereof we have many intimations and instances in Scripture. But these are not named exclusively, but rather comprehensively, and synecdochically, for all the enemies of God's church, of whom they were a considerable part, and an eminent type.

Upon the people of my curse; to whom my curse belongs; or, whom I have cursed, and devoted to utter destruction, as this Hebrew word properly signifies.

Isaiah 34:6

Is filled with blood; shall drink its fill of blood. The metaphor is here taken from a great glutton or drunkard, who is almost insatiable with meat and drink.

With the blood of lambs and goats, with the fat of the kidneys of rams: by, lambs, and goats, and rams, he means people of all ranks and conditions, high and low, rich and poor. A sacrifice; so he calleth this bloody work, because it was done by God's command, and for his honour; and therefore was a service acceptable to him.

Bozrah; a chief city of Edom, Isa_63:1 Jer_49:13, and a type of those cities which should be most opposite and mischievous to God's people.

Isaiah 34:7

The unicorns, Heb. *the reemim* . But what kind of beast this is, whether that beast which is commonly called an unicorn, which seems to be but a fiction in the judgment of the learned, or a rhinoceros, or a wild ox or bull, it is needless to trouble the ordinary reader about it; and the learned may consult my Latin

Synopsis upon Num_23:22 about it. It is confessed that it was a beast of great strength and fierceness; and it is certain that it is metaphorically used in this place, to signify their princes and potentates.

Shall come down; shall be humbled and cast down. The LXX. and Syriac render it,

they shall fall down, as such beasts do when they have received a deadly blow. *With them* ; with the lambs, and goats, and rams, last mentioned, Isa_34:6.

With fatness; with the fat of the slain sacrifices, which shall be mingled with it.

Isaiah 34:8

This is the time which God hath long since appointed and fixed, to avenge the cause of his oppressed and persecuted people against all their enemies.

Isaiah 34:9

The streams, which seem most secure from this danger, and much more the land. Idumea shall be dealt with as Sodom and Gomorrah were, even utterly destroyed, as it were, by fire, or burning pitch and brimstone thrown down upon it from heaven.

Isaiah 34:10

It shall be irrecoverably ruined, and shall remain as a spectacle of God's vengeance to all succeeding ages.

Isaiah 34:11

The cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it; the inhabitants shall be wholly cut off, and it shall be entirely possessed by those creatures which delight in deserts and waste places. See the same or like expressions in the like case, Isa_13:21, **22 14:23.**

He shall stretch out upon it the line of confusion, and the stones of emptiness; he shall use the line, or the stone or plummet joined to it, not to build them, but to mark them out to desolation and destruction, as workmen commonly use them to mark what they are to pull down.

Isaiah 34:12

They shall call the nobles thereof to the kingdom, but none shall be there; they shall endeavour to heal their breaches, but in vain; the remnant of the people shall seek for any fit person, and offer the kingdom to him; but they shall not find any such who shall be willing to undertake the government.

Shall be nothing; either shall be lost and cut off, or shall have no courage or strength left in them.

Isaiah 34:13

This is another mark and evidence of extreme desolation, as it is also, Hos_9:6.

Isaiah 34:14

The satyr shall cry to his fellow: See Poole "Isa_13:21". See Poole "Isa_13:22".

The screech owl also shall rest there, because there shall be no men left to disturb or affright them, Isa_17:2.

Isaiah 34:15

The great owl; whether this or what other creature is meant by this Hebrew word, the learned reader may find largely discoursed in my Latin Synopsis upon this place; for others, it may suffice to know, what all agree in, that, whether it be a bird or a serpent, it is a creature that lives in desert places.

Make her nest, and lay, and hatch, and gather under her shadow, as fearing no disturbance from any men.

Isaiah 34:16

Seek ye out of the book of the Lord, and read; when this judgment is executed, if you peruse this book of holy writ, and particularly this prophecy of mine, you will find that all things shall exactly come to pass as I have told you.

No one of these shall fail, none shall want her mate: as I have said, that the vultures should each have their mate, so shall it be; and this prophecy shall be exactly fulfilled, even in its smallest circumstances. *His Spirit* ; my Spirit; such sudden changes of persons being frequent here. And God's *Spirit* may be put for his might and power, as it is in many places of Scripture. *Hath gathered them* ; hath brought all these creatures together, as he

formerly brought the creatures to Adam and to Noah, by an instinct which he put into them.

Isaiah 34:17

He hath divided the land to them, as it were, by lot and line, as Canaan was divided among the Israelites.

Isaiah 35:1 ISAIAH CHAPTER 35

The joyful flourishing of Christ's kingdom, Isa_35:1,2. The weak he strengthens and comforts, Isa_35:3,4. His miracles, Isa_35:5,6. The prosperity and peace of his people, Isa_35:7-10.

And as the land of God's enemies, which was exceeding fruitful, shall be turned into a desolate wilderness, as was declared in the foregoing chapter; so, on the contrary, Emmanuel's land, or the seat of God's church and people, which formerly was deserted and despised like a wilderness, and which the rage and malice of their enemies had brought to desolation, shall flourish exceedingly.

For them; for the wilderness and solitary place; or,

for these things, which were prophesied in the foregoing destruction, concerning the ruin of the implacable enemies of God and his church. But that Hebrew letter which is in the end of this Hebrew verb, and is here rendered *for them* , is by all the ancient translators, and by divers others, neglected in their translations, as if it were only added to the verb paralogically, as grammarians speak; and therefore those two words may well be omitted.

Isaiah 35:2

The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; the wilderness shall be as pleasant and fruitful as Lebanon, and Carmel, and Sharon; which were eminent parts of the land of Canaan, as hath been oft noted.

They, who are understood by the wilderness,

shall see the glory of the Lord; the glorious discoveries and effects of God's power and goodness to his people.

Isaiah 35:3

Ye prophets and ministers of God, comfort and encourage God's people, who are now ready to faint, with hopes and assurance of

that salvation which, in due time, I will work for them. He mentions

hands and

knees, because the strength and weakness of any man eminently appears in those parts.

Isaiah 35:4

Your God will come; though he seem to be absent, and departed from you, he will come to you, and abide with you. He will shortly come in the flesh. For although this and the following promises may be metaphorically taken, concerning the temporal deliverance of his people from Babylonian and other oppressors; yet they are much more emphatically and literally understood concerning the redemption of God's people by Jesus Christ, as is sufficiently manifest, both from the words and phrases themselves, and from divers places of the New Testament, where they are so expounded by Christ and the apostles.

With vengeance; to execute vengeance upon the enemies of God, and of his people; which also was verified in Christ, who was *set for the fall as well as for the rising of many in Israel*, Luk_2:34, and who did accordingly inflict most dreadful judgments, both temporal and spiritual, upon the unbelieving and apostate Jews, who were the great persecutors of Christ and, of his people.

Isaiah 35:5

The most ignorant and stupid creatures shall be forced to acknowledge the wonderful works of God. Or rather thus, The poor Gentiles, who before were blind and deaf, shall now have the eyes and ears of their minds opened to see God's works, and to hear and receive his word. And in token hereof, many persons who are corporally blind and deaf shall have sight miraculously conferred upon them; all which being so fully and literally accomplished in Christ, and applied by Christ to himself, it is a plain proof that this prophecy belongs to the times of the gospel.

Isaiah 35:6

Then shall the lame man leap for joy, or go nimbly and readily. And this clause also, and that which follows, are to be understood both spiritually and literally, as in the former verse.

In the wilderness small waters break out, and streams in the desert; the most dry and barren places shall be made moist and fruitful; which is principally meant of the plentiful effusion of God's grace upon such persons and nations as had been wholly destitute of it.

Isaiah 35:7

Those dry and parched deserts, in which dragons have their abode, shall yield abundance of grass, and reeds, and rushes, which grow only in moist grounds, Job_8:11.

Isaiah 35:8

An highway shall be there, and a way: the highway and the way are not to be taken for two different ways, but for one and the same way, even a causey or cast-way, which is both raised ground, as the first Hebrew word signifies, and a way; both signifying a convenient, prepared, plain, and common road or path for travellers, such as the doctrine of the gospel is, which is frequently compared to a way, both in the Old and New Testament, as hath been often observed.

It shall be called the way of holiness; it shall be a holy way, trodden by holy men, and filled with holy practices. *The people* (walking in it) shall be all (i.e. a very great number of them, not so few as in the times of the law) *righteous*, as is declared and prophesied afterward, Isa_60:21.

The unclean shall not pass over it, either to disturb or defile it. Unclean persons shall, in a good measure, be kept or cast out of my church, by the strict exercise of good discipline, here, and hereafter not one unclean person shall enter into my kingdom.

It shall be for those; but this way shall be appropriated unto those persons above mentioned, the weak, and blind, and lame, whom God will heal and save, Isa_35:3-6. The pronoun relative is put without an antecedent, as it is in many other places. But this, and the following clause, is, and may well be, rendered otherwise, *and he* (to wit, God, who is oft designed by this pronoun, and is easily understood out of the context) shall be *to* or *with them walking* in the way, (their companion and guide in their way, which is a great felicity,) *that fools may not err therein. The way-faring men, though fools, shall not err therein*; the way shall be

so plain and straight, that even the most foolish travellers (who are described by this character, that they know not the way to the city, Ecc_10:15) cannot easily mistake it.

Isaiah 35:9

It shall not only be a plain, but a safe way, free from all annoyance or danger from mischievous creatures. This is the same promise, for substance, with that Isa_11:9,

They shall not hurt nor destroy in all my holy mountain.

Isaiah 35:10

The ransomed of the Lord; they whom God shall rescue and redeem from their corporal slavery in Babylon, and especially from their spiritual bondage under sin and Satan.

Shall return, and come to Zion; shall come again to Zion, from whence they had been carried away captive. Or, *shall return* , to wit, to the Lord now mentioned, *and come to Zion* , i.e. join themselves to God's church and people.

Sorrow and sighing shall flee away; which expressions are too magnificent and emphatical to be satisfied by the return of the Jews from Babylon to their own land, which was accompanied and followed with many sighs and sorrows, as appears, both from sacred and other historians; and therefore must necessarily be understood of gospel times, and of the joy and happiness purchased by Christ for his people, begun here, and continued to all eternity.

Isaiah 36:1 ISIAH CHAPTER 36

Sennacherib invadeth Judah, Isa_36:1. He sendeth Rabshakeh, who by his blasphemous persuasions tempteth Hezekiah to despair, and the people to revolt, Isa_36:2-22.

No text from Poole on this verse.

Isaiah 36:2

No text from Poole on this verse.

Isaiah 36:3

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Isaiah 36:4

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Isaiah 36:5

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Isaiah 36:9

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Isaiah 36:10

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Isaiah 36:11

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Isaiah 36:12

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Isaiah 36:13

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Isaiah 36:14

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Isaiah 36:15

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Isaiah 36:16

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Isaiah 36:17

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Isaiah 36:18

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Isaiah 36:19

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Isaiah 36:20

No text from Poole on this verse.

Isaiah 36:21

No text from Poole on this verse.

Isaiah 36:22

The history related here, and in the three following chapters, is, for the substance of it, and almost wholly in the same words, contained 2Ki_18:1-20:**21**. It is fitly inserted here, to explain and confirm some of the foregoing predictions. It may seem to have been first written by this prophet, and from him to have been taken into the Book of Kings, to complete that history.

Isaiah 37:1 ISAIAH CHAPTER 37

Hezekiah mourneth, and sendeth to Isaiah to pray for them, Isa_37:1-5. He comforteth them, Isa_37:6,**7**. Sennacherib, called away against the king of the Ethiopians, sendeth a blasphemous letter to Hezekiah, Isa_37:8-13. His prayer, Isa_37:14-20. Isaiah's prophecy, Isa_37:21-35. An angel slayeth the Assyrians, Isa_37:36. Sennacherib is slain at Nineveh by his own sons, Isa_37:37,**38**.

No text from Poole on this verse.

Isaiah 37:2

No text from Poole on this verse.

Isaiah 37:3

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Isaiah 37:4

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Isaiah 37:10

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Isaiah 37:11

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Isaiah 37:12

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Isaiah 37:13

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Isaiah 37:14

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Isaiah 37:15

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Isaiah 37:16

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Isaiah 37:17

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Isaiah 37:18

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Isaiah 37:19

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Isaiah 37:20

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Isaiah 37:21

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Isaiah 37:22

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Isaiah 37:23

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Isaiah 37:32

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Isaiah 37:33

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Isaiah 37:34

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Isaiah 37:35

No text from Poole on this verse.

Isaiah 37:36

No text from Poole on this verse.

Isaiah 37:37

No text from Poole on this verse.

Isaiah 37:38

For the understanding of this, and the foregoing chapter, the reader is desired to consult my notes upon 2Ki_18:1-20:21.

Isaiah 38:1 ISAIAH CHAPTER 38

Hezekiah in his sickness receiveth from Isaiah a message of death, Isa_38:1. By prayer, Isa_38:2,3, hath his life lengthened: the sun goeth backward for a sign thereof, Isa_38:4-8. His song of praise to God, Isa_38:9-20.

No text from Poole on this verse.

Isaiah 38:2

No text from Poole on this verse.

Isaiah 38:3

No text from Poole on this verse.

Isaiah 38:4

No text from Poole on this verse.

Isaiah 38:5

No text from Poole on this verse.

Isaiah 38:6

No text from Poole on this verse.

Isaiah 38:7

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Isaiah 38:8

No text from Poole on this verse.

Isaiah 38:9

Hezekiah was a good man, and full of the Holy Ghost, and inspired by him to write this, both as a testimony of his own gratitude to God, and for the instruction of after-ages.

Isaiah 38:10

I said, to and within myself, I concluded it.

In the cutting off of my days; when my days were cut off by the sentence of God, related here, Isa_38:1.

I shall go to the gates of the grave; I perceive that I must die without any hopes of prevention. The grave is called a man's *long home* , Ecc_12:5, and *the house appointed for all living men* , Job_30:23, and death opens the gates of this house. We read also of the gates of death, Psa_9:13 **107:18**.

I am deprived of the residue of my years; which I might have lived, according to the common course of nature, and of God's dispensations; and which I expected and hoped to live, for the service of God and of my generation.

Isaiah 38:11

I shall not see the Lord; I shall not enjoy him; for *seeing* is put for *enjoying*, as hath been frequently noted.

In the land of the living; in this world, which is so called, Psa_27:13 **116:9** Isa_53:8; in his sanctuary: which limitation is prudently added, to intimate that he expected to see God in another place and manner, even in heaven, face to face.

I shall behold man no more with the inhabitants of the world; I shall have no more society with men upon earth.

Isaiah 38:12

Mine age is departed; the time of my life is expired.

As a shepherd's tent, which is easily and speedily removed.

I have cut off, to wit, by my sins, provoking God to do it. Or, I do declare, and have concluded, that my life is or will be suddenly cut off; for men are oft said in Scripture to do those things which they only declare and pronounce to be done; as men are said to pollute, and to remit and retain sins, and the like, when they only declare men and things to be polluted, and sins to be remitted or retained by God.

Like a weaver, who cutteth off the web from the loom, either when it is finished, or before, according to his pleasure.

He; the Lord, who pronounced this sentence against him.

With pining sickness; with a consuming disease, wasting my spirits and life. Some render this word, *from the thrum*; from those threads at the end of the web, which are fastened to the beam. So the similitude of a weaver is continued.

From day even to night wilt thou make an end of me: the sense is either,

1. This sickness will kill me in the space of one day. Or rather,

2. Thou dost pursue me night and day with continual pains, and wilt not desist till thou hast made a full end of me; so that I expect that every day will be my last day.

Isaiah 38:13

When I was filled with pain, and could not rest all the night long, even till morning, my thoughts were working and presaging that God would instantly break me to pieces, and that every moment would be my last; and the like restless and dismal thoughts followed me from morning till evening. But he mentions only the time before morning, to aggravate his misery, that he was so grievously tormented, when others had sweet rest and repose.

Isaiah 38:14

Like a crane or a swallow; or, *a crane* and *a swallow* ; the conjunction and being here, as it is Hab_3:11, and elsewhere, understood, as is manifest from Jer_8:7, where it is expressed with these very words.

So did I chatter; my complaint and cry was like to the noise of a swallow, quick and frequent; and like that of a crane, loud and frightful. And this very comparison is used of mourners, not only in Scripture, but in other authors; concerning which the learned reader may consult my Latin Synopsis.

I did mourn as a dove; whose mournful tone is observed Isa_59:11 Eze_7:16, and elsewhere.

Mine eyes fail with looking upward; whilst I lift up mine eyes and heart to God for relief, but in vain.

I am oppressed by my disease, which like a serjeant hath seized upon me, and is haling me to the prison of the grave.

Undertake for me; stop the execution, and rescue me out of his hands.

Isaiah 38:15

What shall I say I want words sufficient to express my deep sense of God's dealings with me.

He hath both spoken unto me, and himself hath done it; he did foretell it by his word, and effect it by his hand. This clause and verse is either,

1. A continuance of his complaint hitherto described: God hath passed this sentence upon me, and hath also put it in execution, and to him I must submit myself. Or,

2. A transition or entrance into the thanksgiving, which is undoubtedly contained in the following verses. So the sense is, God hath sent a gracious message to me by his prophet, concerning the prolongation of my life; and he, I doubt not, will make good his word therein. And this sense seems the more probable,

1. Because here is mention of his years to come, whereas in his sickness he expected not to live to the end of a day.

2. Because the Chaldee paraphrast, and the LXX., and Syriac, and Arabic interpreters expound it so in their versions.

3. Because this suits best with the context and coherence of this verse, both with the former and with the following verse. For as he endeth the foregoing verse with a prayer to God for longer life, so in this verse he relates God's gracious answer to his prayer. And if this verse be thus understood, the next verse hath a very convenient connexion with this; whereas it seems to be very abrupt and incoherent, if the thanksgiving begin there.

I shall go softly; I shall walk in the course of my life, either,

1. Humbly, with all humble thankfulness to God for conferring so great a favour upon so unworthy a person; or,

2. Easily and peaceably, with leisure, not like one affrighted, or running away from his enemy; or,

3. By slow and gentle paces, as men commonly spin out their days by degrees unto a just length, which is not unfitly opposed to his former state and time of sickness, wherein his *days* were *swifter than a weaver's shuttle*, and *than a post*, as Job complained upon the same occasion, Job_7:6 **9:25**, and were cut off like a weaver's web, as he complained, Isa_38:12.

In the bitterness of my soul; arising from the remembrance of that desperate condition from which God had delivered me; for great dangers, though past, are oftentimes very terrible to those that reflect upon them. But the words may be rendered, *upon* or *after*

(as this particule is rendered, Isa_18:4) *the bitterness of my soul* ; after the deliverance from this bitter and dangerous disease; which may be compared with Isa_38:17, where he saith, for or after peace I had great bitterness, as here he presageth and assureth himself of the contrary, that he should have peace after his great bitterness. The Chaldee paraphrast renders the words, *because of my deliverance from bitterness of soul; bitterness* being put for *deliverance from bitterness* , as *five* is put for *lack of five* , as we render it, Gen_18:28, and *fat* for *want of fat* , Psa_109:24, and *fruits* for *want of fruits* , Lam_4:9. And other such-like defects there are in the Hebrew, which is a very concise language.

Isaiah 38:16

By these things; by virtue of thy gracious word or promise, and powerful work; by thy promises, and thy performances of them, mentioned in the foregoing verse. This place may be explained by comparing it with Deu_8:3, *Man doth not live by bread, but by every word that proceedeth out of the mouth of the Lord* . The sense is, Not I only, but all men, do receive and recover, and hold their lives by thy favour, and the word of thy power; and therefore it is not strange that one word of God hath brought me back from the very jaws of death.

In all these things is the life of my spirit; and as it is with other men, so hath it been with me in a special manner; for in these above all other things is *the life of my spirit or soul* , i.e. either the comfort (which is sometimes called life) of my spirit; or rather, that life which is in my body, from my spirit or soul united to it.

So wilt thou recover me, and make me to live; or, and or *for thou hast recovered me* , &c., to wit, by these things.

Isaiah 38:17

For peace I had great bitterness; my health and prosperity was quickly changed into bitter sickness and affliction. Or, as others render it, *my great bitterness was unto peace* ; was turned into prosperity, or became the occasion of my safety and further advantages; for that drove me to my prayers, and prayers prevailed with God for a gracious answer, and the prolonging of my life. *In love to my soul* ; in kindness to me, the soul being oft put for the man. This is an emphatical circumstance; for

sometimes God prolongs men's days in anger, and in Order to their greater misery.

Thou hast cast all my sins behind thy back; thou hast forgiven those sins which brought this evil upon me, and upon that account hast removed the punishment of them; which showeth that thou didst this in love to me. The phrase is borrowed from the custom of men, who when they would accurately see and observe any thing, set it before their faces; and when they desire and resolve not to look upon any thing, turn their backs upon it, or cast it behind them.

Isaiah 38:18

In this and the following verse, he declares God's design in delivering him, that he might praise him in his church, which if he had died he could not have done.

The grave cannot praise thee; the dead are not capable of glorifying thy name among men upon earth; which I desire and determine to do. See the like expressions, Psa_6:5 **30:9 88:10**, &c. *The grave* is put for the persons lodged in it by a metonymy.

Cannot hope for thy truth; they cannot expect nor receive the accomplishment of thy promised goodness in the land of the living.

Isaiah 38:19

He shall praise thee; they are especially obliged to it, and they only have this privilege.

The father to the children shall make known thy truth; they shall not only praise thee whilst they live, but take care to propagate and perpetuate thy praise and glory to all succeeding generations.

Isaiah 38:20

Was ready to save me; was a present help to me, ready to hear and succour me upon my prayer in my great extremity.

We; both I and my people, who are concerned in me, and for me will sing forth those songs of praise which are due especially from me, for God's great mercy to me.

Will sing my songs to the stringed instruments, according to the custom of those times.

Isaiah 38:21

This was rather a sign appointed by God, than a natural means of the cure; for if it had a natural faculty to ripen a sore, yet it could never cure such a dangerous and pestilential disease, at least in so little time.

Isaiah 38:22

Hezekiah also had said; or, *For Hezekiah had said* ; had asked a sign, which is here added as the reason why Isaiah said what is related in the foregoing verse, to wit, in answer to Hezekiah's question.

That I shall go up, within three days, as is more fully related, 2Ki_20:5,8,

to the house of the Lord; for thither he designed in the first place to go, partly that he might pay his vow and thanksgiving. to God, and partly that he might engage the people to praise God with him, and for him.

Isaiah 39:1 ISALIAH CHAPTER 39

The king of Babel sendeth ambassadors with letters and a present to Hezekiah; who showeth them all his treasures, Isa_39:1-2. Isaiah foretelleth him of the Babylonish captivity, Isa_39:3-7. His resignation, Isa_39:8.

No text from Poole on this verse.

Isaiah 39:2

No text from Poole on this verse.

Isaiah 39:3

No text from Poole on this verse.

Isaiah 39:4

No text from Poole on this verse.

Isaiah 39:5

No text from Poole on this verse.

Isaiah 39:6

No text from Poole on this verse.

Isaiah 39:7

No text from Poole on this verse.

Isaiah 39:8

The history contained in this chapter is related in the same words, 2Ki_20:12, &c., only he who here is called *Merodach* is there called *Berodach*, merely by the change of one letter, which is very usual in the Hebrew language, especially in proper names, as *Dimon* is put for *Dibon*, Isa_15:9, and the same man is called *Nebuchadnezzar* and *Nebuchadrezzar*. This king is called *Merodach* from the idol so called, Jer_1:2, and *Baladan* from his father's name. But whether this man was an Assyrian, or a Mede, or a Babylonian, it is not easy to determine, nor worth while to inquire. But this is certain, that about this time there were wars between the Assyrians and the Babylonians, the issue whereof was, that the latter subdued the former.

Isaiah 40:1 ISAIAH CHAPTER 40

The prophet having now foretold the Babylonish captivity, Isa_39:6,7, doth here arm his people against it by the consideration of their certain deliverance out of it, and their blessed condition after it, as in other things, so especially in the coming of the Messiah, and the great and glorious privileges conferred upon God's church and people in his days.

The preaching of the gospel by John Baptist and the apostles, Isa_40:1-11. The power and wisdom of God in governing the world Isa_40:12-17. The folly of idolatry, Isa_40:18-26. God knoweth the state of his people, and both can and will protect them, Isa_40:27-31.

Ye prophets and ministers of the Lord, which now are, or hereafter shall be, deliver this comfortable message from me to my people, that they may not sink under their burdens.

Isaiah 40:2

Cry unto her; proclaim it in my name.

Her warfare; the time of her servitude, and captivity, and misery.

Her iniquity is pardoned; I am reconciled to her; I will not impute sin to her, to punish her any longer for it.

Double for all her sins; not twice as much as her sins deserved, for she herself confessed the contrary, Ezr_9:13 Lam_3:22; but abundantly enough to answer God's design in this chastisement, which was to humble and reform them, and to warn others by their example. *Double* is oft put for abundantly, as Isa_61:7 Jer_16:18 **17:18**. God here speaks of himself after the manner of men, and compareth himself to a tender-hearted father, who when he hath corrected his child for his misdemeanour, relenteth and repenteth of his severity, and casteth his rod away.

Isaiah 40:3

The voice; an abrupt and imperfect speech, such as there are many in the Hebrew language. Methinks I hear a voice; or, a voice shall be heard.

Of him that crieth in the wilderness; which words declare the place either,

1. Where the cry was made; or,
2. Where the way was to be prepared, as it is expressed in the following clause, which is added to explain this. And such places being commonly pathless, and many ways incommodious to passengers, it was the more necessary to prepare a way there. But both come to one thing, for the cry was to be in that place which was to be prepared. This place seems to be understood immediately of the deliverance of the Jews out of Babylon, and of smoothing their passage from thence to Judea, which lay through a great wilderness; but ultimately and principally concerning their redemption by the Messiah, whose coming is ushered in by the cry of John the Baptist, who did both cry and prepare the way in the wilderness, as we read, Mat_3:1, &c.; where this text is directly expounded of him. But withal the terms of wilderness and desert seem to be here chiefly used in a metaphorical sense, to express the desolate and forlorn condition of the Jewish nation, and especially of the Gentile world, when Christ came to redeem them; for so these words are frequently used in prophetic writings, as hath been noted in divers places.

Prepare ye the way; you to whom this work belongs. He alludes to the custom of princes, who send pioneers before them to prepare the way through which they intend to pass. The meaning is only this, that God shall by his Spirit so dispose men's hearts, and by his providence so order the empires and affairs of the world, as to make way for the accomplishment of this promise.

Of the Lord; *for the Lord*, as it is expounded in the next clause, that the Lord may walk in it; which though it may be understood of their coming out of Babylon, when God might in some sort be said to march in the head of them, conducting and preserving them, yet it was much more evidently and eminently fulfilled when Christ, who was and is God blessed for ever, came into the world in a visible manner. Straight; either direct, in opposition to crooked, or even and level, in opposition to the mountains and valleys mentioned in the next verse.

Isaiah 40:4

This is only a more particular explication of that which was generally expressed Isa_40:3. The sense is, All obstructions shall be removed, and the way made in all respects convenient and easy for the passenger.

Isaiah 40:5

The glory of the Lord shall be revealed: so it was in some sort, when God brought them out of Babylon, which was a glorious work of God; but far more properly and eminently when Christ, who was the glorious God, was manifested in the flesh, and gave much clearer and fuller discoveries of God's glorious wisdom, and holiness, and goodness, and other Divine perfections, than ever yet had been imparted to mankind and to the church.

All flesh; all nations, both Jews and Gentiles.

For the mouth of the Lord hath spoken it; though this may seem incredible, yet God is able to accomplish it.

Isaiah 40:6

The voice said: God speaks unto his prophets or ministers.

He said, What shall I cry: the prophet desires to know God's mind, and his message.

All flesh is grass, and all the goodness thereof is as the flower of the field: the prophet having foretold glorious and wonderful things which God had declared and determined to do, and suspecting that men would hardly believe them, he confirmeth their faith and the certainty of the thing in this and the two next verses, by representing to their minds the vast difference between the nature, and word, and work of men and of God. All that men are or have, yea, their highest accomplishments, are but like the grass or flower of the field weak and vanishing, soon nipped and brought to nothing; but God's word is like himself, immutable and irresistible; and therefore as *the mouth of the Lord* , and not of man, *hath spoken* these things as was said, Isa_40:5, so doubt not but they shall be fulfilled.

Isaiah 40:7

The Spirit of the Lord; or, *the breath* , &c, as this word is rendered, Psa_147:18; the wind, as it frequently signifies, which hath this effect upon grass and flowers, Psa_103:16 Jam_1:11.

The people; the same which he called flesh, and said they were grass, Isa_40:6; which, that he might prove, in this verse he first declares the frail nature of grass and flowers, and then he applies this to the people. Or, *this people* ; the Jews no less than the Gentiles; for here is an article in the Hebrew text, which is frequently emphatical and restrictive.

Isaiah 40:8

Whatsoever God hath said shall infallibly come to pass.

Isaiah 40:9

O Zion, that bringest good tidings; O Zion, to whom the glad tidings of the coming of Christ into the world, and of the salvation of mankind by him, were first published by Christ and his apostles, and by whom they were published to all nations. But the words are otherwise rendered in the margin, and by others, *O thou* (whosoever thou art, prophet or apostle)

that bringest good tidings to Zion. So Zion is not the deliverer, but the receiver, of these good tidings, as she is in the parallel place, Isa_52:7. But our translation seems to agree better with the Hebrew text, in which the particle *unto* is not here expressed, as it is in the latter part of the verse; by comparing which part with the

former, it seems most probable that Zion or Jerusalem is the speaker or publisher, and

the cities of Judah the hearers.

Get thee up into the high mountain, that thy voice may be better heard, as appears from the next branch of the verse: see Jud_9:7 1Sa_26:13,14.

Be not afraid, lest thou shouldst be found a false prophet; for it shall certainly be fulfilled.

Say unto the cities of Judah; to all my people in the several places of their abode, whether cities or countries. Only he names *cities* , to intimate that they also, though they should be destroyed, yet should afterwards be rebuilt, and inhabited again.

Behold your God! take notice of this wonderful work and glorious appearance of your God, who will be visibly present with you, so that men may point at him, and say, Behold, here he is.

Isaiah 40:10

With strong hand; with invincible strength, conquering all his enemies. The word *hand* or *arm* may very well be understood out of the following clause.

His arm shall rule for him; he shall need no succours, for his own power shall be sufficient to govern his people, and to destroy his adversaries.

His reward is with him; he comes furnished with recompences, as well of mercy and blessings for his friends and followers, as of justice and vengeance for his enemies.

His work before him; he carrieth on his work or design effectually, so as none can hinder him; for that is said in Scripture to *be before a man* which is in his power, as Gen_20:15 **24:51**, &c. Or *work* is here put for *the reward of the work* , as it is Isa_49:4 **65:7**, and elsewhere. And so the same thing is repeated in other words, as is very usual.

Isaiah 40:11

He shall perform all the offices of a tender and faithful shepherd towards his people, carrying himself with great wisdom, and

condescension, and compassion to every one of them, according to their several capacities and infirmities.

Isaiah 40:12

Who hath measured the waters in the hollow of his hand? i.e. who can measure them? for indicative verbs in the Hebrew language are oft taken potentially. Who can do this and the following things but God! And this discourse of God's infinite power and wisdom is here conveniently added, to give them the greater assurance that God was able, as he had declared himself willing, to do these great and wonderful things which he had promised; and that neither men nor false gods were able to hinder him in it. God is here compared to a mighty giant, supposed to be so big that he can take up and hold all the waters of the sea and rivers of the whole world in one hand, and span the heavens, and then take up and weigh the whole earth with the other hand.

Isaiah 40:13

Who did God either need or take to advise him in any of his works, either of creation or the government of the world? were they not all the effects of his own sole wisdom? Therefore though all the nations of the world contrive and conspire against him, and against this work of his, as indeed they will do, yet his own counsel shall confound all their devices, and carry on his work in spite of them.

Isaiah 40:14

Taught him in the path of judgment; how to walk and manage all his affairs with good judgment and discretion.

Isaiah 40:15

The nations, all the nations of the world,

are as a drop of a bucket, compared with all the water in the bucket, wherein are innumerable drops: such are they if compared with God.

And are counted by him, and in comparison of him, as the small dust of the balance; which accidentally cleaves to the balance, but makes no alteration in the weight.

The isles; those numerous and vast countries to which they went from Judea by sea, which are commonly called isles, as hath been oft observed.

Isaiah 40:16

And although he is pleased to accept of poor and small sacrifices from his people, yet if men were to offer a sacrifice agreeable to his infinite excellency, the whole forest of Lebanon could not afford either a sufficient number of beasts to be sacrificed, or a sufficient quantity of wood to consume the sacrifice.

Isaiah 40:17

Before him; either in his eyes, or being set against him, as this Hebrew word properly and most usually signifies.

Counted to him, either in his judgment, or in comparison of him.

Less than nothing; less than a thing of nought, or of no account or worth; or, as others render it, *for nothing* .

Isaiah 40:18

This is a proper inference from the foregoing discourse of God's immense and infinite greatness; from whence he taketh occasion to show both the folly of those that make mean and visible representations of God, as not the Gentiles only, but even some of the Jews did; and the utter inability of men or idols to give any opposition to God in the doing of these great works. And this discourse of the madness of idolaters, prosecuted both here and in the following chapter, was designed by God, as a necessary antidote whereby the Jews might be preserved from the contagion of idolatry, to which God saw they now had strong inclinations, and would have many and great temptations when they were in captivity.

Isaiah 40:19

The workman melteth a graven image; he melteth some base metal into a mould, which giveth it the form of an image, which afterwards is graven or carved to make it more exact and amiable. Thus the image oweth all its excellency to the earth for the matter of it, and to the art of man for the form or fashion of it.

Spreadeth it over with gold, beaten out into leaves or plates.

Casteth silver chains; either for ornaments; or rather for use, to fasten it to a wall or pillar, lest it should fall down, and be broken in pieces; which is spoken in way of scorn and derision of such ridiculous deities as needed such supports.

Isaiah 40:20

That he hath no oblation; that he can hardly procure money sufficient to buy the meanest sacrifice for his God.

He seeketh unto him a cunning workman; he is so mad upon his idols, that he will one way or other find money to procure the choicest materials, and the help of the best artist, to make his idol.

That shall not be moved; which after all this cost and art cannot stir one step out of its place to give you any help.

Isaiah 40:21

Have ye not known, to wit, God to be the only true God, the Maker and Governor of the world, and all its inhabitants? how can you be ignorant of so evident a truth? He addresseth his speech to the idolatrous Gentiles.

From the beginning, to wit, of the world, as the next clause explains it. Were not these infinite perfections of God manifestly discovered to all mankind by the creation of the world?

Isaiah 40:22

That sitteth, as a judge or governor upon his throne,

upon the circle of the earth; or, *above the circle &c.*; far above this round earth, even in the highest heavens; from whence he looketh down upon the earth, where men appear to him like grasshoppers. He alludes to one that looks down upon the earth below him from some high place. As here we have *the circle of the earth* , so elsewhere we read of the *circle of heaven* , Job_22:14, and of the *circle of the deep* , or sea, Pro_8:27, because the form of the heaven, and earth, and sea is circular and round, as is evident both from sense, and from the principles of philosophy.

As grasshoppers; small and contemptible in his sight. Compare Num_13:33.

Stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in, for the benefit of the earth and of mankind, that all parts might partake of its comfortable influences. **See Poole "Job_9:8"; See Poole "Psa_104:2".**

Isaiah 40:23

That bringeth the princes to nothing; that can at his pleasure destroy all the great potentates of the world.

Isaiah 40:24

They, the princes and judges last mentioned,

shall not be planted; yea, they shall not be sown: they shall take no root, as it follows; for planting and sowing are in order to taking root, and are necessary to it. They shall not continue and flourish, as they have vainly imagined; but shall be rooted up and perish, as is declared in the rest of the verse.

Blow upon them; blast them, as a vehement east wind doth plants.

Isaiah 40:25

He repeateth what he said Isa_40:18, that he might oblige them to the more serious and frequent consideration of the absurdity of the idolatry.

Isaiah 40:26

Lift up your eyes on high; to the high and starry heaven as appears from the following words.

These things which you see on high, the host of heaven, as it follows.

That bringeth out; that at first brought them out of nothing, and from day to day brings them forth, making them to rise and set in their appointed and fixed times.

Their host by number, as a general brings forth his army into the field, and there musters them.

He calleth them all by names, as a master calleth all the members of his family.

For that he is strong in power; which work is a certain and evident proof of God's infinite power.

Not one faileth, either to appear when he calleth them, or to do the work to which he sends them.

Isaiah 40:27

Why sayest thou in thy heart? why dost thou give way to such jealousies concerning thy God, of whose infinite power, and wisdom, and goodness there are such evident demonstrations given to all mankind, and to thee in a singular manner?

My way; the course and condition of my life. He takes no notice of my prayers and tears, and sufferings for his name, but suffers my enemies to abuse me at their pleasure, and doth not attempt to rescue me out of their hands. This complaint is uttered in the name of the people, being prophetically supposed to be in captivity.

My judgment; either,

1. My punishment; or rather,
2. My cause, as this word is most commonly used. God hath neglected to plead my cause, and to give judgment for me against mine enemies, as he hath formerly done.

Is passed over from my God; God hath dismissed it, and left it and me in the hands of mine enemies, and now our case is so desperate that God cannot help us; for which reason they compared themselves to dry bones lying in the grave, **Eze 37\$**.

Isaiah 40:28

Of the ends of the earth; of all the earth, and the inhabitants thereof, from one end to another. He seems to mention the *ends* or utmost bounds, because they might seem to be more out of the reach and care of God's providence, as being most remote from Jerusalem, the only place of God's solemn and public worship in the world, and being then thought to be uninhabited. The argument is clear and strong: God, who made all, even the most desolate and barbarous parts of the earth, and consequently takes care of them, will not neglect his own land and people.

Fainteth not, neither is weary; he is not by age or hard labour become weak and unable to help his people, as men are apt to be.

There is no searching of his understanding; his counsels, by which he governeth all the world, and in a most particular manner

thine affairs, are far above the reach of thy understanding; and therefore thou dost ignorantly and foolishly in passing so rash a censure upon the ways and works of the infinitely wise God.

Isaiah 40:29

He hath strength enough not only for himself, but for all, even the weakest of his creatures, whom he can easily strengthen to bear all their burdens, and to vanquish all their oppressors.

Isaiah 40:30

The youngest and strongest men, left to themselves, or without God's help, or which do not wait upon God; which is easily understood from the opposition in the following verse.

Isaiah 40:31

That wait upon the Lord; that rely upon him for strength to bear their burdens, and for deliverance from them in due time.

Shall renew their strength; shall grow stronger and stronger in faith, and patience, and fortitude, whereby they shall be more than conquerors over all their enemies and adversities.

They shall mount up with wings as eagles; which fly most strongly, and swiftly, and high, out of the reach of all danger.

They shall run, and not be weary; and they shall walk, and not faint; they shall be enabled to run or walk in their way as they please, without any weariness.

Isaiah 41:1 ISAIAH CHAPTER 41

God called Abraham, and was with him: the nations idolatrous, Isa_41:1-8. Israel encouraged by promises of safety and deliverance, Isa_41:9-20. The vanity of idols, Isa_41:21-24. Redemption by Christ, Isa_41:25-29.

Keep silence before me; attend diligently to my plea, and then answer it if you can.

O islands; O you inhabitants of islands, as the next clause explains this. By islands he here means, as he doth Isa_40:15, and elsewhere, countries remote from Judea, inhabited by the idolatrous Gentiles, with whom he here debateth his cause.

Let the people renew their strength; strengthen themselves to maintain their cause against me; let them unite all their strength together.

Let them come near unto me, that we may stand together, and plead our cause before any indifferent judge.

Let them speak; I will give them free liberty to say what they can on their own behalf.

Isaiah 41:2

Who? what man or god? Was it not my alone work? The idols were so far from assisting me, that they did their utmost to oppose me in it.

Raised up into being and power, stirring up his spirit, and strengthening him to the work.

The righteous man, Heb. *righteousness* , which is put for a man of righteousness, as *pride* is put for a proud man, Psa_36:11, and *deceit* for a deceitful man, Psa_109:2; for it is evident from the following words that he spake here of a person. But who this person is, is much disputed by interpreters. Some understand it of Christ. And doubtless the person here spoken of was an eminent type of Christ, and so in a mystical sense it may belong to him. But the things here said to be done by this righteous man, seem to agree much better unto a man of war than unto the Prince of peace. And therefore this place is immediately understood either,

1. Of Abraham, who was a person eminently righteous, and came out of Chaldea, which sometimes seems to be called the east, as Isa_2:6 Zec_8:7, who did the things here mentioned; partly in his own person, conquering five kings, and the nations with them, **Ge 14**, and following God he knew not whither; and partly by his posterity, whose exploits may well be ascribed to him, not only because they came out of his loins, but also and especially because all their successes and victories were given to them for Abraham's sake, and by the virtue of God's promise and covenant made with Abraham, for the giving of Canaan to him and to his seed for ever. And this interpretation may seem to receive some countenance from Isa_41:5,6, which agrees well to the practice of the Canaanites and neighbouring nations; who upon Israel's march towards them were filled with great consternation, and used

all possible diligence in seeking both to their idols and to men for help against them, as we read in that sacred history. And thus God's argument against idolatry is taken from an illustrious example of God's infinite power, put forth in saving his people, and destroying their enemies before them; and of the impotency of idols to hinder him in that work. Or,

2. Of Cyrus, who might be called a *righteous man* ; or, as it is in the Hebrew, a man of *righteousness* ; because he was raised up in righteousness, as it is said of him, Isa_14:13, and was God's great instrument to manifest his righteousness; both his faithfulness, in fulfilling his promise of delivering his people out of Babylon after seventy years (*righteousness* being often put for faithfulness); and his justice, in punishing the enemies and oppressors of his people, the wicked Babylonians; upon which account the Medes, who served under Cyrus in his expedition against the Babylonians, are called God's *sanctified ones* , Isa_13:3. And all the other expressions here used are very applicable to him, and were verified in him. He came *from the east* ; from Persia, which was directly eastward, both from Judea and from Babylon, and which is called *the east* in this very case, Isa_46:11. He was *raised up* by God in an eminent and extraordinary manner, as is noted both by sacred and profane historians; and therefore this very word is used concerning him and his army, not only here, but elsewhere; as Isa_13:17 **Jer 1 9 51:1,11**. To him also all the following passages agree, as we shall see. And although this great person and action were yet to come, yet the prophet speaks of them as if they were already past, as the prophets most frequently do. And as in the clause of the former chapter he speaks of God's people as if they were actually in the captivity of Babylon, Isa_41:27, so here he speaks of them as if they were actually brought out of Babylon by Cyrus. And by this instance he pleads his cause against the Gentiles and their idols, because this was an evident proof of God's almighty power, and of the vanity and weakness of idols, which eminently appeared in the destruction of the Babylonians, who were a people mad *upon their idols* , as is said, Jer_50:38, and yet were destroyed together with their idols, Jer_51:47. *From the east* ; from a country eastward from Judea, as Chaldea was in part, but Persia more directly. *Called him to his foot* ; to march

after him, and under God's banner, against Babylon. Thus Barak's army is said to be *at his feet*, Jud_4:10. Compare also Gen_30:30.

Gave the nations before him, and made him rule over kings; subdued nations and their kings before him.

He gave them as the dust; to be beaten by him as small as dust, as is said, Psa_18:42. Or, to be put to flight as easily as the dust is scattered by the wind, as the following clause expounds this.

Isaiah 41:3

He pursued them, and passed safely; went on in the pursuit with great ease, and safety, and success.

Even by the way that he had not gone with his feet; which is added as further evidence of God's wonderful providence, in encouraging and enabling him to march by unknown paths; which hath oft proved dangerous and destructive to great armies. This also was verified both in Abraham and in Cyrus, as is well known.

Isaiah 41:4

Who hath wrought and done it? whose work was this but mine?

Calling; either,

1. Calling them out of nothing, giving to them breath and being; or,
2. Calling them to his foot, as he said above, Isa_41:2, disposing and employing them as he sees fit, sending them upon his errands.

The generations from the beginning; all persons and generations of mankind from the beginning of the world to the end of it.

The first, and with the last; who was before all things, even from eternity, and shall be unto eternity; whereas the idols, to whom God herein opposeth himself, were but of yesterday, being made by men's hands, and shall within a little time vanish, and be destroyed.

Isaiah 41:5

The isles, even remote countries, as Isa_41:1, saw it; discerned the mighty work of God in delivering his people, and overthrowing their enemies, in so wonderful a manner.

Feared, lest they should be involved in the same calamity, as being conscious to themselves that they also were enemies to God's people.

Drew near, and came; they gathered themselves together to consult for their common safety, and to maintain the cause of their idols, whom by this instance they perceived in great jeopardy.

Isaiah 41:6

They encouraged and assisted one another in their idolatrous practices.

Isaiah 41:7

The carpenter, who brought wood to compose the body of the idol.

The goldsmith, who was to prepare golden plates for covering and adorning of the image, which some of them beat out upon the anvil, and others smoothed or polished, as it follows.

It is ready for the soldering; that we may put the several parts together, and set it up to be worshipped.

He fastened it to the wall or pillar, lest it should fall down, or go, or be carried away from them. See Isa_40:19,20.

Isaiah 41:8

But thou, Israel, art my servant: thus the Gentiles show themselves to be the servants of their idols, and own them for their god; but thou art my people, and I am and will be thy God.

Whom I have chosen, out of the heap of the idolatrous nations, to be my peculiar people.

Abraham my friend; with whom I made a strict league of perpetual friendship; of which see Gen_12:2,3 15:1,18.

Isaiah 41:9

Thou whom I have taken from the ends of the earth; thou, Israel, whom I took to myself, and brought hither in the loins of thy father Abraham from a remote country, to wit, Chaldea; or, whom I brought back out of Babylon into thine own land, which though yet to come, he may speak of as of a thing past, as the prophets use to do, as was noted before. But the former interpretation seems to agree better with the foregoing verse.

From the chief men thereof; from the midst of many great and noble persons, among whom he lived in Chaldea. So this notes God's singular mercy to Abraham, and consequently to the Israelites descended from him, that he passed by many of Abraham's betters, and called him into fellowship with himself.

I have chosen thee, and not cast thee away; I have chosen thee not for a small moment, but for ever, by making an everlasting covenant with thee and thy seed through all generations. Or the sense is this; As I have chosen thee at first, so I have not since that time cast thee off, as thou hadst frequently given me sufficient occasion to do. Or, *and did not refuse thee*, as this word is elsewhere used. So the same thing is repeated in other words, not without some emphasis; for he intimates that he chose them when he had just cause of refusing them.

Isaiah 41:10

Which I do and will manage with righteousness, whereby I will deliver thee, and destroy thine and mine enemies, as it follows.

Isaiah 41:11

Shall be ashamed and confounded, both because their hopes and designs shall be utterly disappointed, and because the mischief which they contrived against thee shall fall upon themselves.

Shall be as nothing; shall come to nothing, or perish, as the next clause explains it.

Isaiah 41:12

Thou shalt seek them, and shalt not find them; they shall be so totally consumed, that although thou searchest for them, thou shalt not be able to find them any where in the world.

Shall be as nothing, and as a thing of nought; shall be utterly brought to nought. The thing is twice repeated, to show the certainty and greatness of their destruction.

Isaiah 41:13

Will hold thy right hand; or, *will strengthen*, &c, as this word properly signifieth; will assist and enable thee to vanquish all thine enemies.

Isaiah 41:14

Thou worm Jacob, who art weak in thyself, and despised and trodden under foot by thy proud and potent enemies.

Isaiah 41:15

New; and therefore sharper and stronger than another which hath been much used.

Sharp threshing instrument having teeth; such as were usual in those times and places, of which **See Poole "Isa_28:25"**, **See Poole "Isa_28:28"**.

The mountains; the great and lofty potentates of the world, which set themselves against thee; such persons being frequently expressed in Scripture under the notion of

hills and mountains.

Isaiah 41:16

Thou shalt fan them, when thou hast beaten them as small as dust or chaff.

Shalt glory in the Holy One of Israel; for to him, and not to thyself, thou shalt ascribe thy victory over thine enemies.

Isaiah 41:17

When my poor people are come to the greatest extremity of danger and misery, then will I appear for their relief.

Isaiah 41:18

In high places; upon the mountains, where by the course of nature there are no rivers.

In the midst of the valleys; or, *in the valleys*, to wit, in such of them as are not well watered. *I will make the wilderness a pool of water, and the dry land springs of water*: these people, who are like a dry and barren wilderness, I will abundantly water with my blessing, and make them fruitful and beautiful, as the next verse showeth; which may be understood, either of the Jews, who were in a wilderness condition, till God brought them out of it; or of the Gentiles converted to the true religion under the gospel.

Isaiah 41:19

Trees which are both useful and pleasant to the eye, and giving a good shadow to the traveller, which in those hot and parched

countries was very comfortable. Thus much is evident and confessed. But what particular trees these Hebrew words signify seems to me improper to discourse here, because only the learned are capable of judging in this case, and they may consult my Latin Synopsis upon this and other places of Scripture where they are mentioned.

Isaiah 41:20

That they may see; or, *that men may see* ; for it is an indefinite expression. The sense is, that all that see this wonderful change may consider it, and may know that this is the work of God alone.

Isaiah 41:21

Produce your cause: the prophet having pleaded God's cause against the idolatrous Gentiles, whom he challenged to a dispute, Isa_41:1, he now reneweth the challenge, and gives them liberty and invitation to speak whatsoever they can on the behalf of their idols.

Bring forth your strong reasons, to prove the divinity of your idols.

Isaiah 41:22

Let them; either the idols; or, which is all one, the idolaters in the name and by the help of their idols.

What shall happen; all future events; which he divides into two sorts in the following clause, the former and the latter, as we shall see.

Let them show the former things; which is not to be understood of such things as are past, for such things might easily be known by men from history, much more by the devils who possessed and acted in their idols; but of such things as should shortly come to pass, which may be better discerned than those things which are yet at a great distance. So he propounds the easiest part first. Let us try whether they can foretell those things which are even at the door, and if so we will try them further. Let them tell us what things shall happen, and in what order, which first, and which last.

That we may consider them, Heb. *and we will set our heart* to it; we will allow the argument its due weight, and either fairly answer it, or give up our cause against idols.

And know; that we may know, or let us know by their information.

The latter end of them; the consequence of them, whether the events did answer to their predictions, or what things happened next after those former things.

Declare us things for to come, to wit, *hereafter* , or after a long time; which limitation may be easily gathered, both from the opposition of this clause to the former, and from the next following clause, where it is so limited and explained.

Isaiah 41:23

That we may know that ye are gods; that we may have, if not a certain proof, yet at least a probable argument, of your deity. It may be objected that the devil hath foretold future events by idols; but it may be answered, that such predictions were but rare, and oftentimes were false, and confuted by the event; and generally were dark and doubtful, as hath been noted; and when they were verified by the event, that was only done by Divine permission and revelation, for the trial or punishment of wicked men, of which we have an instance, Deu_13:1-3, and therefore doth no more prove them to be gods than the predictions made known by God unto the prophets proved them to be gods.

Do good, or

do evil; protect and bless your worshippers whom I intend to destroy, and destroy my people whom I intend to save, and then you have some colour to assert your deity. But, alas! you can neither do good nor evil.

That we may be dismayed, and behold it together; that I and my people may be astonished, and confounded, and forced to acknowledge your godhead.

Isaiah 41:24

Ye are of nothing; you lately were nothing, without any being at all, and now you have nothing at all of divinity or virtue in you.

Your work; either,

1. Passively, your workmanship, all the cost and art which is laid out upon you. Or,

2. Actively, all that you can do. Your operations are like your beings; there is no reality in your beings, nor efficacy in your actions.

He that chooseth you; he that chooseth you for his gods, is most abominable for his folly as well as his wickedness.

Isaiah 41:25

I have raised up; you neither foreknow nor can do any thing; but I do now foretell, and will certainly effect, great revolution and change in the world, which you shall not be able to hinder. *One* ; which word, though not expressed in the Hebrew, must necessarily be understood, as being oft designed in the following words by the pronoun he. He understands one people; or rather one person, prince, or general, together with his people or forces, as appears from the latter part of the verse. Some conceive that the prophet in this place speaks of two several persons; in the first clause of Nebuchadnezzar, who in Scripture is commonly said to come

from the north, as Jer_1:13,15 4:6; and the next clause of Cyrus, who came from the east, Isa_46:11. And then the words may be thus rendered, one

from the north, and he shall come; and one

from the rising of the sun, he shall call, &c. But it seems more natural and easy to understand the whole context of one and the same person, even of Cyrus, of whom he spake before, Isa_41:2, &c., who might well be said to come, both *from the north and from the east: from the north* rather, because he was a Mede by his mother, as he was a Persian by his father; or because a great part of his army was gathered out of Media, which was, and in Scripture is said to be, *northward* in reference to Judea, Jer_50:9,41 51:48; and because Darius the Mede was joined with him in this expedition: and *from the east* , because Persia was directly eastward from Judea. And peradventure this work of

calling upon or *proclaiming God 's name* is here ascribed to him as he came from the east, rather than as he came from the north, because that work was not done by Darius the Mede, but by Cyrus the Persian.

Shall he call upon my name; or rather, as others render it, *who shall call upon* ; or rather, proclaim my name, which Cyrus did in express and emphatical terms, Ezr_1:1 2.

He shall come upon princes as upon mortar; treading them down as easily as a man treadeth down mortar.

Isaiah 41:26

Who hath declared from the beginning? which of all your idols did or could foretell such things as this from the beginning of the world unto this day? They never yet did nor can foretell any such things, further than I think fit to reveal it to them.

Beforetime; either in time past, or before the things come to pass.

That we may say, that we may be convinced and forced to acknowledge,

He is righteous; his cause now pleaded is just and good; he. is a God indeed as he pretends to be, he claims his Divinity by a good title.

Yea, there is none; Heb. *surely* there is *none* of your gods that hath done or can do this, and therefore their claim to the Deity is false and foolish.

There is none that heareth your words; none of your worshippers ever heard any such thing, either from you or of you; nor indeed doth any man hear your words, because you are dumb, and cannot speak.

Isaiah 41:27

The first; I who am the first, as I said before, Isa_41:4, and therefore capable of declaring or foretelling things to come from the beginning, which your idols cannot do, Isa_41:26.

Shall say to Zion; do and will foretell unto my people by my prophets things to come.

Behold, behold them; I represent things future as if they were present, and to be beheld with your eyes. *By them* he means either,

1. These things which are to come: or,

2. These men; either Cyrus and his forces, who came to deliver the Jews out of Babylon; or, which is the same thing in effect, the Jews returning from their captivity in Babylon.

One that bringeth good tidings; a messenger or messengers, the singular number being here put for the plural, as it is in many other places, to wit, my prophets, who shall foretell the good tidings of their deliverance from captivity.

Isaiah 41:28

For I beheld, Heb. *And I beheld* ; I looked about me to see if I could find any man of them that could certainly and of themselves foretell such future events.

No man; not any, to wit, of the idols; for the word man is sometimes used by the Hebrews of brute creatures, and even of lifeless things, as Isa_34:15 **40:26**, and elsewhere.

There was no counsellor; though these idols were oft consulted, and by the help of the devil did sometimes deliver oracles, yet none of them were able to give any solid and certain advice concerning future things.

That, when I asked of them, could answer a word; when I tried their divinity by this character, they had nothing to say for themselves.

Isaiah 41:29

They are all vanity: this is the conclusion of the whole dispute, and the just sentence which God passeth upon idols after a fair trial; they are vain things, and are falsely called gods. *Their works are nothing* : see Isa_41:24.

Their molten images; which he mentions, because their materials were most precious, and more cost and art was commonly bestowed upon them; for after they had been molten, they used to be carved, or polished, and adorned: but under these he synecdochically comprehends all images whatsoever.

Are wind; empty and unsatisfying things, which also, like the wind, do quickly pass away, and come to nothing. And confusion; confused, and deformed, and useless things, like that rude heap in the beginning of God's creation, of which this very word is used, Gen_1:2.

Isaiah 42:1 ISAIAH CHAPTER 42

The person and office of Christ appointed by the Father. Isa_42:1-9. A new song to God for his gospel among the Gentiles, Isa_42:10-16. The idolatry of the heathen, and obstinacy of the Jews, Isa_42:17-25.

The prophet, having in the former chapter detected the vanity of idols, by their gross ignorance of future things, and having given one eminent instance of God's certain foreknowledge of things to come, in the prediction of the destruction of Babylon, and the deliverance of the Jews out of it by Cyrus, he now addeth another more eminent and remote example of it, and foretelleth the coming of the Messiah, and several great effects or consequences thereof; which he rather doth, because this was the person by whom the idols were to be utterly abolished, as was foretold, Isa_2:18, compared with Isa_42:2-4, and as it fell out in the event; this having been observed not only by Christians, but even by the learned heathens, not without astonishment, that at that time when Christ came into the world idols were generally struck dumb, and the oracles ceased. My servant; the person of whom he here speaketh is by some supposed to be Cyrus, and by others Isaiah himself, and by others the people of the Jews. But the most and best interpreters understand this place of Christ. And although I am sensible that some learned men have done wrong to the sacred text, and to the Christian cause, by expounding some places of Christ without sufficient evidence, yet this is one of the many places in this prophecy which cannot without manifest violence be applied to any other; which is so evident, that not only the generality of Christians, but divers of the most learned Jews, understand it of the Messiah, and of him alone; and pass a severe censure upon their brethren that expound it of any other person, and affirm that they are smitten with blindness in this matter. Moreover this place is expressly interpreted of Christ, Mat_12:18, &c.; and to him, and to him only, all the particulars here following do truly and evidently belong, as we shall see.

Whom I uphold; whom I will assist and enable to do and suffer all those things which belong to his office to do.

Mine elect; chosen by me to this great work of mediation and redemption, to which he is said to be sealed and sent, Joh_6:27,29, and *predestinated* , 1Pe_1:20, and *chosen of God* , 1Pe_2:4.

Delighteth; or, as this same word is oft rendered, is well-pleased, both for himself and for all his people, being fully satisfied with that sacrifice which he shall offer up to me.

I have put my Spirit upon him; I have furnished him with that abundance and eminency of gifts and graces which are necessary for the discharge of his high and hard employment.

Shall bring forth; shall publish or *show* , as this word is translated, Mat_12:18; shall bring to light what before was hid in his breast, or in his Father's bosom.

Judgment: this word is very ambiguous, and elsewhere is put for punishment, which cannot be meant here, because the whole context speaks of his mercy and sweetness, and not of his severity; but here it is clearly put for God's *law* , as this very word is expounded here below, Isa_42:4, and as it is frequently used in the Holy Scriptures, as **Psa 119**, and elsewhere: which also best agrees with the *bringing forth or publishing* of it here mentioned, publication being necessarily required and constantly used about laws. And this interpretation is confirmed by the following words,

to the Gentiles. For the great things which Christ published unto all the world, both Jews and Gentiles, was nothing else but the law, and will, and counsel of God concerning man's salvation, and the way and means of obtaining it.

To the Gentiles; not only to the Jews, to whom the knowledge of God's laws had been hitherto appropriated, but to the heathen' nations of the world.

Isaiah 42:2

He shall not cry; either,

1. In a way of contention, as anger is oft accompanied with clamour, Eph_4:31. Or,
2. In a way of ostentation. It seems to be meant both ways, by comparing this place with Mat_12:16,17,20. He shall neither erect

nor manage his kingdom with violence and outward pomp and state, as Worldly princes do, but with meekness and humility.

Nor lift up his voice, which is easily understood out of the following clause, and from many other scriptures, where that word is added to this verb to complete the phrase.

Nor cause his voice to be heard in the street; as contentious and vain-glorious persons frequently do.

Isaiah 42:3

A bruised reed shall he not break; he will not break it to pieces, but rather will strengthen and bind it up. It is a common figure, whereby more is understood than was expressed, and one contrary is left to be gathered from another, of which many instances have been given in former texts. The sense is plainly this, Christ will not deal roughly and rigorously with those that come to him, but he will use all gentleness and kindness to them, passing by their greatest sins, bearing with their present infirmities, cherishing and encouraging the smallest beginnings of grace, comforting and healing wounded consciences, and the like.

The smoking flax shall he not quench; the same thing is repeated in other words, to give us the greater assurance of the truth of it. That wick of a candle (called *flax* metonymically, because it is made of flax) which is almost extinct, and doth only smoke and not flame, he will not utterly quench, but will revive and kindle it again.

He shall bring forth judgment unto truth: judgment may be here taken either,

1. For the law or will of God, or the doctrine of the gospel, which he will

bring forth, i.e. publish, which he will do *unto* , or *in* , or *with* , or *according* to (for this preposition is used all those ways) truth, i.e. truly and faithfully, not concealing nor corrupting it, as false teachers commonly do. So this is a character like that which is given to Christ, Mat_22:16, *Thou art true, and teachest the way of God in truth* ; and thus this phrase of *bringing forth judgment* is taken here, as it is Isa_42:1. Or,

2. For the cause which is debated, or for the sentence which is given in the cause, as this word is most frequently used, which he will bring forth, i.e. bring to light, or discover, or publish; and this he will do according to truth and equity, and not unjustly and partially, as corrupt judges use to give sentence against the poor and meek. In this sense this very phrase of

bringing forth judgment is taken Psa_37:6. And this sense seems to be favoured, both by the consideration of the quality of the persons, to whom this judgment is here implied to be brought forth, who are called *bruised reeds* , and *smoking flax* , whereby they are supposed to be persons discouraged and oppressed, and in a contest with themselves, or with their spiritual adversaries, about the state of their souls; as also by comparing this place with Mat_12:20, where these very words are quoted, and thus rendered, *till he send forth judgment unto victory* , i.e. till judgment or sentence be given for him, in which case a man is said to be victorious in judgment. If it be said for the former interpretation, that it seems most reasonable to understand *judgment* here as it is understood Isa_42:1,4, and *bringing forth judgment* here as it is taken, Isa_42:1, it may be truly and fairly answered, that it is a very common thing in Scripture for the same words or phrases to be used in several senses, not only in two neighbouring verses, but sometimes also in the very same verse, whereof I have formerly given divers instances.

Isaiah 42:4

He shall not fail, nor be discouraged; though he be thus meek, and gentle, yet he is also courageous and resolute against all the great and many difficulties and conflicts to which he will be exposed, and will not give over till he have finished his work; or, as others render the words, *He shall not be darkened* (this glorious light shall not be eclipsed or obscured; or, *He shall shine forth brightly* and gloriously, as the LXX. render this word) nor broken by all the attempts and vigorous endeavours of his enemies who design it.

Till he have set judgment in the earth; till he have published and established his law or doctrine (as this judgment is expounded in the next clause) among the nations of the earth. And this word

till respects only the time past, but not the time to come, as if he would then *fail* , or be *discouraged* , when once he had

set judgment on the earth; which is contrary to reason, and to other evident scriptures. And so this word is used, Gen_28:15 Psa_71:18 Mat_1:25.

The isles; the countries remote from Judea, to which God's law was now confined, as this word is oft used.

Shall wait for his law; shall gladly receive his doctrine and commands from time to time.

Isaiah 42:5

This large description of God's infinite power is here seasonably added, to give them assurance of the certain accomplishment of these great and wonderful promises, which otherwise would seem incredible.

Isaiah 42:6

Have called thee in righteousness; to declare my righteousness, as is said, Rom_3:26, or my faithfulness, which is frequently called *righteousness* in Scripture; according to my promise long since made, and oft-renewed. As the former verse asserted God's power, so this clause declares his will and firm purpose and obligation to effect this work, and both together evince the certainty and necessity of it.

Will hold thine hand; will give thee counsel and strength for thy high and hard work.

Will keep thee, that thou shalt not fail in, nor be hindered by, thine enemies from the accomplishment of thy work.

Give thee for a covenant; to be the Angel of the covenant, as Christ is called, Mal_3:1; or the Mediator, in and by whom my covenant of grace is made and confirmed with mankind.

Of the people; either of my people, the Jews; or, indefinitely or universally, of all people, not only Jews, but Gentiles also, as it follows.

For a light of the Gentiles; to enlighten them with true and saving knowledge, and to direct them in the right way to true happiness, from which they had miserably wandered. He alludes

to God's fiery pillar, which enlightened and directed the Israelites in the wilderness.

Isaiah 42:7

The blind eyes; the eyes of their minds blinded with long ignorance, and deep prejudice, and inveterate error, and by the power and policy of the god of this world, 2Co_4:4, which nothing but the almighty power of God could cure.

The prisoners; sinners, unto are taken captive by the devil at his will, as we read, 2Ti_2:26, and as daily experience showeth, and who are enslaved and chained by their own lusts, and made free-men only by Christ, Joh_8:32,36. Compare this portion of Scripture with Isa_61:1, and both with Luk_4:17-21, where it is said to be fulfilled in and by Christ.

Isaiah 42:8

I am the Lord, Heb. *Jehovah* ; who have all being in and of myself, and give being to all my creatures, and to all my promises, as this name signifies. The everlasting, and unchangeable, and omnipotent God, who therefore both can and will fulfil all my promises, and plead the cause and set up the kingdom of my Son in spite of all opposition, and destroy all those idols which are set up against him and inc.

That is my name, which I must own and justify to the world. He seems to allude to Exo_3:14,15 6:3.

My glory will I not give to another, neither my praise to graven images; I will not any longer suffer that honour and worship which is peculiar to me to be given to idols, as it hath been, but I will by Christ and the gospel abolish idolatry in the world.

Isaiah 42:9

The former things are come to pass, and new things do I declare: as all things which I have formerly promised or foretold have exactly come to pass in their proper seasons, and not one of them failed, as was noted, Jos_23:14; so you have great reason to believe that what I now promise, though it be new and strange to you, shall infallibly be accomplished.

Before they spring forth I tell you of them, that when they come to pass, you may know that I am God, and that this is my work. Compare Joh_13:19.

Isaiah 42:10

Sing unto the Lord a new song, upon this new and great occasion, the calling and salvation of the world by Christ.

From the end of the earth; all nations, from one end of the earth. to another, who shall be sharers in this mercy.

Ye that go down to the sea, & c.; you that go by sea, carry these glad tidings from Judea, where Christ was born, and lived, and died, and published the gospel, unto the remotest parts of the earth, that they may join with you in singing forth God's praises for his marvellous kindness and grace to them.

Isaiah 42:11

The wilderness; those parts of the world which are now like a wilderness; not literally, for he speaks of their cities in the next clause, but spiritually, desolate and forsaken of God, dry and destitute of the waters of God's grace, and barren of all good fruits.

Kedar; the Arabians; which were a heathenish and barbarous people, and well known to the Jews, and are synecdochically put for all nations in the same circumstances.

Let the inhabitants of the rock sing, let them shout from the top of the mountains: having mentioned cities and villages, he now adds those who dwell upon rocks and mountains, which are commonly more savage and ignorant than others, and therefore harder to be taught and reformed.

Isaiah 42:12

In the remotest parts of the world, as well as in Arabia, which was near to them.

Isaiah 42:13

Shall go forth, to wit, to war, or battle, as this phrase is used, Num_1:3,28 2Sa_11:1.

He shall stir up jealousy; he shall stir up himself, and his strength, and anger, against the obstinate and implacable enemies of his Son and gospel.

He shall cry, yea, roar, as a lion doth upon his prey, and as soldiers do when they begin the battle.

Isaiah 42:14

I have long time held my peace; I have for many ages suffered the devil and his servants, tyrants, and idolaters, and persecutors to prevail in the world, to afflict my people, and to hinder the entertainment of my doctrine and worship in the world.

Now will I cry like a travailing woman; now I will bring forth and accomplish that glorious work which I have long conceived in my mind.

I will destroy and devour at once; I will suddenly and utterly destroy the incorrigible enemies of my truth, and of my Son's kingdom. He alludes to those wild beasts which open their mouths wide, and devour all their prey at one morsel, or at one time.

Isaiah 42:15

I will make waste mountains and hills; not dry and barren ones, for these were waste already, but such as are clothed with grass and herbs, as the following words imply; which is to be understood metaphorically, of God's destroying his most lofty and flourishing enemies, who are oft compared in Scripture unto mountains and hills.

I will dry up the pools; I will remove all impediments out of the way; which is expressed in the prophetical dialect, by *drying up Euphrates, that the way of the kings of the east might be prepared*, Rev_16:12. He seems to allude to that which God did in drying up first the Red Sea, and then Jordan, to give his people passage into Canaan. And this exposition is confirmed by the following verse.

Isaiah 42:16

The blind; the Gentiles, who were blind, and were called so, above, Isa_42:7, and in many other places of Scripture, and were so accounted by the Jews.

By a way that they know not; by the way of truth, which hitherto hath been hidden from them, until by my word and Spirit I revealed it to them.

I will make darkness light before them, and crooked things straight; I will take away all hinderances, and give them all advantages and conveniences for their journey. I will direct them in the right way. I will enlighten their dark minds, and rectify their perverse wills and affections.

And not forsake them, until I have brought them with safety and comfort to the end of their journey.

Isaiah 42:17

This may be understood either,

1. Of the converted Gentiles; who shall be *turned back* from their former sinful course, and shall sincerely grieve, and be ashamed that they did trust, &c., as the word may be rendered; *that* they should ever be guilty of such wickedness and madness to worship and trust in idols. Or rather,

2. Of those Gentiles who, when their brethren embraced the true God and Christ, persisted obstinately in their idolatrous courses, who shall be confounded and destroyed; for this phrase of *being turned back* is generally used in Scripture in a bad sense; or of them who are overthrown, or put to flight in battle, as Psa_9:3 **35:4 70:2,3**, &c. And the like I may say of *being ashamed* , or *confounded* , or *put to shame* , especially where this phrase is joined with the other, as it is in the two places of the Psalms last quoted.

Isaiah 42:18

O you, whosoever you are, whether Jews or Gentiles, which shall resist this clear light, and obstinately continue in your former errors, attend diligently to my words, and consider these mighty works of God.

Isaiah 42:19

Who is blind, but my servant? but no people under heaven are so blind as the Jews, who call themselves my servants and people, who will not receive their Messiah, though he be recommended to them with such evident and illustrious signs and miraculous

works, as force belief from the most unbelieving and obstinate Gentiles.

My messenger; my messengers, the singular number being put for the plural, as it is commonly in Scripture.

That I sent; the priests and other teachers whom I appointed to instruct my people in the right way.

As he that is perfect; as the most eminent teachers and rulers of the Jews, whom he calleth *perfect* , either because it was their duty to know and teach the way and truth of God perfectly; or rather sarcastically, because they pretended to greater perfection, and proudly called themselves *rabbies* and *masters* , as our Saviour observed, and despised the people as cursed, and not knowing the law, Joh_7:49, and derided Christ for calling them *blind* , Joh_9:40.

As the Lord's servant; which title, as it was given to the Jewish people in the first clause of the verse, so here it seems to be given to the priests, because they were called and obliged to be the Lord's servants in a special and eminent manner.

Isaiah 42:20

Thou dost not seriously and impartially consider the plain word and the wonderful works of God, of which thine ears and eyes have been witnesses, which are abundantly sufficient for the conviction of any considering man.

Isaiah 42:21

Is well-pleased, to wit, with you; or, as this word is most commonly used, *hath a good-will* to you or to *this people* ; which may be understood out of the following verse, as is very usual in sacred Scripture. The meaning seems to be this; Although thou art a wicked people, that rebellest against the clearest light, and therefore God might justly destroy thee suddenly; yet he is very unwilling to do it, and will patiently wait for thy repentance, that he may be gracious unto thee. *For his righteousness ' sake* ; not for thy sake, for thou deservest no such thing from him, but for the glory of his own faithfulness, in fulfilling that promise and covenant which he made with thy pious progenitors for themselves and for their seed.

He will magnify the law, and make it honourable; he will maintain the honour of his law, and therefore is not forward to destroy you, who profess God's law, and the true religion, lest his law should upon that occasion be exposed to contempt.

Isaiah 42:22

But this is a people robbed and spoiled: but notwithstanding this great respect which God hath to his law, and to his people for the sake of his law, it is apparent that God hath severely scourged you for your sins; and therefore take heed that you do not provoke him by your obstinate infidelity, lest he cast you off for ever.

They are all of them snared in holes, and they are hid in prison-houses; they are, or have been, taken in snares made by their own hands, and by God's just judgment delivered into the hands of their enemies, and by them cast into pits, or dungeons, and prisons.

None delivereth; none saith, Restore; none afford them either pity or help in their extremities.

Isaiah 42:23

Oh that you would learn from your former and dear bought experiences to be wiser for the future, and not to provoke God to your own total and final ruin!

Isaiah 42:24

Do not flatter yourselves with a conceit of impunity, because you are a people whom God hath favoured and endowed with many and great privileges, which the Jews were very prone to do, as we see, Jer_7:4, &c., and elsewhere; for as God hath punished you formerly, doubt not but if you continue to sin, he will proceed in punishing you more and more for your sins.

Isaiah 42:25

The fury of his anger, and the strength of battle; most grievous judgments.

Yet he knew not; they were secure and stupid under God's judgments, neither fearing them when threatened, nor truly sensible of God's hand in them, and of the causes of God's displeasure against them, and of the means of cure.

Isaiah 43:1 ISAIAH CHAPTER 43

Promises to protect and enlarge the church, Isa_43:1-7. God appealeth to them as witnesses of his power and knowledge, Isa_43:8-13. He foretelleth them the destruction of Babylon, and a new deliverance of his people, Isa_43:14-21; whose sins, Isa_43:22-24, against God's mercies, render them inexcusable, Isa_43:25-28.

But now thus saith the Lord; but notwithstanding thy gross insensibleness under former judgments, for which I might justly send far heavier ones upon thee, yet I will deal mercifully with thee.

That created thee; that made, thee his people, and that in so miraculous a manner, as if he had created thee a second time out of nothing; and therefore he will be gracious to his own workmanship. *I have redeemed thee* from the Egyptians, and divers other enemies; and therefore I will redeem thee again.

By thy name; by the name of *God 's people* , which was as proper and peculiar to them as the name of Israel.

Isaiah 43:2

Though I will chastise thee for thy sins, yet I will not suffer thine enemies utterly to destroy thee: compare Jer_30:11.

Isaiah 43:3

I gave Egypt for thy ransom: this was fulfilled either,

1. When God smote the Egyptians, both first-born and others, in Egypt, and drowned Pharaoh and his host in the Red Sea, for the safety and benefit of his people; or,

2. When the king of Assyria, either Sennacherib, as many think, or rather Esar-haddon, who designed to revenge his father's disgrace and loss before Jerusalem upon the Jews, but was diverted and directed by God to employ his forces against Egypt, and Ethiopia, and Seba, as it follows. **See Poole "Isa_20:1"**, &c. *Ethiopia and Seba* ; the Sabeans, who were confederate with the Ethiopians or Cushites.

Isaiah 43:4

Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: so the sense is, From that time that I chose thee for my precious and peculiar treasure and people, I have had a great esteem and affection for thee. But the words may well be, and by some are, rendered thus, *Since that* (or, *For that* ; or, *Because*) *thou wast precious in my sight, thou wast honourable* , (the same thing repeated in other words,) *and I love thee* .

Therefore will I give men for thee; as I did give up the Egyptians, so I am ready to give up others to save thee, as occasion requires.

Isaiah 43:5

Although the Jews shall for their sins be carried captives out of their own land northward and eastward into Babylon and the adjacent countries, and others of them shall flee southward and westward, and shall there pine away in their iniquities, as I threatened; yet their posterity I will bring back into Canaan, from all the places where they are dispersed.

Isaiah 43:6

Give up; thou who hast so long had and held my people in bondage, resign them to me, and permit them to return to their own land. He speaks either to the countries themselves by a prosopopoeia, or to the inhabitants of them. Bring my sons; do not only permit, but assist and further, their return.

Isaiah 43:7

Even every one that is called by my name: They are called by my name; I own them for my people and children; and therefore what kindness or cruelty you exercise to them I take it as done to myself. So it is an argument to move those people to let their captives go; or it is an argument to confirm the faith of God's people, that God would deliver them, because they are his own.

I have created him for my glory; and therefore I will glorify my power, and goodness, and faithfulness in delivering them.

I have made him; I have not only created them out of nothing, as I did all other people, but I have also formed and made them my peculiar people.

Isaiah 43:8

The sense is either,

1. Bring out of captivity my people who were blind and deaf, but now have their eyes and ears opened by my grace. So this verse relates to the foregoing passages. Or rather,

2. O ye idolatrous Gentiles, produce and bring forth your false gods, which have eyes, but see not; and ears, but hear not, as is said, Psa_115:5,6. So this verse belongs to the following context, in which God reneweth his contest with idols; which in this verse he calleth blind, and in the next verse proveth them so to be.

Isaiah 43:9

Let the people be assembled, to plead the cause of their idols with me.

Who among them can declare this? this wonderful work of mine in bringing my people out of captivity, which I have already foretold, and shall further declare; and that so exactly, that I shall name the person by whom this work shall be begun, even Cyrus, who is yet unborn, and shall be so for above two hundred years: let any of your heathen gods do the like.

Former things, not things already past, but such things as shall happen long before the return from the captivity, which yet your blind idols cannot foresee. **See Poole "Isa_41:22".** *Their witnesses* , who can testify the truth and certainty of any such predictions of theirs.

That they may be justified; that they may be owned for true gods, which in that case I allow them to expect. But of this argument see on Isa_41:22,23. *Or let them hear and say, It is truth* ; or if they can produce no evidence of any such thing, as I am well assured that they cannot, let them be silent, and hear me and my witnesses, as it follows in the next verse; and let them confess that what I say is truth, that I only am the true God, and that they are but vanity and falsehood.

Isaiah 43:10

Ye are my witnesses; they can produce no witnesses for themselves, but you my people are able to witness for me, that I have given you many plain demonstrations of my certain

foreknowledge of future events, by my predictions and promises delivered to you from time to time.

My servant whom I have chosen; either,

1. Isaiah, and other prophets, the singular word being put collectively: or,

2. Cyrus, who is an eminent instance and proof of God's foreknowledge: or,

3. The Messiah, as not only Christians, but even the Chaldee paraphrast, understands it, who is called by this very title, Isa_42:1, who also is the most eminent witness in this cause; and that both passively, as he, and the time, and place, and other circumstances of his birth, and life, and death were particularly foretold by God in Scripture; and actively, as many future things were foretold by Christ, of which we have many examples in the New Testament. *I am he* ; he of whom the present dispute is, or *he whom* I have affirmed myself to be. That I only am that true God whom we are now seeking in this debate. *Before me there was no God formed, neither shall there be after me* ; the gods of the heathens neither had a being before me, nor shall continue after me: wherein more is understood than is expressed, that whereas the Lord is God from everlasting to everlasting, these false pretenders to the Deity are but of yesterday, and shall shortly be abolished. And withal he calleth them *formed gods* , in way of contempt, and to show the ridiculousness of their pretence to the Divinity, which are formed by the hands of men.

Isaiah 43:11

That can and doth save his worshippers: whereby he implies that the false gods were not only weak, and unable to save their people, but also were the destroyers of their people, as being the great cause of their ruin.

Isaiah 43:12

I have declared, and have saved; I first foretold your deliverance, and then effected it.

I have showed; I foretold it. This branch he repeated, because this is the principal argument used here, and **Isa 41**, to determine this controversy between God and idols.

When there was no strange god among you; and this I did when you did not worship any idols, and therefore it could not be pretended that you had this knowledge from them.

Isaiah 43:13

Before the day was; before all time; or, which is all one, from all eternity: or, *since the day was* ; since the beginning of time and things, in all ages since the creation of the world.

I am he; I am God, and I have proved myself to be so.

There is none, none of those which are called gods, *that can deliver out of my hand* ; that can save them whom I will destroy. Therefore they are impotent, and consequently no gods.

I will work, and who shall let it? nor can they hinder me in any other work which I resolve to do.

Isaiah 43:14

I have sent to Babylon; I have sent Cyrus, and the Medes and Persians with him, to war against Babylon, to this very end and purpose, that he might deliver you out of captivity, and restore you to your land according to promise.

Have brought down from that height of power and glory to which they were advanced.

All their nobles; their princes and great commanders, who as they are called shields, Psa_47:9, so here they are called bars, for the same reason, because of that strength and defence which they give to their people.

The Chaldeans; the common people of Chaldea, together with their great men who had palaces in Babylon.

Whose cry is in the ships; who make fearful outcries, as they flee away from the Persians in ships; which they had opportunity to do, because of their two great and famous rivers Euphrates and Tigris, and the several branches of them.

Isaiah 43:15

Your Holy One; the Holy One of Israel, as he frequently styleth himself, who sanctify and glorify myself in this and such other glorious works, with respect to you, or for your benefit.

Isaiah 43:16

Who as he formerly made a pathway for his people through the Red Sea, so he will in no less wonderful manner remove all impediments or difficulties out of the way of his people, when they return from Babylon.

Isaiah 43:17

Which bringeth forth the chariot and horse, the army and the power; or rather, *Who brought forth the chariots , &c., i.e. Pharaoh, and his chariots, and homes, and army;* as may be gathered from the next verse, where the things here mentioned are called *former things, and things of old . They shall lie down together, they shall not rise ;* or, *they did lie down together , (to wit, in the bottom of the sea,) they did not rise; they sank like lead ,* as it is said, Exo_15:10, and they never rose again to molest the Israelites, as God promised, Exo_14:13. These two Hebrew verbs are of the future tense, but that seems to be put for the preter tense, because the two following verbs, which treat of the same thing, and are added to explain these, are of the preter tense.

They are quenched as tow; as the wick of a candle when it is put into the water is wholly extinguished, and not the least spark of fire left, so were they utterly destroyed, and not one of them remained.

Isaiah 43:18

But although your former deliverance out of Egypt was in itself a most glorious work, which you ought always to remember and consider; yet this other work of your deliverance out of Babylon by Cyrus, and those blessings which shall follow upon it, and particularly that inestimable mercy of sending the Messiah, shall be so transcendent a layout, that, in comparison thereof, all your former deliverances are scarce worthy of your remembrance and consideration. Which exposition is confirmed by two parallel texts, Jer_16:14,**15 23:7,8**. From all which texts laid together, it appears that this latter deliverance, compared with that out of Egypt, is not to be confined to their freedom from the Babylonish captivity, but to be extended to the consequences of it, and especially to the redemption by Christ, because otherwise that Egyptian deliverance was more glorious and wonderful in many respects than the Babylonian.

Isaiah 43:19

A new thing; such a work as was never yet done in the world, even the redemption of the world by the Messiah.

Now; shortly, although it was not to be done till after some hundreds of years. For so the Scripture oft speaketh of things at a great distance of time as if they were now at hand, as Hag_2:6 Jam_5:9 Rev_22:20, and elsewhere; which it doth to correct our impatience, and to make us willing to wait till God's time come; and to assure us that the mercy shall come as soon as ever it is fit for us, and we for it; and to make us sensible of the inconsiderableness of time, and all temporal things, in comparison of God, and of the eternal things; upon which account it is said that *a thousand years are in God 's sight but as one day* , Psa_90:4.

Shall ye not know it? certainly you Jews shall know it by experience, and shall find that I do not deceive you with vain hopes.

I will even make a way in the wilderness, and rivers in the desert; I will give you direction and provision in the wilderness, where there is commonly no path, and where all necessaries are wanting; which as it literally speaks of God's conducting them in the way from Babylon to Jerusalem, which lay through a great desert; so it is mystically meant of those spiritual blessings which God in and through Christ will confer upon all his people, not the Jews only, but also the Gentiles, who in prophetic language are oft compared to the wilderness, as Isa_35:1, and elsewhere.

Isaiah 43:20

The beast of the field shall honour me; shall have cause, if they had abilities, to honour and praise me for their share in this mercy. Possibly *the beast of the field* may mystically signify the Gentiles, whom the Jews reputed as beasts, and who were as destitute of all saving knowledge as the beasts which perish, yet should become the Lord's people, as they seem to be called, Isa_43:21. *The dragons* ; which live in dry and barren deserts, and are very thirsty, and therefore more sensible of this mercy.

To give drink to my people; to whom these waters were principally designed, but the beasts fared better for their sakes.

Thus Christ was primarily *sent to the lost sheep of Israel* , Mat_15:24; yet the Gentiles, there compared to dogs, fared better for the children, picking up some crumbs of their bread; and the Jews generally rejecting Christ, the Gentiles came in their stead.

Isaiah 43:21

This people; my people, as he now called them, Isa_43:20: consisting in part of the Jews, but especially of the Gentiles;

have I formed for myself; they shall show forth my praise; I have created as it were out of nothing, I have called them into my church, that I might have glory and praise from them for so stupendous a mercy.

Isaiah 43:22

But; or, *for* , as this conjunction is oft used. So this may be added as a reason why God called the Gentiles to be his people, because the Jews forsook him.

Thou hast not called upon me; thou hast grossly neglected or very slightly performed the duties of my worship.

Thou hast been weary of me; thou hast not esteemed my service to be a privilege, as in truth it is, but as a burden and bondage. Compare Mal_1:13.

Isaiah 43:23

Thou hast not brought me the small cattle of thy burnt offerings; either,

1. Because thou didst not offer thy sacrifices to me, but to idols. Or rather,

2. Because what thou didst offer was not done to me, not for my sake, not from a principle of love and obedience to me, not to please and honour me with it; but merely for thine own ends: which interpretation seems to be favoured by the following clause, and by comparing this with Zec_7:5,6, *Did ye fast unto me, even to me? And when ye did eat Ñdid ye not eat for yourselves?*

Neither hast thou honoured me with thy sacrifices, because thou didst either neglect this work of sacrificing to me; or didst perform it merely out of custom or ill design, and not with a

purpose to please and glorify me; or didst dishonour me, and pollute thy sacrifices by thy wicked course of life.

I have not caused thee to serve with an offering, nor wearied thee with incense: so the sense may be this, I did not require these wearisome services of thee, to wit, upon these terms, or to be offered in such a manner, as God speaks, Isa_1:11-13. But the words may very well be rendered, although *I did not cause thee to serve with offerings, nor weary thee with incense* ; the particle *although* being here understood, as it is in many other places, as hath been formerly noted. And so this is an aggravation of their former sin, of being weary of and negligent in his service; although God hath not laid such heavy burdens upon them, nor required such hard services or costly offerings from them, as might give them cause to be weary, nor such as idolaters did freely and greedily perform in the service of their idols.

Isaiah 43:24

Thou hast bought me no sweet cane; or, calamus, as this word is rendered, Exo_30:23, which was used in the making of that precious ointment, Exo_30:34, and as a perfume, or for the incense, Exo_30:7: see Jer_6:20. The meaning of this clause seems to be this, Thou hast been niggardly in my service, when thou hast spared for no cost in the service of thine idols, as is elsewhere noted.

Neither hast thou filled me with the fat of thy sacrifices; thou hast offered no more sacrifices than were simply necessary; thou hast not multiplied thy thank-offerings and free-will offerings, though I have given thee sufficient occasion to do so.

Thou hast made me to serve with thy sins; thou hast made me to bear the load and burden of thy sins, which are very grievous and oppressive to me, Amo_2:13, and great exercises of my patience. Yea, thou hast made it necessary for me to take upon me the form of a servant, that I might bear and carry away thy sins. This clause and that which follows are opposed to and aggravated by what he said, Isa_43:23. I did not make thee to serve or weary thee with offerings, though that work was honourable and beneficial to thee, as well as conducing to my service; but thou

hast made me to serve in the vilest manner, with such things as are not only offensive to me, but also pernicious to thee.

Isaiah 43:25

I, even I; I whom thou hast thus despised, and wearied, and provoked to destroy thee.

That blotteth out thy transgressions out of my book, in which they were all written, and to be lead unto thee and charged upon thee another day. See Jer_17:1 Rev_20:12. Sins are oft compared to debts, Mat_6:12,14, &c., which are written in the Creditor's book; and crossed or blotted out when they are paid.

For mine own sake; being moved thereunto not by thy merits, but by my own mere goodness and free mercy.

Will not remember thy sins; so as to punish them, and destroy thee for them, as thou deservest.

Isaiah 43:26

Put me in remembrance: I remember nothing by which thou hast deserved my favour and the pardon of thy sins; if thou knowest any such thing, bring it to my mind, I allow thee free liberty to plead with me, as it follows; and if thou hast right on thy side, I will justify thee. It is an ironical speech, whereby he insulteth over those who were puffed up with an opinion of their own innocency and merit; which was the case of many Jews, as this and other prophets have oft observed.

Isaiah 43:27

Thy first father; either,

1. Adam, from whom the guilt and filth of sin is propagated to thee; or rather,

2. Abraham, who might well be called the *first father* of the Israelites, because they all descended from him, had all their right and title to God's ordinances and promises, and other special privileges, from God's covenant made with Abraham and with his seed, and who is oft emphatically called their father, as Jos_24:2 Isa_51:2, &c; and the Jews gloried in and trusted to that relation which they had to Abraham, as we read, Mat_3:9 Joh_8:33, and elsewhere. And this agrees well with the foregoing context. For having sufficiently intimated that they had no merits of their own,

he now addeth, that even their father Abraham, to whose merits they trusted, had no merits of his own, nor any occasion of boasting; for he also was a sinful man, and hath left some instances of his failings. Or *the first father* may be put collectively for their forefathers; and so he tells them, that as they were sinners, so also were all their progenitors, yea, even the best of them, Abraham, and David, and others, for whose sakes they expected to be pardoned and rewarded. And this indeed is usual with God, to upbraid the Israelites with the sins of their fathers.

Thy teachers; thy priests and prophets; who were their intercessors with God, and who were generally presumed to be the holiest part of that people; and therefore if these were transgressors, the people had no reason to fancy themselves to be innocent.

Isaiah 43:28

I have profaned; as they have made themselves profane, so I have dealt with them as such, without any regard to the sacredness and dignity of their functions. I have exposed them to contempt and destruction.

The princes of the sanctuary; the highest and best of your priests, whose persons were most sacred, and therefore supposed by themselves and others to be the furthest from danger.

To the curse; to utter destruction, to which persons or things accursed were devoted, of which this Hebrew word is constantly used. To reproaches; to be the objects of their enemies' scorn and reproaches.

Isaiah 44:1 ISAIAH CHAPTER 44

A further promise of spiritual blessings, Isa_44:1-6. The vanity of idols, and folly of idol.makers and worshippers, Isa_44:7-20. An exhortation to praise God, Isa_44:21-23, our Redeemer and Maker, Isa_44:24, for his wisdom, Isa_44:25, truth, Isa_44:26, power, Isa_44:27, and goodness, Isa_44:28.

Although I have chastised thee for thy sins, and had just cause utterly to destroy thee; yet in judgment I will remember mercy, and will still own thee for my servant and chosen people.

Isaiah 44:2

From the womb; from the time of thy birth, or coming out of the womb. From that time that I first took thee to be my people, I have been forming and fashioning thee, by giving thee laws, and ordinances, and teachers, by threatenings and corrections, and many other ways. He seems to allude to the practice of midwives, who use to compose all the parts of the new-born infant into a right frame.

Jesurun; another name of Jacob or Israel, given to him Deu_32:15 **33:5,26.**

Isaiah 44:3

I will pour water; my Spirit and blessing, which is frequently compared to water; and so it is expounded in the latter part of the verse.

Upon him that is thirsty: either,

1. Upon him that desires it. Or rather,
2. Upon him that is destitute of it; for what is here thirsty, in the next clause it is called dry ground.

My Spirit; the gifts and graces of my Spirit; which expression he seems designedly to use, to lift up the minds and hearts of the Jews from carnal and worldly things, to which they were too much addicted, unto spiritual and heavenly blessings, and thereby to prepare them for the better entertainment of the gospel.

My blessing; all the blessings of my covenant, both spiritual and temporal.

Isaiah 44:4

They shall spring up as among the grass; they shall increase and flourish like grass, and those herbs and plants which grow up in the midst of it.

Isaiah 44:5

The blessing of God upon the Jews shall be so remarkable, that the Gentiles shall join themselves unto them, and accept the Lord for their God, and own themselves for his people.

Isaiah 44:6

Here God reneweth his contest with idols; which he insisteth upon so oft and so much, because his own people were exceeding prone to idolatry.

Isaiah 44:7

Who, which of all the heathen gods,

as I, shall call, and shall declare? shall by his powerful call or word cause it to be, and by his infinite foreknowledge declare that it shall be. Or, *shall publish and declare* ; two words expressing the same thing, as is usual.

It; that which shall come to pass, whatsoever it be; which is easily understood out of the following clause.

Set it in order; orderly relate all future events in the same manner as they shall happen.

For me, Heb. *to me* , so as I may hear it, and thereby be convinced of their Divinity.

Since I appointed the ancient people; since the time that I appointed or called the Israelites to be my people, whom he calleth *the ancient people* , because they were his people long before this time; or, as the words may be rendered, *the everlasting people* , because he determined that he would never totally and finally cast them off and destroy them, as he would do other nations. But the words are and may well be otherwise rendered, *since I constituted or made* (as this word is elsewhere rendered) *the people of the world* since I first made man upon earth, as the LXX. and others understand it. Let them give me an account of any of their predictions of future events from the beginning of the world to this day.

The things that are coming, and shall come; such things as are near at hand, and such as are to come hereafter.

Unto them; unto their worshippers; who consult their oracles about future events, as I have *told them unto thee* , O Jacob, as it follows in the next verse. So the pronoun relative is put for the antecedent, which is left to be understood out of the following clause. Or, *to* or *for* themselves, in their own defence. Although these words might have been omitted in the translation, as being

insignificant; such pronouns being oft redundant in the Hebrew language, as Gen_12:1, and oft elsewhere, as also in the Greek and Latin.

Isaiah 44:8

Have not I told thee? *thee* , O Israel, whom he bids not to fear. The sense is, I call you Israelites to bear me witness, whether I have not, from time to time, acquainted you with things to come, such as your sojourning in a strange land for *four hundred* years, and your deliverance and happiness after that time, Gen_15:13,14, and many things of the like nature?

From that time; from the time when *I appointed the ancient people* , as I now said, Isa_44:7. These were pregnant instances of God's prediction of things to come, not only from the beginning of the Jewish commonwealth, but even from the first ages of the world, as unto Enoch, **Jude 14**, and unto Noah, **Ge 6 13**, to say nothing of what other authors relate concerning Adam and Seth.

Have declared it; have published it to the world in my sacred records.

My witnesses, both of my predictions, and of the exact agreeableness of events to them.

Is there a God besides me? judge by this character whether I be not the only true God.

Yea, there is no God; I know not any; if any of you be wiser than I am, I am willing to be informed. It is a sarcastical speech. But this clause may be, and is by others, taken interrogatively, *do not I know it* ? Is it not a certain and undeniable truth, that there is no other God?

Isaiah 44:9

Are all of them vanity; hereby discover themselves to be vain, empty, or foolish men. Or thus, *They that make graven images, all of them* make (which word may fitly be repeated out of the foregoing clause, as is very usual in Scripture)

a vanity, or *a thing of nought* . Which translation seems better to agree,

1. With the following clause, which is added to explain this, in which, not the idol-makers, but the idols themselves, are said to be vain or unprofitable.

2. With the use of the Hebrew word in Scripture, which is never applied to persons, but constantly to things, and sometimes to idols, as 1Sa_12:21.

Their delectable things; their idols, in the sight and worship of which they take so much pleasure.

They are their own witnesses; they that make them are witnesses against themselves, and against their idols, because they very well know that they are not gods, but the work of their own hands, in which there is nothing but mean matter and man's art.

They see not, nor know; or, that

they (to wit, their idols) *do not see nor know* , have neither sense nor understanding.

That they may be ashamed; therefore they have just cause to be ashamed of their folly and stupidity, in worshipping such senseless things.

Isaiah 44:10

What man in his wits can esteem that a god which his own hands have formed, or melt a graven image (understand out of the former clause, *to be his god*) which is profitable for nothing? He speaks of melting a graven image, because the image was first molten and cast in a mould, and then polished and graven with a tool, as was observed before. Or thus, Who art thou, O man, that formest a god, or meltest a graven image to worship it, which is profitable for nothing? Come hither, and let me reason the case with thee; which he doth in the following verses. So this verse is a kind of summons to idolaters to come and plead their own cause.

Isaiah 44:11

All his fellows; either,

1. The workmen, as it follows, who in this work are companions or partners with him, by whose cost and command the work is done. Or,

2. Those who any way assist and encourage him in this work, and join with him in worshipping the image which he maketh.

They are of men; they are of mankind, and therefore cannot possibly make a god. Or, *they are of the meanest sort of men* ; for so the Hebrew word *adam* sometimes signifies.

They shall be ashamed together; though all combine together, and stand up with all their might to maintain the cause of their false gods, they shall be filled with fear and confusion, when God shall plead his cause against them.

Isaiah 44:12

Both worketh in the coals, and fashioneth it with hammers; first he makes the metal soft and pliable, by putting it among burning coals, and then he taketh it out, and beateth it into what form he pleaseth. It must be here noted, that some of these images were made of brass and iron, as others were of gold and silver, Dan_5:4.

He is hungry, and his strength faileth; he drinketh no water, and is faint: this is mentioned, either,

1. As an argument of the vanity of idols, which cannot relieve their poor workmen, when they are ready to faint away through hunger, and thirst, and weariness. Or,

2. As an evidence of great zeal and industry in carrying on this work, so that they forget or neglect to eat and drink when their necessities require it. This I prefer,

1. Because it suits best with the next foregoing clause, *he worketh with the strength of his arms* , i.e. fervently, and putting forth all his might in the work.

2. Because the prophet in this, and in the next following verses, is only describing the mechanical part, or the matter of images, and the art and labour of the workmen in making them; and afterwards proceeds to the theological consideration of the thing, and the confutation of these practices, as we shall see.

Isaiah 44:13

He here speaks, either,

1. Of the same image, which is supposed to be made of wood, and then covered with some metal; or,

2. Of another sort of images made of wood, as the former might be made of iron. It is not material which way you understand it.

He marketh it with a line; he measureth and marketh that portion of wood by his rule and line of which the idol is to be made.

According to the beauty of a man; in the same comely shape and proportions which are in a living man, whom he designs to represent as exactly as is possible.

That it may remain, or *sit* , or *dwell* ; which implies either,

1. That it cannot stir out of its place; or,

2. That when the image is made, it is set up and fixed in its appointed place.

In the house; either in the temple appointed for it; or in the dwelling-house of him that made it; that he and his family might more frequently give worship to it, and might receive protection from it, as idolaters vainly imagined.

Isaiah 44:14

The cypress and the oak, which afford the best and most durable timber.

Which he strengtheneth for himself among the tress of the forest: the sense of the words thus rendered is, that he planteth, and with care and diligence improveth, those trees among and above all the trees of the forest, that he or his posterity may thence have materials for their images, and those things which belong to them. And this sense seems to be favoured by the following clause, wherein it is said, he planteth an ash, for this very reason. Or the sense may be this, which he suffers to grow to greater strength and largeness than other trees of the forest, that they may be better and fitter for his use. Heb. *and he strengtheneth himself* , &c.; and he useth all his strength among the trees of the forest, in planting such as are proper for this end, in walking hither and thither to survey which is the best of them; in hewing them down, and in other things relating to them.

Isaiah 44:15

Having related the practices of idolaters, he now discovers the vanity and folly of them; that he maketh his fire and his god of the same materials, distinguished only by the art of man.

Isaiah 44:16

He eateth flesh; he dresseth flesh for his eating.

I have seen the fire; I have felt the warmth of it. *Seeing* is oft put for other senses, as *feeling, hearing, &c.*, as hath been oft observed before.

Isaiah 44:17

No text from Poole on this verse.

Isaiah 44:18

They have not known or understood: this showeth that they want common discretion, and have not the understanding of a man in them. *He*, to wit, God; who is easily understood, and is oft expressed by this pronoun *he*; and to whom this very act is frequently ascribed in other places of Scripture. And therefore men need not to be shy in ascribing it to God here. Which yet is to be soberly understood; not as if God did make men wicked, but only permits them so to be, and orders and overrules their wickedness to his own glorious ends. And such passages as these are added in such cases to give an account of the prodigious madness of sinners herein; because, as they wilfully shut their own eyes, and harden their own hearts, so God judicially blinds and hardens them, and sends strong delusions upon them, and gives them up to believe lies, and then it is no wonder if they fall into such dotages.

Isaiah 44:19

None considereth in his heart; whereby he implies that the true cause of this, as well as of other absurd and brutish practices of sinners, is the neglect of serious and impartial consideration of things.

Isaiah 44:20

He feedeth on ashes, which is an unsavoury, unprofitable, and pernicious food, and no less unsatisfying, uncomfortable, and mischievous is the worship of idols.

A deceived heart; a mind corrupted and deceived by long custom, deep prejudice, gross error, and especially by his own lusts.

Hath turned him aside from the way of truth, from the knowledge and worship of the true God, unto this brutish idolatry.

Cannot deliver his soul from the snares. and dangers of idolatry. This *cannot* is to be understood morally, so as to note the great difficulty, but not the utter impossibility of it; for if idolaters would consider things, they might be convinced of and turned from that gross way of wickedness, as is implied from the foregoing verse.

Is there not a lie in my right hand? what is this idol, which I have made with my right hand, i.e. with all my strength? as was said before; the right hand being the strongest and the chief instrument of this and other actions: which I set at my right hand, as the true God is said in Scripture to be at *the right hand* of his people, Psa_16:8 **109:31 121:5**: which I highly honour; for the most honourable place was on the right hand, as is known: to which I look and trust for relief and assistance, which God in Scripture is said to afford to his people, by *being at and holding of their right hand* ; Psa_73:23 **110:5**. What, I say, is this idol Is it not a lie, which though it seems and pretends to be something, and to be a god, yet in truth is nothing but vanity and falsehood, deceiving all that put their trust in it?

Isaiah 44:21

Remember these; either these men; or, which comes to one, these things, the deep ignorance and stupidity of idolaters; which may be a warning to thee.

Thou shalt not be forgotten of me; I will not forget nor forsake thee; and therefore thou shalt have no need of *idols* . Or, as the ancient interpreters and divers others render it, *do not forget me* ; what I am, and what I have done, and can and will do, for thee; the forgetting whereof is the ready way to idolatry.

Isaiah 44:22

I have blotted out, as a thick cloud; as the sun commonly dissolveth, or the wind scattereth, the thickest and blackest cloud,

so as there is no remnant nor appearance of it left. *Return from thine idolatry*, and other wicked practices.

I have redeemed thee; therefore thou art mine, and obliged to return and adhere to me.

Isaiah 44:23

By such invitations to the senseless creatures to praise God with and for his people, he signifies the transcendent greatness of this mercy and deliverance, sufficient to make even the stones, if it were possible, to break forth into God's praises; and withal, that as the brute creatures were sufferers by man's fall, so they should receive benefit by man's redemption.

Isaiah 44:24

That formed thee from the womb; of which phrase See Poole "Isa_44:2".

That maketh all things, & c.; and therefore I can save thee without the help of any other gods or men.

Isaiah 44:25

That frustrateth the tokens of the liars; of the magicians, and astrologers, and sorcerers, who were numerous, and greatly employed and esteemed in Babylon, Isa_47:12, **13 Da 2:2,48**, and who had foretold the long continuance and prosperity of the Chaldean empire. But, saith God, I will confute their tokens or predictions, and prove them to be liars.

And maketh diviners mad with grief for the disappointment of their hopes and predictions, and their disgrace and loss which followed it.

That turneth wise men backward; stopping their way, thwarting and blasting their designs, so as they can proceed no further, but are forced to retreat and take new counsels, and giving them up to such counsels and courses as are foolish and pernicious to themselves.

Isaiah 44:26

Of his servant; of his servants, the prophets, as appears from the next clause, which answers to this, where he useth the plural number,

his messengers; Isaiah and other prophets, whom God sent upon this errand, to foretell the destruction of Babylon, and the redemption of his people.

Isaiah 44:27

That with a word can and will dry up the sea (which in Scripture is very frequently called

the deep, as Psa_107:24 Isa_63:13 Jon_2:3, &c.) and rivers, and remove all impediments, and make the way plain, that my people may return. Some think these words relate to that stratagem of Cyrus, whereby he diverted, and in a great measure dried up, the river Euphrates, and made it passable for his army. But he seems rather to allude to that great action of God's drying up the Red Sea and Jordan, to give passage to the Israelites.

Isaiah 44:28

Cyrus, whom God here designeth by his proper name two hundred years before he was born, that this might be an undeniable evidence of the certainty and exactness of God's foreknowledge, and a convincing argument, and so most fit to conclude this dispute between God and idols.

He is my shepherd; him will I set up to be the shepherd of my people, to rescue them from wolves or tyrants, to gather them together, to rule them gently, and to provide comfortably for them.

All my pleasure; all that I command him to do, even to give leave and order for the rebuilding of the city and temple of Jerusalem, as it here follows.

Isaiah 45:1 ISAIAH CHAPTER 45

Cyrus's work and strength foretold, Isa_45:1-4. God hath all power, Isa_45:5-12; will assist Cyrus, Isa_45:13,14. The mystery of Providence, Isa_45:15. Idols and their worshippers shall be destroyed, and God alone exalted, 16-21. The Gentiles come in to Christ, Isa_45:22-25.

His anointed, i.e. his king, whom God hath designed, and separated, and fitted, in all respects, for his work and service; in which and such-like respects divers persons are said to be anointed, who never had any material oil poured upon them, as the

king of Tyrus, Eze_28:14, and Christ, Isa_61:1, and Zerubbabel, Zec_4:14, and Christians, 2 Cop. **1:21** 1Jo_2:27. And they are thus called by way of allusion to the practice of the Jews, whose kings were frequently anointed, 1Sa_10:1 **16:13**, &c.

I have holden, or *strengthened* ; whom I will powerfully assist, teaching his hands to war, as the phrase is, Psa_18:34, supporting and directing his right hand to strike home.

Nations; the Babylonians, and those other nations which were confederate with them, and fought for them, as may be gathered from Jer_51:9.

I will loose the loins of kings; I will weaken them, for a man's strength consists much in his loins, and receiveth some advantage by the girding of his loins: or, I will take away their girdle, which was about their loins, to wit, their power and authority, whereof that was an ensign, of which see on Job_12:18 Isa_22:21.

To open before him the two-leaved gates; the great and magnificent gates of their cities and palaces, which shall be opened to him as conqueror.

Isaiah 45:2

I will go before thee, to remove all obstructions, and to prepare the way for thee, as it follows.

I will break in pieces the gates of brass, and cut in sunder the bars of iron; I will destroy all them that oppose thee, and carry thee through the greatest difficulties.

Isaiah 45:3

The treasures of darkness; such as have been stored up and long kept in dark and secret places, as well in Babylon, Jer_50:37 **51:13**, as in other countries, which Cyrus conquered; and from which he took infinite treasures, as Pliny and others relate.

That thou mayest know, by the accomplishment of these predictions.

Isaiah 45:4

I have even called thee by thy name; I have called thee to this honour, and that by name; not for thy sake, but for Israel's sake; therefore do not despise them, thou wilt find them a poor and

enslaved people, neither be puffed up into a great opinion of thyself.

I have surnamed thee, though thou hast not known me; I knew and called thee by thy name, when thou didst neither know nor think of me; nay, when thou hadst no being.

Isaiah 45:5

I girded thee; I made thee strong and active, and fitted and disposed thee for these great and warlike enterprises. For these were the uses and significations of girding in Scripture: see 1Ki_20:11 Psa_18:32 **45:3**.

Isaiah 45:6

That they may know; that all nations may know it by my foretelling of these things so long beforehand, and by the wonderful success that I shall give thee, and by my overruling thins heart, and counsels, and victories, to the deliverance of my people according to my promise.

Isaiah 45:7

All men's comforts and calamities come from my hand.

Isaiah 45:8

Let the skies pour down righteousness; the righteous and gracious acts of God for his people shall be so many and illustrious, as if God rained down showers of righteousness out of heaven.

Let the earth open; open itself, either to receive those showers of righteousness to be poured down from heaven, or to bring forth those fruits which might be expected from such showers.

Let them, the heavens and the earth conspiring together,

bring forth salvation; the redemption of God's people.

Let righteousness spring up together; together with salvation. Whereas persons or people are sometimes delivered from their troubles by unjust courses, this shall be effected with righteousness, both on God's part, who will hereby assert his own justice and faithfulness to his people; and on Cyrus's part, who will do a most righteous and worthy action in rescuing a righteous and oppressed nation from cruel tyrants and oppressors.

I the Lord have created it; this great work of salvation, and righteousness; whereof, though Cyrus is the instrument, I am the chief author.

Isaiah 45:9

Woe unto him that striveth with his Maker! This woe is denounced, either,

1. Against those Jews who, hearing this and many other prophecies and promises of their deliverance out of captivity, and yet continuing in captivity, were ever prone to distrust God, and to murmur at him for punishing them so grievously, and for not making more speed to deliver them. Or,

2. Against the Babylonians, the great opposers of Cyrus, and of the deliverance of God's people, whom they were resolved to keep in bondage, in spite of God and men. And therefore as God here makes many glorious promises to Cyrus, in order to this work; so he pronounceth a curse upon them who should endeavour to hinder it, and admonisheth the Babylonians, that they did not only fight against Cyrus, a man like themselves, but against God, the Maker and Governor of the world. For what Nebuchadnezzar spoke with respect to those three Jews, Dan_3:15, the Babylonians spoke in their hearts, in reference to the people of the Jews, *Who is that God that shall deliver you out of my hands? Let the potsherd strive with the potsherds of the earth* ; contend, if you please, with your fellow creatures, but not with your Creator.

Thy work: he turneth his speech to the potter, of whom he spake in the third person in the foregoing clause; such sudden changes of persons being usual in prophetic writings.

He hath no hands; the potter that made me had no hands, i.e. no ability or skill to make good work.

Isaiah 45:10

As it were an absurd and impudent thing for a child to quarrel with his parents, either simply for begetting him, or for begetting him of this or that sex, contrary to his desire; no better is it for any persons to quarrel with God the Maker and

Father of all things, as God is called, 1Co_8:6, for disposing of them and their affairs by his providence as he sees fit, and otherwise than they desire or expect; as. the Jews quarrelled with God for bringing them into captivity, and the Babylonians for translating the empire from them to the Persians.

Isaiah 45:11

His Maker; Israel's Maker, who not only created him, as I did all others, but made him a new creature, and a peculiar people to myself.

Ask me of things to come concerning my sons, and concerning the work of my hands command ye me: the words thus rendered contain a concession or permission; and the sense may be this, Although the potter doth not give an account to the clay, nor parents to their children; yet I will so far condescend to you, as to be at your command in this matter, to give you an account of these great actions of mine, for which you quarrel with me. As for the expression, *command ye me*, though it seem to be harsh, yet there are instances in Scripture of such wonderful condescensions, as when it is said, that *the Lord will make his people in heaven to sit down to meat, and will come forth and serve them*, Luk_12:37. But the words seem to be better rendered interrogatively, as they are by some interpreter, *Do you, or will you, ask me of things to come concerning my sons, and concerning the work of mine hands will ye command me*? Will you not allow me that liberty which yourselves take, of disposing of my own children and works as I see fit? Must I give you an account of. these matters? Will you set bounds to me by your commands, that I shall do this, and not that, according to your good pleasure? This is intolerable boldness in you; and yet I am able to give a good account of my actions. And the account is given in the following verse.

Isaiah 45:12

I have made the earth, and created man upon it; they are wholly and solely my creatures, and therefore absolutely at my disposal.

All their host have I commanded; I have commanded them to be, or made them by my command, or the word of my power: compare Psa_148:5.

Isaiah 45:13

I have raised him; Cyrus, who; was named before, Isa_45:1.

In righteousness; not in a way of absolute sovereignty, as I might have done, but most justly, to punish the wicked Babylonians, to plead the cause of the innocent oppressed ones, to manifest my own righteousness, and truth, and goodness.

Direct all his ways; guide and assist him in all his travels and marches, in all his attempts, and battles, and sieges, crowning him with success in all his undertakings.

Not for price nor reward; freely, without requiring any ransom for or from them, as is usual in such cases. Such an exact prediction of these things, which depended wholly upon the mind and will of Cyrus, is mentioned here, as an infallible evidence of the certainty of God's foreknowledge, and of his being the only true God, because idols could discover no such things at such a distance of time.

Isaiah 45:14

The labour of Egypt; the wealth gotten by their labour. *Men of stature* ; a tall and strong people, who yet shall use their strength not to oppose thee, but to serve thee, and to bring their labour to thee.

Shall come over unto thee; either,

1. To thee, O Cyrus: because thou wast so generous as to dismiss my people freely, I will give thee another and a better recompence, even *the labour of Egypt* , &c. Or,

2. To thee, O my city, or my captivity or captive people. For it is not to be neglected, that there are no less than six pronouns in this verse, all which are of the feminine gender; which seems not to agree to Cyrus. It is true which is objected by the most learned author of this part of the English Annotations, that the Scripture oft speaks of states and kingdoms in the feminine gender; but when it speaks of any particular king or emperor, it constantly speaks of him in the masculine gender, as it doth of Cyrus in this very chapter, Isa_45:1, and elsewhere. And thus the sense of the place seems to be this, Jerusalem shall not only be rebuilt, but the wealth and glory of other countries shall be brought to it again, as

it was in former times; which although it was in part verified in Jerusalem, yet it was much more fully accomplished in the church of the gospel, which is oft expressed in Scripture under the name of Jerusalem; and in the accession of the Gentiles to that church, which began in Jerusalem, and from thence spread itself into all the parts of the world. And this sense seems best to agree with the latter part of this and with the following verse, as we shall see.

In chains they shall come over; they shall be taken captive by thee, and willingly submit themselves to thee; which was accomplished in the conversion of the Gentiles, whose subjection to God's church is oft expressed in Scripture under such metaphors as this; as Psa_45:5 **149:8**, &c.; Psa_68:18, compared with Eph_4:8.

They shall make supplication, unto thee; to obtain thy favour and society.

Surely God is in thee, or, *with thee* . We plainly discern that God is on thy side, or in the midst of thee; and therefore we desire to join ourselves with thee.

There is none else, there is no God; we are now convinced that thou art the only true God, and that idols are vain and empty nothings; which was but very obscurely fulfilled in Cyrus's time, but was most evidently and eminently accomplished in the days of the Messiah, of whom Cyrus was a type; as also this deliverance of the Jews from Babylon by Cyrus was a type of the redemption of God's people by Christ.

Isaiah 45:15

These are the words of the prophet, drawn from him by the contemplation of the great and various works and dispensations of God towards his church, and in the world.

That hidest thyself, to wit, from thy people for a season. Thy counsels are deep and incomprehensible, thy ways and carriages are past finding out, and full of beautiful variety. Sometimes thou hidest thy face, and withdrawest thy help from thy people, and sometimes thou dost show thyself to be their God and Saviour, as it follows. And therefore it is meet that we should patiently wait for the accomplishment of these glorious things here promised to us. And this admonition is most fitly inserted here, to prevent the

mistakes of God's people, and to intimate that these promises were not to be speedily executed, but that they must expect and prepare for many and sharp afflictions before that time should come, which yet should end in their salvation.

Isaiah 45:16

They; the idolatrous Gentiles, as it is explained in the end of the verse, opposed to Israel in the beginning of the next verse.

Makers; either the artificers, or the chief masters that set them on work, and consequently all their worshippers; although the makers being most guilty, and the cause of the sins of others, might justly expect a higher degree of confusion.

Isaiah 45:17

With an everlasting salvation; not for a short time, as it was in the days of the judges and of the kings, under whom their dangers and calamities did frequently return upon them; but unto all ages, as it follows; whence it appears that he speaks not only nor chiefly of their deliverance out of Babylon, which was far from being complete or perpetual, as appears both from Scripture, as *Ezr_9:8*, and elsewhere, and from other authors; but of their redemption by Christ, by which this was truly and fully verified unto a great number of Israelites after the flesh, and especially unto the mystical, God's church and people, who are frequently called in Scripture by that name; as the ordinances and privileges of the gospel are commonly described in the Old Testament by expressions borrowed from the Levitical dispensation. And that this is the meaning of the place is evident from *Isa_45:22*, wherein all the ends of the earth are said to be sharers in this salvation.

Isaiah 45:18

This description of God is here added, either,

1. To detect the vanity of idols, by asserting that none was to be owned as the true God besides that one God who made the heavens and the earth, and the inhabitants thereof. Or,
2. To demonstrate God's sufficiency to fulfil all these glorious promises made to his church, because he made the world of nothing, and upholds it by the word of his power; and withal to discover God's goodness to mankind, inasmuch as he did not create the earth in vain, but for the use and comfort of men, that it

might be a fit habitation for them; whence it was easy to infer that God would much more be gracious to his own people.

Isaiah 45:19

I have not spoken in secret, in a dark place of the earth: the heathen idols deliver their oracles darkly and doubtfully, in obscure cells and caverns of the earth, or out of the bellies of their priests; but I have delivered my oracles to Israel publicly and plainly, as one that was neither afraid nor ashamed to utter my mind, lest I should be convinced of folly and falsehood; which was the case of idols.

Seek ye me in vain; serve and worship me for nought. As I appointed them work, so I promised, and from time to time have given, and shall give, them abundant recompence for their service; whereas the Gentiles seek to their idols in vain, for they can do them no good, as is observed in the next verse.

I the Lord speak righteousness, I declare things that are right; I require nothing of my people which is not highly just and good; whereas the idols commanded their worshippers to do many sinful and shameful things, even in their worship, as is notoriously known.

Isaiah 45:20

Assemble yourselves and come; draw near together; to debate the business with me concerning the divinity of your idols, and hear what I have said, and am now about to say again, in that matter.

Ye that are escaped of the nations; the remnant of the Gentiles, which shall survive those great and many destructions which I am bringing upon the heathen nations for their abominable idolatries and other wickedness. Let these dreadful judgments upon others, and God's singular mercy in sparing you, awaken you to a more impartial and serious consideration of this point, and cast off those idols, which have now discovered their own vanity and inability to help those who serve them and trust in them.

They have no knowledge; they hereby discover their deep ignorance and stupidity.

That set up in a high place, where it may be seen and worshipped.

Isaiah 45:21

Let them take counsel together, to maintain the cause of their idols.

Who hath declared this? this great work of which I have spoken, concerning Babylon's destruction, and the redemption of God's people.

A just God and a Saviour; whereas the gods of the heathens are neither just nor saviours to their people, but wicked, and the authors and abettors of all sorts of wickedness; and so far from being either able or willing to save their worshippers, that they are the chief occasion of their utter destruction.

Isaiah 45:22

Upon these considerations, I advise all people upon earth, from one end to the other, to cast away their *idols*, and to turn their eyes and hearts to me, expecting salvation from me, and from me only; and their labour shall not be in vain; for they shall be saved: the imperative being put for the future, as Gen_42:18, and oft elsewhere. And this is not only an exhortation to the Gentiles to turn from *idols* to God, but a prediction that they shall turn to him, and look upon Christ, who shall be the author of salvation to all that obey him, whether Jews or Gentiles, which is confirmed by the following verse.

Isaiah 45:23

I have sworn by myself, which is the highest and most solemn oath that is possible, Heb_6:13, and therefore signifies that the matter here sworn is of an extraordinary importance.

The word is gone out of my mouth in righteousness; it is not a vain word rashly uttered, and afterwards never remembered nor observed, but what I sincerely speak, and will most faithfully and infallibly perform.

Shall not return, to wit, *unto me void*, or without effect, as this phrase is more fully delivered, Isa_55:11. It is a metaphor from ambassadors, who sometimes return to their princes without any success in their business.

Unto me every knee shall bow, every tongue shall swear; not only the Jews, but a people of all nations, shall worship me, and submit to my laws; which is signified by an outward act, the bowing of the knee, Which is a posture of reverence and subjection; and by one eminent part of God's worship, which is swearing by his name.

Isaiah 45:24

Shall one say; or, *shall he say* ; each or every one of those whom he now said that they should bow their knees to God, and swear by him, Isa_45:23. Or, it shall be said; such active verbs being oft used impersonally.

In the Lord; by or from God alone, or the Messiah, who is the true Jehovah as well as man. *Have I righteousness, to justify me from all things, from which I could not be justified by the law of Moses* , as is said, Act_13:39. This plainly points us to the Messiah, whose very name is, *The Lord our Righteousness* , Jer_23:6, and whose great business it was to bring *in everlasting righteousness* , Dan_9:24, and who is made unto us of God righteousness, 1Co_1:30. Strength; support and assistance to bear all my burdens, and overcome all my enemies, and perform all my duties. The sense is, the Gentiles shall expect and obtain from Christ both justification, or forgiveness of sins by his blood, and sanctification by his Spirit.

To him shall men come; the Gentiles shall come to God and Christ, either,

1. By constraint or necessity, to be judged by him at the last day; or,

2. Willingly, by prayer to seek, and by faith to receive, righteousness and strength from him; which seems better to agree with the foregoing clause, which speaks of true believers only. *Coming to Christ is put for believing on him* , Mat_11:28 Joh_5:40 **6:35-37**, and elsewhere.

And all that are incensed against him shall be ashamed; or, *but* (as this particle is oft rendered)

all that are, & c. But all his implacable enemies shall be brought to shame and punishment.

Isaiah 45:25

All the seed of Israel; all Israelites indeed, whether Jews or Gentiles; all believers, who are frequently called God's Israel in Scripture, as Psa_24:6 Rom_9:6 **11:26** Gal_6:16.

Justified; acquitted both from real guilt before God, and from all false aspersions before the world; for this justification of the true Israel is opposed to their enemies *being ashamed* , Isa_45:24, which seems to design their public shame and confusion before God and men.

Shall glory; shall not only receive him, but shall rejoice and triumph in him as their God and portion.

Isaiah 46:1 ISAIAH CHAPTER 46

The ruin of Babylon and her idols, Isa_46:1,2. God's love and faithfulness to the Jews, Isa_46:3,4. Idols not to be compared with God, Isa_46:5-8, for power, knowledge, and sure salvation, Isa_46:9-13.

Bel; the chief idol of the Babylonians, Jer_50:2 **51:44**, called by profane historians Jupiter Belus.

Boweth down; as the Babylonians used to bow down to him to worship him, so now he boweth down and submits himself to the victorious Persians.

Nebo; another of the famous *idols* , which used to deliver oracles, as his name signifies.

Their idols were upon the beasts; were taken and broken, and the materials of them, which were gold, and silver, and brass, as both Scripture and other authors witness, were carried upon beasts into Persia.

Your carriages, O ye Persians; to whom he suddenly turneth his speech, as is usual;

were heavy laden; they lie upon the backs of your cattle like dull, and unprofitable, and heavy burdens to the beasts, as they had been to men before.

Isaiah 46:2

They; either,

1. The idols, of whom these words are used, Isa_46:1. Or,
2. The Babylonians, who are sufficiently implied in that expression, *their idols* , Isa_46:1.

They bow down together; either,

1. One as well as another; or,
2. The Babylonians and their idols together, neither could help the other.

They could not deliver the burden; either,

1. The *idols* could not deliver themselves, who were now a burden to the beasts, and carried away by them; or,
2. The Babylonians could not deliver their *idols* , which he now had called burdens. And this sense seems most probable from the following clause, which clearly speaks of the same persons or things; *but themselves* , &c., Heb. *their souls* ; for although the soul is here put for the person, as it commonly is, yet that title is never given to any idol or lifeless thing, but only to such creatures as have or had souls within their bodies. So the meaning of this and the foregoing verse is this, that neither the Babylonians nor their idols could either save themselves or one another, but both are bowed down and gone into captivity together.

Isaiah 46:3

All the remnant of the house of Israel; fitly so called, with respect either,

1. To all the tribes of Israel, ten of which were now lost and gone; or,
2. To the state of the Jews at their return from Babylon, there being only a remnant of the two tribes which did return.

Which are carried from the womb; whom I have nourished and cared for from time to time, ever since you were a people, and carne out of Egypt, and that as affectionately and tenderly as parents bring up their own children.

Isaiah 46:4

And that care and kindness which I have had for you from the beginning, I will continue to you to the end; never forsaking you,

unless you wilfully and obstinately cast me off, as the Jews did when their Messiah came. You are my workmanship, both as you are men, and as you are my peculiar people; and therefore I will preserve and deliver you.

Isaiah 46:5

If you are tempted or inclined at any time to exchange me for an *idol* , do me and yourselves this right, seriously to consider, whether you can find another God who will be more able and more ready to do you good than I have been; which if you can do, I am content you should prefer him before me; but if not, as will appear by what I am now saying, Isa_46:6,7, then it is best for you to adhere to your ancient God and Friend.

Isaiah 46:6

Maketh it a god; let us suppose, a god made with the greatest cost and art.

Isaiah 46:7

They carry him; either,

1. In pomp upon solemn occasions; or,
2. From that place where he is made, unto that place where they intend to set him up, as it is expressed in the following words.

Shall he not remove; or rather, *he cannot remove* . He can stir neither hand nor foot to help his people.

Isaiah 46:8

Remember this, consider these things which I now speak, O ye Israelites,

and show yourselves men; act like reasonable creatures, and be not so brutish as to worship your own works; be so wise and courageous as to withstand all solicitation to idolatry.

Bring it again to mind; think of this again and again.

O ye transgressors; you who have been guilty of this foolish sin; and therefore are obliged to take the better heed that you do not relapse into it again.

Isaiah 46:9

Remember the former things of old; what I have done for you, and in the world, my evident predictions of future things justified by the event, and those other miraculous works whereby I have abundantly proved my Divinity.

Isaiah 46:10

Declaring the end from the beginning; foretelling from the beginning of the world, or from the beginning of your nation, those future events which should happen in succeeding ages, even to the end of the world, or to the end of your commonwealth; for such predictions we find delivered by Moses, the first founder of their commonwealth.

My counsel shall stand; as I will not, so no other power can, disappoint my purposes and predictions.

Isaiah 46:11

Calling a ravenous bird; Cyrus, called a bird for his swiftness and great expedition, and ravenous for his fierceness and victoriousness over his enemies.

From the east; from Persia, as Isa_41:2.

That executeth my counsel, concerning the deliverance of my people, and the destruction of their cruel oppressors, the Babylonians.

From a far country; from Persia, which was far from Babylon, but much farther from Judea.

Isaiah 46:12

Ye stout-hearted; or, *ye whose hearts are proud* , or *hard* , or *stubborn* . He speaks either,

1. To the Babylonians, You who are stout against God, and say or think that neither God nor any man can deliver my people out of your hands: or rather,

2. *To the house of Jacob* , expressed Isa_46:3, where he bespeaks them in the same words here used, *hearken to me* ; and to whom alone he directeth his speech in this whole chapter; for though he speaketh of the Babylonians, yet he doth not speak to them; and to whom the prophet, for the most part, turneth his speech in all his

prophecies, unless where there is something in the text or context which determineth it to some other person or people. And this very crime of stoutness or hardness of heart is most justly and most frequently charged upon the Jews by their own prophets every where, because of their gross contempt of and incorrigibleness under all God's words and works. And the prophet speaks this either to the Jews of his generation, or rather to that generation which was carried captive to Babylon, whose stout-heartedness is particularly noted and reprov'd, Zec_7:11,12. Compare Mal_3:1,3-15.

That are far from righteousness; that are not only void of, but enemies to righteousness and true holiness; that give up yourselves to wickedness, that despise my counsels, and promises, and threatenings.

Isaiah 46:13

I bring near my righteousness: though you are most unrighteous persons, and have given me just cause to make you to know my breach of promise, as I threatened in the like case, Num_14:34; yet I will show myself to be a righteous and faithful God, making good my promise of delivering you out of Babylon after seventy years; and though you think the time long, and are apt to distrust the thing itself, yet it shall come, and that speedily, *I will bring it near* , or *cause it to approach* or *come unto you* , and, as it follows, *it shall not tarry beyond the appointed time* . It shall not be far off; my work of saving you from the Babylonish captivity.

I will place salvation in Zion; I will bring my people from Babylon to Zion, and there I will save them from all their enemies.

For Israel my glory; in whom I will once again glory as my people, and the illustrious monuments of my glorious wisdom, and power, and truth, and goodness; whom I will make a great and glorious people, though now they are mean and contemptible, and in whom I will once more settle my glorious presence and ordinances.

Isaiah 47:1 ISAIAH CHAPTER 47

God's judgments upon Babylon and Chaldea; for their cruelty towards God's people, Isa_47:1-6; their pride and other sins, Isa_47:7-10. Their enchantments shall not deliver them, Isa_47:11-15.

Come down from thy throne, as it follows, *and sit in the dust* ; either necessarily, because thou shalt have no higher seat; or voluntarily, as mourners do, bewailing thine approaching calamities. *O virgin daughter of Babylon* ; so called, either,

1. Because she had not yet been humbled and conquered; or rather,
2. Because she was tender and delicate, as the next clause informeth us. *There is no throne* , to wit, for thee. The empire is taken away from thee, and translated to the Persians.

Thou shalt no more be called; either be reputed so, or rather be so; for to be called is frequently put for to be, as hath been divers times noted. Thou shalt be reduced to great hardships and miseries.

Isaiah 47:2

Take the millstones; betake thyself to the millstones; as we commonly say, *Take thy bed* , or, *Betake thyself to thy bed* . The meaning is, Thou shalt be brought down to the basest kind of slavery, which grinding at the mill was esteemed; of which see on Exo_11:5 Jud_16:21 Job_31:10 Lam_5:13. For this work was not performed by horses, as now it is, but by the labour of slaves and captives.

Grind meal; grind bread corn into meal for thy master's use. Such metonymical expressions we find Isa_28:28 Hos_8:7, and elsewhere. *Uncover thy locks* ; or, *thine hair* . Take off the ornaments wherewith such women as were free and of good quality used to cover and dress their heads. This and the following passages, though delivered in the form of a command, are only predictions of what they should be forced to do or suffer, as appears from the next verse.

Make bare the leg, uncover the thigh; gird up thy garments close and short about thee, that thou mayst be fit for service, and for travelling on foot, and, as it follows, for passing over those rivers, through which thou wilt be constrained to wade, in the way to the land of thy captivity.

Isaiah 47:3

Thy nakedness shall be uncovered; either,

1. For want of raiment to cover it; or rather,
2. By thine enemies in way of scorn and contumely, by comparing this place with Eze_16:37 **23:29**.

Thy shame shall be seen upon thee for thy many and great injuries done to my people.

I will take vengeance, as a man meets his enemy in the field, to contend with thee.

I will not meet thee as a man, with moderation and gentleness, as those men who have not quite put off humanity use to do; but like a lion tearing thee to pieces, to which God in such case compareth himself, as Hos_5:14 **13:7,8**: compare Hos_11:4.

Isaiah 47:4

According to this version, the prophet inserteth this passage in the midst of this prophecy against Babylon, as Jacob inserteth a like passage in the midst of his blessings and prophecies concerning his children, Gen_49:18. And this may be here interposed, either,

1. As the reason why the judgment here denounced should be certainly inflicted, because he who had undertaken it was the

Lord of hosts, and therefore able to effect it, and

the Holy One, and *the Redeemer of Israel* , whom the Babylonians had cruelly oppressed, whose quarrel God would avenge upon them, and whom he had determined and promised to deliver out of their hands. Or,

2. As a pathetic exclamation or acclamation of God's people for this wonderful work of breaking the staff of their oppressors, which they here ascribe to God, as he is their God and Redeemer, whom they here make their boast of, and whom they celebrate for

this glorious deliverance. But because these words, as for, are not in the Hebrew text, and therefore another word may be as conveniently supplied, this verse may be, and is by some learned interpreters, otherwise rendered, and joined with the foregoing words thus, *I will take vengeance, and I will not meet thee as a man, saith our Redeemer, whose name is the Lord of Hosts, the Holy One of Israel* . For the word *saith* or *saying* is frequently understood, and therefore supplied by translators, as 1Ki_20:34 Psa_27:8 **105:15**, and in this very prophecy, as Isa_5:9 **45:14**, and elsewhere.

Isaiah 47:5

Sit thou silent, through grief and shame, and as mourners use to do, Job_2:13. Cease thy vaunting and insolent speeches; thou canst say nothing for thine own justification.

Get thee into darkness; thou shalt go into an obscure, disconsolate, and calamitous condition.

Thou shalt no more be called, The lady of kingdoms; the chief and glory of all kingdoms, as Isa_13:19, the most large, and potent, and glorious empire of the world, as thou hast been.

Isaiah 47:6

I have polluted mine inheritance; I cast them away as an unclean thing; I stained their glory; I removed them from the Holy Land, and from the place of my presence and worship, which alone made them a holy and peculiar people; I banished them into a polluted land, amongst uncircumcised and unclean persons, by whom they were many ways defiled; I rejected them from being my people, and so were in my sight no better than the rest of the heathen nations.

Given them into thine hand, to punish them, and deal with them as thou sawest fit.

Thou didst show them no mercy; thou hast exceeded the bounds of thy commission, and instead of that compassion which humanity teacheth men to show to such as are in misery, thou didst add to their afflictions.

Upon the ancient hast thou very heavily laid the yoke; who besides their common calamity were afflicted with the miseries of old age, and therefore did require both pity and reverence.

Isaiah 47:7

These things; thy cruel usages of my people, and the heavy judgments which thou hadst reason to expect for them. *The latter end of it* ; of that lady or of Babylon, and her glory and empire, or of thyself; here being a sudden change of the person, of which I have noted many examples in this prophet. The sense is, Thou wast besotted with the sense of thy present felicity, and didst not consider, as thy duty and common discretion obliged thee, what might and was likely to befall thee afterward; thou didst neither expect a change nor prepare for it.

Isaiah 47:8

I am; I am independent, and self-sufficient, and unchangeable, as that phrase implies, which therefore is appropriated to God, Isa_41:4 **43:10**, and elsewhere. The prophet doth not here use the very phrase which the Babylonians used, but expresseth their sense in a Scripture phrase.

None else beside me; which is not either subject to me, or far inferior to me in power and glory; so that in comparison of me it may be said not to be, because it disappears like stars at the presence of the sun.

I shall not sit as a widow, neither shall I know the loss of children; I shall never want either a king or people to defend me from all dangers.

Isaiah 47:9

In their perfection; in the highest degree. Thy king and kingdom shall be utterly and eternally destroyed.

For the multitude of thy sorceries, and for the great abundance of thine enchantments; for thy superstitious and magical practices, which were very frequent there, as we see Isa_47:12,13, and as was observed before. Or, as it is in the Hebrew, *in the multitude of thy sorceries* , &c.; in the midst of and notwithstanding all thy diabolical artifices, whereby thou thinkest to foresee any dangers, and to secure thyself from them.

Isaiah 47:10

Thou hast trusted in thy wickedness; confidently expecting to preserve thyself by these and other wicked arts and policies. Thou hast said,

None seeth me; my counsels are so deeply and cunningly laid, that God himself can neither discover nor prevent the execution of them.

Thy wisdom and thy knowledge in state policy, and the arts mentioned above and below,

hath perverted thee; hath misled thee into the way of transgression and perdition.

Thou hast said in thine heart, I am, and none else beside me; which was said Isa_47:8, and is here repeated, to note their intolerable arrogance and self-confidence.

Isaiah 47:11

Therefore shall evil come upon thee; or rather, *when it shall come* : Heb. *the morning of it* , the day or time of its approach. And they are justly upbraided and derided for this ignorance, because *the astrologers, the star-gazers, and the monthly prognosticators* , mentioned here, Isa_17:13, pretended punctually to foretell the particular time of all future events. And this explication agrees with the history, Babylon being surprised by Cyrus when they were in deep security, as is manifest, both from Scripture, Jer_51:31 **Da 5**, and from other histories.

Desolation shall come upon thee suddenly; or, when *thou shalt not know it* . Thou shalt not apprehend thy danger till it be too late.

Isaiah 47:12

Stand: this word notes either,

1. Continuance. Persist or go on in these practices. Or,
2. Their gesture. For those that inquired of their gods by any of these superstitious practices used to stand; this being a posture, both of reverence, and waiting for an answer. But this is not a command or concession, but a sacred irony or scoff at the folly of these men, who having so oft been disappointed by these

impostures, yet were as forward to use them and trust to them as if they had never deceived them.

From thy youth; from the beginning of thy commonwealth or kingdom. For the Chaldeans in all ages were famous, or rather infamous, for the study and practice of these arts.

Isaiah 47:13

Thou art wearied; thou hast spent thy time and strength in going from one to another, in trying all manner of experiments, and all to no purpose.

Stand up, and save thee to succour thee, or to inquire for thee.

Isaiah 47:14

They shall not deliver themselves, and much less thee,

from the power of the flame; they shall be totally consumed, and all the comfort which thou didst expect from them shall utterly vanish.

Isaiah 47:15

Thus , such comfortless and helpless creatures, shall they be; either,

1. Thy merchants, as it follows, with whom thou hast trafficked. Or,

2. Thy sorcerers, astrologers, &c., with whom they are said *to have laboured* , both here and Isa_47:12, who also may possibly be called their *merchants* , because they traded so much with them, and because of their deceitful practices; for which Ephraim is called *a merchant* , Hos_12:7. And so the following clause may be rendered, who have been

thy merchants from thy youth. Or the last clause may be understood of merchants, properly so called, who came from several countries to trade with Babylon, as is noted in Scripture, and by other authors; and the verse may be thus rendered; *Thus* (vain and unprofitable) shall they (thy sorcerers, &c.) *with whom thou hast laboured be unto thee* : (so here is only a transposition of words, than which nothing is more usual in Scripture. Then follows another matter in the next clause:) also

thy merchants, or *they with whom thou hast traded from thy youth, shall wander every one to his own quarter. None shall save thee* ; they shall all leave thee, and flee away with all possible speed to their several countries and habitations.

Isaiah 48:1 ISAIAH CHAPTER 48

God reproveth their hypocrisy and obstinacy by his prophecies, Isa_48:1-8. He spareth them for his name's sake, and that they may learn to know him aright, Isa_48:9-11. God's powerful salvation a motive to obedience, Isa_48:12-15. God lamenteth their backwardness, Isa_48:16-19. Deliverance out of Babylon, Isa_48:20,**21**. No peace to the wicked, Isa_48:22.

Hear ye this, what I am now going to say against thee, that thou mayst be assured that that great deliverance which I have determined and declared to give thee is not for thy own sake, but for my name's sake.

Which are called by the name of Israel; which are Israelites in name, but not in truth, as it follows.

Out of the waters of Judah; from the lineage of your progenitor, Judah, as waters flow from a fountain, and as the Israelites are said to be

of the fountain of Israel, Psa_68:26. Compare also Deu_33:28 Pro_5:15, &c.

Which swear; which profess the true religion; one act of religion being put for all.

Make mention of the God of Israel; either in oaths or otherwise; that own him and seek to glory in him as their God, and call themselves by his name.

But not in truth, nor in righteousness; which are the two chief ingredients of a lawful oath, Jer_4:2. They are guilty of falsehood and injustice, both in oaths, and in their whole conversation.

Isaiah 48:2

For; or, as others render it, and this particle frequently signifies, *Though* . And so this is added as a great aggravation of their want and neglect of truth and righteousness.

They shall call themselves of the holy city: they glory in this, that they are citizens of Jerusalem, a city sanctified by God himself to be the only place of his true worship and gracious presence; which as it is a great privilege, so it laid a great obligation upon them to walk more holily than they did.

Stay themselves; not by a true and well-grounded faith, but by a vain and presumptive confidence, flattering themselves, as that people commonly did, that they should enjoy peace and safety, notwithstanding all their wickedness, because they were the Lord's people, and had his temple and ordinances among them; which disposition the prophets frequently observe and sharply censure in them.

The Lord of hosts is his name; or, *whose name is the Lord of hosts* .

Isaiah 48:3

I have declared the former things from the beginning; those things which have formerly come to pass, which I punctually foretold from time to time before they came to pass; whereby I gave you full proof of my Godhead.

They came to pass; what my mouth foretold my hand effected.

Isaiah 48:4

Because I knew: therefore I gave thee the more and clearer demonstrations of my Divine nature and providence, because I knew thou wast an unbelieving and perverse nation, that would not easily nor willingly be convinced.

Thy neck is an iron sinew, which will not bow down to receive my yoke, nor to obey my commands. It is a metaphor taken from untamed and stubborn cattle; of which see also Neh_9:29 Zec_7:11 Act_7:51. The sense is, I considered that thou wast unteachable and incorrigible.

Thy brow brass; thou wast impudent, and therefore wouldst boldly pretend that thou didst forsake me, for want of full conviction of my Divine authority, and of thy duty; therefore I determined that I would leave thee without excuse.

Isaiah 48:5

I foretold these things, that it might be evident that they were the effects of my counsel, and not of thine idols, as I knew thou wast very inclinable to believe.

Isaiah 48:6

Thou hast heard, see all this; as thou hast heard all these things from my mouth, from time to time, so now I advise thee to see, i.e. seriously to consider them, and to lay them to heart.

Will not ye declare it? I call you to witness; must you not be forced to acknowledge the truth of what I say? Deny it if you can.
Or,

have ye not declared it unto all people, as occasion required it? Have you not boasted unto the Gentiles of this as your honour and privilege? *I have showed thee new things from this time* ; and I have now given thee new predictions of secret things, and such as till this time were wholly unknown to thee, as it follows, concerning thy deliverance out of Babylon by Cyrus.

Isaiah 48:7

They are created now, i.e. revealed unto thee by me; brought to light, as things are by creation. Things are frequently said to be made or done in Scripture, when they are declared or manifested. Job_5:3, *I cursed* , i.e. I pronounced it cursed. Psa_2:4, *That thou mightest be justified* , i.e. declared and acknowledged to be just. Hos_5:15, *Till they acknowledge their offence* ; which in the Hebrew is, *till they be guilty* . *Not from the beginning* , Heb. *not from thence* ; not from these ancient times, when other things were revealed unto thee. *Even before the day* , Heb. *and* (or, or, as this particle is frequently used) *before this day* . Such pronouns are oft understood, as we have seen; and this day answers to nor in the first clause; and this clause seems to be added as an exposition of the next foregoing clause, which is more general and ambiguous, not from then or before this day.

When thou heardest them not, Heb. *and thou didst not hear them* , to wit, before this time, in which God hath revealed them to time by my ministry.

Lest thou shouldest say, Behold, I knew them; either by thine own sagacity, or by the help of thine idols. The sense is, That it

might appear that thou hadst the knowledge of these things only from me, who made known unto thee only what and when I pleased.

Isaiah 48:8

Yea, thou heardest not; yea, thou knewest not; the same thing is repeated again and again, because this was so illustrious a proof of the infinite power and providence of the God of Israel, and so clear and full a discovery of the vanity of idols.

Yea, from that time that thine ear was not opened; Heb. *yea, from then* (of which phrase see the foregoing verse) *thine ear was not opened* , i.e. thou didst not hear, to wit, from me; I did not reveal these things unto thee; for so this phrase of *opening the ear* is understood, 1Sa_9:15 2Sa_7:27.

I knew that thou wouldst deal treacherously; I knew all these cautions were necessary to cure thine infidelity and apostacy.

Wast called, to wit, justly and truly; or, thou wast indeed such a person; *to be called* put for *to be* , as we have oft noted.

Isaiah 48:9

For my name's sake will I defer mine anger: and although thou dost justly deserve my hottest anger and most dreadful judgments, which also, if thou repentest not, I will in due time inflict; yet at present I will spare thee, and deliver thee out of captivity, not for thy sake, be it known to thee, but merely for my own sake, and for the vindication of my name and glory, as it follows, Isa_48:11.

For my praise; that I may be praised and magnified for my power, faithfulness, and goodness, and other perfections. *Will I refrain* , to wit, mine anger; which is easily understood out of the foregoing clause.

Isaiah 48:10

I have refined thee; or, *I will refine thee* . Although I will not cut thee off, or utterly destroy thee, as I now said; yet I will put thee into the furnace, not to consume thee, but to purify thee from that dross which cleaveth to thee, and needs such afflictions to purge it away.

Not with silver; or, *not among silver* ; or, not as silver; which is put into and kept in the furnace so long till all the dross be purged

away from it. I will not deal so rigorously with thee, for then I should wholly consume thee; in judgment I will remember mercy.

I have chosen thee; or, *I will choose thee* ; or, *I will yet choose thee* , as it is expressed, Isa_14:1 Zec_1:17. Or, *I will choose thee again* , as Zec_2:12. For it must be considered that God had in a manner rejected Israel, when he sent them into captivity, and *given her a bill of divorce* , as he saith, Jer_3:8; see also Isa_1:1; and therefore it was necessary that God should choose this people a second time, that they might be *betrothed to him* again, as is expressed and promised, Hos_2:19,20. This seems to me the true sense; although it may be thus understood, *I will choose thee* , i.e. I will manifest by my carriage to thee that I have chosen thee; or, that thou art my chosen people. Things are oft said to be done when they are manifested, as was observed on Isa_48:7.

Isaiah 48:11

Will I do it; this great work of delivering my people out of Babylon. *My name* is here fitly supplied, both out of Isa_48:9, where it is expressed, and out of the following clause of this verse, where he saith,

my glory, which is equivalent to it. The sense is, If I should not spare and deliver my people, my name would be sadly profaned and blasphemed, as if I were either impotent or implacable to them.

I will not give my glory unto another; I will not give any colour or occasion to idolaters to ascribe the Divine nature and properties, which are my peculiar, unto idols, as they would do if I did not rescue my people out of their hands in spite of their idols.

Isaiah 48:12

Israel my called; whom I have called out of the world to be my peculiar people, to serve, and glorify, and enjoy me; and therefore you of all others have least cause to forsake me, or to follow after idols.

Isaiah 48:13

Hath spanned; or, *doth span* , i. e. *mete out the heavens with a span* , as the phrase is, Isa_40:12, although that be expressed there in other Hebrew words. Or, *hath spread them out with its palm* , or *like a palm* , when the hand is stretched out.

When I call unto them, they stand up together; either they stood up and arose out of nothing, when I commanded them to do so; or they are still continually in readiness to execute my commands.

Isaiah 48:14

All ye; ye Jews, to whom he addressed his speech, Isa_48:12, and continueth his speech, Isa_48:16,17, &c. *Assemble* ; I challenge you all to answer what I have said before, and am now going to say again.

Which among them hath declared these things? which of the gods whom any of you have served or do still hanker after? The Lord hath loved him, to wit, Cyrus, who might easily be understood out of the foregoing context, in which he is frequently mentioned. The pronoun is put for the noun, as is usual both in Scripture and in other authors. Now God loved Cyrus, not with a special, and everlasting, and complacential love, for he was a heathen, and had some great vices as well as virtues; but with that general love and kindness which God hath for all his creatures, as is observed, Psa_145:9; and moreover with that particular kind of love which God hath for such men as excel others in any virtues, as Cyrus did; in which sense Christ loved the young man, Mar_10:21; and with a love of good-will and beneficence. God had such a kindness for him, as to make him a most glorious and victorious general and king, and the great instrument for the deliverance of his own people; which was a singular honour and advantage to him, and might have been far greater, and extended to the eternal salvation of his soul, if he had not wanted a heart to use the price which God hereby put into his hand. And as anger being ascribed to God is not meant of the affection, for such passions are inconsistent with the perfection of God's nature, but of the effect; so the love of God, when it is applied in Scripture to such persons as Cyrus, is not so much to be understood of an inward affection, as of the outward effects of it; and so this love is explained in the following words, by that prosperous success which God gave him against the Chaldeans.

He will do his pleasure on Babylon; Cyrus shall execute that I have appointed him to do for the destruction of Babylon, and for

the redemption of my people; which was in itself a good work; and therefore this is added as the reason why God loved him.

His arm shall be on the Chaldeans; he shall smite and subdue them.

Isaiah 48:15

I, even I; both the foreknowledge and the execution of this great achievement cannot be ascribed to idols, but to me only.

He shall make his way prosperous; God will give him good success in this undertaking. Here is a sudden change of the person from *I to he* , which is very usual. Or, as others render it, *he shall prosper in his way* ; the preposition in being most frequently understood.

Isaiah 48:16

Come ye near unto me, that you may the better hear me, as it follows. A speech of God after the manner of men.

I have not spoken in secret; I have not smothered the counsel and word of God, but have plainly and publicly declared it. unto you; or, I have openly revealed my mind to you. **See Poole "Isa_45:19"**, where these very words are spoken by God in his own name, as here by the prophet in God's name; and so all comes to one.

From the beginning; either,

1. From the first time that I began to prophesy until this time. Or,
2. From the beginning of my taking you to be my people, and of revealing my mind to you. **See Poole "Isa_41:26"**.

From the time that it was these words also, as well as the former, are the words, either,

1. Of the prophet; and so the sense seems to be this, From the time that I was first called to be a prophet, I have been there, i.e. I have diligently pursued my prophetic function; I have hearkened from time to time, to hear what God would speak to me, that I might impart it to you. Or,
2. Of God; and then the sense may be this, From the time that I first spoke of it, or foretold it, I am or was there, to take care to

effect what I had foretold; I minded it carefully from that time, as being then more especially obliged to do it, lest my truth or power should be questioned. Or the words may be thus rendered and explained, *from the time that this shall be* , when the time appointed for the doing of this work shall come, *there I* will be, to encourage and assist Cyrus in the work. *There am I* : this is opposed to those foregoing words, from the beginning. *God and his Spirit* ; God by his Spirit; or, God, even the Spirit or the Holy Ghost, to whom the sending and inspiring of God's prophets is ascribed, 2Pe_1:21. *Hath sent me* , to wit, the prophet Isaiah; who yet was a type of Christ, and so this may have a respect to him also.

Isaiah 48:17

Which teacheth thee to profit; which from time to time have made known unto thee, not vain and frivolous things, but all necessary and useful doctrines; which, if believed and observed by thee, would have been infinitely profitable to thee, both for this life and that to come. So that it is not my fault, but thine own, if thou dost not profit.

Which leadeth; which acquainteth thee with thy duty and interest in all the parts and concerns of thy life; so that thou canst not pretend ignorance.

Isaiah 48:18

O that thou hadst hearkened to my commandments! the failure hath not been on my part, but on thine: I gave thee my counsels and commands, but thou hast neglected and disobeyed them, and that to thy own great disadvantage. Such wishes as these are not to be taken properly, as if God longed for something which he gladly would but could not effect, or as if he wished that to be undone which was irrevocably past and done; which is a vain and foolish wish even in a man; and much more are such wishes inconsistent with the infinite perfection and happiness of the Divine nature; but they are only significations of God's good and holy will, whereby he requires and loves obedience, and condemns and hates disobedience.

As a river, which runs sweetly, strongly, plentifully, and constantly; and such had been thy prosperity. Then thou hadst

never gone into this Babylonish captivity, nor needed such prodigies of my power and goodness to deliver thee out of it.

Thy righteousness; not properly so called, (for he is not now speaking of their virtues, but of their privileges,) but thy peace and prosperity, as appears by the foregoing clause, to which this manifestly answers; which is called righteousness here, as it is also 1Sa_12:7 Hos_10:12, and elsewhere, by a metonymy, because it is the fruit of righteousness, both of God's righteousness and of men's righteousness; as by the very same figure iniquity is very frequently put for the fruit and punishment of iniquity.

As the waves of the sea; infinite and continual.

Isaiah 48:19

Thy seed also had been as the sand, to wit, for multitude, according to my promise made to Abraham; whereas now I have, for thy sins, made thee to know my breach of promise, as is said. Num_14:34, and greatly diminished thy numbers.

The offspring of thy bowels; which come out of thy bowels, or belly, or loins; for all these are but various expressions of the same thing.

His name; which is continued in a man's posterity, and commonly dies with them; and so the *name* here is the same thing in effect with the seed and offspring in the former clauses, which, for the most part, are only the memorials of men, and of their names, when they are dead and gone.

Should not have been cut off, as now it hath been in a great measure; and should have been totally and finally cut off, if I had not spared them for my own name's sake, as he said before.

From before me; or, out of my sight; out of their own land, the place of my special presence and residence.

Isaiah 48:20

Go ye forth of Babylon: the imperative is here, as it is very frequently, put for the future, *Ye shall go forth*, &c.; for this is not so much a command as a promise; although this form of speech may be the rather used to intimate that it was their duty *to go forth*, as well as God's promise to carry them forth.

With a voice of singing; with joy and songs of praise to the Lord. *Declare ye* ; publish God's wonderful works on your behalf to all nations.

Isaiah 48:21

This is part of the matter which the Jews are obliged to declare to all people, as they have opportunity, to wit, that God took the same care of them in their return from Babylon to Canaan, which was through many dry and desolate places, as he did in their march from Egypt to Canaan.

They thirsted not, & c., i.e. they shall not thirst. He speaks of things to come, as if they were already past or present, as the prophets commonly do.

Isaiah 48:22

God having in the next foregoing verses foretold, that peace and blessed deliverance which he would certainly give to *his servant Jacob* , Isa_48:20, he here adds an explication and limitation of this mercy, and declareth that wicked men should not enjoy the benefit of this mercy; where, by *the wicked* , he means either,

1. The Babylonians, who well deserved that title; who shall be destroyed, when God's Israel shall be delivered: or rather,

2. The unbelieving and ungodly Jews, of whom these very words are used again, Isa_57:21, and to whom such a denunciation as this was far more proper and necessary, at least in this place, than to the Babylonians; for he had already said far more and worse things than this concerning them, having again and again declared that Babylon should be destroyed, in order to this deliverance of God's people out of it. But there was great need why he should say this to the ungodly Jews, because they were exceeding prone to cry, *Peace, peace* to themselves, when there was no solid ground of peace; and they confidently expected a share in this great deliverance. This therefore was a very seasonable caution to the Jews in Babylon to take heed to themselves, and to prepare for this mercy, and to purify themselves from all wickedness; because those of them who should either wickedly tarry in Babylon, when God invited and required them to go out of it, and when their godly brethren returned to their own land, and to the place of God's worship; or continue in wickedness, when they were

restored to their own country; should not enjoy that tranquillity and comfort which they promised to themselves. And the necessity of this commination appears from the event; for the Jews that returned to Canaan did, for the most part, relapse to many of their former sins, and therefore fell short of that peace and prosperity which otherwise they might have enjoyed.

Isaiah 49:1 ISAIAH CHAPTER 49

Christ, being sent to the Jews, complaineth of them, Isa_49:1-4. He is sent to the Gentiles with gracious promises, Isa_49:5-12. God's love to his church perpetual, Isa_49:13-17. The ample restoration of the church, and its enlargement, Isa_49:18-23, Powerful deliverance out of captivity, Isa_49:24-26.

Listen, O isles. God having in the last words secretly signified the wickedness of the Jewish nation, after so glorious a deliverance, and foreseeing that, for their wickedness, he should cast them off, he here turneth his speech to the nations of the Gentiles, who are frequently described in this prophecy and elsewhere under the title of *isles*, as hath been formerly noted, and inviteth them to hearken to those counsels and doctrines which the Jews would reject.

Unto me; unto Christ; for it is apparent from Isa_49:6, and other passages of this chapter, that Isaiah speaks these words in the name of Christ, by whose Spirit they were dictated to him, 1Pe_1:11, and unto whom alone they belong, as we shall see. So this chapter is a prophecy of Christ, which also is very proper and seasonable in this place. The prophet having at large prophesied of the deliverance of the Jews out of Babylon, he now proceeds further, and prophesieth of the redemption of the world by Christ, of which that deliverance out of Babylon was a type and forerunner.

Hearken, ye people, from far; which live in countries far from Judea, now the only place of God's special presence and worship. It is evident from the foregoing clause, and many other passages following, that he speaks of distance of place, not of time.

The Lord hath called me from the womb: this or the like expression is used of Jeremiah, Isa_1:5, and of Paul, Gal_1:15;

but it was far more eminently true of Christ, who, as he was chosen to this great office of redemption from eternity, so he was separated and called to it before he was born, being both conceived and sanctified by the Holy Ghost in his mother's womb, and sent into the world upon this errand; of which see Mat_1:21 Luk_1:31, &c.; it. 11, &c.

Made mention of my name; called by my name, and by such a name as signified my office and work, in the places now mentioned.

Isaiah 49:2

He hath made my mouth like a sharp sword; as he made me the great Teacher of his church and of the world, so he assisted me by his Spirit, and made my word or doctrine *quick and powerful, and sharper than any two-edged sword* , &c., as it is said to be, Heb_4:12, killing men's lusts, convincing, humbling, and converting their souls; and *mighty to the pulling down of strong holds, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ* , as we read, 2Co_10:4,5.

In the shadow of his hand hath he hid me; he will protect me by his power from all mine enemies, until I have finished the work for which he sent me.

Made me a polished shaft; like an arrow, whose point is bright and polished; which therefore pierceth deeper. This metaphor signifies the same thing with the former, Christ's piercing of men's hearts by his word and Spirit.

Quiver; where arrows are hid and kept. The quiver signifies the same thing with the shadow in the foregoing clause, even God's powerful and gracious protection of him from dangers and mischiefs.

Isaiah 49:3

As the name of David is sometimes given to his successors, 1Ki_12:16, and particularly to Christ, Jer_30:9 Eze_34:23 Hos_3:5, and Jacob is called, as many think, by the name of his grandfather, Abraham, Act_7:16, and the name of Isaac is given to his posterity, Amo_7:9; so here the name of Israel may not unfitly be given to Christ, not only because he descended from his loins,

but also because he was the true and the great Israel, who, in a more eminent manner, prevailed with God, that name signifies, of whom Jacob, who was first called Israel, was but a type. And as the name of Christ, the Head, is sometimes given to the body, the church, as 1Co_12:12; so it is not strange if, on the contrary, the name of Israel, which properly belongs to the church, be given to Christ the Head of it. But this word may be otherwise rendered, being joined either,

1. With the foregoing words,

Thou art my servant unto, or *in* , or

for Israel, i.e. to bring them back unto me, from whom they have revolted; or,

2. With the following words; it is Israel,

in whom I will glorify myself by thee.

Isaiah 49:4

Then I said, by way of objection. Lord, thou sayest thou wilt be glorified by my ministry; but I find it otherwise. *I have laboured in vain, I have spent my strength for nought* , without any considerable fruit of my word and works among the Israelites.

My judgment; my right, the reward which by his promise and my purchase is my right. *Judgment* is oft put for *that which is just or right* , as Exo_23:6 Job_8:3, and in many other places. And so this clause agrees with the next; and the sense of both is this; Though I see no fruit of my labour among the Jews, and meet with nothing but contempt, and reproach, and ill usage from them; yet God sees my fidelity and diligence in my work, and he will give judgment for me, and my reward is laid up with and by him, which he will give me in due time.

Isaiah 49:5

To bring Jacob again to him; to convert the wicked and apostate Israelites unto God.

Though Israel be not gathered; not brought home to God by my ministry. This word implies that the Israelites were divided and scattered from God, and divided among themselves, as they were in a high degree when Christ came into the world, and turned

every one to his own way, as is said, Isa_53:6, and therefore needed to be gathered. Either it is a metaphor from wandering sheep, Which the good shepherd diligently seeketh, and bringeth home to the fold; or it is an allusion to the state of the Israelites, who either now were, or shortly were to be, dispersed into several parts of the world, from whence God had promised to gather them, and bring them into their own land, and unto his temple, Isa_43:5,6, and elsewhere. The sense is, Though Israel, God's own and only people, reject me, which will be an occasion of great wonder and scandal.

Yet shall I be glorious in the eyes of the Lord; God will not despise me for the unsuccessfulness of my labours, but will honour and glorify me, both with himself and in the face of the world, in crowning my endeavours with glorious success among other people.

My God shall be my strength, to support and strengthen me under this and all other discouragements and difficulties in the discharge of mine office.

Isaiah 49:6

He; the Lord, expressed both in the foregoing and following verses.

It is a light thing; this is but a small favour in comparison of what follows.

To raise up the tribes of Jacob; that remnant of them which shall survive all their calamities and desolations.

I will also give thee for a light to the Gentiles, that thou mayest be my salvation; I will make thy labour effectual for the illumination, and conversion, and salvation of the Gentiles in all the parts of the world; which cannot be said of Isaiah with any truth or colour, and therefore must be understood of Christ, by whom this was literally and fully accomplished. By my salvation he means the great instrument and author of that eternal salvation which I will give to the Gentiles.

Isaiah 49:7

His Holy One; the Holy One of Israel, as he is frequently called.

To him whom man despiseth; to Christ, to whom, as he was in the days of his flesh, this description doth most truly and fully agree, being the same in effect with that, Isa_53:3; for men, both Jews and Gentiles among whom he lived, did despise him from their very hearts and souls, as is here implied; and *the whole nation* of which he was a member, and among whom he conversed and preached, abhorred both his person and his doctrine; and he was so far from being a great temporal monarch, as the Jews vainly imagined, that he came in the form of a servant, and was

a servant of rulers, professing subjection and laying tribute unto Caesar, Mat_17:24, **25 22:21**, and being treated by the rulers, both of the Jews and the Romans, like a servant, being despitefully used and crucified, which was the proper punishment of servants.

Kings shall see: though for a time thou shalt be despised, yet after a while thou shalt be advanced to such royal majesty and glory, that kings shall look upon thee with admiration and reverence,

and arise from their seats in token of reverence, as was usual, Lev_19:32 Jud_3:20 Job_29:8, or to worship thee, as the next clause explains it:

shall see and arise, may be put for when they see thee they shall arise to thee; which is a common Hebraism.

Because of the Lord that is faithful; because God shall make good his promises to thee concerning the raising thee from the dead, and concerning the effusion of his Spirit upon thy disciples, by whose assistance they shall preach most powerfully, and confirm their doctrine by evident and glorious miracles, and concerning the

giving unto thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession, as he promised, Psa_2:8. These and such-like considerations were the great motives which prevailed with the princes and people of the Gentiles to receive thee as the true Messiah and Saviour of the world.

He shall choose thee: and although thou shalt be rejected by thine own people, and *refused* by their builders or rulers, as was

prophesied, Psa_118:22, and for a time and in some respects forsaken by God himself, Mat_27:46; yet God will return to thee and choose thee again, and manifest unto the world, that thou, and thou only, art the person whom God hath chosen to be the Redeemer of mankind, and whom, in spite of all opposition, he will make *the Head-stone of the corner* . For the phrase, **See Poole** "Isa_48:10". But these words are well rendered by others, *who will choose or hath chosen thee* , the conjunction *and* being put for the pronoun relative, as Isa_44:14, and in many other places, as hath been observed before.

Isaiah 49:8

Thus saith the Lord, God the Father, unto Christ, *In an acceptable time* , Heb. *In a time of good-will* ; in that time when I shall have, and in a special manner manifest, my good-will unto the sons of men; in the day of my grace, and of man's salvation, as this phrase is explained in the next clause; in the time of the gospel, which is the time of God's *good-will towards men* , as the host of heaven declared at the birth of Christ, Luk_2:14; *In the days of thy flesh, when thou didst offer up prayers and supplications with strong crying and tears unto him that was able to save thee from death* , as we read, Heb_5:7, which text is a good comment upon this place. *Heard thee* ; though not so as to deliver thee from death and from the sense of my wrath, yet so as to keep thee from sinking under these burdens, and so as thou shouldst not be *holden under the pains or power of death* , Act_2:24, and so as to crown thee with glory and honour, and a blessed success of all thy labours and sufferings.

In a day of salvation; in the time of grace and of the gospel, which I have appointed for the working out of man's salvation by thee.

I will preserve thee upon earth till thy work be finished, and unto that eternal kingdom and glory which is prepared for thee.

Give thee for a covenant; to be the *Mediator* and *Surety of that covenant* , which is made between me and them; as Christ is called, Heb_7:22 **8:6**; to renew and *confirm the covenant* , which the Messiah is said to do, Dan_9:27, by his own blood, by which God and men are reconciled and united one to the other. And

therefore he may well be called the covenant by a known metonymy, which is very usual in such cases, as upon the same account circumcision, the sign of the covenant, is called *God's covenant*, Gen_17:10, and the paschal lamb is called the *passover*, Exo_12:11, and the sacramental cup is called the new testament, Luk_22:20, *and the communion of the blood of Christ*, 1Co_10:16. *Of the people*; indefinitely of all my people, not only Jews, but also the Gentiles, as may be gathered from the context, and by comparing this place with Isa_42:6, where the same phrase is used; from both which places it is most manifest that the Messiah is designed, and not Isaiah, to whom this and divers other phrases here used cannot be ascribed without great force.

To establish the earth; to compose and settle the earth, and the inhabitants thereof, by making peace between God and men, and between Jews and Gentiles, and by establishing truth, and righteousness, and holiness upon earth, and by subduing those lusts and passions which are the great disturbers of human society; which was the design of God in sending, and of Christ in coming into the world.

To cause to inherit the desolate heritages; that desolate places may be repaired and repossessed. That Christ may possess the heathen, according to Psa_2:8, who were in a spiritual sense in a most desolate and forlorn condition.

Isaiah 49:9

That thou mayest say, to wit, with power and effect, as when God said, *Let there be light*, &c. *To the prisoners*; to the Gentiles, who are fast bound by the cords of their sins, and taken captive by the devil at his will, as this same phrase is understood, Isa_42:7.

Go forth; come forth to the light, receive Divine illumination and consolation.

They shall feed in the ways, and their pastures shall be in all high places; they shall have abundant provision in all places, yea, even in those which commonly are barren and unfruitful, and such are both common roads and high grounds.

Isaiah 49:10

They shall not hunger nor thirst, neither shall the heat nor sun smite them; they shall be supplied with all good and necessary things, and kept from all evil occurrences.

He that hath mercy on them shall lead them; God who hath magnified his mercy to them will conduct them with safety and comfort.

Isaiah 49:11

I will remove all hinderances, and prepare the way for them, by levelling high grounds, and raising low grounds; of which see on Isa_40:3,4.

Isaiah 49:12

These shall come from far; my people shall be called and gathered even from the most remote parts of the earth. He speaks here, and in many other places, of the conversion of the Gentiles, with allusion to that work of gathering and bringing back the Jews from all parts where they were dispersed into their own land.

From the north and from the west; from the several parts of the world; which are here synecdochically expressed, as they are in many other places.

From the land of Sinim; either of the Sinites, as they are called, Gen_10:17, who dwelt about the wilderness of Sin, which was southward from Judea; or of Sin, a famous city of Egypt, called *the strength of Egypt*, which may be synecdochically put for all Egypt, and that for all southern parts. And so he here mentions the several quarters of the world, where the generality of the Jews were dispersed; *the north*, which is every where named as the chief place of their banishment and dispersion, as Jer_16:15 **31:8**, and elsewhere; *the west*, the western countries and islands; and the south.

Isaiah 49:13

The Lord hath comforted his people; God hath now sent that long-desired consolation of Israel.

Isaiah 49:14

This is an objection against all these glorious predictions and promises hitherto mentioned. How can these things be true, when

the condition of God's church is now so sad and desperate? as it was when the Jews were captives in Babylon, in which the prophet here supposeth them to be.

Isaiah 49:15

Earthly parents sometimes are so unnatural and monstrous; but do not entertain such unworthy thoughts of me. I will remember thee effectually, to bring thee out of Babylon, and, which is infinitely greater, to send my Son into the world to work out eternal redemption for thee.

Isaiah 49:16

I have graven thee upon the palms of my hands; mine eye and heart is constantly upon thee. He alludes to the common practice of men, who use to put signs and memorials upon their hands or fingers of such things as they dearly affect, and would remember. See Exo_13:9 Deu_6:8 Pro_6:21 Son_8:6 Jer_22:24.

Thy walls are continually before me; my thoughts run continually upon the walls of Jerusalem, which are now broken down, that I may repair them as soon as ever the set time cometh, and then proceed to do far greater things for thee.

Isaiah 49:17

Thy children; or, as others render it, *thy builders* ; which is favoured by the next clause, where the destroyers are opposed to them. Howsoever, the sense is the same; for her children were her builders, as we read in Ezra and Nehemiah.

Shall go forth of thee; shall be separated and driven from among thee, and so shall neither hinder nor annoy thee.

Isaiah 49:18

All these, to wit, the Gentiles, as sufficiently appeareth from what hath been already said, and from that which followeth. The sense is, Thy church shall not only be restored and established in Jerusalem, but it shall be vastly enlarged and adorned by the accession of the Gentiles to it.

Come to thee, to receive instruction from thee, and to be incorporated with thee into one and the same church.

As with an ornament; they shall not be a burden, as the Gentiles formerly were when they mixed themselves with the Jews; but an

ornament, in respect of those excellent gifts and graces wherewith they shall enrich and honour thy church.

Isaiah 49:19

Thy waste and thy desolate places; thy own land, which is now waste and desolate, and whereof divers parts lay formerly waste and desolate for want of people to possess and manage them.

The land of thy destruction; or rather, *thy land of destruction* ; so called because it is devoted and shall be exposed to destruction. Shall be far away, to wit, from thee.

Isaiah 49:20

The children which thou shalt have, after thou hast lost the other, Heb. *The children of thine orbity or barren and childless state* . Those children which thou shalt have when thou art grown past the ordinary age and state of childbearing, as Sarah was made the mother of a most numerous posterity; . to which he seems here to allude. Those Gentiles which shall be begotten by thee, to wit, by the ministry of thy children, Christ and his apostles, when thou shalt be deprived of thine own natural children, when thou shalt become barren and unfruitful as to conversion of natural Jews, when the generality of the Jews shall cut themselves off from God, and from his true church, by their apostacy from God, and by their unbelief and obstinate refusal of their Messiah.

Shall say again, or rather,

shall yet say, though for the present it be otherwise.

Isaiah 49:21

Then shalt thou say, not without admiration,

Who hath begotten me these? whence or by whom have I this numberless issue?

Seeing I have lost my children; seeing it is not long since that I was in a manner left childless. *Am desolate* ; without a husband, being forsaken by God, who formerly owned himself for *my Husband* , Isa_54:5 Jer_31:32, and elsewhere.

A captive, and removing to and fro; which condition is in many respects a great impediment to the procreation of children. Who hath brought up these? the same thing repeated again to express

the miraculousness of this work, and the great surprisal of the Jews at it; which showeth that he speaks of the conversion of the Gentiles.

Isaiah 49:22

I will lift up mine hand; I will call them to me, and command them to do this work, as men commonly signify their calls and commands by this gesture.

Set up my standard, as generals do to gather their forces together. **See Poole "Isa_11:12".** *To the people* ; unto thee, or to thy church and people. *Shall bring thy sons* ; those which shall be thine, if not by natural generation, yet by adoption, that shall own God for their Father, and Jerusalem for their mother.

In their arms; with great care and tenderness, as nurses carry young infants. The sense is, Even the heathen shall contribute to the increase and preservation of those children which shall be begotten to thee.

Thy daughters shall be carried upon their shoulders; as sick or infirm persons used to be carried.. See Mar_2:3 Luk_15:5.

Isaiah 49:23

Kings shall be thy nursing fathers, and their queens thy nursing mothers; kings and queens shall have a sincere affection and tender regard unto thee and thy children, which was in some sort fulfilled by Cyrus, Ahasuerus, and some few others of the Persian kings or queens, but much more truly and fully by those many kings and emperors of the Gentile world, which after Christ's time did both themselves embrace the true religion, and also set it up in their several dominions.

They shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; they shall highly reverence and honour thee, and shall most humbly and readily submit themselves unto thee, which was not verified in any of the Persian kings, but only in these kings who were converted to the Christian faith and church. The expressions are borrowed from the practice of the Eastern people in their prostrations and adorations, when they bowed so low as to touch and kiss the ground, whereby they did or might seem to lick up the very dust of the ground which was about or under the feet of those whom they adored.

They shall not be ashamed that wait for me; their hopes and expectations shall not be disappointed, but abundantly satisfied.

Isaiah 49:24

Shall the prey be taken from the mighty? here he starteth an objection against the forementioned promises: How can God's church be delivered, when she is become a prey to, and is in the hands of, her most potent enemies?

Or the lawful captive delivered? he who was taken captive in a just war, as God's people might in some sort be said to be, because God himself had delivered them into their enemy's hands, and that justly for their sins. So here is a double impediment to their deliverance out of their corporal and spiritual bondage; the great power of the enemy which kept them in bondage, and the justice of God, which pleads against them and against their deliverance.

Isaiah 49:25

The prey of the terrible; or, *of the violent* ; which is opposed to *the lawful captive* in the foregoing verse; and it is hereby intimated, that although God was just in delivering them into captivity, yet their oppressors were guilty of injustice and violence, both in desiring and endeavouring to keep them in perpetual bondage beyond the seventy years which God had fixed, and in their cruel usage of them.

I will contend; I the Almighty God will undertake thy quarrel and this work, and therefore it must necessarily be accomplished.

Isaiah 49:26

I will feed them that oppress thee with their own flesh; I will make them eat their own flesh, either through hunger, as Lev_26:29 Isa_9:20, or through rage and madness. Or, I will make thine enemies to destroy one another, and that greedily and with delight, as the next clause implies. All their enemies are here represented as one body; and so when one part of them devoured another, it was their

own flesh that was destroyed.

Isaiah 50:1 ISAIAH CHAPTER 50

The dereliction of the Jews is not of Christ; for he hath power to save, Isa_50:1-4; and was obedient in that work; and God is present with him, Isa_50:5-9. An exhortation not to trust in ourselves, but in God, Isa_50:10,11.

Thus saith the Lord: this is another sermon begun here, and continued in the next chapter. The main scope of it is to vindicate God's justice, and to convince the Jews that they were the causes of all their calamities which they imputed to God.

Where is the bill of your mother's divorcement? God had formerly espoused' the Israelites to himself in a kind of matrimonial covenant, but seemed to cast them off when he sent them to Babylon, and did wholly reject them afterward from being his people, and took the Gentiles into their stead; which great and wonderful change was foretold in the Old Testament, as hath been already observed, and we shall see again, and accomplished in the New. And because God foresaw that those strange dispensations would provoke the Jews to murmur and quarrel with God for, casting them off without sufficient cause, as indeed they were always prone to accuse God, and to vindicate themselves, he bids them produce their bill of divorce; for those husbands which put away their wives merely out of levity or passion were obliged to give their wives a bill of divorce, which vindicated the wife's innocency, and declared that the husband's will and pleasure was the cause of the divorce; of which see the notes on Deu_24:1 Mat_19:3.

Which of my creditors is it to whom I have sold you? have I any creditors to whom I was obliged or willing to sell you for the payment of my debt? Produce then the bill of sale to witness against me. Parents might, and in some cases were forced to sell their children to their creditors; of which see on Exo_21:7, and 2Ki_4:1.

For your iniquities have ye sold yourselves, & c.; you can blame none but yourselves and your own sins for all your captivities and miseries.

Isaiah 50:2

The general accusation delivered in the last words he now proveth by particular instances. *When I came; when I* , first by my prophets, and at last by my Son, came unto them, to call them to repentance, and to redeem and deliver them, as it is explained in the following clauses of this verse. No man that regarded and received me, that complied with my call and offer of grace, as it follows; whereby he implies that the generality of the Jews were guilty of gross infidelity and obstinate disobedience, and therefore might justly be rejected.

When I called; called them to repentance, or to come unto me, or to do my will, as masters call their servants.

None to answer; to come at my call, to obey my commands. *Have I no power to deliver ?* what is the reason of this horrible contempt and rebellion? Is it because you expect no good from me, but think that I am either unwilling or unable to save you? Because you see no miracles wrought for you to save you from the Babylonians; and because my Son, your Messiah, cometh not with pomp and power, as you expect, but in the form of a servant, poor, and exposed to contempt and death; do you therefore believe that my power to deliver you is less than it was?

At my rebuke: this phrase is borrowed from Psa_106:9, and it is used Mat_8:26. At my word or command, whereby I rebuke and check its proud waves.

I dry up, Heb. *I will dry up* ; or, *I can dry up* ; the future verb being put potentially. As I did it once, so I can and will do it again, when occasion requires it. *I make the rivers a wilderness* ; as dry and fit for travel as a wilderness.

Isaiah 50:3

I clothe the heavens with blackness; or, *I will or can clothe &c.* What I once did in Egypt, when I drew black curtains before all the heavenly lights, and caused an unparalleled and amazing darkness for three days together, to the great terror of mine enemies, so I can and will do still when it is necessary to save my people. And therefore you have no reason to distrust me.

I make sackcloth their covering; I cover them with thick and dark clouds, black as sackcloth, as is said, Rev_6:12, or as that

stuff of which the tents of Kedar were made, Son_1:5. From this and some other expressions it appears that they wore a black sackcloth, which also was most suitable to the state of mourners, by whom it was used.

Isaiah 50:4

God having asserted his own power, to show the groundlessness of the infidelity of the Jews, he proceeds to show what excellent and effectual means he used to bring them to repentance and salvation; which he mentions as a great aggravation of their unbelief and rebellion, which by this means was without all excuse. This and the following passages may be in some sort understood of the prophet Isaiah, though but obscurely and imperfectly; but they are far more evidently and eminently verified in Christ, and indeed seem to be meant directly of him. For seeing there are many other passages in this prophecy which are directly meant of Christ, and of his ministry, and not at all of the prophet, why may not this be added to the number of them? especially considering that there is nothing here which forceth us to understand this place of Isaiah, and several of these passages are expounded of Christ in the New Testament, as is confessed. Besides, this seems to suit best with the coherence; for according to this exposition the same person speaketh here who hath spoken in all the foregoing verses of the chapter, even the Lord himself considered as man, because he was both God and man, as is abundantly evident from many scriptures, both of the Old and New Testament, as hath been already proved, and will hereafter be more fully evinced.

The tongue of the learned; an ability of speaking plainly, and convincingly, and persuadingly, and in all points so as becometh a person taught of God, and filled with all Divine and heavenly wisdom and knowledge, and with a singular skill of winning souls, and of working upon men's hearts and consciences.

Him that is weary; burdened with the sense of his sad and deplorable condition, in which case a word of comfort is most seasonable and acceptable. This was the proper and principal design of Christ's ministry, to give rest and comfort to distressed souls, according to what is said with respect to this place, Mat_11:28; and all the doctrines, reproofs, and threatenings of

Christ were directed to this end, to make men fit for comfort and salvation.

He wakeneth, to wit, me, the pronoun being oft understood; or, as it follows, *mine ear. Morning by morning* ; from time to time, and continually.

He wakeneth mine ear to hear; because human nature is of itself weak and slothful, he by his Divine power assisteth and stirreth me up to the observation and practice of all his commands and my duties.

As the learned; either,

1. As learned men or teachers use to awaken their scholars to hear and learn of them from time to time; or rather,
2. As those that are or desire and endeavour, up to be learned use to hear with all possible attention and diligence; for this title of *learned* is in the former part of the verse given not to the teacher, who is said to be God, but to the person taught by him.

Isaiah 50:5

Hath opened mine ear; hath revealed unto me; or rather, hath given me a power and will to hear and receive his commands, as this phrase is used, Psa_40:6 Isa_35:5, and elsewhere.

I was not rebellious; I readily did and suffered what he required of me.

Neither turned away back: the same thing repeated in other words. I did not turn away mine ear from hearing any of God's commands, nor my feet from going where God sent me, how difficult or dangerous soever my employment was. He seems to allude to the former prophets, who had, divers of them, shrunk back, and for a time refused such work as God called them to, as Moses, Exo_3:11,13, Jon_1:8, and others.

Isaiah 50:6

I gave my back to the smiters; I patiently yielded up myself, and turned my back to those who smote me. I was willing not only to do, but to suffer, the will of God, and the injuries of men. This and the following passages were literally fulfilled in Christ, as is expressly affirmed, Mat_26:57,67 27:26,30, and elsewhere; but

we read of no such thing concerning Isaiah. And therefore it is most safe and reasonable to understand it of Christ; the rather, because it is not usual with the prophets to commend themselves so highly as the prophet here commends the person of whom he speaketh.

Plucked off the hair; which was a contumely or punishment inflicted upon malefactors, Neh_13:25.

I hid not my face from shame, from all manner of reproachful usages; but did knowingly and willingly submit myself there unto.

And spitting; spitting in a man's face was used in token of contempt and detestation, Num_12:14 Job_30:10; and this was literally fulfilled in Christ, Mat_26:67.

Isaiah 50:7

For; or rather, *But* , as this particle is oft rendered. For God's favour is here opposed to the injuries of men.

The Lord God will help me; though as a man I am weak and inconsiderable, yet God will strengthen me to go through my great and hard work.

Therefore shall I not be confounded; therefore I assure myself of success in my employment, and of victory over all mine enemies.

Therefore have I set my face like a flint; I have hardened myself with resolution and courage against all opposition. So this or the like phrase is used Eze_3:8,9, which elsewhere signifies obstinacy and impudence, as Jer_5:3 Zec_7:12; so that it notes any settled and unmovable purpose, whether good or evil.

Isaiah 50:8

He is near; God, though he seem to be at a distance, and to hide his face from me, yet he is in truth at my right hand, and ready to help me.

That justifieth me; that will publicly acquit me from all the calumnies of mine adversaries, who say that I am a transgressor of the law, a false teacher and deceiver, a blasphemer, and a devil, and the like, in which opinion they are confirmed by my death and sufferings. But God will clear up my righteousness, and show by

many and mighty signs and wonders that he is well pleased with me, and that I lived and died his faithful servant.

Let him come near to me; I challenge all my accusers to stand and appear before the Judge face to face, and to produce all their charges against me; for I am conscious of mine own innocence, and I know that God will give sentence for me.

Isaiah 50:9

That shall condemn me; that dare attempt it, or can justly do it.

They all, mine accusers and enemies,

shall wax old as a garment; the moth shall eat them up: shall pine away in their iniquity, as God threatened, Lev_26:39; shall be cut off and consumed by a secret curse and judgment of God, which is compared to a

moth, Hos_5:12, whilst I shall survive and flourish, and *the pleasure of God shall prosper in my hands* , as is said, Isa_53:10.

Isaiah 50:10

Who is among you that feareth the Lord? he now turneth his speech from the unbelieving and rebellious Jews to those of them who were or should be pious.

Of his servant; of the same person of whom he hath hitherto spoken; of Christ, who is called God's servant, Isa_52:13 **53:11**, partly by way of eminency, and partly to intimate that although he was God, yet he should *take upon himself the form of a servant* , as is said, Phi_2:7. He hereby signifies that the grace of God, and the comfort here following, belongeth to none but to those that hear and believe this great Prophet of the church; which also was declared by Moses, Deu_18:15, compared with Act_3:22,**23**.

In darkness; not in sin, which is oft called darkness; as walking in darkness is put for living in wickedness, 1Jo_1:6; but in misery, which also frequently cometh under the name of darkness: that liveth in a most disconsolate and calamitous condition, together with great despondency or dejection of spirit.

No light; no comfort nor hope left.

Let him trust in the name of the Lord, and stay upon his God; let him fix his faith and hope in the name, i.e. in the most

excellent and amiable nature, and infinite perfections, and especially in the free grace, and mercy, and faithfulness,

of the Lord, declared in his word; and in his propriety or interest in God, who by the mediation of this Servant is reconciled to him, and made his God.

Isaiah 50:11

All ye that kindle a fire, that you may enjoy the light and comfort of it, as it is explained in the following words. You that reject the light which God hath set up, and refuse the counsel of his servant, and seek for comfort, and safety, and the knowledge of God's mind, and the enjoyment of his favour, by your own inventions; which was the common error of the Jews in all ages, and especially in the days of the Messiah, when they refused him, and that way of righteousness and salvation which he appointed, and rested upon their own traditions and devices, *going about to establish their own righteousness, and not submitting unto the righteousness of God* , as is expressed, Rom_10:3.

That compass yourselves about; endeavouring to warm and refresh yourselves on all sides.

With sparks; or rather, *with firebrands* , as this very word is fitly rendered, Pro_26:18, which is better than *sparks or flames* , which is there put in the margin, because firebrands only, and not sparks or flames, are capable of being thrown by one man at another. And this word is no where else used in Scripture. He mentions *firebrands* , either to imply that these fires yielded more smoke than heat or light, of because these were the usual materials of a fire.

Walk in the light of your fire, and in the sparks that ye have kindled; use your utmost endeavours to get comfort and satisfaction from these devices.

This shall ye have of mine hand, ye shall lie down in sorrow; this shall be the fruit of all, through my just judgment, that instead of that comfort and security which you expect by these means, you shall receive nothing but vexation and misery, which shall pursue you both living and dying; for this word, which is here rendered lie down, is frequently used for dying, as Gen_47:30 Job_21:26, and elsewhere. Or it is a metaphor from a man that

lying down on his bed for rest and ease, meets with nothing but trouble and pain, as Job complained, Job_7:13,14.

Isaiah 51:1 ISAIAH CHAPTER 51

Abraham our pattern to trust in Christ; in his promises, and righteous salvation: this is constant, but men are transitory, Isa_51:1-8. A prayer of the godly in affliction, Isa_51:9-11. The Lord's answer, Isa_51:12-16. He bewaileth Jerusalem, Isa_51:17-20. The bitter cup taken from her, and given to her enemies, Isa_51:21-23.

Hearken to me, ye that follow after righteousness: now he turneth his speech again to the believing and godly Jews.

That seek the Lord; that make it your chief care and business to seek favour and help from God.

Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged; consider the state of Abraham and Sarah, when they procreated Isaac, from whom Jacob and all of you sprang; for so he explains the metaphor in the next verse. He compareth the bodies of Abraham and Sarah unto a

rock, or *pit*, or quarry out of which stones are hewed or digged, thereby implying that God in some sort actually did that which Christ said he was *able to do*, Mat_3:9, even of *stones to raise up children unto Abraham*; it being then as impossible by the course of nature for Abraham and Sarah in that age to procreate a child, as it is to hew a living child out of a rock, or to dig one out of a pit of stone.

Isaiah 51:2

I called him from his own country and kindred to follow me to an unknown land, where I promised that I would multiply and bless him, as is particularly explained, Gen_12:1-3.

Alone, Heb. *one*; either,

1. Him only of all his kindred; for though he carried some few of them with him, yet I called none but him. So this notes God's singular favour to their progenitors above all the rest of the world.

Or,

2. Him when he was alone or solitary, to wit, as to any issue; when he neither had nor was likely to have any child by Sarah. And this word *alone* seems to belong not only to this word wherewith it is joined, but also unto the two following words, especially if we consider the order of rite words in the Hebrew text, where they lie thus; for *one* (or *alone* , or when he was alone, or but one)

I called him, and blessed him, and increased him. Increased him into a vast multitude, when his condition was desperate in the eye of reason. And therefore God can as easily raise and deliver his church when they are in the most forlorn condition, and seem to be dead, and buried, and consumed, so that nothing but dry bones remain of them, as it is declared at large, **Eze 37**.

Isaiah 51:3

For: so this comes in as a reason why they should look unto or consider that famous example of Abraham and Sarah, because they should find the like wonder wrought on their behalf. Or, *Therefore* , or for the sake of Abraham, my friend, and of that covenant which I made with him, and by which I promised to bless him and his seed for ever.

Shall comfort Zion; his church, which is frequently called by that name, both in the Old and New Testament.

He will make her wilderness like Eden, and her desert like the garden of the Lord: although she shall be waste and desolate like a wilderness or desert for a time, yet she shall be restored, and be made as pleasant and flourishing as the garden of Eden was.

Isaiah 51:4

Hearken unto me, my people: seeing the Gentiles will hearken to me, as I have formerly told you, take heed that you Jews, whom I chose to be my peculiar people, do not reject my counsel, nor forsake your own mercies, as I fear you will do.

A law; a new law, even the doctrine of the gospel, which ought to have the force of a law with you, and I expect your obedience to it, no less than to my law delivered by Moses.

I will make my judgment to rest: judgment is here the same thing with law in the former clause, the word of God, which is

frequently called judgment, as hath been observed again and again, or the evangelical doctrine, of which he saith that he *will make it to rest* , i.e. settle and establish it; whereby he may-possibly intimate the stability and perpetuity of this light in the church, that it shall not be like the light of the Mosaical dispensation, which was only to shine for a season, even *until the time of reformation* , Heb_9:10, when all those dark shadows were to vanish and give place to the Sun of righteousness, and to that kingdom and state that should never be moved, as we read, Dan_2:44 Heb_12:26-28, and in many other places.

For a light of the people, Heb. *of or to the peoples* ; not only to you Jews, but unto people of all sorts and nations, who shall receive and walk in that light which you will reject, and use all possible endeavours to extinguish.

Isaiah 51:5

My righteousness; my salvation, as it is expounded in the next clause, the redemption of all my people, both Jews and Gentiles, which is the effect of his *righteousness* ; either his justice, or his faithfulness, or his mercy and goodness; for all these are called by the name of righteousness in Scripture, and all these contributed to the work of man's redemption.

My salvation is gone forth; shall shortly go forth; my secret and eternal purpose of saving my people shall speedily be fulfilled.

Mine arms shall judge the people; either,

1. Shall destroy those people who obstruct or oppose this work. Or rather,
2. Shall subdue the Gentiles to mine authority, and rule them by my word and Spirit; which agrees best with the following clause.

The isles; the remote countries of the Gentiles, as Isa_41:1 **42:4**, and elsewhere.

Shall wait upon me; shall confidently expect and hope for this promised righteousness and salvation from me, and from me only, and not from idols, as they have done, nor by any other way.

Isaiah 51:6

The heavens shall vanish away like smoke, and the earth shall wax old like a garment; the heavens and earth shall pass away, either,

1. Simply, and by a substantial corruption or annihilation, which is yet to be understood comparatively or conditionally, that these should sooner vanish into nothing than God's promised salvation should not be accomplished; as when it is said, *Heaven and earth shall pass away, but my words shall not pass away*, Mat_24:35. It is thus expounded, *It is easier for heaven and earth to pass, than (for) one tittle of the law to fail*. Or,

2. In regard of their present state, and properties, and use, as smoke is here said to vanish, although the substance of it be not destroyed. *They that dwell therein shall die in like manner; as they shall be dissolved*, as we read, 2Pe_3:11, and death is nothing else but a dissolution.

Isaiah 51:7

That know righteousness; that love and practise it, as knowing is commonly used.

In whose heart is my law; who are tacitly opposed to the carnal Jews that had the law written only in tables. Compare 2Co_3:3 Heb_8:10.

The reproach of men; the censures of the carnal Jews. who will lead their believing and godly brethren with a world of reproaches: but let not these things discourage you.

Isaiah 51:8

The moth shall eat them up; your reproachers shall be easily destroyed, and so God will revenge your cause upon them, and deliver you from their reproaches.

Like wool; like a woollen garment, which is sooner corrupted by moths or such creatures than linen.

Isaiah 51:9

Awake, awake, thou who hast carried thyself like one asleep, and unconcerned for thy people, and unable to save them. The prophet having foretold what great things God would do for his church, and longing for the accomplishment of them, and knowing that

prayer was one means by which God fulfils his promises, he poureth forth his prayer to God in his own name, and in the name of God's people.

Put on strength; clothe and adorn thyself with mighty works; put forth thy strength.

That hath cut, Heb. *hewed* , with thy sword, *Rahab* ; Egypt, so called here, and Psa_87:4 **89:10**, either from its pride or strength, or from the shape and figure of that land. The *dragon* ; Pharaoh, so called Psa_74:13 Eze_29:3 **32:2**.

Isaiah 51:10

Art thou not it which hath dried the sea? art not thou the same God, and as potent now as then thou wast?

For the ransomed; for thy people, whom thou didst redeem and bring out of Egypt.

Isaiah 51:11

Therefore; or, *So* ; Heb. *And* . This verse contains an answer to the prophet's prayer. It is true, I did these great things, and I will do the like again.

Everlasting joy shall be upon their head, like a crown of glory. But for the accomplishment of this magnificent promise we must needs look beyond their return from Babylon into their own land, when they met with many discouragements, and troubles, and calamities, and extend it unto the coming of Christ, by whom these great things were procured and actually conferred upon his people.

Isaiah 51:12

Who art thou? how unreasonable and distrustful art thou, O my church! how unlike to thyself! how unsuitable in these despondencies unto thy own professions and obligations!

Of the son of man which shall be made as grass; of a weak mortal and perishing creature.

Isaiah 51:13

And forgettest the Lord thy Maker; and dost not consider the infinite power of that God who made thee, and who will plead thy cause.

As if he were ready to destroy; as if it were in his power to destroy thee in a moment.

Where is the fury of the oppressor? what is become of the power and rage of the Babylonians? Is it not all gone? Are not they broken, and thou delivered? He speaks of the thing as if it were already done, because it should certainly and suddenly be done. Where is it? It is no where, it is quite lost and gone, as this phrase is frequently used, as Psa_42:3 Zec_1:5 1Co_15:55.

Isaiah 51:14

God is not slack, as you think, but maketh haste to fulfil his promise, and to rescue his captive and oppressed people from all their oppressions and miseries.

Isaiah 51:15

No text from Poole on this verse.

Isaiah 51:16

I have put my words in thy mouth; these great and glorious promises which are in thy mouth are not the vain words of man, a weak, and inconstant, and unfaithful creature, but the words of the almighty, unchangeable, and faithful God, and therefore they shall be infallibly accomplished. These words are manifestly spoken by God, either,

1. To Isaiah, by whom these promises were delivered. Or,
2. To Christ, of whom and to whom many things are said in this prophecy, as we have already seen, and will further appear. And such abrupt and sudden apostrophes to persons not mentioned in the foregoing words are not unusual in this prophecy, as hath been observed. Or rather,
3. To Israel, to God's church and people, to whom he speaks both in the foregoing and following verses. For God's word is frequently said to be

put into the mouths, not only of the prophets, but of the people also, as Isa_59:21; as also Deu_30:14 Jos_1:8, &c.

Have covered thee in the shadow of mine hand; have protected thee by my almighty power. See the same phrase Isa_49:2.

That I may plant the heavens, and lay the foundations of the earth; I have given thee these promises and this protection in all thy calamities, to assure thee of any care and kindness to thee, and that I will reform thee in a most glorious manner, and bring thee unto that perfect and blessed estate which is reserved for the days of the Messiah, which in Scripture phrase is called *a making of new heavens and a new earth* , Isa_65:17 **66:22** 2Pe_3:13, and elsewhere.

And say unto Zion, Thou art my people; that I may own thee for my people, in a more illustrious manner than ever I have done.

Isaiah 51:17

Awake; either,

1. Out of the sleep of security. Or,
2. Out of the sleep of death. Heb. *Rouse up thyself* ; come out of that forlorn and disconsolate condition in which thou hast so long been. This sense suits best with the following words. Stand up upon thy feet, O thou who hast fallen, and been thrown down to the ground.

Which hast drunk at the hand of the Lord the cup of his fury; which hast been sorely afflicted; for so this metaphor is used. Psa_75:8 Jer_25:15, &c.; Jer_49:12.

The cup of trembling; which striketh him that drinketh it with a deadly horror.

Wrung them out; drunk every drop of, it. See Poole "Psa_75:8".

Isaiah 51:18

When thou wast drunk with this cup, and not able to go, neither thy princes, nor prophets, nor priests were able or willing to lead and support thee.

Isaiah 51:19

These two things; either,

1. Those which were now mentioned:
 1. That she was drunk with the cup of God's wrath, Isa_51:17.
 2. That she had none to support or comfort her in that condition, Or,

2. Those which here follow, which although they be expressed in four words, yet they may fitly be reduced to two things, *the desolation or devastation* of the land, and *the destruction* of the people, by famine and sword. So

famine and

sword are not named as new evils, but only as the particular ways or means of bringing the

destruction there mentioned; and the words may be thus rendered, *desolation and destruction, even* (this Hebrew particle being oft taken expositively, whereof many instances have been given) *famine* (or, by *famine*) *and sword* . Or two, may be put indefinitely for *many* , as *double* is put for abundantly more, Job_11:6 Isa_40:2 **61:7** Zec_9:12, and elsewhere. *By whom shall I comfort thee ?* I cannot find any man who is able to comfort and relieve thee.

Isaiah 51:20

Thy sons have fainted; they are so far from being able to comfort thee, as was said, Isa_51:18, that they themselves faint away for want of comfort, and through famine.

They lie dead by famine, or the sword of the enemy,

at the head of all the streets; where men enter in or go out of the streets, where the enemy found them either opposing their entrance, or running out of them to make an escape.

As a wild bull in a net: those of them who are not slain are struggling for life; and although they murmur at God, and fight with men, yet they cannot prevail or escape.

Isaiah 51:21

But with the cup of God's fury, mentioned Isa_51:17

Isaiah 51:22

Thy God that pleadeth the cause of his people; who though he hath fought against thee, is now reconciled to thee, and will maintain thy cause against all thine adversaries.

Isaiah 51:23

Bow down, that we may go over; lie down upon the ground, that we may trample upon thee, as conquerors. used to do upon their conquered enemies. See Jos_10:24 Psa_110:1.

Isaiah 52:1 ISAIAH CHAPTER 52

The church redeemed, and called upon to rejoice therein, Isa_52:1-6. The universal preaching of the gospel glorious, Isa_52:7-10. A call to free ourselves from bondage, Isa_52:11,12. Christ's kingdom shall be exalted, Isa_52:13-15.

Awake, awake; put on thy strength: God biddeth his church do that which she entreated him to do, Isa_51:9. And because God's word is operative, and effectual, and his sayings are doings, this is a prediction and promise what she should do, that she should *awake* or arise out of her low estate, and be strong and courageous.

Put on thy beautiful garments: thy sorrows shall be ended, and thou shalt be advanced into a most glorious and blessed condition.

O Jerusalem, the holy city; O my church, which is every where called by the name of Zion or Jerusalem.

For henceforth there shall no more come into thee, either to molest thee, or to associate themselves with thee, or to defile or corrupt thee, *the uncircumcised*, heathens or infidels, who are commonly called *uncircumcised; and the unclean*; nor any others, who though they be circumcised, as the Jews generally were, are unclean in any thing: whereby he intimates that there should be a greater purity and reformation in the church than formerly there had been, which was eminently accomplished in the church and kingdom of Christ.

Isaiah 52:2

Shake thyself from the dust, in which thou hast lain as a prisoner, or sat as a mourner.

Sit down upon thy throne. Or, sit up, as this word is rendered, Gen_27:19.

Loose thyself from the bands of thy neck; the yoke of thy captivity shall be taken off from thee. It is a metaphor from beasts that have the yoke fastened by bands to their necks.

Isaiah 52:3

Ye have sold yourselves, by your sins, into the hands of the Chaldeans,

for nought; without any price or valuable consideration paid by them, either to you or to me, your Lord and Owner.

Ye shall be redeemed without money; without paying any ransom.

Isaiah 52:4

My people went down aforetime into Egypt to sojourn there; where they had protection and sustenance, and therefore owed subjection to the king of Egypt. And yet when he oppressed them I punished him severely, and delivered them out of his hands. Which is easily understood from the following words. *And* ; or, *but* ; for here is an opposition made between these two cases.

The Assyrian; the king of Babylon, who is called *the king of Assyria* , 2Ki_23:29, compared with Isa_24:7, as also the Persian emperor is called, Ezr_6:22, because it was one and the same empire, which was possessed, first by the Assyrians, then by the Babylonians, and afterwards by the Persians. *Oppressed them without cause* ; without any such ground or *valour* , by mere force invading their land, and carrying them away into captivity. For although it be said that God gave this land and people *into his hand* , 2Ch_36:11, by his counsel and providence; yet that was neither known to nor regarded by the king of Babylon, nor was it a good and lawful title, God's word, and not his providence, being the rule by which men's rights are determined; otherwise a robber hath a right to my purse, which he cannot take from me upon the highway without God's providence.

Isaiah 52:5

What have I here? Heb. *What to me here* ? the sense is either,

1. What do I here? Why do I sit still here, and not go to Babylon to punish the Babylonians, and to deliver my people? Or,

2. What honour have I by suffering this injury to be done to my people?

Is taken away, were carried away captive by the Babylonians,

for nought; without any provocation or pretence of right. See before on Isa_52:3. They that rule over them, who by their office are obliged to deal justly and tenderly with their subjects,

make them to howl, by their tyrannical and unmerciful usage of them.

My name continually every day is blasphemed; instead of that praise and service which the Babylonians owe me for all their successes and conquests, they blaspheme me, as if I wanted either power or good-will to save my people out of their hands.

Isaiah 52:6

My people shall know my name; they shall have sensible experience of my infinite power and goodness in fighting for them and against you; whereby they shall be able to put your blasphemous tongues to silence.

They shall know; which word is understood from the foregoing clause, as is very frequent in Scripture.

In that day; when I shall redeem my people: which work was begun by the return of the Jews from Babylon, and afterwards carried on, and at last perfected, by the coming of the Messiah.

That I am he that doth speak: behold, it is I: that all these promises are not the words of a weak, or fickle, or deceitful man, but of him who is the omnipotent, and unchangeable, and covenant-keeping God. Or thus, That I who have formerly spoken to you by my servants the prophets, (for it was *the Spirit of Christ which was and spake in them* , 1Pe_1:11) do now speak to you in my own person, being clothed with flesh; which agrees well, as with the analogy of faith, and with divers other scriptures, so particularly with the next verse, and with divers following passages, which so evidently speak of the person and kingdom of Christ, that they cannot without great force be understood of any other.

Isaiah 52:7

How beautiful! these are words of rejoicing and admiration. They are exceeding precious and acceptable.

Upon the mountains of Zion and Moriah, which are sometimes mentioned as one mountain, and sometimes as two. Or in the mountainous country of Judea, to which these glad tidings were brought, and from which they were spread abroad into other countries.

Are the feet, which carry this welcome messenger; or the messenger himself. *Of him* ; or, of them; for the singular number is oft put for the plural: although it may be here emphatically used, to signify, that although there were many messengers, yet one was the chief and Lord of the embassy, whose coming was more acceptable than the rest; which suits excellently to the Messiah, who is called *the Messenger of the covenant* , Mal_3:1, and is oft said to be sent by God, as Joh_6:38 **8:16,18**, &c., to publish the glad tidings of salvation.

That bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation: these emphatical and repeated expressions are a sufficient evidence that something further and better is here intended than their deliverance out of Babylon, which in itself was but a very imperfect work, and reached at first but to a few of that numerous people, and was attended with many fears, and sorrows, and remainders of their bondage, Ezr_9:8,**9 Ne 1:3**; and that although that was the beginning of these glad tidings, yet they extended much further, even to the coming of Christ, by whom alone true peace and salvation were procured.

That saith unto Zion, Thy God reigneth: it is true, this might in some sort be said when God so overruled the affairs of the world, and the heart of Cyrus, that his people were freed from the Babylonish captivity, and restored into and settled in their own land. Although he that considers the state of God's people in their own land after their return, will find that the reign of God in and over the world was not then either very conspicuous or glorious. And therefore it seems far more reasonable to understand it of the days of the Messiah, when God did discover and exercise his

dominion over the world far more eminently than ever he had done from the beginning of the world until that time.

Isaiah 52:8

Thy watchmen, thy ministers, who shall descry the approach and coming of this heavenly King and kingdom, *shall lift up the voice* ; partly to give notice to all people of these glad tidings; and partly by way of exultation, to sing forth the praises of God for this glorious day and mercy, as it here follows.

They shall see; they shall understand, and so be able to teach, Divine mysteries.

Eye to eye; very distinctly, and clearly, and familiarly, their eyes beholding the eyes of this King of glory; as it is said of Zedekiah, Jer_34:3,

Thine eyes shall behold the eyes of the king of Babylon; and as it is said, *mouth to mouth* , Num_12:8, and *face to face* , Gen_32:30 Exo_33:11 Num_14:14. They shall see with their bodily eyes the King of the church, or the Word made flesh, as they are said to have done, Joh_1:14 1Jo_1:1. They shall be eye and ear witnesses of the words and works of Christ, and therefore their testimony of these things shall be more certain and valuable.

When the Lord shall bring again Zion; when God shall complete the work of bringing his church out of captivity; which was begun at the return out of Babylon, and perfected by Christ's coming into the world.

Isaiah 52:9

For you shall be restored unto your former and a far greater fertility.

Isaiah 52:10

Hath made bare his holy arm; hath discovered and put forth his great power, which for a long time hath lain hid, and seemed to be idle.

All the ends of the earth shall see the salvation of our God; all nations of the world shall with astonishment behold the wonderful work of God, first in bringing his people out of Babylon, and afterwards in their redemption by Christ.

Isaiah 52:11

Depart ye, depart ye, go ye out from thence; make haste, O ye banished Jews, to depart out of Babylon into your own land, that there I may meet with you, and bless you, and perform those further and greater things which I have promised there to do for you. And this invitation was the more necessary, because God foresaw that a great number of the Jews would upon worldly considerations continue in those foreign countries in which they were settled, and be very backward to return to the Holy Land.

Touch no unclean thing; and when you go thence, take heed that you carry not along with you any of their superstitions or idolatries; but purify and prepare yourselves, that so God may return to you in mercy, when you return into your own land.

Be ye clean, that bear the vessels of the Lord; and especially you priests and Levites, whose office it is to minister in holy things, and to carry back the holy vessels of the temple, keep yourselves from all pollution.

Isaiah 52:12

For ye shall not go out with haste, nor go by flight; but securely, and in triumph, being conducted by your great Captain, the Lord of hosts. And therefore you will have both the greater obligation, and the more leisure and opportunity, to cleanse yourselves from all filthiness.

For the Lord will go before you; and the God of Israel will be your reward; so that none shall be able either to oppose and stop you in your march, or to fall upon you in the rear, as enemies commonly do.

Isaiah 52:13

This is the beginning of a new prophecy, which is continued from hence to the end of the next chapter; and therefore it is well observed by divers, both ancient and modern interpreters, that the fifty-third chapter should have begun here.

My servant.

Quest. Of whom doth the prophet here speak? It is apparent that these three last verses of this chapter, and all the following chapter, speak of one and the same person. And that that person is

Christ is so evident, that the Chaldee paraphrast, and other ancient, and some later Hebrew doctors, understand it directly of him, and that divers Jews have been convinced and converted to the Christian faith by the evidence of this prophecy. And there is not a verse in this whole context which doth not afford a clear and convincing proof of this truth, as we shall see. And there needs no other argument to confirm it, than the variety and vanity of the pretended expositions of the Jews, who use all possible wit and art to wrest all these passages to other persons. Those who would seem wiser than the rest, and confute the other expositions of their brethren, understand it either of the Jewish people in general, or of the prophet Jeremiah in particular. But both these conceits are so groundless and absurd, that there is scarce a verse but confutes them, as we shall clearly discern in the exposition of them. And therefore other Jews reject them both, and understand it of Abraham, or Moses, or Josiah, or Ezra, or Zorobabel; and they might as well have named twenty persons more, to whom this place might be applied upon as good grounds as to any of these. But there is not one clause in all this context which is not most truly and fitly applied to Christ, as I shall make apparent, step by step. And first this title of God's servant is in an eminent and peculiar manner given to Christ in this very prophecy, as Isa_42:1 **49:6 53:11** Eze_34:23 Zec_3:8. *Shall deal prudently* ; shall manage his kingdom with admirable wisdom. Or, *shall prosper* , as it is in the margin, and as this word is frequently rendered, and particularly in this very case, and of this same person, Jer_23:5; which also seems best to agree with the following clause, and with Isa_53:10,**11**: And this intimation concerning the future prosperity and advancement of the Messiah is fitly put in the first place to prevent those scandals which otherwise might arise from the succeeding passages, which largely describe his state of humiliation and deep affliction.

He shall be exalted and extolled, and be very high: here are three words signifying the same thing, to express the height and glory of his exaltation; which agrees most fitly to Christ, but cannot without great force be applied to Jeremiah, who had no greater honour or favour done him by the Chaldeans at the taking of Jerusalem, than to be left at liberty to go where he pleased,

Jer_40:4, and who after that time met with great contempt and hardship from his own countrymen, **Jer 42 Jer 43 Jer 44**.

Isaiah 52:14

Were astonished; were struck with wonder, either,

1. At his glorious endowments, and the excellency and power of his doctrine, and his miraculous works. Or rather,

2. At his great deformity, and stupendous humiliation and calamity, as may be gathered both from the following words, and from the use of this word in Scripture, which is generally used in a bad sense, or of wondering at some extraordinary evil, as Jer_18:16 **19:8**, and oft elsewhere; and never in a good sense, or of wondering at any thing which is extraordinarily good.

At thee; at thee, O my servant, to whom he now turneth his speech, and then turneth his speech from him, and speaks of him in the next words; such sudden changes of persons, and speaking of one and the same man sometimes in one person, and then presently in another, being very frequent in the writings of the prophets, as we have already seen in divers instances.

His visage was so marred more than any man, and his form more than the sons of men; he was more deformed or uncomely than any other man; which was undoubtedly verified in Christ, who, in respect of his birth, and breeding, and manner of life, was most obscure and contemptible, and therefore said to be a worm, *and no man; a reproach of men, and despised of the people*, Psa_22:6; who was more hated and vilified by the generality of the Jews than any man upon earth, and was accounted and called by them a deceiver, a Samaritan, a blasphemer, and a devil, &c.; whose countenance also was so marred with frequent watchings, and fastings, and troubles, that he was thought to be near fifty years old when he was but about thirty, Joh_8:57; and was further spoiled with buffetings, and crowning with thorns, and other cruel and spiteful usages from men, and with the deep and continual sense of the burden of men's sins, and of God's displeasure due unto them; all which did not only oppress his spirit, but had a great influence upon the very constitution of his body.

Isaiah 52:15

So; his exaltation shall be answerable to his humiliation.

Shall he sprinkle; either,

1. With his blood, which is called *the blood of sprinkling* , Heb_12:24; or, shall justify them, as it follows, Isa_53:11, which is frequently expressed by *washing* , as Psa_51:2,7 **Eze 16:9**, and by *sprinkling clean water* , Eze_36:25. Or,

2. With his word or doctrine; which being oft compared to rain or waters, as Deu_32:2 Isa_55:10,11 **Hab 2:4**, &c, may be said to be sprinkled, as it is said to be dropped, Deu_32:2 Eze_20:46 **21:2**. And this sense seems to be most favoured by the following words.

The kings shall shut their mouths at him; shall be silent before him, out of a profound humility, and reverence, and admiration of his wisdom, and an eager desire to hear and receive counsels and oracles from his mouth. Compare Job_29:9-11, **21**. They shall no more contend with him, nor blaspheme the true God and religion, as they formerly used to do.

For that which had not been told them shall they see; for they shall hear from his mouth many excellent doctrines, which also will be new and strange to them, such as men are very desirous to hear. And particularly they shall hear from him that comfortable doctrine concerning the conversion and salvation of the Gentiles, which was not only new to them, but was strange and incredible to the most of the Jews themselves.

Shall they consider; or, they shall understand; which is added to show that the seeing in the former clause was meant of discerning these things with the eyes of their minds.

Isaiah 53:1 ISAIAH CHAPTER 53

The incredulity of the Jews: the death of Christ, and the blessed effects thereof, Isa_53:1-11; his exaltation and glory, Isa_53:12.

Who hath believed our report? the prophet having in the three last verses of the former chapter made a general report concerning the great and wonderful humiliation and exaltation of Christ, of which he intended more largely to discourse in this chapter, before he descended to particulars he thought fit to use this preface.

Who, not only of the Gentiles, but even of the Jews, *will believe* the truth-of what I have said and must say? Few or none. The generality of them will never receive nor believe in such a Messiah as this. Thus this place is expounded by Christ himself, Joh_12:38, and by Paul, Rom_10:16. And this premonition was highly necessary, both to caution the Jews that they should not stumble at this stone, and to instruct the Gentiles that they should not be surprised, nor scandalized, nor seduced with their example.

The arm of the Lord; either,

1. The word of God, called the report in the former clause; the doctrine of the gospel, which is expressly called *the power of God* , 1Co_1:18, because of that admirable virtue and success which accompanied the preaching of it. Or,

2. The Messiah, who also is called the arm or *power of God* , 1Co_1:24; and that most fitly, because the almighty power of God was both seated in him, and declared and exercised by him in his powerful words and mighty deeds, as Simon for some great works wrought by him was called by the Samaritans *the power of God* , Act_8:10.

Revealed; not outwardly, for so Christ was revealed and preached to vast numbers, both of Jews and Gentiles, as is evident from this context, and from divers other places of Scripture; but inwardly and with power to their minds and hearts, of which kind of revelation see Eph_1:17-19, and compare it with 2Co_4:4. Thus even Moses, though sufficiently revealed to the eyes and ears of the Jews, yet is said to be unrevealed or hid from their minds and hearts, 2Co_3:14,15. The sense of the place is, few or none of the Jews will believe the gospel, or receive their Messiah when he comes among them.

Isaiah 53:2

For he shall grow up before him as a tender plant, and as a root out of a dry ground; and the reason or occasion why the Jews will so generally reject their Messiah, is because he shall not come into the world with secular pomp and power, like an earthly monarch, as they carnally and groundlessly imagined; but

he shall grow up (or, *spring up* , Heb. *ascend* , to wit, out of the ground, as it follows, brought forth, and brought up)

before him (before the unbelieving Jews, of whom he spake Isa_53:1, and that in the singular number, as here, who were witnesses of his mean original; and therefore despised him, according to Christ's observation, Joh_4:44; or, as others, *according to his face* , or outward appearance, as he was man; whereby he sufficiently implies that he had another, a far higher, and a Divine nature in him)

as a tender plant, (or, as this very word is translated, Eze_17:4, *a young twig* , which is a small and inconsiderable thing,)

and as a root (as Christ is called, Rom_15:12, and elsewhere; or, *as a branch* ; the root being put metonymically for the branch growing out of the root, as it is apparently used, where Christ is called *the root of Jesse, and of David* , Isa_11:10 Rev_5:5, and in other places, as 2Ch_22:10)

out of a dry ground; out of a mean and barren soil, whose productions are generally poor and contemptible: either,

1. Out of the womb of a virgin; but that was no ground of contempt; or,
2. Of the Jewish nation, which was then poor, and despised, and enslaved; or,
3. Out of the poor, and decayed, and contemptible family, such as the royal family of David was at that time.

He hath no form nor comeliness; his bodily presence and condition in the world shall be mean and contemptible.

When we shall see him, there is no beauty that we should desire him; when we shall look upon him, expecting to find incomparable beauty and majesty in his countenance, and carriage, and condition, we shall be altogether disappointed, and shall meet with nothing amiable or desirable in him. This the prophet speaketh in the person of the carnal and unbelieving Jews, we, i.e. our people, the Jewish nation.

Isaiah 53:3

He is despised and rejected of men; accounted as the scum of mankind, as one unworthy of the company and conversation of all men.

A man of sorrows; whose whole life was filled with, and in a manner made up of, an uninterrupted succession of sorrows and sufferings.

Acquainted with grief; who had constant experience of and familiar converse with grievous afflictions; for knowledge is oft taken practically, or for experience, as Gen_3:5 2Co_5:21, and elsewhere.

We hid as it were our faces from him; we scorned and loathed to look upon him. Or, as others,

he hid as it were his face from us, as one ashamed to show his face, or to be seen by any men, as persons conscious to themselves of any great deformity do commonly shun the sight of men, as lepers did, Lev_13:45.

He was despised, and we esteemed him not: here are divers words expressing the same thing, to signify both the utmost degree of contempt, and how strange and wonderful a thing it was, that so excellent a person should be so despised.

Isaiah 53:4

Surely he hath borne our griefs, and carried our sorrows: and whereas it may seem all unreasonable and incredible thing, that so excellent and glorious, and so innocent and just, a person should meet with this usage, it must be known that his griefs and miseries were not laid upon him for his own sake, but wholly and solely for the sake of sinful men, in whose stead he stood, and for whose sins he suffered, as it here follows.

Yet we did esteem him stricken, smitten of God, and afflicted; yet our people, the Jews, were so far from giving him the glory and praise of such a prodigious condescension and compassion, that they made a most perverse construction of it; and so great was their prejudice against him, that they believed that he was thus disgraced and punished, and at last put to death, by the just judgment of God, for his blasphemy and other manifold wickednesses.

Isaiah 53:5

But; but this was a most false and unrighteous sentence.

He was wounded; which word comprehends all his pains and punishments, and his death among and above the rest.

For our transgressions; not by them, which is expressed by another particle, not by the wickedness of the Jews; but *for* or *because* of them, as this particle commonly signifies, for the guilt of their sins, which he had voluntarily taken upon himself, and for the expiation of their sins, which was hereby purchased and procured of God for men. Which interpretation is confirmed,

1. By the opposition of this truth to the false opinion mentioned in the foregoing clause, that he was *smitten of God* for the guilt of his own sins.

2. By the following clause, as we shall see.

3. By the nature of the thing; this being evident from scriptures both from the Old and New Testament, that Christ was not to suffer for his own, but for other men's sins. See Dan_9:24,26.

The chastisement of our peace; those punishments by which our peace, i.e. our reconciliation to God, and salvation, or happiness, was to be purchased.

Was upon him; was laid upon him by God's justice with his own consent.

With his stripes we are healed; by his sufferings we are saved from our sins, and from the dreadful effects thereof.

Isaiah 53:6

All we, all mankind, the Jews no less than the Gentiles,

like sheep, which are simple and foolish creatures, and exceeding apt to straggle and lose themselves, *have gone astray* from God, and from the way of his precepts, in which he put our first parents, and in which he commanded us to walk.

To his own way; in general, to the way and course of sin, which may well be called a man's *own way*, as sins are called men's own lusts, Jam_1:14 2Pe_3:3, and elsewhere, because sin is natural to us, inherent in us, born with us, and very dear to us; and in particular, to those several paths of divers lusts which several men choose and follow, according to their differing opinions, inclinations, occasions, and circumstances.

Hath laid, Heb. *hath made to meet* , as all the rivers meet in the sea.

The iniquity; not properly, for so he knew no sin, 2Co_5:21; but the punishment of iniquity, as that word is most frequently used, as Gen_4:1:3 Lev_20:17, &c.; that which was due for all the sins of all his people, whether Jews or Gentiles, which must needs be so great and heavy a load, that if he had not been God as well as man, he must have sunk under the burden of them. This was actually verified in Christ. And both this and divers other passages here do as manifestly and fully point at Christ, as if they were not a prophetic representation of things to come, but an historical relation of them after they were done. Nor do I see how they can be excused from the fearful *wresting of the Scripture* that expound these places of the prophet Jeremiah, of any other person but Christ.

Isaiah 53:7

He was oppressed, and he was afflicted; he was sorely punished for our sins. But there is another translation, which seems to be more emphatical, and more agreeable to the Hebrew text; *It* (to wit, our iniquity last mentioned, or the punishment of all our sins) *was exacted or required* , (as this word most properly and frequently signifies, of which see my Latin Synopsis. God's justice expected and required satisfaction from us for our sins; which, alas! we could not make to him,)

and he was afflicted or *punished* ; he bore the guilt and punishment of our sins in his body upon the tree, as is said, **1Pe 2 24**; or, as others render this last word, *and he answered* , i.e. became our surety, or undertook to pay the debt, and to suffer the law in our stead, and for our sake.

Yet he opened not his mouth; he neither murmured against God for causing him to suffer for other men's sins, nor reviled men for punishing him without cause, nor used apologies or endeavours to save his own life; but willingly and patiently accepted of the punishment of our iniquity.

Is dumb; bears the loss of its fleece or life without any such clamour or resistance as other creatures use in such cases.

Isaiah 53:8

He was taken from prison and from judgment: these words are understood either,

1. Of Christ's humiliation or suffering; and then the words are to be thus rendered,

He was taken away (to wit, out of this life, as this word is used, Psa_31:13 Pro_1:19, and elsewhere; he was put to death) *by distress* (or *violence* , or *tyranny* , as this word is used with this preposition before it, Psa_107:39) *and judgment* ; by oppression and violence, under a form and pretence of justice. Or rather,

2. Of Christ's exaltation, because of the following clause; which is not unseasonably mentioned in the midst of his sufferings, to take off the scandal which might have arisen from Christ's sufferings, if there had not been a prospect and assurance of his victoriousness over them, and his glory after them; and so the words may be rendered, *He was taken up* (or, taken away, freed or delivered) *from prison* (i.e. from the grave, which being called a house, Job_30:23, and *a pit* , in which men are shut up Psa_69:15, may fitly be called a *prison* ; or, from *distress* or *affliction* , or *oppression* , from the power and malice of his enemies, and from the torments of his own soul, arising from the sense of men's sins and God's displeasure) *and from judgment* , i.e. from all the sufferings and punishments inflicted upon him, either by the unrighteous judgment of men, or by the just judgment of God, punishing him for those sins which he had voluntarily taken upon himself; or, which is the same thing, from the sentence of condemnation, and all the effects of it; for in this sense *judgment* is very commonly taken both in Scripture and other authors.

Who shall declare? who can declare it? the future being taken potentially, as it is frequently; no words can sufficiently express it.

His generation; either,

1. His age, or the continuance of his life. So the sense is, that he shall not only be delivered from death, and all his punishments, but also shall be restored to an inexpressible or endless life; and to an everlasting kingdom. Thus great interpreters understand it; with whom I cannot comply, because I do not find this Hebrew word to

be ever used in Scripture of the continuance of one man's life. Or rather,

2. His posterity; and so this word is unquestionably used, Gen_15:16 Exo_20:5 Deu_23:2,**3,8**, and in many other places. And so the sense of the place is this, that Christ's death shall not be unfruitful, and that when he is raised from the dead, he shall have a spiritual seed, as is promised, Isa_53:10; a numberless multitude of those who shall believe in him, and be regenerated and adopted by him into the number of his children, and of the children of God, Joh_1:12 Heb_2:10,**13,14**. *He was cut off* , to wit, by a violent death. And this may be added as a reason, both of his exaltation, and of the blessing of a numerous posterity conferred upon him, because he was willing to be cut off for the transgression of his people; and, as it followeth, Isa_53:10, made his soul an offering for sin; Christ's death being elsewhere declared to be the only way and necessary means of obtaining both these ends. Luk_24:26,**46 Joh 12:24,32,33 Php 2 8,9**. But these words may be rendered, *although he was cut off* , to signify that his death should not hinder these glorious effects.

For the transgression of my people was he stricken: this is repeated again, as it was fit it should be, to prevent men's mistakes about and stumbling at the death of Christ, and to assure them that Christ did not die for his own sins, but only for the sins and salvation of his people.

Isaiah 53:9

He made his grave with the wicked; and although he did not die for his own, but only for his people's sins, yet he was willing to die like a malefactor, or like a sinner, as all other men are, and to be put into the grave, as they used to be; which was a further degree of his humiliation. He saith, *he made his grave* , because this was Christ's own act, and he willingly yielded up himself to death and burial. And that which follows, *with the wicked* , doth not note the sameness of place, as if he should be buried in the same grave with ether malefactors, but the sameness of condition; as when David prayeth, Psa_26:9, *Gather not my soul* (to wit, by death) *with sinners*, he doth not mean it of the same grave, but of the same state of the dead.

With the rich in his death: this passage is thought by many to signify that Christ should be buried in the sepulchre of Joseph, who is said to be both *rich* , Mat_27:57, and *honourable* , Mar_15:43, which they conceive to be intimated as a token of favour and honour showed to him; which to me seems not probable, partly because this disagrees with the former clause, which confessedly speaks of the dishonour which was done to him; and partly because the burial of Christ, whatsoever circumstances it was attended with, is ever mentioned in Scripture as a part of his humiliation, **Ac 2 24,27**. And it seems more reasonable, and more agreeable to the usage of the Holy Scripture, that this clause should design the same thing with the former, and that by rich he means the same persons whom he now called *wicked* , not as if all rich men were or must needs be wicked, but because for the most part they are so; upon which ground riches and rich men do commonly pass under an ill name in Scripture; of which see Psa_37:10 **49:6** Luk_6:24 **18:24** Jam_1:11 **5:1**.

In his death, Heb. in or at (or after, as this participle is frequently taken, as hath been already noted) *his deaths* ; for Christ's death might well be called deaths, in the plural number, because he underwent many kinds of death, and many deadly dangers and pains, which are frequently called by the name of death in Scripture, of which instances have been formerly given; and he might say, with no less truth than Paul did, 1Co_15:31, *I die daily* , and 2Co_11:23. *I was in deaths oft. Because he had done no violence, neither was any deceit in his mouth* : this some suppose to be added as a reason of the last branch of the foregoing clause, why God so overruled matters by his providence, that Christ should not be buried in the same grave, or in the same ignominious manner, as malefactors were, but in a more honourable manner, in Joseph's own tomb. But the last part of the foregoing clause cannot, without violence, be pulled asunder from the former, wherewith it is so closely joined, not only by a conjunction copulative, and, but also by being under the government of the same verb; and therefore this latter clause of the verse, if thus rendered, must be added as the reason of what is said to be done in the former. And so the sense of the place may be thus conceived, This was all the reward of the unspotted innocency of all his words and actions, to be thus ignominiously

used. But these words may well be and are otherwise rendered, both by Jewish and Christian interpreters, either thus, *although he had done* , &c., or rather thus, *not for* (as these two same particles placed in the very same order are rendered by our translator, and others, Job_16:17) *any violence* (or *injury* , or *iniquity*) which *he had done*, nor for any *deceit* which *was in his mouth* ; not for his own sins, but, as hath been said before, for his people's sins; in which translation there is nothing supplied but what is most frequent in Scripture also.

Isaiah 53:10

Yet it pleased the Lord to bruise him; but although he was perfectly innocent, it pleased God for other just and wise reasons to punish him.

He hath put him to grief; God was the principal Cause of all his sorrows and sufferings, although men's sins were the deserving cause.

When thou shalt make his soul an offering for sin; when thou, O God, shalt make, or have made, thy Son a sacrifice, by giving him up to death for the atonement of men's sins. His

soul is here put for his life, or for himself, or his whole human nature, which was sacrificed; his soul being tormented with the sense of God's wrath, and his body crucified, and soul and body separated by death. Or the words may be rendered, *when his soul shall make* , or *have made* , itself

an offering for sin; whereby it may be implied that he did not lay down his life by force, but willingly.

He shall see his seed; his death shall be glorious to himself, and highly beneficial to others; for he shall have a numerous issue of believers reconciled to God, and saved by his death.

He shall prolong his days; he shall be raised to immortal life, and shall live and reign with God for ever; *he shall die no more* , **Ro 6 9**, and *of his kingdom there shall be no end* , Luk_1:33.

The pleasure of the Lord shall prosper in his hand; God's gracious decree for the redemption and salvation of mankind shall be effectually carried on by his ministry and mediation.

Isaiah 53:11

He shall see, he shall receive or enjoy, as this word commonly signifies,

of the travail of his soul, the comfortable and blessed fruit of all his hard labours and grievous sufferings,

and shall be satisfied; he shall esteem his own and his Father's glory, and the salvation of his people, an abundant recompence for all his sufferings.

By his knowledge; either,

1. Actively, by that knowledge of God's will, and of the way of salvation, which is in him in its highest perfection, and which by him is revealed unto men, and by his Spirit is imprinted in the minds and hearts of his people, so as to produce faith and obedience in them. Or,

2. Passively, by the knowledge of him, as *my fear* and *thy fear* are put for *the fear of me and of thee* , Psa_5:7 Jer_32:40; *knowledge* being here, as it is most frequently in Scripture, taken practically, for that kind of knowledge which worketh faith, and love, and obedience to him. So the sense is the same in both cases.

My righteous servant; which title is here given to Christ, partly to vindicate him from those false imputations of wickedness which were fastened upon him by his adversaries, and which found the more belief because of his most grievous and unexampled sufferings both from God and men; and partly to show his fitness for this great work of justifying sinners, because he was exactly

holy, and harmless, and undefiled, Heb_7:26, and

fulfilled all righteousness, according to his duty, Mat_3:15; and therefore his person and performance must needs be acceptable to God, and effectual for the justification of his people, which was the great design of his coming into the world. *Justify* acquit them from the guilt of their sins, and all the dreadful consequences thereof; for *justification* is here opposed to condemnation, as appears from the following clause, and from many other passages in this chapter, and as it is used in all places of Scripture, one, or two at most, excepted, where it is mentioned. And Christ is said to

justify sinners meritoriously, because he purchaseth and procureth it for us; as God the Father is commonly said to do it authoritatively, because he accepted the price paid by Christ for it, and the pronounciation of the sentence of absolution is referred to him in the gospel dispensation.

Many; which word is seasonably added, partly by way of restriction, to show that Christ will not justify all, but only such as believe in him and obey him; and partly by way of amplification, to declare that this blessed privilege shall not now be, as hitherto it had in a manner been, confined to Judea, and the Jews, but shall be conferred upon an innumerable company of all the nations of the world.

For he shall bear their iniquities; for he shall satisfy the justice and law of God for them, by bearing the punishment due to their sins, and therefore by the principles of reason and justice they must be justified or acquitted, otherwise the same debt should be twice required and paid.

Isaiah 53:12

Therefore will I, God the Father, the Spectator and Judge of the action or combat,

divide him; give him his share; or, *impart or give to him* ; for this word is oft used without respect to any distribution or division, as Deu_4:19 **29:26**, and elsewhere.

A portion; which is very commodiously supplied out of the next clause, where a word which answers to it,

the spoil, is expressed. *With the great* ; or, *among the great* ; such as the great and mighty potentates of the world use to have after a sharp combat and a glorious victory. Though he be a very mean and obscure person, as to his extraction and outward condition in the world, yet he shall attain to as great a pitch of glory as the greatest monarchs enjoy.

He shall divide the spoil with the strong: the same thing is repeated in other words, after the manner of prophetic writers. The sense of both clauses is, that God will give him, and he shall receive, great and happy success in his glorious undertaking; he shall conquer all his enemies, and lead captivity captive, as is said,

Eph_4:8, and Set up his universal and everlasting kingdom in the world.

Because he hath poured out his soul unto death; because he willingly laid down his life in obedience to God's command, Joh_10:17,18, and in order to the redemption of mankind. Death is here called a *pouring out of the soul, or life*, either because the soul or life, which in living men is contained in the body, is turned out of the body by death; or to signify the manner of Christ's death, that it should be with the shedding of his blood, in which the life of man consists, Lev_17:11,14.

He was numbered with the transgressors; he was willing for God's glory and for man's good to be reproached and punished like a malefactor, in the same manner and place, and betwixt two of them, as is noted with reference to this place, Mar_15:27,28.

He bare the sin of many; which was said Isa_53:11, and is here repeated to prevent a mistake, and to intimate, that although Christ was numbered with transgressors, and was used accordingly, yet he was no transgressor, nor did submit to and suffer this usage for his own sins, but for the sins of others, the punishment whereof was by his own consent laid upon him.

Made intercession for the transgressors; either,

1. By way of satisfaction; he interposed himself between an angry God and sinners, and received those blows in his own body which otherwise must have fallen upon them. Or,

2. In way of petition, as this word is constantly used. He prayed upon earth for all sinners, and particularly for those that crucified him, Luk_23:34; and in heaven he still intercedeth for them, not by a humble petition, but by a legal demand of those good things which he purchased for his own people by the sacrifice of himself, which, though past, he continually represents to his Father, as if it were present.

Isaiah 54:1 ISAIAH CHAPTER 54

The blessings and fulness of the gospel church, Isa_54:1-3; the Gentiles becoming Christ's spouse; to whom his love is

everlasting, Isa_54:4-10. Her glories, Isa_54:11,12. The gifts of the Holy Ghost, Isa_54:13. Her sure preservation, Isa_54:14-17.

Sing, O barren. The prophet having largely discoursed of the sufferings of Christ, and of the blessed fruits or effects thereof, among which one is, that he should have a numerous seed that should believe on him, and that when the Jews rejected him, the Gentiles should gladly receive him, and here foreseeing by the Spirit of God that glorious state of the church, he rejoiced in it, as Abraham did upon the like occasion, Joh_8:56, and breaks forth into this song of triumph. He turneth his speech to the church and spouse of God, or of Christ, as is manifest from the following words, and especially from Isa_54:5, and from Gal_4:27, where it is so expounded. And although this chapter is by some understood of the flourishing condition of the Jewish church and state after their return from Babylon, yet the magnificent and glorious promises here following do so vastly exceed their condition at that time, which was full of uncertainties, and distractions, and troubles, as all the histories of those times assure us, and far from that glory and lasting tranquillity which is here assured to her, that it must necessarily be referred to the times of the gospel, in which all that is here said was or will be remarkably fulfilled. And therefore as the foregoing chapter doth directly and literally speak of Christ, so doth this literally speak of the church of Christ, or of the kingdom of the Messiah, of whom the ancient Hebrew doctors understood it. And this church, consisting at first of the Jews, and afterwards of the Gentiles, who were incorporated with them into the same body, he calleth *barren*, not because it now was so, but because before and until the coming of Christ it had been so; as Simon is called the leper, Mat_26:6, after he was cured. Now this church of the Jews might well be called, and had been, barren, because the sincere converts brought forth to God by her ministry had been but few among the Jews comparatively, and simply few among the Gentiles.

More are the children of the desolate than the children of the married wife: the church or congregation of the Gentiles, which in the times of the Old Testament was desolate, having neither husband nor children, doth now under the gospel bring forth unto God a far more numerous posterity than the church of the Jews,

which had been married to God for many ages, until by her apostacy from God, and from her Messiah, she provoked God to put her away, He alludeth here either to the history of Sarah, who was long and naturally barren, but by the supernatural power of God was enabled to bring forth a numberless issue; or to that remarkable passage of God's providence concerning Hannah and Peninnah, 1Sa_2:5, *The barren hath born seven, and she that hath many children is waxed feeble* .

Isaiah 54:2

Enlarge the place of thy tent, that it may be capable of the Gentiles, which shall flock to thee in great numbers, and desire to associate themselves with thee.

Let them, those to whom that work belongs, stretch forth. The meaning is, they must and shall be stretched out.

Lengthen thy cords, and strengthen thy stakes, that they may be able to support that great weight which the tents this enlarged shall be upon them.

Isaiah 54:3

Thou shalt break forth; thou shalt bring forth a multitude of children; for this word is commonly used of any great and extraordinary propagation of living creatures, whether beasts or men, Gen_30:30 Exo_1:12.

On the right hand and on the left; on every side, in all the parts of the world.

Thy seed; either,

1. Thy spiritual seed, the church of the new testament, which is accounted Abraham's seed, or children, Gal_3:7-9, **29**. Or,
2. Thy natural seed, Christ and his apostles, and other ministers, who were Jews, by whom this work was first and most eminently done.

Shall inherit the Gentiles; shall subdue the Gentile world to the church, and to the obedience of the faith.

The desolate cities; those cities and countries which in a spiritual sense were desolate and forsaken by God.

Isaiah 54:4

Thou shalt not be ashamed for that barrenness and widowhood, which once was the matter of thy grief and shame, because now thou shalt be delivered from it, and God will own thee for his wife, and beget children of thee; as it is explained in the following words.

Thou shalt forget the shame of thy youth; it shall be forgotten both by thee and others: thou shalt not be upbraided with thy former barrenness in thy youthful state, nor confounded and tormented with the remembrance of it; both *remembering* and *forgetting* in Scripture use connote or comprehend those affections which naturally and usually follow upon them; so great shall be thy fertility and felicity, that it shall cause thee to forget thy former unfruitfulness and misery, as men commonly do in like cases, as Gen_41:51 Job_11:16 Isa_65:16 Joh_16:21.

The reproach of thy widowhood; that time and state when thou wert like a widow, disconsolate and desolate, forsaken by her husband, and having in a manner no children; which was a great reproach, especially among the Jews.

Isaiah 54:5

Thy Maker; he who made thee out of nothing, and therefore can easily fulfil all these promises, how unlikely soever they seem to be; and he who made thee a people, and, which is far more and better, his people, and therefore will not easily nor utterly forsake thee.

Is thine husband; he will own thee for his spouse, and will do the part of a husband to thee.

The Lord of hosts; who hath the sovereign command of all men and creatures, and therefore can subdue the Gentiles to thee, and can make thee to increase and multiply in so prodigious a measure, even in thine old age, notwithstanding thy barrenness in the days of thy youth, of which he speaketh in the foregoing verse.

The God of the whole earth; the God and Father of all nations; whereas formerly he was called only

the God of Israel, and the Gentiles had no special relation to him, nor interest in his covenant and favour, as was observed, Psa_147:19,20, and elsewhere.

Isaiah 54:6

The Lord hath called thee, to return and come again to him. *As a woman forsaken* ; when thou wast like a woman forsaken. Or, as a husband recalleth his wife. Forsaken by her husband, who hath given her a bill of divorce.

Grieved in spirit, for the loss of her husband's flavour and society, and for the reproach attending upon it.

And a wife of youth; or, and as (which note of similitude is supplied here by the LXX. and Chaldee interpreters, and is easily understood out of the foregoing clause, in which it is expressed) *a wife of youth* , i.e. as readily and affectionately as a husband recalleth his wife which no married in her and his own youth, of whom see on Pro_5:18, whom though he might through a sudden and violent passion put away, yet he soon repents of it, and his affections work towards her, and he invites her to return to him.

When thou wast refused; when thou wast in a desolate estate, and hadst been for some time rejected by me, then I recalled thee. Or, *although thou wast refused* , or *dismissed* , or *despised* by me, and that justly; yet I had mercy upon thee, and freely offered reconciliation to thee. Saith thy God; who will again be, and still show himself to be, thy God, and will renew his covenant with thee.

Isaiah 54:7

For a small moment; for the space of some few years, as seventy years in Babylon, and some such intervals, which may well be called a small moment in comparison of God's everlasting kindness mentioned in the next verse.

Forsaken thee; withdrawn my favour and help from thee, and left thee in thine enemies' hands.

With great mercies, such as are most precious and sweet for quality, as is here said, and such as are of long continuance, as is said in the following verse,

will I gather thee from all the places where thou art dispersed, from all the parts of the world.

Isaiah 54:8

I hid my face; I removed the means and pledges of my presence and kindness.

With everlasting kindness; with kindness to thee and thy seed through all succeeding generations, here and unto all eternity.

Isaiah 54:9

This is as the waters of Noah unto me; this covenant of grace and peace made with thee shall be as certain and perpetual as that which I made with Noah, that there should never be another flood of waters to drown the world; of which see Gen_9:11.

Would not be wroth with thee, to wit, so as I have been, or so as to forsake thee utterly.

Isaiah 54:10

The mountains shall depart, and the hills be removed; which hath been verified in some mountains and hills, that by earthquakes, or otherwise, have been removed from their places. But these kind of absolute expressions are oftentimes comparatively understood, of which **See Poole "Isa_51:6"**; and so the sense is, The mountains shall sooner depart from their places, than my kindness shall depart from thee. As when it is said absolutely, *I desired mercy, and not sacrifice*, it is meant comparatively, I desired mercy more than sacrifice, as it is explained in the following clause.

The covenant of my peace; that covenant whereby I have made peace and friendship with thee, and have promised unto thee all manner of happiness, which frequently comes under the name of peace in Scripture. The sense of the place is, that God will not cast off his Christian church, as he did cast off the church of the Jews; and that the new covenant is established upon better and surer promises than the old, as is observed, Heb_8:6,7, &c., and elsewhere.

That hath mercy on thee; who doth thus with thee not for thine own merits, but merely for his own grace and mercy.

Isaiah 54:11

O thou afflicted, tossed with tempests, and not comforted; O thou my poor church, \who hast frequently been, and wilt again and again be, in a most afflicted and comfortless condition for a time, be not discouraged thereby.

I will lay thy stones with fair colours, and lay thy foundations with sapphires; I will make thee exceeding beautiful and glorious. Which yet is not to be understood of outward pomp and worldly glory, as is evident from many places of Scripture, which assure us that Christ's kingdom is of another nature, and that the external condition of God's church is, and for the most part will be, mean and calamitous in this world; but of a spiritual beauty and glory, consisting in the plentiful effusion of excellent gifts, and graces, and comforts; although these shall be followed with eternal glory in heaven. See the like description of the church's glory, Rev_21:11, &c.

Isaiah 54:12

Agates; one kind of which stones was transparent like glass, as Pliny writes in his Natural History, b. 37. ch. 10. But some render this word *crystal* , and the LXX., and some other of the ancients, translate it *jasper* . But the proper signification of the Hebrew names of precious stones is unknown to the Jews themselves, as hath been noted before. It may suffice us to know that this was some very clear, and transparent, and precious stone.

Thy borders; the utmost parts or walls. The church is here evidently compared to a building, whose foundation, pavement, gates, and windows were named before.

Isaiah 54:13

Shall be taught of the Lord; not only outwardly by his word, which was made known to all the Jews under the Old Testament, but inwardly by his Spirit, which is poured forth under the New Testament, both upon a far greater number of persons, and in a far higher measure, and with much more efficacy and success, than it was under the Old.

The peace:

1. Inward peace of mind or conscience arising from the clear discoveries of God's love and reconciliation to us, and wrought by

the Spirit of adoption, which is more abundantly given to believers under the gospel, whereas the spirit of bondage was more common and prevalent under the law.

2. Outward peace, safety, and happiness, which is more fully promised in the following verses, and which God, when he sees fit, will confer upon his church.

Isaiah 54:14

In righteousness; either,

1. As the means of thy establishment. This kingdom shall not be set up and settled by fraud or tyranny, as other kingdoms frequently are, but by justice. Or rather,

2. As the effect of the establishment. Thine affairs shall be managed with righteousness, which is the glory and felicity of any society, and not with oppression, as it follows. Justice shall be freely and impartially executed.

Thou shalt be far from oppression; either by thine own governors, or by foreign powers.

Thou shalt not fear; thou shalt neither have any just cause of fear, nor be given up to the torment of fear without cause.

Isaiah 54:15

They shall surely gather together; it is true, there will not want some that shall combine and make an attempt against thee.

But not by me; as they do this without any such commission from me, as Sennacherib and Nebuchadnezzar had, Isa_10:6,7 **Jer 25:9;** so they shall not have my help in it, without which all their endeavours will be vain and unsuccessful.

Whosoever shall gather together to battle, as is manifest from the following words, of which kind of gathering this word is used, Psa_140:2, and elsewhere. *Against thee* , Heb. *with thee* . But *to fight with a man* is all one with *fighting against him* .

Shall fall for thy sake; for that respect and love which I bear to thee. Or *before thee* , as this particle is sometimes used, so as thine eyes shall behold it.

Isaiah 54:16

Both the smith that maketh all warlike instruments, and the soldier that useth them, are my creatures, and totally at my command, and therefore they cannot hurt you without my leave. *To destroy* ; to destroy only whom and when I please.

Isaiah 54:17

No weapon that is formed against thee shall prosper; and as they cannot do any thing against thee without my leave, so I assure thee I will not suffer them to do it; and if any smith shall make any weapons to be employed against thee, he shall not succeed in it.

And every tongue that shall rise against thee in judgment thou shalt condemn; and I will deliver thee not only from the fury of the war, but also from the strife of tongues, from all the threatenings, and boasts, and reproaches of thine enemies, and from all the claims and pretences which they have of any right and power over thee. So thine enemies shall neither prevail against thee by violence, nor by pretences of justice.

This is the heritage; this blessed condition described in this chapter is the portion allotted to them by me.

Their righteousness; either,

1. The reward or fruit of their righteousness, as *righteousness* is used, Psa_112:3,9. Or,
2. Their right or the righteous administration of all their concerns, whereby they are preserved from all manner of oppressions, as *righteousness* was used, Isa_54:14. *Is of me* ; I give it, and I will continue it to them; and who then can take it away from them?

Isaiah 55:1 ISAIAH CHAPTER 55

An invitation to seek for spiritual blessings from Christ, whom the Father sendeth, Isa_55:1-5; to come to him speedily, and by repentance, Isa_55:6,7. His grace infinite, Isa_55:8,9, His word powerful, Isa_55:10,11. The joy of believers, Isa_55:12,13.

Ho, every one; not only Jews, but Gentiles. The prophet having largely discoursed of Christ, **Isa 53**, and of the church of Christ,

Isa 54, doth here invite all persons to come to Christ, and to his church.

That thirsteth for the grace of God, and the blessings of the gospel. This thirst implies a vehement, and active, and restless desire after it, not to be satisfied with any thing short of it.

Come ye to the waters; which are mentioned, either,

1. As the place where they were to buy the following commodities, it being usual to convey provisions to cities' by rivers. Or rather,

2. As the commodity to be bought, the graces and comforts of God's Spirit, which are frequently compared to waters, as **Isa_12:3 35:6,7 Joh 7:37,38**, and elsewhere, and which are designed by all these metaphorical expressions of *waters, wine, milk, and bread*. *He that hath no money*; even those who are most poor in the world, and those who are most worthless and wicked, if they do but thirst, may be welcome.

Buy, i.e. procure or receive that which is freely offered to you, if you do but come for it, and are willing to take it. Thus *buying* is used **Pro_23:23 Rev_3:18**. Nor can this be understood of *buying* properly, because here is no price paid.

Buy wine and milk; which are synecdochically put for all sorts of provisions; which also are to be understood of spiritual and gospel blessings, as is evident from the following words.

Isaiah 55:2

Money; all your time, and strength, and cost in seeking it.

For that which is not bread; for those vain or foolish things which can never nourish or satisfy yea, such as worldly goods, or your own inventions, superstitions, and idolatries.

Hearken diligently unto me; unto my doctrine and counsel.

Eat ye that which is good; that which is truly, and solidly, and everlastingly good, and not such things which though they be called and seem to be good, yet really are evil, and most pernicious to men.

In fatness; in this fat and most pleasant food of gospel enjoyments.

Isaiah 55:3

Hear; hearken attentively and obediently to my counsel; *hearing* being oft put for *obeying*, as Deu_18:15 1Sa_15:22,23 **Psa 95:7**, &c.

Your soul shall live, to wit, comfortably and happily; which only is worthy of the name *of life*. *I will make an everlasting covenant with you*; that everlasting covenant of grace and peace which I made with Abraham, and his seed the Israelites, I am ready to make it with every one of you thirsting Gentiles.

Even the sure mercies of David; even that covenant which was made first with Abraham, and then with David, concerning the exhibition of those glorious and sure mercies or blessings which God hath promised to his people, one and the chief of which mercies was the giving of Christ to die for their sins, and to rise again for their justification. This exposition may receive light and strength by comparing this place with Act_13:33,34. He mentions David rather than Abraham, either,

1. Because these promises, and especially that great promise, which is the foundation of the rest, concerning Christ and his eternal kingdom, were far more frequently, and expressly, and fully made and revealed to David than they were to Abraham. Or,
2. Because David was a more evident and illustrious type of Christ than Abraham was, as being raised from a mean condition to the highest honour, being made a great and most victorious and righteous king, and the first king of that throne upon which the Messiah was to sit. Or,
3. Because the name of David is not here put personally for the king of that name, but patronymically for the Messiah, who was to be David's Son and successor, and who is therefore called David in the prophetic scriptures, as Jer_30:9 Eze_34:23,24 **37:24,25 Ho 3:5**; as Rehoboam upon the same account is called David, 1Ki_12:16. And this is the more probable, because the next verse, which hath a manifest relation to this verse, is confessedly understood of Christ.

Isaiah 55:4

I have given, I have already appointed, and will in due time actually give,

him; the David last mentioned, even Christ, the Son and successor of David, as is plain and certain from the titles and works ascribed to him in this and the following verse. But of this **See Poole "Isa_55:3"**. *For a witness* ; to be a Prophet or Teacher to declare the counsel and will of God concerning the duty and salvation of men; to bear witness unto the truth, as Christ himself affirmeth, Joh_18:37; to confirm God's promises, Rom_15:8, and, amongst others, those which respect the calling and reconciliation of the Gentiles; to be a witness for both parties of that covenant made between God and men. *To the people* ; not only to my people of Israel, but to all people, Gentiles no less than Jews, as is evident from the following verse, and from Isa_49:6, and divers other places.

A Leader and Commander; a sovereign Prince to give them laws, and exact their obedience, and in case of their obedience to give them protection and rewards.

Isaiah 55:5

Thou; thou, O Messiah, of whom he now spake, Isa_55:4, and to whom he suddenly turneth his speech, as is very common in the prophets;

shalt call a nation, to wit, unto thyself, and to the knowledge of thyself, as appears from the following words, and by thee unto acquaintance and fellowship With God.

That thou knowest not; or rather, *didst not know* , to wit, with that special knowledge which implies approbation, and tender care and affection, as words of knowledge are most frequently used in Scripture; the Gentiles, to whom in former times thou didst not make known thy law and covenant, and the way of salvation, Act_14:16 **17:30**.

Nations that knew not thee, that had but little knowledge of God, and no knowledge of the Messiah,

shall run unto thee; upon thy call shall speedily and readily come to thee, to receive instructions from thee, and to follow thee whithersoever thou shalt lead them.

Because of the Lord thy God; because the Lord shall by many evident and unquestionable tokens manifest himself to be thy God, and thee to be his Son and faithful Servant.

For he hath glorified thee; because the God of Israel, who is the only true God, will highly honour thee, by his singular presence with thee, by his almighty power accompanying thy word, and making it wonderfully effectual for the conversion of an innumerable company, both of Jews and Gentiles, and by confirming thy word with illustrious signs and miracles, and particularly by thy resurrection and glorious ascension. These and other like considerations were the motives which convinced the Gentiles that Christ was the true Messiah, and the religion which he taught was the true religion.

Isaiah 55:6

Seek ye the Lord: having discoursed of the office and work of Christ, and showed that he should call people and nations to himself, and to God, he now endeavours to persuade the people to hearken to his call, and *to seek the Lord*, i.e. to labour to get the knowledge of God's will, and to obtain his grace and favour; neither of which things were to be done but in and through Christ. And this invitation or exhortation is general, like that Isa_55:1, reaching to all nations, both Jews and Gentiles, implying that both of them had lost him and his favour, and were gone astray from him. Seek him, ye Gentiles, whom he now inviteth so to do, and will assist in finding him. And seeing the Gentiles seek him earnestly, let their example provoke you Jews to imitate them therein, and take heed that you do not reject him, whom they will receive and own.

While he may be found; in this day of grace, whilst he offereth mercy and reconciliation to you; which he will not always do. Compare Pro_1:24, &c.; Luk_19:44 2Co_6:2. *While he is near*; near to you by his gracious presence and offers in his ordinances, ready and desirous to receive you to mercy upon the following conditions.

Isaiah 55:7

Let the wicked man, any wicked man, either Jew or Gentile, *forsake his way* ; his evil or wicked way, as is evident from the foregoing word, and as it is more fully expressed, Jer_18:11 **25:5**; which is called his way, because it is natural, and customary, and dear to him, and in opposition to God's good way; his sinful course or manner of life. Let him *cease to do evil* , as it is Isa_1:16. This he adds, to intimate that men's seeking and calling upon God will do them no good without reformation of their lives.

His thoughts; the sinful devices and purposes of his mind. Thus he strikes at the root of sinful actions, and showeth that the heart must be purged and changed as well as the outward actions.

Let him return unto the lord; as he hath departed from God by sin, let him turn to him by sincere repentance, and the practice of all God's precepts; whereby he intimates that a mere abstinence from wicked courses is not sufficient, without the exercise of the contrary graces; that we must not only *cease to do evil* , but also *learn to do well* , as it is prescribed, Isa_1:16,**17**.

To our God; to the God of Israel, who is and hath showed himself to be a most merciful and gracious God.

For he will abundantly pardon: he useth so many words and arguments to encourage them to repentance, because the persons here invited were guilty of idolatry, apostacy, and many other gross wickednesses; which he knew, when they came to themselves, and to a serious sense of their sins, and of the just and holy nature and law of God, would be an insupportable burden to their awakened consciences, and make them very prone to conclude that God either could not or would not pardon such horrid delinquencies, and therefore would rather drive them from God, than draw them to him.

Isaiah 55:8

My disposition and carriage is vastly differing from yours. If any man provoke or injure you, especially if he do it greatly, and frequently, and maliciously, you are very slow and backward to forgive him; and if you do or seem to forgive, and promise to forget, and pass it by, yet you retain a secret grudge in your hearts, and upon the least occasion and slight offence you forget your

promise, and you are soon weary with forgiving, and prone to revenge yourselves upon him: but it is not so with me; for I am slow to anger, and ready to forgive all true penitents, how many, and great, and numberless soever their sins be; and my promises of mercy and pardon shall be infallibly made good to them. And therefore you need not fear to come to me, or to find mercy and acceptance with me.

Isaiah 55:9

Higher than the earth; inexpressibly and infinitely; for the distance between the earth and the highest heavens is unmeasurable by any man upon earth.

Isaiah 55:10

And the snow, which in its season contributes to the fruitfulness of the earth as well as the rain.

Returneth not thither, to wit, void, or without effect, as it is expressed in the next verse; or immediately; it is not drawn up again as soon as it is come down, but abides for a convenient time upon the earth, until it do that work for which it was sent.

That it may give seed to the sower, and bread to the eater; that it may bring forth store of bread corn, both for men's present supplies, and for seed for the next year.

Isaiah 55:11

So shall my word; my promises before recited concerning the sending of the Messiah, and the blessing of his labours with such wonderful success, and concerning the reconciliation and pardon of the greatest sinners, and concerning the redemption and salvation of his people.

It shall not return unto me void; without success. It is an allusion to an ambassador who returns without despatching that business for which he was sent.

It shall prosper in the thing whereto I sent it; it shall have that effect which I intended; it shall certainly be fulfilled in manner before expressed.

Isaiah 55:12

For; or, *Therefore* ; because God hath promised it, and therefore will effect it.

Ye shall go out; ye shall be released from the place and state of your bondage. He alludes to their going out of Egypt, which was a type of their succeeding deliverances, and especially of their redemption by Christ from the power of sin and of the devil.

Be led forth; or, *be led along* ; be conducted by the gracious and powerful presence of God, as you were in the wilderness. *With peace* ; safely and triumphantly, without fear of being retaken and brought back into slavery by your enemies.

And all the trees of the field shall clap their hands; there shall be a great and general rejoicing at your deliverance, so that even the senseless creatures shall seem to rejoice with you and for you.

Isaiah 55:13

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; whereas your land was *filled with thorns and briers* , as was foretold, Isa_7:24, they shall be rooted out, and it shall be planted with fir trees and myrtle trees, and such other trees which are useful either for fruit or for delight. Or this promise may be answerable to that Eze_28:24, *There shall be no more a pricking brier unto the house of Israel, nor any grieving thorn* , &c., but instead of them shall be such trees as shall yield shade and refreshment. The meaning is, The church shall be delivered from pernicious men and things, and replenished with sincere and serious believers, and with all sorts of Divine graces and blessings.

It shall be to the Lord for a name; this wonderful change shall bring much honour to that God by whom it is wrought.

For an everlasting sign; for a monument or evident and glorious token of God's infinite power, and faithfulness, and love to his people unto all succeeding generations.

That shall not be cut off; which shall never be abolished, but shall always live and flourish in the minds and mouths of men.

Isaiah 56:1 ISAIAH CHAPTER 56

Blessedness of the godly, without any respect of persons, Isa_56:1-8. Blind watchmen shall be destroyed, Isa_56:9-12.

This verse and the rest of this chapter, until verse 9, seems to belong to the foregoing prophecy. From the consideration of God's promises made to them he moveth them to perform their duty to him.

Keep ye judgment, and do justice: this phrase elsewhere signifies the duties which one man oweth to another, but here it seems to signify the duties which men owe to God, as it is explained in the following verses.

My salvation; that eminent salvation by the Messiah, so largely promised and insisted upon in the foregoing chapters; for which it behooves you to prepare yourselves, and in which, without this condition, you shall have no share nor benefit.

Is near to come: so the Scripture useth to speak of things which are at a great distance, as if they were present or at hand: see Hab_2:3 Jam_5:8,9 Re 22:20.

My righteousness: the same thing which he now called salvation, and here calleth *his righteousness* , because it is an evident demonstration of God's righteousness, as in the fulfilling of his promises, so in the punishment of sin, and in the salvation of sinners upon just and honourable terms.

Isaiah 56:2

Blessed is the man; every man, not only Jews, but Gentiles, or strangers, as it is explained in the following verses. *That were this* ; judgment and justice, mentioned Isa_56:1.

That layeth hold on it; or, *that holdeth it fast* ; that is resolute and constant in so doing; that not only begins well, but perseveres in it.

That keepeth the sabbath, from polluting it; that guardeth the sabbath from profanation, and doth not defile it, either by forbidden practices, or by the neglect of commanded duties. And the sabbath seems to be put here, as sacrifice is elsewhere, synecdochically for the whole worship of God, whereof this is an eminent part, and the bond of all the rest.

Keepeth his hand; which being the great instrument of action, is put for all the kinds and means of action.

From doing any evil, to wit, to one's neighbour, as it is more fully expressed, Psa_15:3.

Isaiah 56:3

The son of the stranger; the stranger, as *the son of man* is the same with *the man* , Isa_56:2; the Gentile, who by birth is a stranger to God, and to the commonwealth of Israel.

That hath joined himself to the Lord; that hath turned from dumb idols to the living God, and to the true religion; for such shall be as acceptable to me as the Israelites themselves, and the partition-wall between Jews and Gentiles shall be taken down, and repentance and remission of sins shall be preached and offered to men of all nations.

The eunuch; who is here joined with the stranger, because he was forbidden to *enter into the congregation of the Lord* , Deu_23:1, as the stranger was, and by his barrenness might seem no less than the stranger to be cast out of God's covenant, and cut off from his people, to whom the blessing of a numerous posterity was promised. And under these two instances he understands all those persons who either by birth, or by any ceremonial pollution, were excluded from the participation of church privileges; and so he throws open the door to all true believers, without any restriction whatsoever. *A dry tree* ; a sapless and fruitless tree, accursed by God with the curse of barrenness, which being oft threatened as a curse, and being a matter of reproach among the Jews, might easily occasion such discouraging thoughts as are here expressed.

Isaiah 56:4

Choose the things that please me; that observe my commands, not by custom, or force, or fear, but by free choice, and full consent, with love to them and delight in them.

Take hold of my covenant; that resolvedly and stedfastly keep the conditions of my covenant.

Isaiah 56:5

In mine house; in my temple, to serve me there as priests, which eunuchs were not allowed to do, Lev_21:17, &c.; Deu_23:1.

Within my walls; in the courts of my temple, which were encompassed with walls. This seems to be added with respect to

the people, who were admitted into the court, but not into the house itself.

A place and a name better than of sons and of daughters; a far greater blessing and honour than that of having posterity, which was but a temporal mercy, and that common to the worst of men; even my favour, and my Spirit, and eternal felicity.

Isaiah 56:6

That join themselves to the Lord; that with purpose of heart cleave unto him, as is said, Act₁₁:23.

To serve him, and to love the name of the Lord; to serve him out of love to him, and to his worship.

Isaiah 56:7

To my holy mountain; to my house, as it is explained in the following clause, which stood upon Mount Zion, largely so called, including Mount Moriah. Formerly the Gentiles neither had any desire to come thither, nor were admitted there; but now I will incline their hearts to come, and I will give them admission and free liberty to come into my church.

Make them joyful, by accepting their services, and comforting their hearts with the sense of my love, and pouring down all sorts of blessings upon them.

In my house of prayer; in my temple, in and towards which prayers are daily made and directed unto me, 1Ki₈:28,29.

Their sacrifices shall be accepted upon mine altar; they shall have as free access to my house and altar as the Jews themselves, and their services shall be as acceptable to me as theirs. Evangelical worship is here described under such expressions as agreed to the worship of God which then was in use, as it is Mal₁:11, and elsewhere. See also Rom₁₂:1 Heb₁₃:15.

Mine house shall be called an house of prayer for all people; Jews and Gentiles shall have equal freedom of access to my house, and shall there call upon my name. Possibly he may call it

a house of prayer, either to imply that prayer to God, whereof thanksgiving is a part, is a more considerable part of God's worship than sacrifice, which being considered in itself is little

valued by him, as he frequently declareth; or to signify that in the New Testament, when the Gentiles should be called, all other sacrifices should cease, except that of prayer, and such-like spiritual services; which also is confirmed from the nature of the thing. For seeing sacrifices were confined to the temple at Jerusalem, and it was impossible that all nations should resort thither to offer up Levitical sacrifices in such time and manner as God appointed, it was necessary upon supposition of the general conversion of the Gentiles, that that way of worship should be abolished, and such a way prescribed as they were capable of practicing.

Isaiah 56:8

Which gathereth the outcasts of Israel; which will gather to himself, and bring into their own land, those poor Israelites which are, or shall be, cast out of their own land, and from God's presence, and dispersed in divers parts of the world.

Yet will I gather others to him, beside those that are gathered unto him; as there are some few Gentiles whom I have made proselytes, and added to the Jewish church, so I shall make another and a far more comprehensive gathering of the Gentiles, whom I shall bring into the same church with the Jews, making both Jews and Gentiles one fold under one Shepherd, as it is promised, Joh_10:16.

Isaiah 56:9

This invitation or proclamation is a prediction of Israel's destruction by their cruel enemies, which are oft expressed in Scripture under the names of ravenous beasts. But the great question is, What connexion this part of the chapter hath with the former? Which may be thus conceived: The prophet having largely discoursed concerning the Messiah, and his church and kingdom, and particularly of the great accession and conversion of the Gentiles to it, and of the infidelity, apostacy, and manifold wickednesses of the Jewish nation, and having comforted and encouraged the Gentiles with God's gracious promises made to them, he now proceeds to terrify the unbelieving and ungodly Jews, and to show that as the Gentiles should believe, and be saved, so they should reject their Messiah, and be utterly destroyed; although we need not labour much about the

coherence; for this may be a new sermon, and therefore many learned interpreters make this the beginning of the 57th chapter.

Isaiah 56:10

His; Israel's, as is evident from the following verses; the pronoun relative being put without and instead of the antecedent; of which I have given divers instances before.

Watchmen; priests and prophets, or other teachers, who are commonly called *watchmen*, as Eze_3:17 **33:2** Hos_9:8. He mentions only the teachers, because ignorance was most shameful in them; but hereby he supposeth the gross ignorance of the people, who neither pretended nor desired to be wiser than their teachers.

They are all ignorant of God's will and word, and of their own and the people's duty, and of the true Messiah.

They are all dumb dogs, they cannot bark; they are also slothful and negligent in instructing the people, and do not faithfully reprove them for their sins, nor warn them of their dangers, nor keep them from errors and corruptions in doctrine, and worship, and conversation, as they ought to do.

Sleeping, lying down, loving to slumber; minding their own ease and safety more than the people's benefit.

Isaiah 56:11

Greedy dogs which can never have enough; insatiably covetous.

That cannot understand, Heb. *that know not to understand*; that do not care, or love, or desire (as *knowing* is frequently taken) either to understand the law or word of God themselves, or to make the people to understand it.

They all look to their own way; they regard neither God's command and glory, nor the people's good, but only the satisfaction of their own base lusts. **See Poole "Isa_53:6"**.

Every one for his gain, from his quarter; in their several places and stations, as they have opportunity. Heb. *from his or their end or extremity*, i.e. universally, or all from one end of that body or society of men unto the other; as the same word signifies,

Gen_19:4; from one end of the city to the other; or, as we there render it,

from every quarter; and as the same word is by divers learned men rendered, 1Ki_12:31, *out of the meanest of the people*, but out of all the people, or indifferently out of every tribe; of which **See Poole** "1Ki_12:31". But if that phrase be rightly rendered there, *out of the meanest of the people*, as divers also expound the same phrase, Gen_47:2, *of the meanest of his brethren*, why may it not as well be rendered here, even *from the meanest or poorest of his flock*? which is a great aggravation of their covetousness and cruelty, to extort gains from such as needed their charity.

Isaiah 56:12

Say they, unto their brethren, by office and in iniquity; unto their fellow priests, or other jolly companions.

We will fill ourselves; we will drink not only to delight, but even to drunkenness, as the word signifies, Nah_1:10, and elsewhere.

To-morrow shall be as this day, and much more abundant; which showeth their dreadful security and contempt of God, and of his judgments, and their total and resolved abandoning of all care of their own or people's souls.

Isaiah 57:1 ISAIAH CHAPTER 57

The blessed death of the righteous not duly lamented by the Jews; who also commit idolatry, and trusted in man: they are threatened, Isa_57:1-12; Evangelical promises to the penitent, Isa_57:13-19. No peace to the wicked, Isa_57:20,**21**.

The righteous; just and holy men, who are the pillars of the place and state in which they live; yea, as the Jews call them, the pillars of the world.

No man; few or none of the people. So he showeth that the corruption was general, in the people no less than in the priests.

Layeth it to heart; is duly affected with this severe stroke and sad sign of God's displeasure.

Merciful; or, *godly* ; the same whom he now called *righteous* , whose duty and practice it is to exercise both mercy or kindness, and justice.

From the evil to come; from those dreadful calamities which are coming upon the nation.

Isaiah 57:2

He shall enter into peace; this just and merciful man shall enter into a state of peace and rest, where he shall be out of the reach of the approaching miseries. Or, *He shall go* (to wit, *to his fathers* , as it is fully expressed, Gen_15:15; or, *he shall die; going* being put for *dying* , as 1Ch_17:11, compared with 2Sa_7:12 Job_10:21 **14:20** Luk_22:22, and elsewhere) in *peace*. *They* ; just men. Here is a sudden change of the number, which is very frequent in the prophets. *In their beds* ; in their graves, which are not unfitly called their *beds* , or sleeping houses, as their death is commonly called *sleep* in Scripture. *Walking* ; or, that *walketh* or *did walk* , i.e. live. *In his uprightness* ; in a sincere and faithful discharge of his duties to God and men. Or, *before him* , i.e. before God, according to the usual phrase of Scripture, as Gen_17:1 1Ki_2:4 **8:25**. For God is oft understood where he is not expressed, but only designed by this or the like pronoun, as Gen_15:13, and elsewhere.

Isaiah 57:3

Draw near hither, to God's tribunal, to answer for yourselves, and to hear what I have to say against you, and to receive your sentence.

Sons of the sorceress; not by propagation, but by imitation; such being frequently called a man or woman's sons that learn their art, and follow their example: you sorcerers, either properly or metaphorically so called; for the Jews were guilty of it both ways.

The seed of the adulterer and the whore; not the genuine children of Abraham, as you pretend and boast, but begotten in fornication upon a common whore; which is not to be understood properly, but figuratively, because their dispositions and carriage were far more suitable to a bastardly brood than to Abraham's seed.

Isaiah 57:4

Against whom do ye sport yourselves? consider whom it is that you mock and scoff when you deride God's prophets, as they did, Isa_28:14,22, and know that it is not so much men that you abuse as God, whose cause they plead, and in whose name they speak.

Make a wide mouth, and draw out the tongue: these are the known and common gestures of mockers, of which see Job_16:10 Psa_22:7 **35:21**.

Are ye not children of transgression, a seed of falsehood? either an adulterous brood, as was said before; or a generation of liars, whose practices grossly contradict your principles and professions, who deal deceitfully and perfidiously both with God and with men.

Isaiah 57:5

Inflaming yourselves with idols, Heb. *Being inflamed* , &c.; lusting after them, and mad upon them, as the phrase is, Jer_50:38; fervent both in making and in worshipping of them, as was observed, Isa_44:12, &c. It is a metaphor borrowed from whoredom, to which idolatry is oft compared.

Under every green tree; wheresoever you see an idol erected, which was commonly done in groves, or under great and shady trees, which both defended the worshippers from the heat of the sun, and were supposed to strike them with a kind of sacred horror and reverence. **See Poole "Deu_12:2"; See Poole "2Ki_16:4"; See Poole "2Ki_17:10"**.

Slaying the children, in way of sacrifice to their idols, after the manner of the barbarous heathens; of which see on Lev_18:21 Deu_12:31 2Ki_21:6 **23:10**.

In the valleys; or, *beside the brooks* , which run in the valleys; which was most commodious for such bloody work. He seems to allude to the valley of Hinnom, in which these cruelties were practised, Jer_7:31, through which also the brook Kidron is supposed to have run.

Under the cliffs of the rocks; which they chose either for shade, or for those dark vaults and hollow places which were either by

nature or art made in rocks, and which were convenient for and frequently appointed to idolatrous uses.

Isaiah 57:6

Among the smooth stones of the stream is thy portion; thou hast chosen for thy portion those idols which were either made of those smooth stones which were cast up by rivers, or which were worshipped upon altars made of such stones, or which were worshipped by the sides of brooks or rivers, where such smooth stones commonly lie.

They are thy lot; thou hast forsaken me, and chosen idols for the great object of thy worship and trust.

To them hast thou poured a drink-offering, thou hast offered a meat-offering; for the devil is God's ape, and idolaters used the same rites and offerings in the worship of idols which God had prescribed in his own, Num_15:4, &c.

Should I receive comfort in these? should I be pleased with such a people and such actions? must I not needs be highly provoked, and show my displeasure by an exemplary punishment of such wicked and foolish actions? This is a usual figure, called *meiosis*, or *litotes*, when less is said, and more is understood.

Isaiah 57:7

Upon a lofty and high mountain, in high places, which were much used for religious worship, both by Israelites and by heathens,

hast thou set thy bed; thine altar, as appears from the sacrifice here following, in which thou didst commit spiritual whoredom with idols. Compare Eze_23:17,**41**.

Isaiah 57:8

Behind the doors also and the posts; which by a figure called *hendiaduo* may be put for *the door-posts*, as it is expressed, Deu_11:20. Behind the posts of the doors of thine house; where the heathens are said to have placed their tutelary gods, to whose protection they committed themselves and their houses, that so they might have their eyes and minds upon them, whensoever they went out or came in. Here also the Israelites might put them in

some close corner, that they might keep them secret, it being opprobrious, and oftentimes dangerous, for them to worship idols.

Thy remembrance; those images or monuments and tokens which thou didst make and set up there as remembrances of those idol-gods whom they represented, or to whom they belonged. He saith,

thy remembrance, in opposition to God's remembrances, or to that writing of God's law upon their door-posts, which God prescribed to keep him and his law in their remembrance, Deu_6:9 **11:20.**

Thou hast discovered thyself to another than me; thou hast uncovered thy nakedness, i.e. prostituted thy body, (as the phrase commonly signifies,) to others besides me, thine Husband. Heb. *from with me* (departing from me, or as it were rising out of my bed) *thou hast uncovered* or prostituted thyself to others, like an impudent and insatiable strumpet. *Art gone up* into the adulterous bed, as this very word is used, Gen_49:4.

Thou hast enlarged thy bed, that it might receive many adulterers together. Thou hast multiplied thine idols and altars. *Made a covenant with them* ; thou hast covenanted to serve them, and to expect help from them. But because the verb here used being thus put by itself never signifies *to make a covenant* , it seems to be better rendered in the margin of our Bible, and by others, *hast hewed it* (to wit, thy bed, which is expressed both in the next foregoing and in the next following words) *for thyself* (for thine idolatrous uses) larger *than theirs* ; than their bed, as it follows: or thus, *didst hew down* (to wit, trees, which is easily understood, both from the verb, and from the nature of the thing) *to or for thyself* (to make images or other things relating to thy false gods) *more than they* ; more than the heathens, of whom thou hast learned these practices, as God complains, 2Ki_21:9 Eze_16:46,47,52. *Thou lovedst their bed where thou sawest it* ; no sooner didst thou see their idols but thou wast enamoured with them, and didst fall down and worship them, like an unchaste and lewd woman, who upon all occasions, and at the very first view of any man, is inflamed with lust towards them. Heb. *thou lovedst their bed* (i.e. their filthy conversation) in *the place* (for so this

Hebrew word frequently signifies, as Deu_23:12 Isa_22:18, and elsewhere) where *thou sawest it* . Or thus, *thou lovedst their bed, thou didst provide* (as this word signifies, Exo_18:21, and so doth a word of the very same signification, Gen_22:8) *a place for it* , to receive their bed, to set up their idols in thine own house.

Isaiah 57:9

Thou wentest, either by thyself, or by thy messengers, as it follows. Or, *thou didst look* , to wit, earnestly, with expectation and vehement affection.

To the king; either to Moloch, which was as it were the king or chief of their idols, and which signifies a king. Or to the great king of Assyria, called *the king* by way of eminency, to whom the Israelites in the days of Isaiah were very prone to seek, and trust, and send presents. Although the word *king* may be here taken collectively for the kings of Assyria or Egypt, or any other king, from whom they desired or expected help in their straits. And so the prophet passeth here from their idolatry to another sin, even to their carnal confidence in heathen princes, for which they are oft severely reprov'd; although these two sins were commonly joined together, and they easily received idolatry from those kings whose help they desired.

With ointment; with precious ointments, and particularly with balm, which was of great price, and was a commodity peculiar to those parts, and was sometimes sent as a present: see Gen_43:11 Jer_8:22 **46:11**.

Didst increase thy perfumes; didst send great quantities thereof to them to procure their aid.

Didst send thy messengers far off; into Assyria, which was far from Judea.

Didst debase thyself even unto hell; thou wast willing to submit to the basest terms to procure their aid.

Isaiah 57:10

Thou art wearied in the greatness of thy way; thou hast not eased or relieved, but only tired thyself with all thy tedious journeys and laborious endeavours.

Yet saidst thou not, There is no hope; and yet thou wast so stupid under all thy discouragements and disappointments, that thou didst not perceive that thy labour was lost, and that thy case was not mended, but made worse and desperate by these practices.

Thou hast found the life of thine hand; thou hast found (i.e. thou falsely imaginest that thou hast found, or shalt assuredly find by these courses) *the life* (i.e. the strength and rigour) *of thine hand*, that thine hand is strengthened by these practices; or, *life by thine hand*, i.e. by these endeavours and applications of thyself to others for help. Or, thou hast sometimes found success in these ways.

Therefore thou wast not grieved; therefore thou didst not repent of thy sin and folly herein, but didst persist and applaud thyself in such courses.

Isaiah 57:11

And of whom hast thou been afraid or feared? and what or who are they the fear of whom drives thee to these wicked and desperate courses? Are they not men, weak and mortal creatures, such as wholly depend upon me, and can do nothing to thee either against me or without me?

That thou hast lied; that thou hast dealt thus disloyally and perfidiously with me, and sought for such foreign assistances, contrary to my command, and thy solemn covenant,

and hast not remembered me: hast thou forgotten all those great things which I have done for thee, and all those promises which I have made to thee, and constantly performed, when thou hast not grossly violated the conditions upon which they were made?

Nor laid it to thy heart; or thus, *nor set me upon thine heart*, as these very words are rendered, Son_8:6. And so this is a repetition of what is said in the foregoing clause in other words. The sense is, Thou hast not seriously and affectionately considered what I am, how all-sufficient, and faithful, and gracious, for then thou wouldst not have distrusted or disobeyed me.

Have not I held my peace even of old? have not I forbore to reprove and punish thee for this and for other sins, from time to

time, ever since thou wast my people, that by this goodness I might oblige thee to love me, and to cleave unto me?

And thou fearest me not; or, *therefore thou dost not fear or regard me* . Thus thou abusest mine indulgence and long-suffering, taking occasion from thence to despise me.

Isaiah 57:12

I will declare; I will no longer be silent and patient towards thee.

Thy righteousness and thy works; which may be put for the righteousness of thy works, by that known figure, of which See Poole "Isa_57:8", whereby he means their wickedness, which he calleth their

righteousness, either ironically, or because it was covered with a pretence of righteousness, and they alleged that this was a just and lawful thing, when they were distressed to seek for help from their neighbours or allies. The sense is, I will discover whether thy works be righteous, as thou pretendest they are; my punishments shall manifest the wickedness of thy actions.

They shall not profit thee; these actions shall do thee no good, but much hurt.

Isaiah 57:13

When thou criest, to wit, unto me for deliverance,

let thy companies deliver thee; expect it not from me, whom thou hast forsaken and despised, but from those foreign troops to whom thou hast sought and trusted for succour.

But the wind shall carry them all away; but they shall be so far from saving thee, that they shall not be able to deliver themselves, but shall be carried away suddenly and violently by the blast of mine anger.

Vanity; a vapour or puff of breath which quickly vanisheth away. It is the same thing in effect with the *wind*. *Shall take them* ; or, *take them away* , as this verb signifies, Hos_4:11, and elsewhere.

Shall inherit my holy mountain; shall enjoy my favour and presence in my temple.

Isaiah 57:14

And shall say, Heb. *And he shall say* ; or, *And one shall say* . God will raise up a man who shall say these words, and that with authority and efficacy, so as the thing shall be done.

Cast ye up; make causeways, where it is needful, for their safe and easy passage.

Take up the stumblingblock out of the way of my people; remove all things which may hinder them in their return.

Isaiah 57:15

Whose name is Holy; who is omnipotent, everlasting, and unchangeable, holy in all his words and ways, and therefore both can and will deliver his people, as he hath promised to do.

With him also that is of a contrite and humble spirit; with such also whose spirits are broken and humbled by afflictions, and by a sense of their sins for which they were afflicted; which doubtless was the case of many of the Jews in the Babylonish captivity; whom therefore he here implies that God would pity and deliver out of their distresses.

Isaiah 57:16

I will not contend for ever; I will not constantly proceed to the utmost severity with sinful men in this life, and therefore I will put an end to the miseries of the Jews, and turn their captivity.

For the spirit should fail before me, and the souls which I have made; for then their spirits would sink and die under my stroke, and I should do nothing else but destroy the works of mine own hands. Therefore I consider their infirmity, and spare them. Compare Psa_78:38, **39 103:13,14**.

Isaiah 57:17

Covetousness; of which sin the Jews were eminently guilty, as is expressly affirmed, Jer_6:13 **8:10**. But this is not mentioned exclusively as to other sins, but synecdochically, so as to comprehend all those sins for which God contended with them.

I hid me; I withdrew my favour and help from him, and left him in great calamities.

And he went on frowardly in the way of his heart; yet he was not reformed by corrections, but in his distresses trespassed more and more, as was said of Ahaz, and obstinately persisted in those sinful courses which were chosen by and were most pleasing to the lusts of his own corrupt heart.

Isaiah 57:18

I have seen his ways; I have taken notice of these evil ways in which he seems resolved to walk, and that he is neither bettered by mercies nor judgments.

And will heal him; or, *yet I will heal him* . Although I might justly destroy him, and leave him to perish in his own ways, yet of my mere mercy, and for my own name's sake, I will pity him, and turn him from his sins, and bring him out of his troubles. *And* , or, *to wit* , the copulative conjunction being put expositively, as it is frequently,

to his mourners; to those who are humbled under God's hand, that mourn in Zion, Isa_61:2,3, for their own and others' sins, Eze_9:4, and for the calamities of God's church and people, Isa_66:10.

Isaiah 57:19

I create, I will by my almighty power and in a wonderful manner produce,

the fruit of the lips; Peace: either,

1. Praise or thanksgiving, which is called *the fruit of our lips* , Hos_14:2 Heb_13:15, and peace: or rather,

2. That peace which is not wrought by men's hands, but only by God's lips or word; peace with God, and in a man's own conscience, which God hath promised to his people, and which he hath published and offered to all sorts of men by the preaching of the prophets, and especially of the apostles; as may be gathered both from the object of this peace in the following words, and by the exclusion of all wicked men from this peace, Isa_57:20 **21**.

Peace: the doubling of the word signifies the certainty and abundance of this peace.

To him that is far off, and to him that is near; to the Gentiles, who are far from God and from salvation, Act_2:38,**39 Eph 2:12**, &c., as well as to the Jews, who are called *a people near unto God*, Psa_148:14.

Isaiah 57:20

Their minds are restless, being perpetually hurried and tormented with their own lusts and passions, and with the horror of their guilt, and the dread of the Divine vengeance due unto them, and ready to come upon them.

Isaiah 57:21

Though they may have as great a share of prosperity as the best of men have, as appears from Psa_37:35 **73:3**, &c.; Ecc_8:14 **9:2**; yet they have no share in this inward, and spiritual, and everlasting peace.

Isaiah 58:1 ISAIAH CHAPTER 58

The Jews' hypocrisy in their fasts, Isa_58:1-5. A true fast described, Isa_58:6,**7**. Promises to godliness, Isa_58:8-12; to the keeping of the sabbath, Isa_58:13,**14**.

The prophet having in the foregoing chapter noted and censured divers gross miscarriages of the Jews, proceeds upon the same subject in this chapter, and in God's name expostulates with them for other misdemeanours.

Spare not; forbear not to speak whatsoever I command thee for the conviction of this people.

Isaiah 58:2

They seek me daily; they cover all their wickedness with a profession of religion, from time to time resorting to my house, pretending to ask counsel of me, and to desire and seek my favour and blessing.

Delight to know my ways: either,

1. They seem to delight in it; for men are oft said in Scripture to be or do that which they seem or profess to be or do; as Mat_13:12, *that which he hath*, is thus explained in Luk_8:18,

that which he seemeth to have ; and Rom_7:9, *I was alive* , i.e. I falsely thought myself to be alive. See also Phi_3:9. Or,

2. They really delight; for this is evident, that there are many men who take some pleasure in the knowing of God's will and word, and yet do not conform their lives to it.

As a nation that did righteousness; as if they were a righteous and godly people.

And forsook not the ordinance of their God; as if they were not guilty of any apostacy from God, or neglect of or disobedience to God's precepts.

They ask of me the ordinances of justice; as if they desired and resolved to observe them.

They take delight, of which see the second note upon this verse,

in approaching to God; in coming to my temple to hear my word, and to offer sacrifices.

Isaiah 58:3

Wherefore have we fasted, say they, and thou seest not? They complain of hard usage from God, that although they prayed, and fasted, and kept the rest of God's ordinances, all which are synecdochically comprehended under the title of *fasting* , all their labour was lost, and God neither regarded nor delivered them.

Afflicted our soul; defrauded and pinched our appetites with fasting, of which this phrase is used, Lev_16:29 **23:27,29.**

In the day of your fast; in those solemn days of fasting which I have appointed; or, in those times when I have called you by the course of my providence, and counsels of my prophets, unto fasting, and *weeping, and mourning* , &c., Isa_22:12. *Ye find pleasure* ; either,

1. You indulge yourselves in sensuality, as they did, Isa_22:13. But this doth not agree with that *afflicting of their souls* which they now professed, and which God acknowledgeth, Isa_58:5. Or rather,

2. You pursue and satisfy your own lusts; though you abstain from bodily food, you do not mortify your own sinful concupiscences;

and when you are restrained from outwards acts, yet even then your thoughts and affections are set upon and working toward those things which gratify your fleshly inclinations and worldly interests.

Your labours; your money got by your labour, and lent to others, either for their need, or your own advantage; for labour is oft put for wealth, as Deu_28:33 Isa_45:14, &c. Heb. *your griefs* ; not passively, those things which are grievous to you; but actively, such as are very grievous and burdensome to others; either hard service, above the strength of your servants, or beyond the time limited by God for their service, of which see an instance, Jer_34:13-16; or debts, which you require either with usury, or at least with rigour and cruelty, when either the general law of charity, or God's particular and positive law, commanded the release, or at least the forbearance, of them; of which see an instance, Neh_5:1,2, &c.

Isaiah 58:4

Ye fast for strife and debate; your fasting days, wherein you ought in a special manner to implore the mercy of God, and to show compassion to men, you employ in a great measure in injuring or quarrelling with your brethren, your servants, or debtors, or in contriving mischief against them, as if the design of your fasting and praying to God were only to obtain a licence to oppress men. Compare Mat_23:14.

With the fist of wickedness; or, *with a wicked fist* ; a genitive of the adjunct. To deal rigorously and injuriously with your servants or debtors; which servants, it may be, had sold themselves to the year of redemption, Exo_21:2 Lev_25:39,40,50. You handle them with a hard hand; the word is used for *fist* , Exo_21:18; the LXX. add the *humble, poor, or inferior person* ; and that not only their debtors, with a *summum jus* , exact rigour, which seems elsewhere to be expressed by *grinding* the face; Isa_3:15, and in that parable by taking by the throat, Mat_18:28; but also their servants out of mere will and pleasure, and in contempt of them, treating them opprobriously, as Christ was handled in contempt and scorn, Mat_26:67,68 Joh 18:22.

Your voice; either,

1. In strife and debate, in which men's passions show themselves by loud clamours. Or,

2. So as to cause the cry of the oppressed, by reason of your injuries, of what kind soever, to enter into the ears of God; which is a crying sin, whether it proceed from unmercifulness, Exo_22:25-27, which sometimes increaseth to *rage*, 2Ch_28:9; or from *injustice*, Isa_5:7; or from *fraud and deceit*, Jam_5:4. The Scripture doth frequently express whatever sin is against charity in special, as also general complex sins, by *crying*, Gen_18:20, 21Jo_1:2. Or,

3. By way of ostentation, to note their *hypocrisy*; they love to be taken notice of by others, Mt 6 2,5,16; or their *folly*, supposing that they shall be heard for their much speaking, upon which account Baal's priests are mocked by Elijah, 1Ki_18:27, 28 4. *Voice* here relates principally to their *prayer*; it is a synecdoche of the kind: so the sense is, This is not the way to have your prayers heard; if you desire that, you must first in another manner, and abstain from all kind of oppression. And this seems best to suit the context, which is to show what kind of fast the Lord reprove, and what he approves in the following verses.

Isaiah 58:5

That I have chosen; approve of, accept, or delight in, by a metonymy, because we delight in what we freely choose.

A day for a man to afflict his soul; or, to afflict his soul for a day. It is an *hypallage*, and so it may be understood either for a man to take a certain time to afflict his soul in, and that either from even to even, Lev_23:32, or from morning to evening, Jud_20:26 2Sa_3:35; or else to afflict his soul for a little time. *To afflict*, or keep himself low, or chastise the body for want of food, viz. outwardly, without any inward sorrow, or compunction for sin, working a true humiliation in the sight of God.

His soul, put here synecdochically for the body or person, as is usual in Scripture, Gen_46:18, 22, 25 Le 5:2, 4 7:20, 21, 27 22:11.

To bow down his head as a bulrush: here the prophet sets down those external gestures and postures in particular which they did join with their hypocritical fasts, as he had mentioned it before in general.

To bow down; bowing is the posture of mourners, Psa_35:14; and here it is either, as if through weakness of body their heads did hang down; or counterfeitedly, to represent the posture of true penitents, moving sometimes their heads this way, and that way, as the word signifieth, not unlike the balance of a clock, as the bulrush moved by the wind boweth itself down, waving to and fro, in a kind of circular or semicircular motion; the contrary motion of lifting up the head being an indication of pride, Isa_3:16. It is the guise of hypocrites to put on affected countenances, **Mt 6 16**.

To spread sackcloth and ashes under him. The Jews, to express their sorrow, made use of sackcloth and ashes two ways.

1. Sometimes by putting on sackcloth upon their bodies, as 1Ki_21:27 Psa_69:11, and casting ashes upon their heads, 2Sa_13:19. And,

2. Sometimes by spreading sackcloth under them, and lying down upon ashes, Est_4:3 Job_2:8. The intent of

sackcloth was to afflict the body by its displeasing harshness, and of

ashes to represent their own vileness, as being but dust and ashes; their putting of them on might note their uneasiness under sin, and laying on them their self-aborrency, shaming themselves for it.

Quest. Are such rites now convenient on a day of humiliation to help us in our afflicting of ourselves?

Answ. Gospel services neither require them nor need them, respecting more the inward afflicting of the soul with godly sorrow and deep contrition; yet may they carry this instruction along with them, that our ornaments, our best and gaudy apparel, ought to be laid aside, as not suiting either the ground and cause, or the end and design, of days of humiliation.

Wilt thou call this a fast? i.e. canst thou upon a rational account as a mere man call it so? canst thou think, suppose, or believe it to be so? it being such a one as has nothing in it but the lifeless skeleton and dumb signs of a *fast*, nothing of deep *humiliation* appearing in it, or real *reformation* proceeding from it. Not that the prophet blames them for these external rites in this outward way of afflicting themselves; for, this he commands,

Lev_23:27,**31,32**, and appoints certain rites to be used, Lev_16:19 **21**. And these particular rites were frequent in their solemn humiliations, 1Ki_21:27 Est_4:3 Dan_9:3; used also by the heathen, Jon_3:5,**6**. See Mat_11:21. But that which he condemns is their hypocrisy in separating true humiliation from them, for bodily exercise profiteth little, 1Ti_4:8.

An acceptable day to the Lord; a day that God will approve of, as before. Heb. *a day of acceptance* , or that will turn to a good account on your behalf.

Isaiah 58:6

Is not this the fast that I have chosen? or, *approve* , as before, Isa_58:5: or, Ought not such a fast to be accompanied with such things as these? where he is now about to show the concomitants of a true fast, with reference to the thing in hand, namely, to exercise works of charity, consisting partly in acts of self-denial, in this verse, and partly in doing good to those in distress, in the next. In this verse he instanceth in some particulars, and closeth with a general.

The bands of wickedness, viz. the cruel obligations of usury and oppression.

The heavy burdens, Heb. *bundles* ; a metaphor possibly pointing at those many bundles of writings, as *bills, bonds, mortgages, and acknowledgments* , which the usurers had lying by them: The former may relate to unjust and unlawful obligations extorted by force or fear, which he would have cancelled; this latter to just debts contracted through poverty and necessity, the rigour whereof he would have abated, whether by reason of loans upon too hard conditions, called a *drawing them into a net* , Psa_10:9, and so much is implied, Pro_6:5; or under too hard circumstances, whether they were loans of food or money, of which the people so bitterly complained, Neh_5:1-4, and is expressly forbid, Exo_22:25. For debts may be called *burdens* ,

1. Because they lie as a great load upon the debtor's spirits, under which whoever can walk up and down easily doth not so much excel in fortitude as in folly.

2. Because they usually introduce poverty, slavery, imprisonment, &c.

The oppressed; either in a large sense, viz. any ways grieved or vexed, whether by the gripings of usury, or the bondage of slavery accompanied with cruel usage; or more peculiarly (according to some) relating to their being confined and shut up in prisons, which latter sense the word

free may possibly seem to favour, the former being comprised in that general expression that follows of

breaking every yoke. Heb. *broken* , i.e. like a bruised reed, so crushed and weakened, that they have no consistency or ability, either to satisfy their creditors, or support themselves; and we usually call such insolvent persons broken that cannot look upon themselves to be *sui juris* , but wholly at another's mercy: you have the same kind of oppression, and the same words used, Amo_4:1.

That ye break every yoke, namely, that is grievous, a metaphor; i.e. free them from all sorts of vexation, whatever it is that held them under any bondage. The LXX. refer it to bonds and writings; but it seems more general: the word properly signifies that stick or cord that holds both ends of the yoke, that it spring not out, or fall off from the neck on which it is laid, Exo_25:14, where the same word is used for staves; and called the bands of the yoke, Lev_26:13, *I have broken the bands of your yoke, and made you go upright* ; the same thing that God would have them do here.

Isaiah 58:7

Is it, viz. the fast that pleaseth me, supplied from the former verse. Having showed the evil they are to abstain from in order to an acceptable fast, viz. *cruelty* , he here speaks of the duty that is required, viz. *mercy* , as a manifestation of repentance, Dan_4:27 Luk_19:8. For there are two parts of justice, one to do no man wrong, the other to do good to all; which two ought always to accompany each other, and cannot be parted, especially in acts of humiliation: and as by those evils mentioned he understands all other evil whatsoever, that they are to be abstained from as the consequence of a day of humiliation, so under these duties mentioned are comprised all the duties that we are to set upon as the effect of true repentance; and he instanceth rather in those of the second table than those of the first, not that they are to be

neglected, but because cheerful performance of external duties to our neighbour is the clearest discovery and indication of our inward piety towards God, 1Jo_4:20.

To deal: the word properly signifies to divide, or break into parts, for the more equal and expeditious doing whereof they were wont of old to bake their loaves with cuts or clefts in them, more or fewer according to the bigness of the loaf, not much unlike that which we ordinarily call buns. It implies, that as none is obliged to give away all, so none is exempted from giving some, but a distribution to be made according to the abilities of rich and poor; or the meaning is, What thou sparest on thy fasting day from thine own belly, thou give it to refresh the bowels of the hungry; what thou takest from thyself give to another, that thy poor neighbour's body may be refreshed by that from the abstinence whereof thine own is afflicted.

Thy bread: bread is taken for all necessaries for the support of human life, and here for all kind of food; and it is here limited by a term of propriety, thy, which may seem to have some emphasis in it: **See Poole "Ecc_11:1"**. Speaking of their grinding and oppressing the poor, he would have them be sure to give of their own, not that which of right is another's, and thou hast, it may be, unjustly gotten. For to refresh some poor with that which thou hast gotten by the oppressing of others, and thereby possibly made them poor, will turn but to a bad account; it will bring a curse upon thy house, or family, Pro_15:27, or will transfer thy estate over to such strangers that will manage it as thou shouldst have done, Pro_28:8.

That thou bring, i.e. voluntarily, without pressing. Invite, encourage, freely accommodate.

The poor, viz. that are not only needy and necessitous as to their present condition, but helpless and shiftless as to the means of getting out of it.

That are cast out; and thereby become wanderers, having no abiding place; or rather, suffered to abide no where, such are mentioned Heb_11:37,38. Or, this word coming from a root that signifies to *rebel*, it may be applied to such as have been adjudged, whether wrongfully or no, rebels, and therefore cast out,

viz. of favour and protection, and so become as banished ones, or pilgrims in another country; or *afflicted*, as in the margin, viz. grievously oppressed by the cruelty of great men, whereby they are east out of their possessions, and so become wanderers, seeking relief abroad. *To thy house*; that thou be hospitable, and make thy house a shelter to them that have none of their own left, but, as we usually say, *cast out of house and home*: see Act_16:34.

The naked, i.e. either that have no clothes, or that are so meanly clothed that they have scarce enough to cover their nakedness, 1Co_4:11, where naked is to be taken as hunger and thirst is, not absolutely starved, so neither quite stripped; but either in a ragged and undecent condition, as to others' sight, or so thinly and insufficiently clothed as not to defend him from the injury of weather, as to his own sense of feeling.

That thou cover him, i.e. that thou give him raiment suited to these wants, or that wherewith he may procure it, Jam_2:15,16: most of these circumstances we find were the eases of the apostles, 1Co_4:11.

That thou hide not thyself; that thou not only seek no occasion to excuse thyself, either by absence, or discountenancing and disowning of him; but that out of compassion thou apply thyself heartily to his speedy relief; that thou be not like that priest and Levite, Luk_10:31,32, but like the good Samaritan, Luk_10:33-35, not giving him occasion to complain as David, Psa_142:4.

From thine own flesh: some confine this to our own kindred, and relations, and family; and this the LXX. seem to favour, who render it, *those of thine own house, of thine own seed*, overlook not; agreeable to that of 1Ti_5:8, where the apostle useth the same word that the LXX. doth for kindred: but this would confine our charity within too narrow a compass, inasmuch as often, nay, most commonly, the necessities of others are greater than our own; neither is it congruous that the other words should be taken in the greatest latitude, and this alone confined within so narrow a compass. It is true the Hebrews by their *own flesh* do mostly understand those who are of the same stock, or lineage, and tribe, as Gen_37:27 2Sa_19:12,13; and thus many understand Paul's

meaning, Rom_11:14. But here it is to be taken more generally, for every man, he being thine own nature; and in this latitude our Saviour interprets the relation of neighbour to that lawyer, Luk_10:29,30, &c. We can look on no man but there we contemplate our *own flesh* ; and therefore it is barbarous, not only to tear, but not to love and succour, our own flesh, Neh_5:5. In which soever of these two senses you take it, there is a note of similitude to be understood; so that the sense is this, *break thy bread* , &c. to them as unto thine *own flesh* ; be not more severe to them than thou wouldst be to thyself; and thus it agrees with that of our Saviour, Mat_22:39, and with that of the apostle, Eph_5:29. In short, feed him as thou wouldst feed thyself, or have it fed; shelter him as thou wouldst shelter thyself, or have it sheltered; clothe him as thou wouldst clothe thyself, or be clothed; if in any of these respects thou wert in his circumstances.

Isaiah 58:8

Thy light: it is put in general for all *happiness* and prosperity; as all kind of adversity and calamity is set forth and resembled by darkness: but here more particularly for a comfortable and free estate after their dark and calamitous condition in the Babylonish captivity; for the like reason Josephus tells us, lib. 12. cap. 11., that the Jews instituted a feast to be observed by their posterity, upon the account of the service of the temple being re-established, which they called *the feast of lights* , because, saith he, so great a happiness broke forth upon them beyond their hope. *Break forth as the morning* : here is a metaphorical allusion in a metonymical expression, viz. of the *efficient* , describing the comfortable effect of humbling themselves in a right manner, which like the daylight shall

break forth from the blackness of their night of affliction, and bring with it the joy and comfort of all good things; and he doth not only say this light shall appear, but break forth, dart itself forth, notwithstanding all difficulties, as the sun breaks and pierceth through a cloud, noting how ready God is to help is people when they are rightly humbled, how quickly and how clearly salvation shall break forth upon them.

Thine health shall spring forth speedily: another metaphor to express the same thing, unless there may be this difference, the

light with reference to their outward state, and health with reference to the inward delight of their minds, in both to describe the complete satisfaction they should have. Deliverances out of great pressures are often in Scripture represented by the recovery of health, as Isa_57:18 Jer_8:22; and this prophet especially delights in this metaphor, because all affliction is as it were a sickness to the soul, altering the heart and countenance; see Neh_2:2,3; and a recovery out of this estate maketh the heart glad, and the countenance cheerful, Est_8:16,17 Jer 33:6: compare Isa_58:10,11. Hence the LXX. render it; *medicines. Thy righteousness* ; either,

1. Thy uprightness and sincerity, Gen_30:33. Or,

2. The reward of thy righteousness, by a metonymy, Isa_48:18 Psa_24:5; and here perhaps it may particularly relate to their works of mercy and charity, it being the thing in hand, and often so called, Psa_112:9, and applied by the apostle to this purpose, 2Co_9:9. It brings temporal, spiritual, and eternal blessings, and all this not of desert, but free grace, as a reward that naturally springs forth from the faithfulness of his promises, as the harvest from the earth, when the seed is sown; see Hos_10:12; so the fruit and reward of our righteousness springs not from our deserts, but from God's righteousness, **Heb 6 10**. Or,

3. The witness of thy righteousness; by what thou doest thou wilt appear to be righteous, Psa_37:6. For such a notion as this was vulgarly sucked in, that adversity did never befall a person or people but for their sins, and was strongly urged by way of argument against Job's integrity by his friends; therefore they being delivered shall be as a testimony of thy righteousness. Or,

4. The fruit and effect of thy righteousness, viz. the due, just, and right order of thy government, which, as Calvin saith, is a sign of God's fatherly kindness; things that are now in a confusion he will bring into right order again, i.e. justice shall be duly administered, and men shall carry themselves justly all the land over: see Isa_32:16-18. Or,

5. Christ's righteousness, Jer_23:6, compared with Isa_33:16. Then the meaning is, He shall go in and out before thee.

Shall go before thee; as it were making way for thy better state, as the break of day or the morning star goes before the sun.

The glory of the Lord, i.e. the glory of his power and providence, or his glorious power, shall be seen in bringing thee up from captivity, and defending thee free from their pursuit; or, as some, a glorious state shall succeed this thy calamitous condition, and called the glory of the Lord to express the greatness of this glory, as very great mountains are called the mountains of God, and tall cedars the cedars of God. The glorious Lord, by a metonymy of the adjunct.

Shall be thy rereward, Heb. *shall gather thee* : thus the word is used concerning Dan, who was appointed to bring up the rear, or to close up the march of the Israelites, when they marched through the wilderness of Sinai, Num_10:25. This office God takes upon himself; for it argues great skill and courage, and makes much for the honour and glory of a commander, both to gather up all the stragglers, that none be picked up by the enemy, which relates to the Hebrew word of *gathering* , and to secure and cover the rear of his army; thus the angel of his presence secured the Israelites when they came up out of Egypt, Exo_14:19.

Isaiah 58:9

They make great complaint, Isa_58:3, that God took no notice of their services, which complaint God seems now to satisfy: q.d. These conditions observed, call upon me, and thou shalt see I will regard, Psa_34:15. See Isa_1:18.

The Lord shall answer; he will give an effectual demonstration, that he hears thee, by the real answer that he will give to thy request, Psa_34:17 **99:6 118:5**.

Here I am; a phrase that notes a person to be ready at hand for work, as **Isa 6 8**; or for help, as God here, and Psa_46:1; or both, Psa_145:18,**19**.

From the midst; not a geometrical middle or centre, but having a place among others; the meaning is, from among you.

The yoke, i.e. all those pressures and grievances before mentioned, Isa_58:6; all that barbarous slavery they brought their

brethren into; the particulars expressed by that one Hebrew word *motah* , three times used in this chapter.

The putting forth of the finger: there being often an indication of a man's mind by the postures of several parts of the body, as of lust, malice, scorn, revenge, &c., Pro_6:12-14, this putting forth of the finger may point at divers things all springing from two roots; either the secret malice of the heart, or just and open violence. It is used,

1. Sometimes by way of scoff, reproof, or disdainful insulting, as the Pharisee seems to point at the publican, Luk_18:11; pointing with the finger, like winking with the eye, seeming to indicate something that may cause shame in another; and this is reckoned among great afflictions, Heb_11:36. See 2Ch_36:16 Jer_20:7 **2.** Sometimes for beating, or other injurious treating men, seizing either their persons or estates: such a putting forth of the hand you have mentioned 1Sa_22:17; and this agrees well to the *fist of wickedness* , Isa_58:4; and so the finger may be put by a synecdoche for the hand, and that which before was called the fist may be here called the *finger* .
3. Sometimes as a token of putting suitors by, and refusing to hear their petitions and requests, seeking to them for mercy and pity.
4. Sometimes to express an angry mind, stirring up itself, either to the imperious commanding of a thing, or to revenge, whether by the gesture alone, or accompanied with menacing expressions. signifying thereby a purpose to put our power in execution.

Speaking vanity, Heb. *aven* ; it signifies a lie, or iniquity, as Psa_5:5 **6 8**; and so the sense may be, If thou dost not proceed to indecent expressions in thy strifes, brawls, and threatenings with thy finger, which seldom is done without sin; and thus the counsel here may suit with our Saviour's, Mat_5:21,**22**, viz. not only not stretch out thine hand against thy brother, but not so much as be lavish with thy tongue: so speaking vanity may be a meiosis, for not railing; the LXX. render it muttering, which is an incomplete kind of speaking, whereby we reproach another in low, unformed, undigested expressions. But it seems here rather to signify *affliction* , not only because the word used in this place doth properly so signify, but because it is most agreeable to the matter

discoursed of, and the Chaldee render it *violence* ; and then the sense is, speaking *words of affliction* , or that will vex and grieve, like those words of Nabal to David's servants, 1Sa_25:10,**11 Pr 18:23**. And thus it relates to their harsh and unjust commands, wherewith they were wont to burden their servants; a synecdoche of the kind.

Isaiah 58:10

Draw out; or, *open* ; as when we break open a store or magazine to satisfy the wants of the needy: it implies bounty and liberality. A phrase contrary to that of *shutting up of the bowels* , 1Jo_3:17.

Thy soul; thy affection, i.e. thy pity and compassion; a metonymy of the subject, as one that condoles with them in their misery; affectionately, and with delight, Rom_12:8 2Co_9:7. God loves a cheerful giver as well as a liberal giver. Not grudgingly, not of constraint, not because thou must, but because thou wilt; not out of necessity, but of choice. Compassion and mercy in a work is more than the work of mercy itself; for this is something only without a man, but the other is something from within, and of himself. This argues a sympathy, which the other doth not; all without this being as nothing, 1Co_13:3.

And satisfy: here the prophet notes the work that is to be done, as in the former expression the affection wherewith it is to be done, otherwise it would be no more than what the apostle James reproveth, **Jas 2 15,16**; and the psalmist joins them both together, Psa_37:21. And then further it implies a complete and proportionable answering of his wants, that the supply answer the necessity; that is, be such as may satisfy, not barely keep him from starving.

The afflicted soul, i.e. the person afflicted with wants.

Then shall thy light rise: this is the same promise, and expressed in the same figure, as in Isa_58:8. See the same phrase opened there. The Hebrews delight to express the same things often by a little altering of the phrase; only here it seems to be carried to a higher degree: there the light shall break forth, but here

light shall be in

obscurity. And thy darkness be as the noon-day; in the very darkness of the affliction itself thou shalt have comfort, Psa_112:4. There it shall be as the morning, still increasing, here as the noonday, in its zenith and height of perfection, which shall be without so much as any shadow of affliction.

Isaiah 58:11

Shall guide thee, viz. like a shepherd, Psa_23:1-3; or, as the Vulgate; shall give thee rest; and so it may relate to the rest that God would give them in Judea, upon their return from captivity, as answering to their complaints in Babylon, Lam_5:5. And he adds continually, to show that his conduct and blessing shall not be momentary, or of a short continuance, but all along, as he did to Israel in the wilderness, not leaving them till he brought them into Canaan.

Drought, Heb. *droughts* ; or, drought of droughts; which being in the plural number, notes extremity of drought; Psa_78:72, *skillfulnesses* , that is, great skill; and Pro_1:20, wisdoms, i. e. excellent wisdom; and consequently great scarcity and famine. The meaning is, that when thy lot shall fall in the extremity of such a condition, either as to time or place, he will abundantly satisfy thy soul, i.e. thee, by a synecdoche; thou shalt have plenty, when others are in scarcity.

Make fat thy bones; or, *make nimble* ; and so the expression relates to bones full of marrow, which causeth agility and nimbleness, a state of health and strength: see Pro_15:30. Or it notes cheerfulness, which is often the cause of bones well covered with fat; therefore a broken or a sorrowful spirit is said to dry up the bones, Pro_17:22. This may be spoken in opposition to the sad effects of famine, whereby *the flesh is consumed away, that it cannot be seen, and the bones that were not seen stick out* , Job_33:21; they cleave to the skin, Psa_102:5. And thus it may have respect to their afflicted estate in Babylon, where they complain that their bones were broken, Lam_3:4; but now in their return their bones should not only be made whole, but strong, and in good condition: see **Psa 51 8**. Our English Annotations, after divers senses given, choose to close with the vulgar translation, *he will deliver, or set free thy bones* , and so the word doth signify, Pro_11:8,9. Some make each expression of these promises to

answer as suitable and conditional rewards of their several duties: e.g. If thou conduct the cast-outs and harbourless to thy house, Isa_58:7, God will guide and conduct thee continually. If thou draw forth thy soul to the hungry, so as to satisfy them, Isa_58:10, God will satisfy thee in a time of drought, and in famine thou shalt have sufficient, Psa_33:19. If thou let the oppressed go free, and break every yoke, Isa_58:6,9, then God will make thy bones to rejoice, by delivering them from their burdens; i.e. if thou wilt free them, he will free thee. And if thou continue thus to draw forth thy soul, that it be ever running to the refreshing of the needy, thou shalt be as a spring of waters that shall never fail thee, but like the widow's oil, ever flowing. If thou relieve the poor, thou shalt never be poor, but as a well-watered garden, always flourishing: see Pro_3:9 10.

Like a watered garden; like *a garden* for the pleasure and beauty of it, a paradise; like a garden watered for the continual flourishing of thy estate; there shall be no withering or decay upon thy prosperous condition, Psa_1:3, contrary to what is said of the wicked, Psa_37:2,10,20,35,36. And thus Jeremiah speaks of the return of this same people, Jer_31:12.

Like a spring of water, whose water's fail not, Heb. *deceive not*; a metaphor which further notes also the continuance of this flourishing state, which will not be like a land flood, or brooks, that will soon be dried up with drought; see Job_6:15; but will be fed with a spring of blessing that will never fail: a very significant metaphor; it being the nature of springs, spontaneously and freely, as it were, to pour out their bowels to all that upon their wants come to receive it; neither is ever scanty, but flows still like fresh milk to the breast the more it is drawn; hence God is called a Fountain of goodness.

Isaiah 58:12

They that shall be of thee, i.e. either,

1. A remnant of thee among the captivity, that shall be as persons raised from the dead; or,
2. Thy posterity, expressed thus, because they sprang or proceeded from them.

The old waste places, Heb. *wastes of eternity* , i.e. which have lain long waste; for *holam* doth not always signify what is bounded by no time, but what respects a long time, looking either forward, as Gen_13:15 Exo_21:6, or backward, as here, viz. the space of seventy years, and so may truly be rendered *the wastes of an age* . By waste places he means the city and temple, with cities and places adjacent, turned as it were all into a waste, or wilderness, void and untilled, and which was done not only by Nebuchadnezzar king of Babylon, but by Sennacherib also, and the other kings of Assyria. They had lain so long desolate, that the foxes inhabited them instead of men, Lam_5:18. And it was turned so much into a desert, that they were forced to fight with the beasts that possessed it to get their food, Lam_5:9.

The foundations of many generations; either the foundations that were laid many generations ago, as those of Jerusalem, which was not only built, but was the head of a kingdom, in the days of Melchizedek, who was king thereof in the days of Abraham, as appears, Gen_14:18; if that Salem were Jerusalem, as is generally agreed, and Josephus writes, lib. 1. Antiquit. cap. 10; who was born about the three hundredth year after the flood: the superstructures were now destroyed, viz. of Jerusalem, and divers other cities. Or, that shall continue for many generations yet to come.

Thou shalt be called; thou shalt be honoured with this title, as we use to say the *father of our country* , i.e. deservedly so called, because thou art so; the like phrase Isa_48:8.

The repairer of the breach: *breach* is put here collectively for breaches, which were made by God's judgment breaking in upon them in suffering the walls of their towns and cities to be demolished, and their state broken, Isa_5:5.

The restorer of paths; such a one was Moses, Psa_106:23. And this tends to the same sense with the former expression, because men were wont to make paths over those breaches, to go the nearest way. Or it may more particularly point at the recovering of the ancient paths, and bringing them into their wonted course, which were either those chief streets through the gates of the cities, or other lanes out of those streets, which were now

forgotten and lost, partly by being covered with rubbish, and partly by those shorter paths that were trod and made over the breaches; such a restorer of paths was Nehemiah, Neh_6:1. And we read of the several repairers he made use of, **Ne 3**. Or those paths that leads from city to city, which being now laid desolate, and uninhabited, were grown over with grass and weeds, for want of travellers, or safety of travelling, (of something a like case we read in the time of the judges, Jud_5:6,7) and so lost as in a wilderness, wherein there is no way; and by building up those cities again the several paths leading to them would be restored.

To dwell in; these accommodations being all recovered, their ancient cities might be fit to be reinhabited.

Isaiah 58:13

If thou turn away thy foot: this is taken either properly, i.e. If thou take no unnecessary journeys, or do any servile works, either of hand or foot, that are forbidden on the sabbath day, the instrument being here put for the work; or metaphorically, i.e. If thou keep thy mind and affections clear, and restrain thyself from whatever may profane it, as David did concerning the word, Psa_119:101. *Feet* are often put for the *affections*, Ecc_5:1, because the mind is moved by the affections, as the body is by the feet; If we do not let our thoughts be extravagant either upon impertinencies or unlawful things. The sum is, If thou be careful not to break the sabbath.

From the sabbath; or for the sabbath's sake, whether we understand it more largely, of the occasional sabbath in solemn humiliations or otherwise set apart for sacred services, which is called a sabbath, Lev_16:31 **23:32**. Days of this nature were set apart before the captivity, Isa_22:12 Jer_36:9, and also in the captivity, Zec_7:5. And thus it may be pertinent to the occasion of this discourse, Isa_58:3. And further, though sabbath be here only mentioned, yet it may take in every institution of God that they were in a capacity of observing during their captivity; thus I conceive it is understood Isa_56:1,2. Or whether we take it more particularly, for the weekly sabbath, such a carriage doth God expect as doth become it. *From doing thy pleasure*, satisfying thy lusts, and the corruption of thy will, *on my holy day*, i.e. on my sabbath, which is a holy day. *A delight; full of delights* in thy

judgment, not looking on it as a burden; and practice, performing the duties of it with cheerfulness, delighting in the ordinances of it: and so the sabbath by a metonymy is put for the works of the sabbath, the time being put for the things that ought to be done in that time; therefore calling here is not only a *verbal*, but *affectionate* calling, the *understanding* assenting, the will consenting, and the actions conforming thereto: this delight appears in the saints of God, in their breathings after it, as it did frequently in David, Psa_27:4 **36:8 42:1**, with many more.

The holy of the Lord; or to the Lord, i.e. dedicated to him, consecrated to his service. The Jews had a law that no man might take from the sabbath to add to the profane days but he might on the contrary.

Honourable, viz. the chief of days; worthy of all honour, and therefore honourable, because holy; and so shall honour, either it, i.e. the day; or *him*, i.e. the Lord, whose day it is. For to sanctify God and to sanctify his day is all one; compare Isa_8:13, with Exo_20:8; thus esteem it an honour as well as a pleasure.

Not doing thine own ways, or works, or course of life; a man's whole course being described by a way or walk, Gen_17:1 Eph_5:8.

Nor speaking thine own words, viz. that are properly thine own, i.e. thine own in opposition to what God commands, proceeding from the corruption of nature, and vanity of the mind; or not speaking words, i.e. vainly, impertinently, and not suitable to the work of the day, tending neither to thy profit nor pleasure; or rather injurious, revengeful, or reproachful words, contrary to rest, quiet, and sedate composedness of the sabbath. And thus it refers to what was their usual practice upon their solemn assemblies or sabbaths towards their poor brethren, which they are charged with, Isa_58:3, and is called speaking vanity, Isa_58:9; see there; and accordingly the LXX. render it, *if thou speak not a word in anger*.

Isaiah 58:14

Then shalt thou delight thyself in the Lord: this hath reference to the foregoing verse. If thou wilt delight thyself in the sabbath, then thou shalt delight in the God of the sabbath; or thou shalt have cause to delight in the Lord, viz. in his goodness and

faithfulness to thee, and so shalt live by faith in him as the Fountain of all good, as Psa_37:4, in the assurance of his love and favour, Psa_33:21, and that in great abundance, Psa_36:8; such delights as no wicked man call have, Pro_14:10.

I will cause thee to ride upon the high places of the earth; thou shalt be above the reach of danger, Isa_33:16. Or it may have respect to their being brought out of Babylon, which lay very low in respect of Judea, called the earth, as it is elsewhere, Luk_23:44; and high, both in respect of the situation of it, as also its mountainousness. Or the expression may import the subduing of their enemies, as it is Deu_33:29. *Riding* is oft used for conquering, Psa_45:4; see the note there; Rev_6:2. The sense is, they shall come out of Babylon, not sneakingly, as on foot, but triumphantly and gloriously, *riding* , as God brought Israel out of Egypt harnessed, in good order, and with a high hand; or, they shall ride to and fro in their chariots at their pleasure.

And feed thee with the heritage of Jacob, i.e. thou shalt enjoy the good of the land of Canaan, which God had promised as a heritage of Jacob and his seed, Gen_35:12, and feed on the fruits of it.

Quest. Why doth he say of the *heritage of Jacob* , and not of Abraham or Isaac.

Answ. Because the whole posterity of Jacob was within the covenant, but Ishmael and Esau, one the seed of Isaac, the other the seed of Abraham, were both excluded.

For the mouth of the Lord: this is to express the certainty and indubitableness of it, being from the mouth of him who cannot lie: see of the same expression of assurance, Isa_1:20 **40:5**. And this Calvin refers both to what was spoken in the beginning of the chapter, that it was in vain for those hypocrites to contend with God; and also as the confirmation of his promise, if they would rightly observe those promises. *The mouth of the Lord hath spoken it* : he speaks of himself, as of a man, by a prosopopoeia; or it may relate to the prophet, the Lord, whose mouth and instrument I am.

Isaiah 59:1 ISAIAH CHAPTER 59

Sin separates between God and us, Isa_59:1,2. Murder, theft, falsehood, injustice, cruelty, Isa_59:3-8. Calamity for sin, Isa_59:9-15. Salvation only of God, Isa_59:16-19. The covenant of the Redeemer, Isa_59:20,21.

The Lord's hand is not shortened; he is not grown weaker than in former times, as omnipotent as ever he was: hand is here by a synecdoche put for *arm*, and so for *strength*, because the strength of a man doth generally put forth itself in his arm; and thus it is applied to God in his bringing Israel out of Egypt, Psa_136:12.

Neither his ear heavy; or thick of hearing; he is not like your idol gods, that have hands, and cannot help, and ears, and cannot hear. The phrases are much to the same purpose, save only that they seem to be appropriated to the double cavil, or quarrel, that the Jews might have with God; as,

1. Surely if God were not heavy or hard of hearing, he could not but hear those strong cries that we put up in the days of our fast; or,

2. If he did hear, certainly he could not help us; and thus it may have respect to the beginning of the 58th chapter. Or the words may be by way of confirmation and establishment, and so may relate to the close of it, to let them know that if they sought him as they ought, and was before prescribed, he was not inexorable, but willing to hear, and able to make good all those promises that he had made from verse 8 to the end. The sum is, to show that the fault was not in God, that their fasts and cries were not regarded, for his ear was as quick to hear as ever; nor their services rewarded, for his hand was as able to help as ever; but the obstruction lay in their sins, which is positively asserted, Isa_59:2, and a more particular account given of them in the sequel.

Isaiah 59:2

Have separated; have been as a thick wall between God and you; have set him at a great distance, Pro_15:29.

Have hid his face: this may be put synecdoehically for the whole person; and the prophet speaking of God by an anthropopathy, may understand his *presence*; and then it is, hath made him hide

or withdraw his presence, as one that turns away his face from some noisome thing; or rather his favour, that though you cry to be delivered out of Babylon, yet you shall not find that favour.

He will not hear, i.e. he will not grant it; thus it is used Psa_45:12 Hos_5:15: **See Poole** "Isa_1:15": see Jud_10:13.

Isaiah 59:3

Your hands are defiled with blood: here the prophet comes from a more general to a more particular charge against them; by blood we are to understand either murders and bloodshed properly so called; or ways of injustice, extortion, oppression, and cruelties, whereby men are deprived of a livelihood; hence hating our brother is called murder, 1Jo_3:15, and the inhabitants of Jerusalem called murderers. See how the prophet phraseth their oppression, Mic_3:1-3.

Your fingers: this is not added to protract the discourse, but to aggravate their sin: q.d. Not only your hands, but your fingers; you are not free from the least part of injustice.

Your lips have spoken lies; not only properly so called, but perjuries, and wronging' your neighbours by slanders and false accusations; wherein he shows they did not only offer violence by the hand, but they had ways of circumventing with their lips.

Your tongue hath muttered: the verb doth properly signify to *muse* , or *meditate* ; then the meaning is, that what they mutter, or utter with the tongue, they do it out of premeditated malice, from a perverse spirit; you may have a larger comment upon this Jer_9:3-6.

Perverseness: perverse words are such as are contrary to God's word, and it is put here in the abstract, to intimate that their words were every way contrary to God's will.

Isaiah 59:4

None calleth for justice, i.e. none seek to redress these wrongs and violences; they commit all rapines and frauds under impunity; either,

1. Because the judges are corrupt. Or,
2. Because none will warn the judges of their duty. Or,

3. Because none seek to bring offenders to justice. Or,

4. Because none will plead a righteous cause, or plead it righteously, or countenance goodness; and this the next expression favours; and so justice suffers, which the Hebrew word *mispāt*, being in the passive voice, seems to intimate: the sense is the same, and whereas it is said *none*, it is as much as to say very few, as we say few or none; the like Psa_14:3.

Quest. How could this be charged upon them, when in the time of their captivity they had no courts?

Ans. It is probable they had courts among themselves, to judge between one another, by leave of the Babylonish kings.

They trust in vanity; either,

1. Relating to their lies, which are words empty and void of all consistency; and so it is the same with the next expression,

and speak lies. Or,

2. In their idols, which are stocks and stones, and so oft called vanity and nothing, 1Co_8:4. For even in Babylon they worshipped idols, as appears by Jer_16:11,**12,18**. Or rather,

3. In their power, and craft, and policy, whereby, laying aside justice, they can oppress others; and so he calls it vanity by a metonymy of the adjunct, because it would prove all vain in the end, and either,

1. Frustrate their ends. Or,

2. Not justify them against God's proceedings with them. Or,

3. Bring all into emptiness and confusion: the word is *tohu*, whereby the confusion and mingling of all things is expressed, before the world was brought into order and form, Gen_1:2.

Speak lies: it may refer both to the judges, and to the lawyers and false prophets, that tell them they shall not go into captivity; they speak that which they know to be false.

They conceive mischief, and bring forth iniquity: these two words of conceiving and bringing forth note their whole contrivance, and perfecting their wickedness; the former notes their plotting, the latter their execution of mischief; whatever is in

the mind, only out of sight, warmed and formed there by cogitating and meditation, is called *conception*, which being ripe, and produced to view, is called a birth; intimating that the wicked sin not occasionally and accidentally, but premeditatingly and professedly; they grow big with it. The expression is allegorical, and in the two next verses compared to the cockatrice' eggs for the wickedness of it, and to a spider's web for the vanity of it.

Isaiah 59:5

They hatch cockatrice eggs; or *adder*, or *basilisk*; one kind put for any venomous creature; a proverbial speech, signifying by these eggs mischievous designs, and by *hatching* them their putting them in practice: this is to show that mischief is natural to them, and they can do no otherwise, poison is natural to these eggs.

Weave the spider's web; another proverbial speech, whereby is taught, both how by their plots they weave nets, lay snares industriously, with great pains and artifice, whereby they may entangle and involve their poor neighbours in intricacies and perplexities, and so devour them, as the spider weaves her web to catch flies, and then to feed on them; and also how that they contrive nothing but what will tend to their own ruin, as the issue of the viper is the death of the mother, and they and their designs will come to nothing, and not answer their end, as the spider's web is soon swept away, and is seen no more, which doth well agree with what follows.

He that eateth of their eggs dieth: here is a catachrestical allusion, noting that he who hath commerce with them, and approves their counsels, which are the eggs which they hatch, will be poisoned with them.

And that which is crushed breaketh out into a viper: if *and* be *copulative* here, then the sense is either, If any seek to crush and disappoint their plots, or if they be sprinkled or dispersed abroad, (as the margin seems to favour,) they will seek his ruin, will be as a viper to him. But if *and* be *causal*, as it often is, and may be here, then the sense is, q.d. He *dieth*, because the eggs being crushed, a poisonous viper proceeds from it; the more you partake

of their counsels, the more you are infected, there lies such a dreadful poison embodied in them.

Isaiah 59:6

Their webs shall not become garments, i.e. their contrivances and deep designs shall not advantage them, they being like a thin and raw garment, either through which all their wretchedness and malice will appear, as the next words intimate; or, for want of solidity and substance, shall not be able to defend them from their impending evils.

Works of iniquity, i.e. works of injustice, whereby they grieve and vex their brethren, which the next words do clear. The act of violence is in their hands, i.e. they exercise themselves in all acts of violence and oppression.

Isaiah 59:7

Their feet run to evil: this seems to be taken from Pro_1:16. See **Poole** "Pro_1:16". He had spoken of their hands, lips, and heart, &c. before, and now of their *feet*, to show that they were wholly set upon mischief.

Their thoughts, i.e. their heart and mind, is set upon doing wrong and injury; they not only do evil, but do it deliberately. You have the wicked described by this kind of working of their thoughts, Psa_64:6; they meditate on little or nothing else.

Wasting and destruction are in their paths; a metaphor put for the behaviours and carriages of men; in what way or work soever they are engaged, it all tends to ruin and destruction. A metaphor taken from an overspreading torrent, or sweeping plague, or beasts of prey, that tear and devour whatsoever comes in their way.

Isaiah 59:8

The way of peace they know not; they are of such turbulent spirits, living in such continual contentions and discords, that, breaking in pieces the very bonds of society, they neither know,

1. How to make and keep peace; neither,
2. Do they feel or enjoy the sweet fruits of it; and therefore by consequence,

3. They take not the course that leads to prosperity and happiness. They are not friends to peace.

There is no judgment, i.e. no justice, equity, faith, or integrity, which are the foundation of judgment,

in their goings; as *paths* did note their habitual way or manner of living, so *goings* do signify their actual progress in that way, or their works; thus Job_14:16.

They have made them crooked paths; they walk by no rule, which should discover the crooked from the straight; they are full of unevennesses and uncertainties, contrary to what David speaks, Psa_26:12. The LXX. render it *perverse*. Moses joins them both together, Deu_32:5; and so doth Solomon, speaking what wisdom shall deliver from, Pro_2:15; and it stands in opposition to them that walk uprightly, Pro_28:18. It may note,

1. Their hypocrisy, that pretend one thing and do another, that oppress under a pretence of justice. Or,

2. Their professed and owned irregularities and deviations from the rule of justice. Shall not know peace, i.e. shall not experience it; whosoever do as they do will be turbulent and perverse, as they are, and have as little peace within, or happiness without, as they have, Isa_57:21. They shall be poisoned by having converse with them, as in Isa_59:5, which the next words do intimate.

Isaiah 59:9

Therefore is judgment far from us: this seems to be spoken in the person of those Jews that did partake of these sins, giving the reason by way of complaint of those evils that they groaned under.

Justice: judgment, and so justice, is herb taken for deliverance, Isa_1:27: q.d. God doth not defend our right, nor revenge our wrong, nor deliver us, because of these outrages and acts of violence, injustice, and oppression that are committed among us; so that deliverance is called here *judgment and justice* by a metonymy of the efficient: q.d. If he had executed judgment and equity among one another, they would not now have been far from us. As works are sometimes put for the reward of works, Job_7:2 Psa_109:20, so judgment and justice is put for the reward of judgment and justice. Or wicked men are in power and seats of

judicature, that execute no judgment or justice in the behalf of the oppressed.

We wait for light: how the Hebrews use *light and darkness* , see before on Isa_58:8,10.

But we walk in darkness; or, *mist* ; we are in such a thick mist, that which way soever we look, we see no way out, no hope of deliverance; we are still in captivity, and like so to be, till we see judgment and justice executed, and then we may expect good days.

Isaiah 59:10

We grope: as a blind man that hath no other eyes than his hands feels for the wall, from whence he expects either direction or a resting place to lean on; so they expect salvation as it were blindfold, not taking direction from the prophets, but hoping to obtain it by their cries and fasts, though they continued in their sins, and therefore may well be said to grope after it. See Deu_28:28,29 Job 12:25.

And we grope as if we had no eyes; as if we were stark blind; and being here put for *yea* , thereby aggravating the misery in repeating the expression.

We stumble at noon-day: this notes their exceeding blindness, as it must needs be with one that can discern no more at noon-day than if it were midnight, Job_5:14.

We are as dead men: he compares their captivity to men dead without hope of recovery; their bonds render them as free among the dead, Psa_88:5. They can see the way, or get out of their captivity, no more than dead men can get out of their graves; thus a calamitous estate is set forth, Psa_44:19, great calamity and despair oft going together: they are as men cast out, no more to be looked after. Compare Lam_3:6. All darkness is uncomfortable, but that of the grave terrible.

Isaiah 59:11

We roar: this signifies the greatness of their anguish, that forced from them these loud outcries.

And mourn: this notes some sense of their condition, that wrought in them these sorrowful lamentations; or it may relate to

the condition that both sorts of people were in under their oppressing governors. It made the *wicked* roar like bears, and the *godly* mourn like doves. It is thus expressed because these properties are peculiar to these creatures. The bear, when robbed, goes into his den and roars; the *dove*, when absent from her mate, sits solitary and mourns.

For salvation, but it is far off from us: see the exposition of this last part of the verse Isa_59:9.

Isaiah 59:12

Our transgressions: the word here signifies sins of a high nature; such as wherein there is much of man's will against light; rebellious sins.

Are multiplied before thee: q.d. They admit of no excuse; for they are acted before thee, and multiplied against thee, whereby thou art justly provoked to deny us all help.

Our sins testify; every sin that is charged upon is like so many witnesses produced to prove the guilt of our consciences; or, as the Hebrew word, *do answer*; and so some make it an elegant metaphorical allusion to the echo, which, as it returns the voice again, so those judgments they cry out of are but the meritorious repercussion of their sins. They had been cruel to others, neither had they executed judgment and justice, and here they suffer all kind of cruelties and indignities from the Chaldeans, as the true and just representation or echo of their own works: see a personal instance in Adoni-bezek, Jud_1:6,7.

Our transgressions are with us, i.e. we lie under the guilt of them, they are a burden to us; God hath not yet forgiven them.

As for our iniquities, we know them; we are convinced of them; our guilty consciences must own and acknowledge them, **Psa 23**. It notes either their conviction or sorrow, or both. See Jer_14:7. Or, we know what are those sins thou art so angry with us for; and this is favoured by the sequel, where they seem to particularize those sins in the following verses.

Isaiah 59:13

He now enumerates some of those particular sins they profess themselves to be convinced of, whereby he doth not mean the sins

of some particular persons, or some slight sins, but a general defection and corruption of the whole body.

In transgressing: properly, we rebel against God, so the word is Isa_1:2, and have persisted in our rebellion.

Lying; being true to none of their engagements, vows, and promises. Some make *transgressing* here and *lying* to be one and the same thing, inasmuch as in their transgressing of the law of God they did break their solemn engagement to God upon Mount Sinai, Exo_19:8 **24:3**, and elsewhere frequently, which is a downright lying against God; for wherein do we more lie to God than in a perfidious withdrawing from him? So that by *transgressing* here he doth mean not a breach of One or another of the laws of God, but their being as it were fugitives, that would be under no yoke.

Departing, i.e. turning from God to idols.

Speaking; as it were talking of little else one among another but how to oppress their neighbours, and apostatize from God.

Conceiving and uttering, i.e. first contriving and forging in their heart false accusations to the ruin of their neighbour, and false worship to the dishonour of God, laying the contrivance so that it might be effectual; and then uttering it, or venting themselves one to another in their discourses, thereby encouraging each other in their perverse ways; see Isa_59:3; and whereas it is said

from the heart, it notes a resoluteness in their wickedness, being a great deal worse than now and then to deal falsely upon some occasion or temptation.

From the heart words of falsehood: they are called words of *falsehood* , both with reference to men, and so signify slanders and false accusations; as also to God, and so signify their dealing falsely with God, as an adulteress doth with her husband: hence idolaters are called the *seed of falsehood* , Isa_57:3-5; and it is said *from the heart* , to show that when they dealt with men in ways of fraud, it was *from the heart* , but when they spake with God, it was but from the lip.

Isaiah 59:14

Judgment is turned away backward: he speaks here of the sentences and decrees in courts of judicature, which are carried quite contrary to right and justice. God denies you justice, as you have denied help to others.

Justice standeth afar off: it notes the same thing with the former, to show that justice and judges are far asunder.

Truth is fallen; a metaphor taken from a feeble person that wants support, without which he falls; thus truth hath none to support or patronize it: the same, only otherwise expressed, with Isa_59:16. Truth is cast upon the ground, and justice trampled under foot.

In the street, i.e. in public.

Equity cannot enter; no such thing will be admitted in their courts; all corrupt, so that all equity and justice is violently kept off by the authority of the great ones.

Isaiah 59:15

Truth faileth: q.d. Truth is more than fallen, which he had said in the former verse; it *faileth*. For being only *fallen* it may recover itself again, but failing notes the loss of its very vitals; as being every where neglected, in court, in city, in country, in inferior as well as superior ranks, in the streets, in the gates, in the markets, in the fairs, in all public places of commerce, the condition much like that under the beast coming out of the earth, Rev_13:11, &c. See Psa_10:7,8, &c. All things are amiss, neither judgment, nor justice, nor truth is to be found among us, but fraud and deceit; yet none troubled at it.

He that departeth from evil, that separateth himself from evil things and persons, will not be as vile as others,

maketh himself a prey; or, *is accounted mad*; is laughed at that talks of justice, so some. Josephus tells us that immediately before the destruction of Jerusalem, it was matter of scorn to be religious. Though there be no solid ground for nor need of that marginal reading, yet is it a truth. The translators reach the meaning by *prey*; the wicked, like wild beasts, endeavouring to devour such as are not as bad as themselves: where wickedness rules, innocency is oppressed: in bargaining, as buying and selling, they that are

simple and innocent are outwitted by the crafty and fraudulent, as not willing, or rather daring, to oppose fraud with fraud, but to do all things in sincerity.

The Lord saw it, i.e. took notice of it: it is spoken of God after the manner of men, as Gen_11:5 **18:21**, and many other places.

It displeased him: q.d. If you would know why God is so angry with you, it is for such things as these; the Lord takes notice of it, and it is a great evil in his eye.

Isaiah 59:16

No man, viz. *to intercede* , which is supplied from the following words; or no man to help in such a case, to show himself and appear in such a corrupt state in the behalf of equity, as Isa_59:4; the like circumstances we have Eze_22:29,**30**; or none fit to intercede.

Wondered, Heb. *iistomen* , was *amazed* , astonished, as it were, not knowing what to do. This notes both God's solicitousness about their condition, and their hypocrisy, as if God took no notice of them, together with their dulness and blockishness, in not concerning themselves about it, especially considering they had been a people so well instructed, and yet under the guilt of such gross sins should be no more solicitous about pardon, which God would readily have granted, if any such could have been found, Jer_5:1.

Therefore; or, *yet* , as it is used, Isa_7:14 **51:21**.

His arm brought salvation unto him: this may relate,

1. To the parties thus oppressed. Or,
2. To God, as that either,
 1. He would do his work without help from any other, Isa_59:5. Or,
 2. He would avenge himself, his own honour; thus the word is used 1Sa_25:26; and this may and seems to be the meaning of the next clause. Or,
 3. He had made provision for the maintaining his own righteous cause and people's interest: this sense, that phrase, so like this,

favours, Isa_53:5, *Salvation unto me. His righteousness* , viz. his justice: q.d. Seeing there could be no justice found among them, he would avenge the innocent himself, which agrees with Isa_59:8, and is justified by Isa_63:5, where speaking of the destruction of the Idumeans, you have the same words, only the word *fury* changed for *righteousness* . The literal meaning is, God's taking vengeance on the Chaldeans for the people's sake; the mystical is, Christ's making use of his own righteousness for the redemption of lest man, being destitute of all other.

Isaiah 59:17

He put on righteousness as a breastplate; God, resolving to appear as a man of war against Babylon, that did now oppress his people, puts on his arms, Heb. *wrapped himself* , and particularly his

breastplate, which he calls *righteousness* , to show the justness of his cause, as also his faithfulness in making good his promises to his people.

An helmet: as the *breastplate* is to defend the heart and vital parts, whereby God doth signify the innocency and justness of his cause, as well as his faithfulness; so the

helmet is to defend the brain, the fountain of the animal spirits, and therefore by this piece of armour would have us know that he is invincible: as by the other, that he defends a just cause in his truth and faithfulness; so by this, that he cannot be disappointed in it by reason of his power and invincibleness.

The garments of vengeance, or garments made of vengeance; as God is said to put on the former for their sakes whom he would preserve, so he puts on these for their sakes whom he will destroy, viz. his people's enemies, the Chaldeans, and other enemies of the Jews.

Was clad with zeal; either,

1. Zeal to his own honour, which had been given to idols; or,
2. Zeal for his own people, who were now in distress; or,
3. Zeal and indignation against the Babylonians, who were such great oppressors of his people, which are the materials that his

garment of vengeance and his cloak of zeal is made of. It may be trifling to follow the metaphor of garments too close: see of the phrase Jud_6:34, margin. The sum of all these expressions is this, to describe both the cause and effect together; the cause was righteousness and zeal in God, the effect salvation to his people, and vengeance on his enemies, as is evident from the next verse.

Isaiah 59:18

Deeds, Heb. *recompences or deserts* , i.e. he will recompense his adversaries with those effects of his fury that they have deserved.

Fury; a metonymy of the efficient, for the effects of his fury.

Islands; or, *islanders* ; a metonymy of the containing for the contained; either Mesopotamia, and other adjacent islands, encompassed by Tigris and Euphrates; or those remoter nations (for the Hebrews call nations remote from Judea *islands* , Gen_10:5 Isa_41:1. **See Poole** "Isa_20:6", and the reason of it) under the king of Babylon, that thought themselves secure.

Isaiah 59:19

Fear the name of the Lord, i.e. either worship the Lord; for the name of God is put for God himself, as hath been often showed, and fear is put for his worship; or make his name renowned.

From the west, viz. the western part of the world.

His glory, or the glorious God.

From the rising of the sun, viz. the eastern parts of the world. The sum is, the whole world, either a synecdoche of the part for the whole, or if you divide the world through the poles, the one half will be east, and the other west, and so compriseth the whole world. It shall fear and worship God, and make his name renowned, laying aside their idolatries; whether you refer it to the deliverance of his people out of Babylon, when they shall hear how God hath executed vengeance on his enemies; or to the redemption by Christ, and his calling of the Gentiles, Mal_1:11.

When the enemy shall come in like a flood; either against the Babylonians, as some understand it, and so it is probably meant of Cyrus, who shall come like a violent flood, against whom there is no head to be made; him God would stir up against the

Babylonians for the deliverance of the Jews. Or against his own people; and so it may have either,

1. A more particular respect to Jerusalem, when Sennacherib came up against it; which suits well with what God saith of him, Isa_8:7,8. Or,

2. More general, at what time soever the *devil* or his instruments shall make violent irruptions upon the church, Rev_12:15; for powerful enemies invading a country are oft compared to a river. **See Poole** "Isa_18:2". It is an allusion to the overflowing of Euphrates, which by its violent inundations was wont to do much hurt and damage to the Babylonians. *The Spirit of the Lord shall lift up a standard against him* : and here again, if it be taken in the first sense, viz. against the Babylonians, then the meaning is, God himself shall as it were carry the standard in the midst of Cyrus's army, the Medes and Persians, and that with a great deal of fury, intimated here by the

Spirit of the Lord; for *spirit* is often used among the Hebrews for the passions of the soul, as anger, wrath, fury, &c. Or, as a violent blast or gale of wind, shall help forward the violence of the torrent; and if so, then

him, by an *enallage* of the number, which is frequent, is put for *them* . But if in either of the other two senses, viz. with particular respect to Sennacherib, then the Spirit of the Lord, as with a blast, only shall puff him away, which was made good, Isa_37:7,36,37. Or with more general reference to the violence of enemies against the church; then the meaning is, God shall make known himself to take their part and defend them, Psa_48:3-5, and cause the enemies to give back, *or put them to flight* , as in the margin, Isa_17:12-14, and that without power, but by his *Spirit* alone, as easy as by a puff of wind, Zec_4:6. Again, if you take this (as some learned men do) in a spiritual sense, then it notes the suddenness of the gospel's spreading itself by the Spirit in the ministry of the apostles and evangelists, bearing down like a flood all that opposes it, the Lord Jesus Christ being lifted up in it as a banner or ensign: but this sense, though true, seems to be more forced, and as it relates to temporal deliverances, more genuine and natural: however, the prophet being about to speak of the

spiritual deliverances and state of the church by Christ, he seems to slide, as it were, into it by such plain allusions and types, being to speak of it more directly in the following chapters.

Isaiah 59:20

And, moreover, or to wit ; and being here not so much copulative as expositive.

The Redeemer: the word notes a redemption with power, viz.

1. Cyrus, the instrument for the efficient, viz. God the Redeemer, Isa_43:14 **45:13**. Or,

2. Christ, of whom the apostle expounds it, Rom_11:26; the prophets usually concluding their promises of temporal deliverances with the promises of spiritual, especially such of which the temporal were evident types.

To Zion, viz. Jerusalem, to which though Cyrus came not in person, yet his favours, and the good effects of his conquest over Babylon, reached it, setting free the citizens of Zion, as Christ also his church, which is often called by the name of Zion, and Jacob, and Israel, &c. *In Jacob* , viz. among the Jews, who were the children of Jacob; and he describes to whom of these, namely, to them, and none else, that

turn from transgression; such only whose hearts God touched, and turned to righteousness; and so to come to Zion here by the prophet, and *out of Zion* by the apostle, is one and the same thing; **See Poole "Deu_33:2"**; for the Hebrew *lamed* is not only an article of the dative case, but put often for *mim*, *of* or *from* , so that *letsion* is *out of Zion* ; and for Christ to be given a Redeemer to Zion is the same thing as his coming to *take iniquity from Jacob* . And so the apostle doth by this expound that, taking an apostolical liberty not only to quote, but to expound this text; and so by laying them together, and making them one, would teach us that God must do for us what he requireth of us, Act_3:26: or else, which is the opinion of some, he takes the last clause from some other text, or texts, as Isa_4:4. I incline to the former, partly because there is no need of searching for any other text, and partly because, as the apostle quoteth it, it is agreeable to the LXX., which he frequently makes use of; and this the apostle improves as an allegory to prove that the Jews toward the end of the world

shall he converted and saved, when the fulness of the Gentiles shall be brought in: q.d. As this people of old were delivered out of a dark and dolesome estate, when they seemed as it were extinct; so toward the end of the world the remnant of the Jews, that seem to be rejected, God will again bring home unto himself. *Saith the Lord* ; or, thus it is decreed and determined by the Lord: the prophets are wont to set down these words as a sacred seal of certainty, security, or confirmation of such signal promises as this is of the Redeemer, like to that of the apostle, 1Ti_1:15.

Isaiah 59:21

This is my covenant, or what I have promised, and so am engaged to see fulfilled, viz. to them that turn from their iniquity; or rather, the promise of his word and Spirit to abide in his church, upon which account it is also that the Spirit is promised in the next words, by which is understood either the gift of prophecy, or the prophecy itself, given here to Isaiah, and so to the church: and being here, as in the foregoing verse, explicative, not copulative; unless it note that in an ordinary way the Spirit and the word go together wherever either of them are effectual, the Spirit impressing what the word expresses, Joh_14:16-18\, and it is the spirit of Satan that is different from the word.

My Spirit that is upon thee. See Poole "Num_11:17", See Poole "Num_11:25", &c.; See Poole "2Ki_2:15".

Which I have put in thy mouth; which thou hast uttered by virtue of my Spirit, it being the church's great treasure and happiness to have God present with his word. *Shall not depart out of thy mouth* , &iowa.; the sense is either, these words, and the fulfilling of them, shall be always talked of, wherever the mention of this deliverance shall come, as is said of Mary's ointment, Mat_26:13. Or rather, he seems to promise the perpetual presence of his word and Spirit with the prophets, apostles, and ministers, and teachers of the church to all succeeding ages thereof, and may have a special reference to the gospel, or new covenant in Christ.

For ever, i.e. for a long, though yet a definitive, space of time, as it is often used.

Isaiah 60:1 ISAIAH CHAPTER 60

The glory and blessings of the new church after a short affliction.

Arise; a word of encouragement accommodated to the Jewish or Hebrew style, wherein, as by *lying down* is described a servile and calamitous condition, Isa_47:1; so by *rising*, and standing up, a recovery out of it into a free and prosperous one, as may be seen frequently. *Rouse up*; intimating her deliverance to be at hand. And here under a type, or hieroglyphical description of Jerusalem's restoration, is displayed the flourishing state of the Gentile church under the Messiah, and that in the greatness, for quality, and also the number of her proselytes; in the description whereof the evangelical prophet, whatever he doth in other parts of his prophecy, doth here most briskly sparkle forth in Divine eloquence. *Shine*; discover thyself as one breaking forth from a dark night; or, look out, as men do at sea, who use to look out sharp, to see what they can discover after a dark and stormy season; or, be enlightened with more knowledge; or, be thou filled with joy; a metaphorical metonymy of the efficient; as thou art about to change thy condition, change thy countenance; be cheerful in that light or salvation that is approaching. *Thy light*; either,

1. Thy flourishing and prosperous estate; an allusion to people's rising, when after a dark night the light breaks forth. they begin to rise. Or,

2. The causer of thy light, the *effect* for the efficient, viz. thy God, or Christ, because the fountain of all happiness, as the sun and moon are called lights, because they give light, Gen_1:16. Thus Christ is called the *true Light*, Joh_1:9; and compare Joh_8:12, with Eph_5:14, and you will find these words quoted to that purpose. *The glory of the Lord*, i.e. the greatest glory, as the cedars of God, the mountains of God, &c.: compare Rev_21:11: or, the glorious Lord, or the *Lord of glory*, or Christ, who is the glory of the Father, is come unto thee; he is at hand to make himself glorious in some wonderful work for thy salvation, either in his doctrine, or miracles, or work of redemption, that his glory may rest upon thee, suitable to the psalmist's prayer, Psa_85:6,7,9. *Is risen*; like as when the sun spreads itself into

every place, leaving none dark: thus it refers to the glorious gospel, called such a glorious light, 2Co_4:4.

Isaiah 60:2

The darkness; either affliction and misery, a known metaphor; or ignorance and idolatry; as also all kinds of errors and immoralities, with which all that are out of the church are smutted and polluted: compare Eph_4:18,19.

Shall cover the earth; either,

1. General, all the inhabitants of the earth, such as through ignorance reject the gospel. Or rather,
2. More particular, the Babylonians, by a synecdoche of the *whole* for a *part*, in that dismal condition being harassed by Cyrus, whereby the Jews were delivered; this being also a type of the deliverance of God's people by the Messiah, which this text principally intends.

Gross darkness; an allusion to that Egyptian darkness, Exo_10:21, &c.; palpable ignorance, the inlet and nursery to gross idolatry and all profaneness.

The Lord, i.e. Christ, Mal_4:2 Luk_1:77-79.

His glory shall be seen; shall be wonderfully conspicuous: as the Lord's arising answers to the *darkness covering the earth*, so the *glory being seen* answers to that *gross darkness*. The sense is, that whereas the time was, that the people of God were under great calamities, while their enemies were in ease and prosperity, now it shall be quite contrary; now these shall be in adversity, and those in prosperity, a great turn of providence; and withal implies that this light of grace is a *peculiar* to his people, in respect of which all other prosperity is but darkness and misery; as light was peculiar to Goshen, when darkness was in all the Egyptian houses, Exo_10:23.

Isaiah 60:3

The Gentiles shall come; either to congratulate thy deliverance, or to note the respect that should be shown them by other nations upon their deliverance; or rather, shall be allured by thy light to come to thee: as travellers in a dark night, and out of their way, when a light discovers itself do make to it; so the doctrine of the

gospel shall shine so bright, and be made so conspicuous by preaching and miracles, that they shall not only congratulate them, and wish them much joy, but rejoice and participate with them in their happiness, Rev_21:24. A plain prophecy of the calling of the Gentiles, which promise was made to Christ, Isa_49:6. *And* , or *yea* , or *even kings* , which was fulfilled under Cyrus, Darius, Alexander, and the Egyptian kings.

Kings: to add to thy lustre, thou shalt not be honoured only by the conversion of mean persons, but even of honourable personages, embracing the Christian faith, and submitting themselves to Christ's sceptre and government; **See Poole "Isa_49:23"**; to observe thy progress, and how thou shalt increase by degrees, as the sun in its ascending. In Christ's time there were twelve apostles, afterwards one hundred and twenty disciples, in a short time many thousands, then the church grew into congregations, and then spread to nations.

Isaiah 60:4

Lift up thine eyes round about; or in a circle; into all parts of the earth: it seems to relate to the apostles and disciples, with their successors, carrying the gospel into all parts of the world. And in regard it would be as if it were a thing incredible, he bids them *lift up their eyes* , as if they were to behold it in some vision, or upon some watch tower in Jerusalem: there is the like expression Isa_49:18.

All they gather themselves together: he speaks more particularly, either of the Jews flocking from all parts to Jerusalem, when they shall hear of their return from Babylon, which may be true in the type; or especially, of the coming in of some of all nations to the gospel.

Thy sons shall come from far, and thy daughters shall be nursed at thy side; the same thing, only for elegance' sake expressed in its parts; the sense respects both persons and place; as to persons, Thy *sons* and thy *daughters* also shall be brought unto thee tenderly, as it were in arms, Isa_49:22, where *by thy side* , by equivalent expressions of *arms* , *bosoms* , and *shoulders* , is supplied with reference to them both, and may import they shall be brought unto the church of Christ as unto their mother; and it

may be further observed, that where the masculine gender is joined with the feminine of the same *species*, it notes multitude and variety, as Ecc_2:8, *men singers* and *women singers*, i.e. all sorts and variety of vocal music: and as to *place*, Both thy *sons* and thy *daughters* that are not only near, but also afar off, shall come to thee, as we say, *far and near*, Act_2:39; or it is the same with what was said before, *round about* in all quarters of the world; *from far* noting the longitude, and *ad latus, at or on* thy side, the latitude, and even those that perhaps were before at enmity one with another.

Isaiah 60:5

Then shalt thou see, viz. with a great deal of delight, the multitudes of thy children running to thee.

Flow together; as when one river meeting with another and joining waters, run sweetly together, as one and the same river: this notes the abundance of their united joys and delights; or they shall flock together to behold such an amazing sight.

Thine heart shall fear; as standing amazed to see such multitudes come in to the Lord Christ; **See Poole "Isa_44:1"**, **See Poole "Isa_44:2"**, &c.; as it were surprised with it, as those **Ac 2 7**, or overwhelmed with the joyful sight, as Jacob was with the tidings of Joseph, Gen_45:26, and those of the circumcision that were with Act_10:45: such a mixture of fear and joy you have expressed Jer_33:9; the sense is much the same with Isa_49:18.

Be enlarged, both with joy and love; joy within at the coming in of the Gentiles, and this outwardly expressed in the enlargedness of love and charity towards them. *Fear* doth properly contract the heart, therefore this expression intimates it to be a *fear* mixed with such an affection as will dilate it.

The abundance of the sea; either the islands of the sea, viz. the nations, as before, a metonymy of the subject, shall turn to thee, in religion or affection; they that formerly so much hated thee (they that live by the sea-coasts being usually noted for the worst of men) shall now love thee: or the wealth and traffic of those that trade by sea, the riches of the merchant; and so possibly the prophet may allude to Psa_72:10, for Tarshish is sometimes taken for the sea, as hath been before showed: see on 1Ki_10:22.

Shall be converted unto thee; thy traders shall not so much convert their riches to their own use as to thine.

The forces; or, *wealth* ; thou shalt not have only the wealth, but the strength of the nations, to stand by thee, which hath also an eye, as in the type, to that readiness and willingness that would be in the nations to help them out of Babylon.

Isaiah 60:6

The multitude of camels, i.e. the abundance of wealth and treasure that is brought upon camels; this being the creature the Eastern people used for carriage of their gold and spice, and other rich treasure, which are said to cover them; the like phrase with that Jud_6:5: or whereby is understood those people that did use to ride on camels, as the Arabians and the bordering countries; for by these and such-like figurative and borrowed expressions in several verses, of this chapter is particularized several nations, and by them is implied the coming in of all nations unto Christ; and therefore they are brought in as presenting the choicest commodities of their respective countries, so that we may be the better excused from speaking particularly to them in their respective places.

The dromedaries; or, *also* or *even* the dromedaries, which are a lesser sort of camel, so called from their swiftness in running, to which they are the better enabled, because, as Pliny observes, they can endure thirst four days together: q.d. They shall make all the haste imaginable in bringing their riches to thee. *Of Midian and Ephah* : both these Midianites and Ephaites descended from Abraham by Keturah, Gen_25:2,4; they dwelt beyond Arabia; and camels are mentioned coming from hence, because of all places they were the most numerous here, Jud_7:12.

Sheba: this Sheba descended from Cush, the son of cursed Ham, the son of Noah, Gen_10:6,7, from whom a certain country in Arabia Felix took its name, whose queen it was that came to visit Solomon 1Ki_10:1; and her bringing gifts might be a type of this, Solomon being a type of Christ, of which the wise men might be the first-fruits, **Mt 2**.

Shall bring gold and incense; the principal commodities with which this country abounded, and by which we are to understand whatever is precious; and frankincense is only peculiar to Arabia.

They shall show forth the praises of the Lord; the motive drawing them thither being more for religion than trade.

Isaiah 60:7

All the flocks of Kedar; the people whereof descended from Ishmael, and lived in Arabia Petrea, who were principally shepherds. *The rams* ; q.d. nay, the chief of the flock, viz. for sacrifice; this Nebaioth being put for the people thereof, and sprang from Ishmael also, Gen_25:13; rich as the other were in *flocks* , and inhabiting the same country. As the Sabeans offered the proper commodities of their country, as gold and spice; so these of theirs, viz. cattle, showing that each country, and so each person, should bring that wherewith they did most excel.

Of Nebaioth: this shows that Abraham's children according to the flesh should also be brought in to the gospel: compare Mal_1:11.

They shall come up with acceptance; being offered, they shall not now, as heretofore, be rejected; and hereby they shall be distinguished from the profane oblations of the Gentiles, i.e. in the name of Christ, who is the true and only gospel Altar. The house of my glory, i.e. the temple, or my house; glory being put here by a metonymy of the adjunct for God himself, who is glorious. God shall become glorious by the multitude of sacrifices that shall be offered and accepted here, Psa_29:9. And it is a type how glorious his New Testament spiritual worship shall be; this altar pointing at Christ, out of whom nothing is accepted, and that his church should be glorious, being built of living stones, 1Pe_2:5.

Isaiah 60:8

In the 4th verse he spake to them as upon some high watch tower, whereby they might behold as in a circle all the parts of the world. Now espying from all parts, he brings them in calling out with admiration,

Who are these? partly with reference to the number, or partly with reference to the persons; so the Heb. *What are these* ? they being not Jews, but strangers, and so directly intimating the Gentiles flocking into the church, that come so swiftly, and in so

great flocks: the same thing still. The former metaphor of clouds imports their number as well as their speed, Eze_38:9: thus abundance of witnesses is called a cloud of witnesses, Heb_12:1: the scope is to note the great confluence of people that should come into the church, that should be begotten by the apostles' doctrine; which the LXX. translation seems to point at, who render it as *doves with their young ones unto me* ; and by *flying* may be noted their spiritual state, being elevated above the world, . as the clouds above the earth, and doves when upon the wing.

Isaiah 60:9

The isles: see Isa_41:1 **49:18.** *The ships* , viz. to convey them to me.

Of Tarshish, i.e. those that traffic by sea, as before; see Isa_2:16; these lying most convenient for that employment. In naming this he implies by a synecdoche all that had commerce with other nations. *First* ; preferring this before any other business they take in hand. This hath undergone the various senses of divers interpreters; such as are not futile and vain, I conceive, may run into one of these two: either,

1. By reading it with a supplement of the note of similitude, which is frequent, *as at first* , or *formerly* , viz. as in the days of Solomon, who was a type of Christ, the matter here spoken of seeming to suit with it, 1Ki_10:12: see 2Ch_9:21, &c. Or rather,

2. By taking the word *first* , as the Hebrews mostly do, not so much with reference to time or order as to dignity; namely, they shall have the precedency and honour of bringing themselves and conducting others: this may be true also as to time, and so verified in the wise men coming the first to Christ when he was born, and as the firstfruits of the rest of the Gentiles.

To bring thy sons, begotten by the word,

from far, from the remotest parts: this may be understood with reference either to place or state; at how great a distance soever either in place or state, they shall come to Christ, who hath sons abroad in God's decree, not yet called, *other sheep that he will bring into his fold* , Joh_10:16. *Their* : their may refer either to the merchants bringing traffic with them, as Isa_60:6; or the Jews, as Israel came out of Egypt with all their treasure with them, and

what others gave them, Ezr_1:4, as also the vessels that were sent back with them, Ezr_1:7.

Unto the name, i.e. to the Lord himself, by a periphrasis; or to his temple, where his name was placed, the type of the church; compare 2Sa_7:13, with 1Ch_17:12; or in the name of the Lord; or for his sake, who is the Holy One; the like metonymies having been formerly and frequently pointed at.

He hath glorified thee; he will spread thy fame, and make thee honourable in the eyes of the world, and that especially in setting up the ministry of the gospel in the midst of thee. The name of God, and so also of Israel, were contemptible among the Gentiles before the coming of Christ and spreading of the gospel, but (as a consolation to his people) it is promised they shall both be honourable; and here God by an *enallage* of the person speaks of himself in the third person.

Isaiah 60:10

The sons of strangers, viz. such as were not Israelites; and he puts sons of strangers by a usual Hebraism for strangers, properly termed *alienigenae* : see Isa_56:3. This was literally fulfilled in repairing the walls of Jerusalem; he spake before of the temple, now of the city; and spiritually in the ministers of the gospel, who are the walls and bulwarks of the church by preaching and writing for her; and ecclesiastical history affords us many instances of kings and princes that were great benefactors to her, among whom Constantine did greatly excel, not caring what he bestowed on her, Valentinian and Theodosius, &c.

Shall minister; shall administer all necessaries to thee: as they had been demolished by the Babylonians, so they were repaired by the favour of Cyrus, Darius Hystaspes, Artsxerxes, &c., all strangers, Ezr_6:7, &c, or strangers becoming proselytes: see Isa_56:6.

In my wrath I smote thee, but in my favour have I had mercy on thee; as I afflicted thee in my anger, so out of my compassions I will abundantly bless thee.

Isaiah 60:11

Therefore; for that end and purpose; or by reason of the conflux of people that shall be continually flocking thither, arguing

abundance of peace and security, and great enlargement of the church, and that the Christian church shall be always open to the godly, to receive all comers freely.

The forces; or, wealth; either all wherein they excel, or all the prey taken in fight.

May be brought, as it were, captives in chains, such as they took in war, being made victorious, so say some; but rather, such as were led and conducted in state.

Isaiah 60:12

That will not serve thee; do offices of kindness; so is the word used, Isa_19:23; or rather, that will not submit to Christ's sceptre.

Shall perish; shall be no more *sui juris* , but subdued to thee; and as refusing subjection to Christ, shall perish everlastingly; as they all perished in the deluge that were not in the ark: they that should be saved were added to the church, Act_2:47 Rev_21:24.

Utterly wasted, Heb. *wasting be wasted* , viz. by the sword: accordingly we read of many victories in Josephus that the Jews obtained, and in the Book of the Maccabees, as a fulfilling of this prophecy; but this doth principally relate to the spiritual Jerusalem, and this seems to anticipate an objection, If the gates stand continually open, we shall be in danger of enemies. Not so, saith he, for they shall either serve thee or perish.

Isaiah 60:13

The glory of Lebanon; the box, the fir, the pine, and the cedar, on account whereof Lebanon grew so famous; a metonymy of the efficient: kings and great ones, the glory of the world, and also persons of a lower rank, the

pinces, firs, and box trees, as also the choicest persons, endued with the special gifts of the Holy Ghost, shall be the materials and members of Christ's church, as those also of a lower size and measure. We find the godly called trees, Isa_61:3. They shall have sweet communion together; the *box* shall not envy the *pine* , nor the *pine* despise the *box* , they shall worship the Lord together.

To beautify: this is the reason and end why the glory of Lebanon is to be brought hither: by these trees understand the beauty and

nobility of the church; trees being both for building and for beautifying.

The place of my sanctuary; the temple, wherein was the sanctuary; this being a type of the church, both actively, as that which his presence sanctifieth; and passively, as that wherein he is worshipped and sanctified.

The place of my feet, viz. the ark, 1Ch_28:2, described here by a periphrasis; so called, because, supposing God after the manner of man to sit as on a seat between the wings of the cherubims, his feet would rest upon the ark, and therefore called the mercy-seat, Exo_25:17-20. The temple and Zion is called his rest, Psa_132:13,14, and all this is made good in the gospel church, 2Co_6:16.

Isaiah 60:14

The sons; either their posterity, acknowledging their fathers' sins in afflicting thee; or themselves; for it is the manner of the Hebrews to put the sons of a thing for the thing itself.

Bending; humbling themselves, as penitents; this being the sign of reverence and respect; and that either for love or fear submit to the yoke of Christ; they shall be like Christ, of a humble and meek spirit, and the degree of this is mentioned in the next clause.

Bow themselves down at the soles of thy feet: this notes that great degree of submission, that even despisers and enemies shall yield to the church, prostrating themselves as humble suppliants; see Isa_49:23; or rather to Christ, the Head, King, and Husband of the church.

They shall call thee, The city; they shall give her that honourable title, or acknowledge her to be so, and so called, both from the love that God had for her, and from the temple of God that was in her.

Isaiah 60:15

Forsaken, both of God, i.e. as to outward appearance; and of her inhabitants, being upon the matter depopulated.

Hated; either slighted and neglected, or suffering actual miseries and slaughters: thus was she dealt with, Lam_1:2.

No man went through thee; thy streets were left desolate. *An eternal excellency* : the abstract is put here for the concrete, whereby the Hebrews were wont to express the superlative degree; and in this happy estate we find the church, **Zec 2.** *per tot . Zec_9:9, &c.*; which refers to the coming of Christ; and it is said to be *eternal* , i.e. for a great while; it being an hyperbolical expression, frequent with the Hebrews, who express a long time by eternity.

A joy of many generations; the church's happiness should be, the rejoicing and comfort of succeeding generations; she would be the matter of their great rejoicing; a metonymy of the object.

Isaiah 60:16

Thou shalt also suck, & c.; a metaphor taken from children sucking nourishment from the breast. The sense is, that the church should draw or drain the wealth of nations, and the riches and power of kings, and whatever is most excellent, and that it should come freely and affectionately, as milk flows from the breast of the mother; the same thing intended Isa_49:23, and in the foregoing verses. *Thou shalt know* , i.e. experience it; knowing is often put for an experimental knowing.

The mighty one of Jacob; styled so either with reference to Jacob's person, he being the first that gave God this title, Gen_49:24; or with reference to Jacob's posterity, viz. the Jews. These things will certainly be accomplished; for he is the *mighty God* , and so able; and the God of Jacob, so obliged by covenant and relation.

Isaiah 60:17

For brass I will bring gold: here is the effect of the former promise, Thy poverty shall be turned to riches, all things shall be altered for the best; an allusion to the days of Solomon, when gold was as brass: thus, on the contrary, when they change for the worse in the state, it useth to be expressed by the like metaphors, **Isa 21 Isa 22 Isa 23.**

I will also make thy officers peace, i.e. *loving, meek, and peaceable* ; the abstract put for the concrete, as is usual, whether you understand it of under officers, they shall be officers of peace, or of governors, thou shalt have a peaceable government, as it was

made good to them under Ezra, Nehemiah, Zorobabel, and such like.

And thine exactors righteousness; most righteous, as before peace for peaceable. The church is not freed from taxes and payments, that is given by Christ and Peter unto Caesar, but it shall be without oppression and grinding; no more than is necessary, and not exacted rigorously. Though all these were made good in their return out of Babylon, yet doth it more properly relate to the meliorating of the church under the gospel, wherein instead of carnal ceremonies, she had spiritual ordinances, which is the scope of the apostle, **Heb 9**, and larger measures of the Holy Spirit, and should have such officers as would speak peace to the consciences, by discovering the complete and perfect righteousness of him who fulfilled all righteousness.

Isaiah 60:18

That this and what follows must necessarily be understood of the church triumphant (though there only it will be complete) I see no necessity, neither will obtrude my judgment, but leave it to the judicious, as being more proper in a comment: none to offer violence to this quiet state thou shalt attain to, either within thee, to oppress by *injustice, rapine*, or *fraud*, or without thee by hostile invasions; and this the prophet mentions as the effect of good officers in the former verse.

Wasting nor destruction within thy borders; no havoc made among thy people.

Thou shalt call thy walls Salvation; they shall be safe, and able to defend thee; thou shalt be as safe as salvation itself can make thee. When a thing is said in Scripture to be called so, it often signifies as much as to be so, Isa_26:1 **47:1 65:7**, and it intimates as much as that God will be salvation to his church: when they shall be without gates and walls, he will be their safety, and the matter of their praise; see Isa_26:1; and God's care of his church is the matter of that exhortation to praise him, **Psa 147**.

And thy gates Praise; a double metonymy, viz. of the effect, as salvation will cause praise; and of the adjunct, as it is worthy of

praise; so that within or upon thy gates and walls thou shalt sing praises.

Isaiah 60:19

The sun shall be no more thy light, & c.; these shall not be at all esteemed in comparison of the spiritual light of the church; and this is laid down as the assurance of the church's *comfort*, as the former was for her safety, so that God will not only be a shield, but a sun to her, Psa_84:11; not that they shall not have the sun and moon among them, but that the light of the godly, as such, should principally consist in what is spiritual.

The Lord shall be unto thee an everlasting light; Christ shall scatter all darkness and ignorance, enlightening thee with the doctrines of the gospel, and graces of his Spirit; and this shall be

everlasting, not wax and wane, and suffer eclipses and settings, as the sun and moon do, but it shall be constant, without shadow of change; no night; which will be undoubtedly true of the church in heaven, whatever it will be, or how near soever it will come to it, here, which I presume will bear its analogy.

Thy God thy glory; always ministering matter of thy glorying in him; or, thy interest in this God shall be great honour to thee; or else it is the same thing with the sentence immediately before in other words, that will make time glorious, a metonymy of the efficient; thus he is said to *give glory*, Psa_84:11.

Isaiah 60:20

Literally he means the Jews' mourning in Babylon, but especially the uninterrupted happiness of the church: the Hebrew here for

ended signifies *recompensed*; their days of rejoicing shall abundantly recompense all their days of mourning.

Isaiah 60:21

Thy people also shall be all righteous, i.e. the greater part; the word in this use hath been shown frequently; or, *altogether* righteous, completely righteous. As this respects the Jews, the sense may be, they went into captivity wicked, but most of them being dead, and many of the survivors tarrying behind, they that are returned are said to be righteous, Isa_1:25-27 **4:4**; but principally as it respects the church, they shall be all saints, either

by profession, as Paul calls them frequently saints by calling; or rather by an inherent righteousness, or perfectly by the imputed righteousness of Christ: **See Poole** "Isa_35:8".

They shall inherit the land for ever, i.e. for a long time, as you have many instances; and this is spoken, lest that poor remnant should be afraid of being driven out again; but with reference to the church, that they should for ever be continued as God's peculiar people.

The branch of my planting; put by apposition, viz. *Thy people* being of my planting, and so also the next clause, the

work of my hands, and therefore cannot miscarry, being what I shall take delight in; and thus the children of God are said to be *his workmanship, created in Christ Jesus*, Eph_2:10.

That I may be glorified; either that I may make them glorious in being thus planted, or myself glorious in thus planting them.

Isaiah 60:22

A little one shall become a thousand; though of very small beginning, and contemptible, yet shall greatly multiply. Though the church at first will be but a very few, yet will it increase into many thousands; this plant or seed will spring up to many. Some understand it, that many shall be converted, and brought into the church, by men of very few, low, and mean parts; however, these things seem to agree better to some state of the church here, than to the state of the church triumphant.

A small one a strong nation: if this signify, not the same with the other, as probably it may, the word *strong* signifying numerous, Joe_1:6, then we may understand it, that as the former respected *their number*, so this their *strength*.

Will hasten it in his time, viz. in due time, the time that I have appointed: q.d. Let not this be doubted, because I have undertaken it, to whom nothing is difficult. When the time of the promise comes, he will make haste, it will be done speedily; or as soon as it begins it shall hasten apace, as it did in Peter's sermon, three thousand in one day, **Ac 2**, and five thousand in another, **Ac 4**, and so soon filled the whole world, and one Paul planted whole

churches, as the people in Egypt increased from seventy persons to a vast multitude.

Isaiah 61:1 ISAIAH CHAPTER 61.

Christ and his blessed office, Isa_61:1-3. The church's repair and increase, Isa_61:4-6 and joy, Isa_61:7-11.

The Spirit of the Lord is upon me, as it were, to accomplish that which is foretold and promised in the foregoing chapter, whereby this appears to be either the Holy Ghost; **See Poole** "1Ki_18:12"; or the Spirit of prophecy, i.e. the gift of prophecy; so we are often to understand by the Spirit, viz. *the gifts* ; as the Spirit upon Samson, viz. the gift of valour, and courage, and strength: see 1Co_12:4, &c. Though the prophet may speak this of himself in person, yet that it is principally understood of Christ is evident, because he applieth this text unto himself, Luk_4:18, being the first text he preached upon after his baptism, at which time the Holy Ghost did descend upon him in a visible shape, of which that John, who baptized him, was an ocular witness, Joh_1:32,**33**, and so making good the truth of this prophecy; and it is said to rest upon and dwell in him, according as it is prophesied, Isa_11:2 **42:1**.

Hath anointed me; set me apart, i.e. both capacitating him with gifts, and commissioning him with authority; and yet more as it is applied to Christ, a power to make all effectual, from whence he hath also the name of Messiah among the Hebrews, and of Christ among the Greeks; nay, Christ alone among the prophets hath obtained this name, Psa_45:7: and the prophet seems here to describe first who Christ is, and then what are his offices; this being the usual ceremony for the designing persons to the offices of prophets, priests, and kings, as hath been divers times shown, in all which respects it doth most eminently belong to Christ; so that the prophet doth hereby intimate both the final cause of his unction, viz. that he should execute these offices to which he was anointed; and the effect of it; that unction being upon him as the Head, it would flow from thence to his members, and so is an unction more peculiar to them; arid in a more general way it hath respect unto all the faithful, 2Co_1:21,**22** 1Jo_2:20,**27**.

To preach good tidings unto the meek: being meant of Christ, this relates to his prophetic office. Literally this points at the good news that Isaiah brought of Cyrus's being raised up to bring them out of Babylon, now they are become meek and humble; but if it be thus taken, it must be understood of his prophecies left behind him, for he died many years before the captivity. But they chiefly signify the good tidings of the gospel, that discovers Christ come in the flesh to redeem poor sinners from the captivity of sin and Satan, such as are meek, and tremble, or *afflicted*, as the word signifies, because ordinary *afflictions* make men *meek* and *humble*; called also the *poor*, and our Saviour expresseth it by that word, Luk_4:18. To these the gospel, these

good tidings, are brought, Mat_11:5. Whether by *poor* you understand,

1. The Gentiles, void of all grace and salvation, or tenders of it, till now. Or,

2. Properly so called, *indigent* and needy persons, of which sort were the greatest number that followed Christ, of which the reason might be, because Christ preached the contempt of the world and riches, which the poor would therefore sooner embrace, and the rich be more likely to oppose. Or,

3. The poor in spirit. *To bind up*: now follow several particular expressions to describe the same thing that he mentioned before more generally: a metaphor taken from surgeons, that carefully and tenderly roll up a broken bone, Hos_6:1; and this relates to Christ's priestly office.

The broken-hearted; the heart dejected and broken with sorrow. I am sent to ease their pains, whose consciences are wounded with a sense of God's wrath. *To proclaim liberty to the captives*; those captives in Babylon, but principally to Satan, that they shall be delivered; and this appertains to Christ's kingly office, whereby he proclaims liberty from the dominion and bondage of sin, and from the fear and terror of hell. See Isa_42:7. *The opening of the prison to them that are bound*, i.e. supposing them to be in chains and fetters, yet they should be delivered, though in the greatest bondage. The further explication of these things will be found

upon Luk_4:18, because there are some passages expressly mentioned here.

Isaiah 61:2

To proclaim; to declare, as it respects the Jews, that their liberty is at hand.

The acceptable year, viz. the happy age of God's grace, either which will be grateful and welcome news to them, or acceptable to God, a time wherein it pleaseth him to favour them; but this must be understood of a further extent than to Babylon, and rather unto mankind in Jesus Christ, Gal_4:4 Tit_3:4, called a time of God's good-will in that angelical song, Luk_2:14, on the account of those good tidings which the angel brought, Isa_61:10,**11**; called so possibly from the arbitrariness and good pleasure of God, having no respect to any satisfaction from man.

Year; not precisely, as if Christ preached but one year, the mistake of some ancients, mentioned and refuted by Irenaeus, lib. 2. ch. 38; but for time indefinitely, and may include the whole time of preaching the gospel; see Rom_10:15; which I take to be the meaning of that now, 2Co_6:2, and probably hath a pertinent allusion to the year of *jubilee* , which was a general release proclaimed by sound of trumpet, which relates also here to the word *proclaiming* , Lev_25:10.

The day of vengeance, viz. on Babylon, it being necessary, that where God will deliver his people, he should take vengeance on their enemies; but mystically and principally on the enemies of his church, and the spiritual ones chiefly, viz. Satan, sin, and death.

That mourn; either by reason of their sufferings, or of their sins, Mat_11:28; or the miseries of Zion. **See Poole "Isa_57:18"**.

Isaiah 61:3

To appoint; supply it, viz. comfort or joy; or else it may refer to those accusative cases following, *beauty, oil, garments* . *In Zion* ; put by a metonymy for the Jews; q.d. among the Jews; and they for the church of God, or, according to the Hebrew, *for Zion* .

Beauty for ashes: by *ashes* understand whatever is most proper for days of mourning, as sackcloth sprinkled with ashes; and these ashes, which were sprinkled on their heads, mixing themselves

with their tears, would render them of a woeful aspect, which was wont to be the habit of mourners; as by beauty whatever may be beautiful or become times of rejoicing.

The oil of joy for mourning: the sense is the same with the former; he calls it

oil of joy, in allusion to those anointings they were wont to use in times of joy, **Psa 104 15:** and also the same with what follows, viz. gladness for heaviness; gladness brings forth praise to God: and it is called a garment in allusion to their festival ornaments, for they had garments appropriated to their conditions, some suitable to times of rejoicing, and some to times of mourning; or else an allusion to comely garments; and

the spirit of heaviness, because heaviness doth oppress and debase the spirits. It is all but an elegant description of the same thing by a threefold antithesis.

That they might be called; that is, that they may be so, as it is usually expressed, Isa_58:12 **60:18;** they shall be acknowledged so, Isa_61:9.

Trees of righteousness: he ascribes righteousness to trees, understanding thereby persons by a metaphor, by which he means that they shall be firm, solid, and well-rooted, being by faith ingrafted into Christ, and bringing forth fruit suitable to the soil wherein they are planted, that had been as dry trees; see on Isa_56:3; viz. the church, the vineyard of God, and the hand by which they are planted, as in the next words.

The planting of the Lord; planted by the holy Lord, who' being himself holy and righteous, would plant none but such; which notes also their soundness and stability, an allusion to that passage in Moses's song, Exo_15:17.

That he might be glorified, either in that glory which he should confer upon them, or that glory he may expect and receive from them, that so it may be evident whose handiwork it was. See **Isa 60 21.**

Isaiah 61:4

See Isa_58:12. As it is applied to gospel times, the meaning may be, that Gentilism, which was as a wilderness overgrown with

briers and thorns, shall be cultivated; and those cities and provinces of the Gentiles that lay as it were waste, void of all true religion, shall now by the ministry of the word be edified in the true worship of God.

Isaiah 61:5

Strangers, viz. Gentiles, such as are not of, the natural race of the Jews, but Gentile converts. Or such as shall have no more than an outward profession, strangers to the true work of grace.

Shall stand; ready to be at thy service; a like expression Isa_48:13.

Feed your flocks, the churches, with, the word of God. The sons of the alien; the same with strangers, or their successors.

Shall be your ploughmen and your vine-dressers: as the words describe the prosperous estate of the Jews, the meaning of them is, that they should be in such a flourishing and prosperous condition, that without their own labour they should have all inferior offices executed, either by slaves taken in war, or by persons hired for reward, which they should have riches and wealth enough to accomplish; but as they principally relate to the spiritual state of the church, so probably by strangers we may understand converted Gentiles, with their successors, meant by the

sons of aliens, which should be ready to discharge all offices for the advantage of the church, feeding the flocks, viz. the churches of Christ, with the word of God, and should manage the whole work of God's spiritual husbandry therein: see 1Co_3:6-9. Or by strangers may be meant members of the church only by an outward profession, even they shall be some way serviceable to her in ordinary and inferior matters: *The earth shall help the woman* , Rev_12:16.

Isaiah 61:6

But ye shall be named the Priests; for your part, ye emphatically shall be as priests; either,

1. For *maintenance* ; as the priests of old were plentifully provided for without their labour, so shall you by the labour of strangers. Or,

2. For *countenance* ; you shall be every where as greatly valued as the priests were wont to be; you shall be esteemed as princes; for so the word is often used, the word *priest* being applied not only to the sacred function, but to one that was of great note among the people, and was supplied with all necessaries from others, without any labour of his own. Thus David's sons were called *priests* , or *princes* . Or rather,

3. For *privilege* ; the whole body of them shall now be as peculiar and as near to God as the priests were formerly, and shall be a royal priesthood, 1Pe_2:9. This is most certainly true of all the faithful under the gospel; hence they have also their spiritual sacrifices, Rom_12:1 Heb_13:15 **16** 1Pe_2:5.

Ye shall eat the riches of the Gentiles: it relates to the riches of the Gentiles, which did consist most in flocks and herds: or, what you eat shall be purchased by the riches of the Gentiles.

Shall ye boast yourselves; you shall exalt yourselves, or be renowned by others. The LXX. render it, you shall be *wonderful* , or to admiration; or grow high by the access of that glory which they shall bring unto you, viz. in riches, parts, learning, Isa_60:5,**11**.

Isaiah 61:7

For your shame ye shall have double: See Poole "Isa_40:2". *Supply honour* . Though you have been little accounted of among your enemies, yet now you shall be greatly in their esteem, Zec_9:12; you shall have double damages.

In their portion, viz. of honour that God will give them; the same thing with the former: or, in their inheritance which God shall restore to them; and that either,

1. *For worth* and value through God's blessing upon it. Or,
2. For room and space, and that possibly by reason of the few that will return to inhabit there, viz. only a tenth part, Isa_6:13; or that which he shall give them out of their enemy's land.

Therefore; or rather, *because* ; being rendered as a reason of their rejoicing, because of the doubling of their portion, in which sense it is taken Isa_16:14.

Everlasting joy; of long continuance here, and everlasting hereafter; or to be perpetually remembered on their anniversary festivals: though this had its accomplishment in their return from Babylon, yet was it most signally made good in that great change for the better which they should find in the gospel state, in the enlargement of Christ's kingdom and increase of his people, with whom they should ever rejoice together.

Isaiah 61:8

For I the Lord love judgment: q.d. They have suffered a great deal of hardship under their enemies, and I will do them right; for I love justice in myself, and in them that practise it. Or he gives a reason why he will recompense those strangers that did so freely minister to his people.

I hate robbery; all things gotten by injustice, though it be for sacrifice. As God will not accept of that which cost nothing, so much less of that which is the effect of rapine and oppression; a foundation whereon most of our abbeys and monasteries were built, viz. to expiate some great crimes. And thus by making God a *receiver*, they did interpretatively make him a *confederate*. *I will direct their work in truth*; either, I will lead and guide them so that they shall do all things in sincerity; they shall do good works, and to good ends; they shall now love truth, and walk in truth, and serve him in spirit and truth: or, I will reward them: or, I will make their work stable and firm. *Truth* notes stability; **See Poole "Isa_16:5"**; *work* being here put metonymically for the reward of work, proportionably to their work.

I will make an everlasting covenant: q.d. Though you have broken covenant with me, and I have seemed to forsake you in giving you up to captivity; yet I will renew my ancient covenant made with your fathers, confirmed with the blood of Christ, and it shall be everlasting, never to be abrogated, viz. it shall be continued in the Gentiles that shall come in your rooms, that for breach of covenant were broken off.

Isaiah 61:9

Their seed shall be known among the Gentiles i.e. eminently; a promise of the increase of the church; such shall be their prosperity and multiplying, that they shall be known abroad by

their great increase. Or else the meaning is, The church shall have a seed of the Gentiles, the borders of the church shall be enlarged; whereas it hath been confined as it were to one corner of the world, now it shall remain in one nation alone no more, but shall fill all the nations of the earth.

They are the seed which the Lord hath blessed; they shall be known to be the seed of Abraham, partly by their holy conversation, and partly by their exceeding blessings, it being the seed that the Lord had so often promised to bless. There shall be such visible characters of God's love to them, and of God's grace in them.

Isaiah 61:10

I will greatly rejoice: this by a prosopopoeia is spoken in the person of the church, wherein she doth thankfully acknowledge God's kindness to her in the forementioned promise, expressed here in the greatness of her affection, with reference both to her present deliverance from Babylon, and to the happiness of her gospel state.

In the Lord; or, because of the Lord, or of the goodness of the Lord towards me; a usual form of gratulation, 1Sa_2:1 Hab_3:18 Luk_1:47: or thus, I will not rejoice so much in my deliverance as in the Lord.

My soul shall be joyful in my God: this clause is to the same purpose, save only she varies the expression: q.d. Yea, I do it with my whole soul.

With the garments of salvation; with salvation as with a garment; so in the next with righteousness as with a robe. The meaning is, The salvation that God will work for me will render me as beautiful and considerable as they are that are clothed with the richest garments, as bridegrooms usually are, and brides with their jewels, or as venerable as kings in their princely robes; my sackcloth will now be turned into robes; or, I shall be compassed about with glory, as garments do compass the body.

With the robe of righteousness, i.e. either with the fruits and effects of his love and many favours to the church, in which sense righteousness is taken, Psa_112:3,4,9, compared with 2Co_9:9 Isa_51:6,8; she should see the *righteousness* of God in fulfilling

all these promises. Or *that righteousness* of Christ imputed to us, which we are said to put on, Rom_13:14; or those graces imparted to us, and acted in a holy life.

Isaiah 61:11

As the garden causeth the things that are sown in it to spring forth: by this and the other metaphor he shows not only the reviving of the blessings of the church after they had been as it were dead in the winter of affliction, but the great plenty and abundance of blessings that should break forth; that which had been as a wilderness shall be as a paradise, pointing at the effects of his grace and bounty.

So the Lord God will cause righteousness to spring forth, i.e. his great work of salvation shall break out and appear.

And praise, as the natural product and fruit of it; his own glory being the principal end of making his righteousness to appear and manifest itself.

Before all nations: these things will not be done in a corner, but will be eminently conspicuous in the sight of all the world, for which purpose those hymns penned by the godly will ever be famous in the churches of Christ to all ages, as of Moses, Hannah, Mary, Zacharias, Simeon, &c.

Isaiah 62:1 ISAIAH CHAPTER 62

A prayer of the watchmen for the church in confidence of God's gracious designs and promises to it.

For Zion's sake, viz. the church's sake; Zion and Jerusalem being both put for the church, Heb_12:22.

Will I not hold my peace: these seem to be the words of the prophet, strongly resolving, notwithstanding all difficulties, to solicit God for the church's happiness, and constantly excite to the belief of it by his preaching, though it were long ere it came, for Isaiah lived near two hundred years before this was accomplished; but his prophecy lived, and the tenor of it was continued by other prophets, whom the Lord stirred up to be still establishing his people till this salvation was wrought: his meaning might be, as long as he lived he would never hold his peace; or he might

include himself among those who should be then alive, as Paul doth among the other saints, 1Th_4:17, *we which are alive* . Thus may we also include God speaking these words, as some would have it, viz. by the mouth of Isaiah, and other of his holy prophets, that never held their peace, till they saw this blessed state of the church appear.

Until the righteousness: with reference to the Babylonians, understand it of the righteousness of God, who hath promised his people deliverance, and he must be righteous, and so understand salvation before; or rather the vindicating of his people's cause in the eyes of the nations by the ruin of the Babylonians; he will show that his people have a righteous cause: or with reference to the church, till Christ, who is her righteousness, shall appear and be manifested in the gospel.

Go forth as brightness; clearing up their miserable and dark estate, which the church might be supposed to be in before Christ's coming, with much joy and happiness.

As a lamp that burneth; and to that purpose is set up where it may be seen continually, to signify how eminently conspicuous this prosperous estate of the church should be among the nations, and as it may particularly relate to revealing of Christ unto the world.

Isaiah 62:2

Thy righteousness: see what is said in the foregoing verse: some read, thy *Just One* , viz. Jesus Christ. *Kings* , those that were wont to scorn thee, shall now' be taken with the admiration of thy glory.

Thou shalt be called by a new name, which the mouth of the Lord shall name; not the seed of Abraham, or the *children of Israel* , but of God; that whereas they were by nature the children of wrath, now by grace they shall be the children of God. Or, another name, as it is said of tongues. Compare Mar_16:17, with Act_2:4. Or, a name, the honour whereof shall make them famous, as Gen_11:4; they shall be called Christians. Or, the church shall be more renowned than ever, both in respect of her *condition* , and so called *Hephzi-bah* ; and of her relation, and so

called *Beulah* ; and this new name the Lord gives them accordingly, Isa_62:4.

Isaiah 62:3

A crown of glory; an expression to set forth the dignity of her state.

In the hand of the Lord, i.e. either as placed upon thee by God's hand, that he will dispose of or dispense to thee; a usual form of speech in Scripture, as Hag_1:1, by the hand of Haggai: so Mal_1:1. Or, *in the hand of God* ; he shall so manage thine honourable estate, that thou shalt be a crown, a credit, and honour to him; and so the word crown may be used for any kind of ornament, or matter of honour. Or, preserved and defended by God's hand; a phrase that expresseth it to be out of all danger, as to put a man's life in his hands is to expose it to dangers, Jud_12:3 1Sa_19:5 **28:21**.

A royal diadem; the same thing with the former for substance. Or, the royal priesthood, whereof the apostle speaks, 1Pe_2:9.

Isaiah 62:4

Thou shalt no more be termed Forsaken; as a woman forsaken by her husband, contemptible, and of low esteem.

Neither shall thy land, i.e. the inhabitants of the land, a metonymy of the subject,

any more be termed Desolate; though it be now almost void of inhabitants, it shall be impeopled again.

Thou shalt be called, i.e. be, as you have frequently had such instances.

Hephi-bah; *My delight is in her* ; a new name, agreeing with her new condition.

Beulah;

Married, agreeing to her new relation; she shall be as one well married, to the great improvement of her state, Jer_3:14 Hos_2:18-20.

Thy land shall be married; thou shalt see the increase of thy children again in thy land, as the fruit of thy married condition,

which by reason of thy being forsaken of thy husband were in a manner wasted and decayed; and this refers to the great enlargement of the church in the gospel days. Or rather, shall be possessed, as the word *baal* properly signifies; and so it answers to desolate, Thou shalt be no more *desolate* , but *possessed* ; and this helps to solve a difficulty in the next verse, which otherwise may seem an impropriety, that the sons would marry the mother.

Isaiah 62:5

As a young man marrieth a virgin: this is delivered as a demonstration of what was said in the close of the 4th verse; and it is said *young* and *virgin* to note their suitability; not *old* and *young* , but such as may delight each in other, signifying that mutual content that would be in all parties; thus it was at the first preaching of the gospel, Act_2:41-47.

So shall thy sons marry thee. Whereas it is improbable that the Spirit of God should carry on so sacred a prophecy by a similitude so abhorrent to nature, the *son should marry the mother* , the scruple is easily satisfied by taking the word in its right signification, to *possess* , as in the foregoing verse, reading it thus, As a young man marrieth or *possesseth* a virgin, so shall thy land be inhabited or possessed by thy sons; they shall dwell with thee as a man dwells with his wife; and thus the LXX. And it is said *sons* , to distinguish them from strangers, by whom she should not any longer be inhabited, but by her own natives; and expressed by *marrying* , to signify not only their unity of affection in the evenness of their living, but of faith in their common profession, called the *common faith* , Tit_1:4, according to which Paul calls Titus his son.

As the bridegroom rejoiceth, taketh delight in her; so shall thy God, viz. Christ, God and man, in thee: see Isa_62:4. Christ is often called a *bridegroom* , and his church a bride, 2Co_11:2 Rev_21:2,9.

Isaiah 62:6

Watchmen; understand by these, either,

1. *Angels* , as they are called, Dan_4:13,23. Or

2. *Magistrates* : see Isa_56:10, or rather,

3. *Ministers* . When once the church shall be restored again, God will undertake for its safety and protection, partly by magistracy, and partly by ministry, whom he here by a metaphorical allegory calls watchmen; but the next words seem principally to intimate spiritual watchmen, thy spiritual safety, Heb_13:17, and said to be upon the walls, as being thence able to espy dangers at the greater distance, Son_1:7.

Which shall never hold their peace day nor night; there shall be a most vigilant and industrious ministry, their constancy being intimated by day and night, either in praying, or teaching, Or warning, this being their office.

That make mention, i.e. are his servants. To make mention of one is, according to the Hebrew phrase, to be servant to him of whom we make mention, Isa_26:13. And here especially are meant his servants in ordinary, his *remembrancers* ; either such as put God in mind of his promise, like such officers that great men have about them on purpose to mind them of the public affairs; or such as make the Lord to be remembered, putting his people in mind of him.

Keep not silence: this seems to be the charge that he gives to his watchmen, that they never prove remiss or negligent.

Isaiah 62:7

Give him no rest; the same with the foregoing verse, and very acceptable to God, Luk_11:8-10.

Till he establish, and till he make Jerusalem a praise in the earth, by sending the Messiah and those labourers into his vineyard, whereby the church may be established and settled on sure foundations, and so become matter of praise to God. All the nations may praise him for her, Psa_67:3,4. Or, that she may be praised, and become renowned and famous in the eyes of the world: see Isa_40:9 **61:9,11.**

Isaiah 62:8

This and the next verse are much to the same purpose, wherein the prophet, to encourage them to their industrious endeavours, tells them that the Lord had

sworn to see to the prosperity of Jerusalem; and he names the

hand, to signify his faithfulness, as the giving of our hand notes our fidelity; and arm, to signify his power,

the arm of his strength, i.e. his strong arm: these being eminently to be engaged and put forth for his people, he swears by them.

Surely I will no more give; or, *If I give* ; a usual aposiopesis; an abrupt form of swearing, implying something of an imprecation, as great as can be expressed: q.d. Never account me faithful or almighty, if I accomplish not this.

The sons of the stranger: see Isa_61:5.

Shall not drink thy wine, for the which thou hast laboured: the meaning is, That meat, and drink, and all necessaries that thou hast laboured for, the Babylonians took away from thee; but now it shall be so no more, he will not give thee up to the will of thine enemies.

Isaiah 62:9

They that have gathered it, i.e. the wine mentioned in the former verse, that have brought it from their several vineyards, and laid it in their cellars, every one shall eat the fruit of his own labours; thou shalt not sow, and another reap, as formerly.

And praise the Lord; they themselves shall praise him, viz. for his bounty and goodness; and others also that shall be partakers with them; *God will be bountiful* , and they shall be thankful. In the courts of my holiness; as I have commanded, Deu_14:23;

in my courts; holiness being put for God himself by a metonymy of the adjunct; alluding to those anniversary feasts and thank-offerings that were to be eaten in those places about the temple, and perhaps in special to that part which was appropriated to the priests, implying herein that they should be all priests; and, for aught I know, here may be an allusion to the great gospel feast, or thank-offering in the Lord's supper, these promises being not only applicable to, but do point at, the soul protections and the soul provisions of the church of Christ.

Isaiah 62:10

Go through, go through the gates; it is doubled by way of emphasis: q.d. Make haste to your own land; as if Cyrus should

say, Get you out of captivity as soon as you will, Isa_48:20. Or it may intimate an invitation issued out from them at Jerusalem to those that were scattered about in the captivity; therein possibly typifying the going of Christ's disciples into the various parts of the world, to bring those that were scattered up and down into the church. Or, Go meet the Gentiles, whom God purposeth to bring into the church, that by pure doctrine and your holy lives they may be the sooner won. Prepare ye the way; let them not have any obstructions in their way: he seems to call upon others to prepare the way for them; thus John was sent to prepare the way for Christ, as was prophesied, **Isa 40 3**; accordingly it is ordered to be

cast up: see Isa_57:14. *Gather out the stones*, that there be no stumbling-stone or offence in their way; or, q.d. Go to and fro, and remove every scandal that they may boggle at, Rom_14:13. The former notes the certainty of their deliverance, harbingers sent before; this the speed of it, no impediment.

Lift up a standard; an allusion to soldiers, that usually set up their standard, that the army may know whither to repair from all quarters; see Isa_49:22; and *lifting of it up* is, that it may be more visible; see Isa_11:10-12; and this is Christ held forth in the preaching of the gospel.

For the people; or, over the people.

Isaiah 62:11

The Lord hath proclaimed: this may be understood of Cyrus's proclamation, being thereunto directed by God: see 2Ch_36:22, &c.

To the daughter of Zion, i.e. to Jerusalem, or the church: the sum of which proclamation is in the, following words.

Thy salvation cometh; either,

1. The time of it is come, Isa_56:1 **60:1**. Or rather,
2. The person that effects it, thy Saviour, by a metonymy of the efficient, Luk_2:30.

His work, i.e. the reward due to the work, the same thing with the former: **See Poole "Isa_40:10"**. Or, his work is ready cut out for him which he is to do. Or, he will industriously set himself about

the work that is before him, Joh_4:34; and he is said to bring it *with him* , viz. the reward that he will give to his true worshippers; or, he brings eternal salvation with him, or the reward of redemption, which is the subject of the next chapter.

Isaiah 62:12

They shall call them, The holy people; or, they shall be called, or they shall be, a peculiar, separate people, Isa_4:3.

Sought out; or, one found that was lost: see Eze_34:16. Or, sought *out* , or *for* , or one in great esteem, one that the Gentiles should seek to join themselves withal, so as to be one church with her. That reproach should be wiped off from her, that *this is Zion whom no man seeketh after* , Jer_30:17. Or, cared. for, viz. by God, whom he hath out of infinite love gathered to himself.

A city not forsaken: see Isa_62:4. The meaning is, that thus they shall esteem the gospel church; she shall be accosted With such salutations as these are,

**the holy people, the
redeemed of the Lord, & c.**

Isaiah 63:1 ISAIAH CHAPTER 63

Christ's victory over his enemies, Isa_63:1-6, and mercy towards his church; in judgment remembering mercy, Isa_63:7-14. The church's prayer and complaint in faith, Isa_63:15-19.

In these two verses either the prophet, as in some vision or ecstasy, is put probably upon inquiry by God himself, rather than by Christ, or Michael, or Judas Maccabees, as some have thought; and the rather, because this place doth thus suit best with Isa_59:16,17. Or the church makes inquiry, and that with admiration, who it is that appears in such a habit or posture, Isa_63:1, and why, Isa_63:2.

Edom; that is, the country of Idumea, where Esau dwelt, and Esau himself was sometimes called by this name, Gen_25:30; and it is put synecdochically for all the enemies of the church, as Moab is, Isa_25:10: **See Poole** "Isa_25:10".

With dyed garments; or, *stained* : thus Christ is described, Rev_19:13, and so also Isa_63:3: LXX., the redness of garments.

Bozrah; the capital city of Idumea; see further Isa_34:6, a parallel text; and Edom and Bozrah here are mentioned, either,

1. Not as relating to the places so called, but by way of allusion to the garments of this conqueror, *Edom* signifying *red*, and *Bozrah* a *vintage*; the one relating to his treading the winepress, and the other to the blood sprinkled upon his garments, Isa_63:3: the like manner of speaking you have Psa_120:5. Or rather,

2. Put synecdochically for all the enemies of the church, among whom, though antichrist be not particularly designed, yet may be reckoned, being one of the chief of them; thus typifying Christ's victories over all the enemies of the church, Rev_19:19-21; and this is usual. *Babylon* is put for any detestable city, and *Moab* for all that are vile and abominable, Isa_25:10; so *Edom* here for all God's enemies. And he mentions these Idumeans rather than the Chaldeans, who were the Jews' chief and particular enemies,

2. Partly to set forth the greatness of the enmity, being of old standing, and an inbred malignity, Gen_25:22,23, and irreconcilable, and perpetual, Amo_1:11, and particularly put forth when the Babylonians took Jerusalem, Psa_137:7 2. Partly to comfort the Jews, both because God would take particular revenge upon Edom, as he had threatened, and prophesied by Obadiah, which is the substance of that whole prophecy; and also these being their near neighbours, God doth give them security, that they shall not only be delivered from the Chaldeans, those remoter enemies, but from the Idumeans also, whose vicinity and neighbourhood might have been troublesome to them.

Glorious in his apparel; such as generals are wont to march before their armies in, or great conquerors, that walk in state and gallantry from their conquests.

In the greatness of his strength; in or according to the majesty of his gait, being an indication of the greatness of his strength, and intimating that he hath thoroughly done his work, and fears no pursuing enemy, as the lion that keepeth his majestic gait without the fear of any other beast, Pro_30:30: this notes the invincibility of his power, and that it is his own strength, he

needeth not the help of armies or other instruments, and thus he will travel through all the countries of his enemies.

I that speak in righteousness: here the Lord Christ gives an answer, wherein he both asserts his fidelity, that he will faithfully perform what he hath promised, and that he will truly execute justice, Rev_19:11; and hereby also he distinguisheth himself from all idol gods, Isa_45:19,**20**.

Mighty to save; I have power to accomplish salvation as powerful as faithful, Isa_19:20.

Isaiah 63:2

Having inquired of the person, now he inquires the reason of his habit being thus sprinkled.

Isaiah 63:3

I have trodden the winepress, i.e. I have destroyed the enemies of my people, I have crushed them as grapes are crushed; this being a usual metaphor to describe the utter destruction of a people, Psa_44:5 Isa_25:10 Rev_14:19,**20**; and the easiness of doing it, no more than to crush a bunch of grapes.

Alone, to note his good-will and great power. The masters of vineyards are not willing to do this drudgery themselves; neither, if they would, could they be able to manage a whole vintage by themselves: but Christ was willing to undertake it, and able to go through it, without calling in the help of any other.

Of the people there was none with me:

1. Not that he excludes the Jews, but the other nations that dwelt about them; therefore he saith

of the people there was none with him; but God and his own people may be reckoned as one, Jud_5:23. And though this be true of his passion, in which sense some would carry it, yet doth it not so well suit with the design; for Christ is described here not as a priest sacrificing, or shedding of his own blood, but as a king, conquering and shedding the blood of his and his church's enemies; hence it is said

their blood, not his own, to show that it cannot fairly relate to his passion: besides Christ could expect no help in that, for he knew

none could; but here he looked, and wondered that there was none, Isa_63:5. And though it may be said that he makes use of instruments both in his conquering of temporal enemies, and also spiritual, consider,

1. That here he speaks as a general, and therefore the whole victory is ascribed to him alone.

2. They do it not only by commission and authority derived from him, but by strength conveyed to them from him, without which they could do no more than a watch without a spring, or tool without the workman's strength and skill: and that Christ may make it appear they are no coadjutors that he needs, he makes them bring about such things as they never designed, as he speaks of the Assyrian; **See Poole "Isa_10:6"**, **See Poole "Isa_10:7"**; and this is to be understood in like manner of Christ's conquest over spiritual enemies, 2Co_4:7. See Act_3:12,13.

And trample them in my fury: this latter expression is but an aggravating of the former; it implies a kind of insulting, an allusion to conquerors, who were wont to make the conquered to lie down, that others might trample on them, Isa_51:23.

Shall be sprinkled; or, *was sprinkled* ; as in treading of grapes the juice sparkles upon the clothes: q.d. in his answer, Thus came my garments to be sprinkled.

I will stain; it shall not be, or it was not, only sprinkled, but perfectly stained, as it were rolled in blood, Isa_9:5.

Isaiah 63:4

The day of vengeance, designed and purposed by me to take vengeance on the enemies of my church; or particularly the posterity of Esau.

Day and

year is all one, save the latter may have some respect to the length of their captivity.

Is in mine heart; or, *was in my heart*; a desire of execution, Psa_40:8. I have meditated or studied revenge; being long forborne, hath wrought in me resolutions of revenge; therefore

wonder not that I am so bloody: noting the severity of his proceedings against his enemies.

My redeemed: the Jews have this title, because he redeemed them out of Egypt, and would also out of Babylon.

Is come; is at hand : see Psa_102:13 Isa_34:8. The former part of the verse shows that Christ is still about his work, though he defer the execution till the fit time come; he may allude to the year of jubilee.

Isaiah 63:5

There was none to help; not that he needed it, for help implies a defect of power, or wisdom, or wealth, or opportunity, &c.; but to see what men would do, in regard his people needed it; therefore the standing or not standing by his people is the same thing with standing or not standing by him, Jud_5:23 Mat_25:35,**40,42,45**.

None to uphold; a metaphor taken from a staff, that is a help to one that leans on it.

My fury, or zeal , viz. against the adversaries of the church. God's arm notes his strength and power, and his zeal sets this power on work, Isa_9:7; but **See Poole "Isa_59:16"**, **See Poole "Isa_59:17"**.

Isaiah 63:6

Make them drunk: the Hebrew often expresseth calamities by a cup of wine, or strong drink, by which the distressed persons are made drunk, Psa_75:8 Isa_51:21,**22**; they go as it were to and fro, not knowing what to do with themselves; and in special drunk with their own blood, Isa_49:26 Rev_16:6.

I will bring down their strength to the earth; whatever it is wherein their strength lies, their strong ones, or their strong places, or deep counsels, &c., he will bring to the very dust, to nothing; like drunken men, they shall fall to the ground, not being able to stand; the most miserable condition that men can fall into, Psa_36:12.

Isaiah 63:7

Whether this ought to be the beginning of a new chapter, or no, is not material; but certainly here begins a new matter, which contains the prophet's prayer, either in his own name or the

church's, to the end of **Isa 64**; wherein he begins with mentioning the great kindnesses that God had shown the Jews, and that emphatically, setting it forth with the greatest advantages; and the more, either to aggravate their great unkindness, or to give them some hope of finding him the like again in their distresses, or by way of argument with God to show them mercy, because he had been so good to them.

Isaiah 63:8

For he said, viz. within himself of old, when he made a covenant with our fathers, and brought them out of Egypt,

Surely they are my people, in covenant; though they are unworthy of me, yet I cannot but look upon them as my people. Their enemies would persuade themselves, O they are not God's people, but cast-outs, that none cared for or looked after; but God will own them.

Children that will not lie; that will keep my covenant; they will not deal falsely with me, that are under such obligations: or, I presume they will not; though they did go after their idols, and prove unfaithful to me in serving Baal and Ashteroth, &c., now I presume they will do so no more. Thus parents are apt tenderly to think of those children that they have been indulgent to, that they will not offer to abuse their kindness; thus God thinks the best of them. Or, he intimates here what they are obliged to do, though he knew they would do otherwise. Or, they will not degenerate after I have renewed them.

So he was their Saviour, viz. on these hopes and on these conditions he undertook the charge of them, **Exo_19:5,6 Psa 81:8-10**; or, he; so he alone was their Saviour; when none to save, none to uphold, then he saved them; not Cyrus, Zerubbabel, Nehemiah, &c., but Christ himself.

Isaiah 63:9

In all their affliction he was afflicted; because of all the afflictions they endured in Egypt: this notes the sympathy that is in Christ, he having the same Spirit in him that the church hath, and her Head and Father. Or, *In all their afflictions no affliction*; so the words may be read; their afflictions were rather *favours* than *afflictions*; all that befell them from the Red Sea through the

wilderness; and then *tzar* is taken actively, *he afflicted not* : this may note his clemency, their sting was taken out; either way it may be read according to the different spelling of *lo* , whether by *aleph* or *vau* . The first seems the more genuine; they that list to drive this notion further may consult the Latin Synopsis, and the English Annotations. *The angel of his presence* ; the same that conducted them through the wilderness, called an *angel* , Exo_33:2, and his *presence* , Isa_63:14, and Jehovah, Exo_13:21; so that it must be the Lord Jesus Christ, who appeared to Moses in the bush, as Stephen doth interpret it, Act_7:35, &c. Other angels are in his presence, but they were not always; he was ever so, therefore so called by way of eminency; hence the LXX. express it not a *legate* , or *angel* , but *himself*. *Saved them* from the house of bondage; brought them through the Red Sea, the wilderness, &c. *Their Rock was Christ* , 1Co_10:4.

In his love and in his pity: this shows the ground of his kindness; they were a stubborn, superstitious, idolatrous people, yet Christ's love and pity saved them for all that; it was because he loved them.

He bare them, and carried them; he left them not to shift for themselves, but bare them as a father his child, or an eagle her young ones; he carried them in the arms of his power; see Isa_46:4; and on the wings of his providence: see Deu_32:10-12; and **See Poole "Deu_1:31"**. And he is said to do it

of old, to remember his ancient kindness for many generations past; *elam* signifies an eternity, or a long time past, as well as to come; from the clays of Abraham or Moses, from their bondage in Egypt, to the time of Isaiah; and it is used as an argument to move him to do so still; he will carry her till he bring her unto his Father.

Isaiah 63:10

They rebelled: many of their rebellions we read of in Exodus and Numbers in their travels. The Lord tells Moses that they had tempted him ten times, and therefore severely threatens them, Num_14:22,23. There were three principal times of their rebellion:

1. In the wilderness, where they murmured for want of bread and water.

2. In Canaan, in not destroying, but only making tributary, such nations as God commanded them to destroy.

3. Before the Babylonian captivity, when they set themselves against the prophets, which Stephen chargeth upon them, Act_7:51,52. Among which also we may reckon all their behaviours under their judges and their kings. Or we may understand it of their not answering God's end and expectation.

Vexed his holy Spirit; Spirit of his holiness; they vexed him by their obstinacy against his will and mind, and walking contrary unto him: not that there are such passions in God, but it is spoken after the manner of men, as they are vexed when their will is crossed.

He was turned to be their enemy; overthrew them not only in the wilderness, Psa_78:33,59,60, &c., sending among them fiery serpents, Num_21:6; but even in Canaan, stirring up against them adversaries sometimes the Philistines, and the Midianites, and then the Moabites, &c.

Isaiah 63:11

Then, or yet,

he remembered: this relates either,

1. To the people, and then he is collectively taken; and so it looks like the language of the people in Babylon, and must be read, he *shall remember* . Or,

2. It may look back to their condition in the wilderness; and thus they may properly say, Where is he? or that God that delivered his people of old, to do the like for us now? there is a like phrase used by Elisha, 2Ki_2:14. Or rather

3. To God, as it were recollecting himself in a pathetic prosopoeia: q.d. Where is he? Where am I with my former bowels, that moved me to help them of old, that I would now turn to be their enemy? Or, Is my hand shortened that I cannot do it? And so in the following verses he gives a particular description

how kind he had been to them formerly, the times mentioned Isa_63:9; and thus God seems to work upon himself.

Moses and his people; or what great things he had done for them by Mosesá

Where is he that brought them up out of the sea? here God speaks of himself, as in the former clause, viz. that divided the sea for them, being one of the greatest miracles that ever God wrought for his people; it is therefore frequently mentioned by way of encouragement to them, when they are in sore troubles.

The shepherd; or, *shepherds* ; viz. Moses, that brought out his people as a shepherd doth his flock; he and Aaron are both joined, Psa_77:20.

His holy Spirit, i.e. those abilities and gifts wherewith God furnished Moses, as properly proceeding from the Spirit, he can do the like again, and qualify instruments for his work.

Isaiah 63:12

The right land, viz. the strength and power that God gave to Moses, expressed by the *right hand* , that being usually esteemed the stronger, Psa_16:8 **20:6**. Or, the rod in his right hand; by which understand also all the wonders that he did for them in Egypt.

With his glorious arm; or that arm wherewith God gained to himself so much glory, being always present at the assistance of Moses, Deu_4:34: or Moses's right hand, led by God's glorious arm, as parents lead their children, that God may have all the glory in the using of his instruments.

Dividing the water; the Red Sea, Exo_14:21, and also Jordan, Jos_3:15,16. To make himself an everlasting name; with reference both to his power and providence, as respecting either his aim and end in doing what he did, or the effect of it when it was done, it got him renown.

Isaiah 63:13

That led them through the deep; showing that God did not dry up shallow places, but the very depth of the sea, the very channel, which is the deepest part. Or, between those heaps of waters that

stood up as a wall on each side of them, which might make it seem terrible, and therefore it is ascribed to their faith, Heb_11:29.

As an horse in the wilderness; or, *plain* ; for so wilderness is sometimes taken, and may be here meant, by comparing it to a valley in the next verse, viz. with as much safety as the horse runs up and down in the plain ground; or, with as much ease and tenderness as a horse led by the bridle; not as men affrighted, but soberly and orderly.

That they should not stumble: this may be taken metaphorically, they came to no harm; or properly, that though the sea were but newly divided, yet it was so dried, that the mud, as also the unevenness of the ground, was not any occasion of their stumbling, or their sticking in it; probably so dried and smoothed by the wind that God sent as it were to prepare the way before them. See Isa_40:3-5.

Isaiah 63:14

As a beast goeth down into the valley; a laden beast goeth warily and gently down the hill: or, as a beast goeth down to the valley for grass, that being a mountainous country: or

going down for going along; so the word is used Isa_38:8; noting the evenness of their passage; or alluding to their going down from the shore into that great channel (as the coming out of it is called a going up, Isa_63:11) now made through the sea, orderly, and composedly, not like the Gadarenes' swine, through consternation, ready to break their necks for haste.

The Spirit of the Lord, i.e. the Lord himself,

caused him to rest; led them easily, that they should not be overtravelled, or fall down, or come to any injury through weariness; thus Jeremiah expresseth it, Jer_31:2, and thus God gave them rest from their enemies, drowning of them in the sea, and in their safe conduct, that they could not annoy or disturb them, leading them till he found them a place for resting; the word for *leading* and *resting* being much of a like notion, Zec_10:6; pointing at their several rests by the way, Num_10:33: or it may be read by way of interrogation, as all the foregoing words, and be the close of that inquiry, And where is the Spirit that caused them to rest? or he led

them to Canaan, the place of their rest; so called Deu_12:9
Psa_95:11.

So didst thou lead: the prophet here by an apostrophe doth only repeat the words in the name of the Jews that he had spake before, Isa_63:12: q.d. As thou didst then, so mayst thou do again if thou pleasest.

Isaiah 63:15

Look down from heaven: now they, or the prophet, begin to pray, and expostulate with God, and to argue both from the goodness of his nature, and from the greatness of his works that he had done. God sees every where and every thing, but he is said to

look down from heaven, because there is his throne, whereon he sits in great majesty and splendour.

Behold is added to note that he would not only barely see and look on, but that he would behold with regard, and respect his poor people in captivity.

The habitation of thy holiness; a description of heaven by a periphrasis, frequently used and explained, Deu_26:15. *W here is thy zeal ?* what is become of that love which of old would not let time suffer thy people to be wronged? Isa_37:32.

Thy strength; that power of thine manifested in those valiant acts which thou didst put forth for thy people, Psa_145:11,12 **150:2:** see Jer_14:9.

The sounding of thy bowels: by the sounding thereof may be understood those sympathizing sighs and compassionate groans that proceed from the bowels when they are affected, which being thought the subject of pity are often by a metonymy put for compassion, and hence proceed those rumblings of the bowels occasioned by strong passions called *yearnings* : it is spoken of God after the manner of men. Is all this shut up from me? Thou art naturally so compassionate, dost thou lay a restraint upon thyself, that thy bowels shall not move towards me?

Are they restrained? or canst thou be thus straitened? Psa_77:7-9 Isa_64:12; an expostulation, that agrees very well with the next verse,

Doubtless, & c. How can this come to pass?

Isaiah 63:16

Doubtless thou art our Father: thus they urge God with that relation he stands in unto them, Mal_2:10; therefore we as thy children expect the bowels and compassions of a father.

Though Abraham, he who was our father after the flesh, though he be dead, and so ignorant of our condition.

And Israel; or, Jacob; who was also our father; and therefore a vain thing to call upon them; or if they were not dead, they could not help us out of our straits; or if they were alive, we are so much degenerate that they would not own us. Some say Abraham and Israel are here mentioned, and not Isaac,

1. Because the covenant was made more solemnly, and the promises more frequently renewed, with them, than with Isaac.
2. Because with Abraham the covenant was first made, and the whole seed of Israel was taken into it; but not so of Isaac. Or else,
3. Abraham and Israel being named Isaac is included.

Thou art our Father, our Redeemer: this is urged as another argument for pity, and the more because their Father was their Redeemer, Deu_32:6.

Thy name is from everlasting; or, *Redeemer is thy name from everlasting* ; thou hast been our Redeemer of old.

Isaiah 63:17

Made us to err from thy ways, commandments. It is the language of the godly among them being troubled, and therefore complaining that so gracious a Father should leave them to such exigences.

Made us to sin by withdrawing thy Spirit and leaving us to ourselves, Psa_81:12. It is not to be understood as if God did force them to it, but either letting loose their hearts, or by giving occasion to their hearts, being naturally too apt to apostatize by their severe afflictions: see this more cleared in the Latin Synopsis. Or, make us desperate, by leaving us so long under the oppression of the adversary, thereby casting off thy worship.

From thy fear, or fear of time, viz. as the object, Psa_5:7; or, that we *may* not fear thee; as *seeing, that they may not see*, Psa_69:23; or, thy service, Isa_29:13, so as to go after other gods.

Return for thy servants' sake either our godly forefathers, or particularly to Abraham, Isaac, &c., viz. for the sake of thy promises made to them; or rather, our sakes, that little remnant that are thy servants, be reconciled to us, Psa_90:13; for the next words seem to be put by apposition to the former.

The tribes of thine inheritance; either,

1. The people themselves, which were divided into tribes; or, rather,
2. The land of Canaan, which God gave them as an inheritance, as appears by the next verse: q.d. What will thine enemies say if thou suffer us to perish, or thine inheritance to be destroyed. Or *rods*, meaning their rulers, see Isa_43:28, or heads of their tribes.

Isaiah 63:18

The people of thy holiness; or, thy holy people, as being set apart for his servants; *holiness* being to be understood for a covenant separation from other people.

But a little while. i.e.

1. Comparatively to the promise, which was for ever, though they had possessed it about one thousand four hundred years. Or,
2. It seeming to them so, as things, especially such as are desirable, seem when they are past, Job_9:25,26 Psa 90 4. Or,
3. They enjoyed but small spaces of time in quietness, so they had small enjoyment of it. Or,
4. It may respect the temple, which stood but four hundred years.

Have trodden down thy sanctuary; the temple, called *the sanctuary* from the holiness of it; this our adversaries the Babylonians have trodden down, 2Ch_36:19; and this also implies their ruining of their whole ecclesiastical policy.

Isaiah 63:19

We are thine; we continue so; we are in covenant which they never were; and thus it is an argument they use with God to look

upon them. Or, the word *thine* , being not in the text, some do otherwise interpret it; We are even in the same condition we were in at first, either in Egypt, or Ur of the Chaldees, before thou broughtest us into covenant, and are accordingly dealt with; we are become even as they, whom thou didst not bear rule over. Or, we are as, if thou hadst never ruled over us of old.

Thou never barest rule over them; not in that manner, or in that relation to them, that thou didst over us.

They were not called by thy name; neither owned thee, nor owned by thee: this phrase implies a near relation in some circumstance or other, as wife, or servant, or child, &c., Isa_4:1.

Isaiah 64:1 ISAIAH CHAPTER 64

The church's prayer continued, for the illustration of God's glory, Isa_64:1-5: with a confession of their sins, and complaint of their afflictions, Isa_64:6-12.

Oh that thou wouldest rend the heavens: either the earnest desire of the prophet, or the Jews' strong wish, for the coming of the Messias: or rather, their cry to God for vengeance upon their adversaries, on consideration of the enemy's unmerciful dealing with them, and their insolent and opprobrious usage of God in his temple; partly expressing their haste and earnestness, and partly intimating that God would do it with *violence* and *fury* , implied in the word *rending* them, Psa_18:6,7, &c., spoken after the manner of man, who, if he were shut up, must have room made for his coming forth. This God is said to do, when he puts forth some signal manifestation of his power, Psa_144:5; a metaphor taken from men, that when they would resolutely and effectually help one in distress, break and fling open doors, and whatever may hinder coming to their relief.

That the mountains might flow down; or *melt* , Psa_68:1,2 97:5 Mic_1:3,4; that all impediments might be removed out of the way: possibly an allusion to God's coming down upon Mount Sinai in those terrible flames of fire, Jud_5:4,5.

Isaiah 64:2

As when the melting fire burneth; come with such zeal for thy people, that the solid mountains may be no more before thy breath than metal that runs, or water that boils by the force of a vehement fire; and thus, for the most part, when God will take vengeance of his enemies, the Scripture expresseth him coming with fire.

Thy name known; thy power known, that thine enemies and persecutors of thy church may know thy power, and that thy name may be dreaded among them; his name put for his power, Psa_106:8.

The nations; not the Babylonians only, but the nations round about.

Isaiah 64:3

When thou didst terrible things: this may relate to what he did among the Egyptians, though it be not recorded, and afterward in the wilderness.

Which we looked not for, viz. our forefathers, of whose race we are; before we expected them; or such things as we could never expect.

The mountains flowed down: q.d. Seeing thou hast made the mountains thus to melt, thou canst do the same again. This may allude either,

1. To those showers of rain that fell with that terrible thunder and lightning, and so ran violently down those mountains, and the adjacent, as is usual in such tempests. Or rather,

2. The running along of the fire upon the ground, Exo_9:23,24. It is possible it may allude to those mountains that do cast forth sulphurous matter, running down into the valleys and sea, like melted streams of fire. And kings, princes, and potentates may also metaphorically be understood by these mountains.

Isaiah 64:4

Whereas there are but three ways whereby men ordinarily come to the knowledge of a thing, viz. by the ear, either our own hearing, or by hearsay; and by the eye; and by reason, which the apostle adds, where he makes use of this text, 1Co_2:9; two of them are mentioned here.

Besides thee; with reference either to the gods that do them. never any other god could do like time; or to things done, never any

besides thee could do such things as were never seen or heard of. He refers to those terrible things mentioned in the former verse. It seems to be clear by comparing this with Deu_4:31-35. Not to be restrained to these, but to be applied to all the wonderful works that God at all times wrought for his people. And thus they are a plea with God, that they might well expect such things from him now, that had done such wonderful things for their fathers of old.

That waiteth for him; the apostle hath it, that *love* him, 1Co_2:9, to show that none can wait on him that love him not; so all that love him will wait on him. This may be taken with reference both to the state of grace and glory, those incomprehensible things that are exhibited through Christ in the mysteries of the gospel, as well as the good things of this present life, which the prophet may here literally aim at; it being not unusual for the prophets. in mentioning these temporal things to point at spiritual, especially being things that do so well suit with each other.

Isaiah 64:5

Thou meetest him; or, *wast wont* to meet him; or, thou preventest him, Isa_65:24 Psa_21:2,3, as the father the prodigal. *That rejoiceth and worketh righteousness*, viz. that rejoice to work righteousness; the same thing expressed by two words, by a figure called hendiadis.

That remember thee in thy ways; an amplification of the former words: q.d. To walk in thy ways, whether of providence, precept, or counsel, by virtue of the covenant they have with thee.

Thou art wroth; for we have sinned: or, greatly angry; for or because we have sinned, and provoked thee to wrath thereby, 1Ki_8:46.

In those is continuance, i.e. to those that work righteousness; in for to.

We shall be saved, viz. in so doing, in working righteousness. Or, as some, by way of interrogation; in *those*, i.e. in our sins, is continuance, and shall we be saved? Or, in those, viz. works of righteousness, in keeping in them, is our continuance and means

to be saved. Or, thou continuest to show mercy, *and* or *therefore* we shall be saved. The meaning of the place is to comfort the godly, that though they may have provoked God by their sins, yet, looking upon the ways of God's former proceedings, (in which he still continues, being unchangeable,) they may find hopes of salvation; and this is that which is amplified in the three following verses.

Isaiah 64:6

We are all as an unclean thing: he alludes either to things unclean under the ceremonial law, wherein the leprosy was found, and was to be burnt, Lev_13:55; or rather to persons unclean. They compare their present state with the former: q.d. Formerly there were some that feared thee, and walked uprightly before thee, and were in thy favour; but now we are all as one polluted mass, nothing of good left in us, by reason of a universal degeneracy, Isa_1:4,6.

Our righteousnesses: this, according to the most commentators, refers either to the observances of the rites and ceremonies of the law, wherein they thought their righteousnesses did much consist; or to the best work and actions that can be performed by us; or to our natural, universal depravities: but the best interpreters, and such aim at the peculiar sense of the place, refer it to the gross provocations that this people were guilty of, causing God to cast them out of their habitations; or else to their persons, i.e. the most righteous among us; and being plural, it raiseth it up to the highest degree, the Scripture frequently putting the abstract for the concrete, as *wisdoms* for the *greatest wisdom*, Pro_9:1, and many the like instances formerly given; so that the meaning is, the very best of us all are no better than the uncleanest things or persons; see Mic_7:2-4; and the rather, because he lived about the time of Isaiah.

As filthy rags; a cloth made up of patches, or such as come from a putrid sore, or defiled with the menstruous blood of a woman; the LXX., as a rag of one that *sits down*, possibly alluding to Rachel, Gen_31:34,35, or whatever may be most filthy.

As a leaf blown off the tree, and so withers.

Taken us away; carried us away to Babylon from our habitations, as leaves hurried away by a boisterous wind; our iniquities have been the procuring cause.

Isaiah 64:7

And there is none; or, yet there is none, i.e. few, Psa_14:3; they are not to be discerned among the multitude.

That calleth; such as call upon thee as they ought, as Jacob, and Moses, and David, &c. did, which often prevents the ruin of a state or kingdom: it points out the universal apostacy of the last times of the Jewish state, for which they were cut off.

To take hold of thee; either to stay thee from departing from us; see Luk_24:28,29; or to fetch thee back, when departed, Jer_12:7; or it is an allegorical allusion to one struck down and still smitten, but never stirs to lay hold on the arm that smites him, Isa_27:5; it notes their great slothfulness and carelessness, and some refer it to their lukewarmness and dead-heartedness, relying upon their privileges before they went into captivity, and so a great presage of their approaching judgments.

For, or *when* ; so the particle is used Job_5:21 Psa_75:2.

Consumed us; or, *melted us* ; our sins have kindled such a fire of thy wrath, that we are melted with it.

Because of our iniquities, Heb. in the hands of our iniquities, i.e. either, in the place of our iniquities, the land wherein they were committed; or, into the hands of our iniquities, to be punished by them, and as it were consumed, or melted down, or our strength exhausted by them, as wax before the fire, Lev_26:39 Eze_33:10; or, as we translate it, our iniquities being the procuring cause of it.

Isaiah 64:8

But now, O Lord, thou art our Father; an argument or pathetic plea for pity; or, Notwithstanding all this, thou art our Father, both by creation and by adoption, therefore pity us thy children.

We are the clay; a metonymy of the matter, clay for the vessels made of clay; or, we are clay, pointing at our original matter; or it may relate to their state, that God framed them in a body civil and ecclesiastical, out of a confused multitude; they plead at the same

time their own frailty, why they would be pitied; and God's covenant interest in them, why he should pity them.

We all are the work of thy hand; another argument of the same nature with the former, Psa_138:8, not only as men, but as a body of men made thy peculiar.

Isaiah 64:9

Be not wroth very sore, O Lord, neither remember iniquity for ever, viz. Thou hast been angry with us a long time, be not so for ever; but deal with us as may best consist with a father's bowels. It hath reference both to *quantity* and *time*, that it might not be very great, nor of long durance. See on Psa_79:8.

We are all thy people, thy *peculiar* people, Isa_28:9. Though we are very bad in ourselves, and very badly handled by our enemies, thou sufferest in our sufferings, for thou hast not people in covenant but us, and wilt thou not leave thyself a people in the world?

Isaiah 64:10

Thy holy cities; either Zion and Jerusalem, being the cities they instance in: q.d. Thy holy cities, viz. Zion and Jerusalem: or rather, other cities also in the land of Judea besides those two; called *holy*, either,

1. Because they were built upon God's inheritance, Isa_63:17. Or,
2. Because they were inhabited by the Jews, who were a holy people, Deu_7:6 Dan_12:7. Or,
3. Because God had his synagogues in them, Psa_74:8. For all which reasons also they are called thy cities.

A desolation; utterly waste; not only the ordinary cities, but even Jerusalem and Zion themselves; the one called the upper Jerusalem, or *the city of David*, because it was built upon Mount Zion; the other the *lower city*, because it lay under the hill of Zion in the valley: he particularizeth Zion and Jerusalem, though he had mentioned the *other cities* before, because the chiefest of the cities; it being usual, notwithstanding the mentioning of generals, in which all the particulars or individuals are included, to name the particular again; as, and from the hand of Saul, Psa_18:1.

Isaiah 64:11

Our holy and our beautiful house; the *temple* , Isa_60:7: q.d. Not only our cities, and our principal cities, but even our *temple* , which we thought sacred and inviolable, in which we have gloried, because it was thine, and our *fathers* , and *ours* , the place where thy holy service was performed, and thy glory and presence was manifested.

Our fathers; not presuming to mention themselves, they had been so every way abominable, but their *fathers* .

All our pleasant things; the king's palace, and the houses of the nobles, and other places of state and magnificence, 2Ki_25:9 Lam_1:7,10; or, their *synagogues* ; or, those stately pieces about the temple.

Isaiah 64:12

Wilt thou refrain thyself for these things, viz. that are done by the Babylonians? do none of these things move thee to take vengeance on them?

Wilt thou hold thy peace; wilt thou be as one that regards not? Wilt thou be still, and suffer them?

And afflict us very sore: see Isa_64:9: for these our sins, or for these our sufferings; shall we feel the smart of it, that have done no such things, but have been sufferers under the Babylonians? to which God answers in the next chapter.

Isaiah 65:1 ISAIAH CHAPTER 65

The calling of the Gentiles, Isa_65:1. The Jews, for their incredulity, idolatry, and hypocrisy, rejected, Isa_65:2-7. A remnant shall be saved, Isa_65:8-10. Judgments on the wicked, and blessings on the godly, Isa_65:11-16. The flourishing and peaceable state of the new Jerusalem, Isa_65:17-25.

That in the primary sense of this text it is a prophecy of the conversion of the Gentiles, upon the rejection of the Jews, for their contempt and crucifying of Christ, cannot be doubted by any who will not arrogate to themselves a greater ability to interpret the prophecies of the Old Testament than Paul had, who,

Rom_10:20, expressly so interpreteth it, and applieth it, which showeth the vanity of the Jews in their other interpretations of it.

I am sought: the word signifies properly a diligent inquiry in things relating to God, 2Ch_14:4 Psa_34:4 Jer_37:7. *I am diligently inquired of by them that asked not for me* ; that in times before made no inquiry after me (as the Gentiles, who are said to be *without God in the world* , Eph_2:12). As *seeking* may more strictly relate to prayer, as the word is used, Isa_55:6, so this word translated asked may also be so taken, and is so, 1Sa_1:20 **22:13**, but (possibly) it is better interpreted more generally.

I am found of them that sought me not; yea, I was found of them before they sought me; those who formerly did not seek me now seek me; but they were found of me before they

sought me; I prevented them by my grace, sending my Son *to preach peace to those that were afar off* , Eph_2:17, and my apostles to entreat them to be reconciled to God, 2Co_5:20, and *my Spirit to convince the world of sin, righteousness, and judgment* , Joh_16:8.

I said, Behold me, behold me, unto a nation that was not called by my name; I invited whole nations by the preaching of my gospel to behold me; and I invited them with importunity, doubling my words upon them; and this I did unto a

nation not called by my name, with whom I was not in covenant, and which did not profess any relation to me, which none of the Gentiles could pretend unto. The prophet speaks of a thing to come many years after as if it were a thing then done, to signify the certainty of it. God doth the same thing yet in every soul that is converted. But the text is manifestly to be interpreted of the conversion of the Gentiles.

Isaiah 65:2

I have spread out my hands; applied to the Jews, Rom_10:21, *I have stretched out my hands* ; that is, I have used all probable means to reduce them, I have stretched out the *hands* of a passionate orator to persuade them, of a *tender mother* to protect and defend them, of a *liberal benefactor* to lead them with my benefits; this I have done continually in the whole course of my providence with them, yet they are a *rebellious people* . Paul

expounded it by, *apeiyounta kai antigeonta*, a people not persuaded, not believing, but contradicting the will of God.

Which walketh in a way that was not good; that term, *is not good* , often signifies what is very bad: see 1Sa_2:21 Pro_24:23 **28:21** Psa_36:4. Though all sins be not equal, yet what is not good is bad.

After their own thoughts: what is here called *after their own thoughts* , is elsewhere called *a walking after the imaginations of their hearts* ; an ordinary phrase, by which sins (especially sins in the matter of the worship of God) are expressed. Eight times, in the prophet Jeremiah sinning is thus expressed, Jer_3:17 **7:24 9:14 11:8 13:10 16:12 18:12 23:17**; so also Deu_29:19. Errors in matter of worship are ordinarily thus expressed, certainly to let us know that *all worship must be according to God 's revealed will* , and of such errors this text seemeth, by what followeth, to speak; though indeed the reason of all sin is men's fondness of their own imaginations in opposition to God's revealed will, whence it is that *self-denial* is made the law of a discipleship to Christ.

Isaiah 65:3

A people that provoketh me to anger: that the Jews are the people here intended is without question; the prophet, speaking of the calling of the Gentiles upon their rejection, reckons up their sins which were the causes. For though their rejecting and crucifying of Christ was that sin which was the proximate cause; yet God did but *visit* on that generation *their iniquities* , and *the iniquities of their fathers* together, they having by that act *filled up their measure* . They had provoked God continually to anger to his face.

To my face; either in *his temple* , the place where he used to manifest himself; or (considering what followeth) more probably the phrase signifieth their impudence, not taking notice of God's omnipresence and omniscience.

The particular provocations instanced in are deviations in the matter of Divine worship.

Sacrificing in gardens is one thing instanced in; and

burning incense on brick, or *altars of brick* , is another, Deu_12:13: there was a particular *altar of gold* appointed for incense, Exo_40:5. God commanded, Exo_20:24,25, that his altars should be made of earth, or rough stone. This people transgressed both these laws; *sacrificing in gardens* , for which the prophet reflected on them, Isa_1:29, and again Isa_66:17; whether in gardens consecrated to idols, or in such gardens, as the heathens worshipped idols in, is not much material for us to know; and *burning incense upon altars of brick* , directly contrary to the Divine rule. Their worship was doubtless idolatrous, and these phrases signify committing idolatry; but the expressing that sin by these phrases lets us know that the doing contrary to the direction of the Divine rule in God's worship is a great part of the sinfulness of idolatry.

Isaiah 65:4

They remained among the graves, either there expecting revelations by dreams, or there consulting with devils, who were thought to delight in such places; or to practise necromancy, all which were forbidden, Deu_18:11 Isa_8:19. And they

lodged in the monuments; the Hebrew word here used gives advantage to interpreters to vary in their senses. The word signifies only places kept or observed; some interpret it of idol temples; some of caves and dens, in which the heathens used to worship their idols; some of tombs or monuments for dead persons: besides the idolatry of the thing, there was in it a sinful imitation of the heathens, and a swerving from the rule which God had given them. They also ate

swine's flesh, contrary to the Divine law, Lev_11:7 Deu_14:8; and they endured in their vessels

broth of abominable things; so the word is used, **Jud 6 19,23**: others read it, *parts or pieces of abominable things* ; that is, broth, or pieces of such flesh as was to the Jews unclean by the law, **Le 11**. Every creature of God is good, but God's prohibition had made the flesh of divers creatures an abominable thing to the Jews, they might not touch their flesh, Lev_11:28; but they, taking the measures of their duty from their appetite, or from their reason, concluding from natural principles, made no conscience of

the positive law of God. This was their iniquity, which is further aggravated in the next verse.

Isaiah 65:5

Though they were so exceedingly guilty, yet they pretended to a singular sanctity, so as they would not suffer others to come near or touch them. The Samaritans are usually charged with this uncharitableness, and the use of this form of words; but as some do more excuse the Samaritans than the other Jews as to this rigour, so it may be questioned whether they were not at this time carried into captivity; and certain it is, that among the Jews there was such a generation from whom the Pharisees in our Saviour's time were derived, and this was the reason of their *not eating, except they washed, when they came from the market*, Mar_7:4, lest peradventure they should there have touched some heathen, or some person who was legally unclean. Thus they esteemed themselves holier than others, though all their *holiness* lay in these rituals, and those too such as God never commanded. And indeed those who most exceed in such ritual holiness (lying merely in a separation from others, by the usage of some unwritten traditions) come most short in moral and true holiness; for of these God saith,

These are a smoke in my nostrils, a fire that burneth all the day; that is, a continual provocation to me; as smoke is an *offence* to our *noses*, Pro_10:26; which seemeth to be the sense rather than what some make, who make it a threatening of God's wrath smoking against them, which is sufficiently expressed in the following verses.

Isaiah 65:6

They may think that I take no notice of these things, or if I take any notice, I will forget them, or at least not enter into judgment with them for them; but I as certainly know and will remember them, as princes or great men that record things in writing which they would not forget. And they shall know that I know and take notice of and will remember them; for

I will not keep silence; I will not long neglect the punishment of them, though for a while I have delayed it, like a man who bites in his wrath, for some wise reasons which are known unto himself best, Psa_50:21.

Will recompense into their bosom; my punishment of them shall be severe and certain, but yet it shall be just, but a giving them what is their own, as they are obnoxious to my justice, Deu_7:10 Jer_32:18; like the payment of an ox for an ox, Exo_21:36 (where the same word is used); they have been *froward against me* and I will show *myself froward against them* , Psa_18:26.

Isaiah 65:7

Yea, and when I reckon with them, I will punish them, not only for their personal sins, but for the sins of their parents, which they have testified their approbation of by continuing in them, and so made them their own, by an apish, sinful imitation.

Which have burnt incense upon the mountains: their fathers burnt incense upon the mountains, there performing to idols that homage which I obliged them to pay unto me; or if any of them pretend it was to me, though before an image, yet it was in a way which I directed them not, who had appointed them the place where I would be worshipped.

And blasphemed me upon the hills; so as that, instead of blessing, they indeed *blasphemed* me upon the hills; instead of speaking well, they spake ill of my name, worshipping me in a way which I had not appointed, and for which they only took their copy from idolaters.

Therefore will I measure their former work into their bosom; therefore I will punish them, and that justly, as he that rendereth another his due by

measure, giving *measure* for measure, and *weight* for *weight* ; only they must expect that I should not only punish the late sins that have committed of this nature, but the former sins of this kind which those in this nation, that went before this present generation, did commit, and the present age hath continued in the guilt of.

Isaiah 65:8

These words must be conceived as a gracious answer from God to the prophet, saying as Abraham, Gen_18:23,25, or as Moses, Exo_32:11-13, pleading God's covenant with Abraham, Isaac, and Israel. To this God replieth that he intended no such severity, the unfaithfulness of men should not make his promise of no

effect, Rom_3:3. His threatening should be made good upon the generality of this people, whose *vine* was of *Sodom* , and of *the fields of Gomorrah* , Deu_32:32. But yet, as in a vineyard which is generally unfruitful, there may be some particular vine that brings forth fruit; or, as in a vine which is full of luxuriant branches that bring forth no fruit, there may be here and there a branch that bringeth forth fruit, and hath the hopes of *new wine in the cluster* ; and as to such, the gardener bids his servant

Destroy it not, or *them not* , for they are fruitful; there is in them what speaketh God's *blessing* , or what may be of use, and do us good.

So (saith God)

will I do for my servants' sake, that I may not destroy them all; either for the sake of my servants, Abraham, Isaac, and Jacob, with whom I anciently made a covenant; or for my servant David's sake; or for the sake of such as are my elect at this time amongst them: see Jer_30:11 Amo_9:1.

Isaiah 65:9

I will bring forth a seed out of Jacob; no seed beareth a proportion to the tree or plant that it produceth, but in comparison with that is very little; yet it is enough, through the virtue which the God of nature hath put into it, to preserve and uphold the species to which it doth relate. They are but a remnant (saith God) that shall be saved; see Rom_11:5; but a small number that shall come out of the captivity of Babylon: or, (which I rather choose) they will be but a few that shall believe in my Son. yet they shall be enough for my promise to live in: this Paul argueth, **Ro 11**. As the plant yet lives in the seed, when the root is plucked up, the leaves dropped off, and the stalk is burnt up; so the *promise of God* lives in a few, when the generality of the people for their sins are cast off and destroyed. The favour of God to men, and the promise of God to good men, lived in one family of Lot, when the five cities were burned, and in the one family of Noah, when the world was drowned; the favour and promise of God to Abraham, Isaac, and Jacob, and David lived in the few that returned out of Babylon, and in those few who under the gospel received Christ, and believed in him, though the generality of them rejected the

counsel of God against themselves. God further promiseth to bring out of

Judah an inheritor of his mountains, which the most and best interpreters do interpret of the Jews' return out of the captivity of Babylon to Jerusalem, and into their own country, and particularly to worship God in his temple upon Mount Zion. *My mountains* : the country of Judea was a mountainous country, Eze_36:1,8. The mountains were *round about Jerusalem* , Psa_125:2. See also Eze_38:8. God calls these mountains his mountains, because he had chosen that country before all others, and was once truly worshipped there.

Mine elect signifieth here God's chosen ones, as in Psa_106:23 Isa_48:10. The term doth not always signify such as belong to the

election of grave, but such as are dignified with some special favour. The whole nation of the Jews are called *a chosen people* . But possibly this promise is to be interpreted with relation to the sincerer part of that people, after that the others should be wasted by the captivity.

Isaiah 65:10

Sharon was a place of great fruitfulness for pastures. David's herds were kept there, 1Ch_27:29. It was become like a wilderness, Isa_33:9; God here promiseth that it should again be a

place for the flocks. Jer_31:27, God promiseth to sow again the house of Judah *with the seed of man, and with the seed of beast* . The *valley of Achor* had its name from the stoning of Achan there, Jos_7:26. It is thought to have been the first place the Jews set foot in when they had passed Jordan; hence, Hos_2:15, God promised to make it *a door of hope* ; and here the text saith, *the flocks shall lie down* . But lest the wicked, idolatrous Jews should apply this promise to themselves, God limiteth it in the last words to the people that *had sought him* ; that is, that had truly worshipped him, according to his own institution; and that the words have the force of such a limitation appeareth from what followeth.

Isaiah 65:11

Do not you that are idolaters think that these promises belong to you,

ye are they that forsake the Lord, that is, the way of the Lord; it is a phrase opposed to *a walking with God* . Our walking with God is in the way of his statutes, *forsaking of him* signifieth a declining or turning aside from that way.

To forget God's holy mountain, signifies not to regard the true worship of God, or not to mind it. God calleth Zion his *holy mountain* , Joe_3:17, and Jerusalem is called God's *holy mountain* . The hill of Zion is called the mountain of *God's holiness* , Psa_48:1; as the temple is called the *beauty of holiness* , Psa_29:2 **96:9**: their not regarding the worship of God there, but worshipping *God or idols in gardens* , amongst the *graves and monuments* , is what is here called a *forgetting his holy mountain* . Isaiah prophesied in the time of Ahaz, Isa_1:1; of whom it is said, 2Ch_28:23-25, that he *sacrificed to the gods of Damascus, that he cut in pieces the vessels of the Lord's house, shut the doors of the house of the Lord, and made him altars in every corner of Jerusalem; and in every several city of Judah he made high places to burn incense to other gods* . See also more of his practices 2Ch_28:2-4, and 2Ki_16:3,**10-12**. And there were certainly many of his people that joined with him in his worship, who are all here said to *forget God's holy mountain, and to prepare a table for that troop* ; the *idols of the ten tribes* , 2Ki_16:3, and of the Assyrians, 2Ch_28:23, which were a *troop* , whereas the *God of Israel was one God* . And as God had *altars* , which are sometimes called a *table* , as in Eze_41:22; so they prepared *altars* for the *idols* , as may be read in the aforementioned story of Ahaz; though by *preparing a table* here seems rather to be meant the *feasts* they made upon their sacrifices in their *festival days* , which was in imitation of what the true God had commanded his people, Deu_16:14,**15**. Idolaters also made feasts in honour to their idols, as appears from Jud_9:27 Eze_18:6,**11 Am 2:8** 1Co_8:10. Nor did they only feast in honour to the idols, but they

furnished drink-offerings unto their number. God had appointed drink-offerings for his honour, and as a piece of homage to him, Exo_29:40,**41 Le 23:18,37**; these people had paid this homage to idols. See Jer_7:18 **19:13 32:29**. What we translate *number* in the Hebrew is *la Meni* , to *Meni* . Avenarius translates it *Mercury* , an idol whom merchants worshipped for good success

in trading; others understand it of the *host of heaven* ; others of the multitude of their idols; our translation reads it *their number* . The word coming from a Hebrew root, which signifieth to *number* , is no where else found in Scripture, which makes it hard too positively to assert the true meaning of it.

Isaiah 65:12

You have offended in number, worshipping a multitude, a troop of idols; there shall be a great number of you perish by the sword; or possibly the term

number may refer to all in the next phrase, to let them know that none of them should escape. God saith he will *number them* , tell them out one by one to the sword.

You shall all bow down to the slaughter; as you have bowed down to idols, Isa_44:17, (which are mine enemies,) I will make you bow down to your enemy's swords. *I called* you by my prophets, Zec_7:7,**11,12**: you did not answer by doing the things which I by them spoke to you for; but not considering that I saw you, or if considering it, yet not regarding it, you impudently did evil; yea, you sinned deliberately, choosing sinful courses, the things which I *hated* , which are (here as often) expressed by it meiosis, and called the things in which God delighteth not. In matters of worship we ought to choose nothing wherein God delighteth not; and reason as well as Scripture will assure us he can delight in nothing of that nature which himself hath not directed. It is observable, that ruin is here threatened to this people, not for their immoralities or lewd lives, but for their errors and superstitions in Divine worship. Other sins provoke God to wrath, but those of this nature alone are enough to ruin souls and nations.

Isaiah 65:13

As there are a party amongst you who, instead of serving God, are the servants of men, in complying with idolatry and superstition; so I have some servants amongst you who have distinguished themselves by keeping close to my institutions from the rest of you, I will distinguish them from you in the dispensations of my providence: those that have eat bread at their idol feasts shall be hungry; my people, that would not do so, they shall have enough:

those who have furnished a *drink offering to Meni* , or that *number of idols* , shall want that *drink* by which they have so profaned my name; but

my servants, from whose mouths you pulled the drink, because they would only furnish a *drink-offering to me* , they shall *drink* . My servants, whom now you make to mourn, and upon whom you pour shame and contempt, shall *rejoice* , and you shall be

ashamed; you that now rejoice and shout, while my servants that cannot comply with you are afflicted, and by you made to mourn, you shall cry for sorrow, and howl through vexation, whilst my servants who keep close to my institutions shall sing for joy of heart. Those who in an hour of persecution for religion can have patience under the enemy's triumphs and rage, will find that the *rod of the wicked shall not always rest upon the lot of the righteous* .

Isaiah 65:14

No text from Poole on this verse.

Isaiah 65:15

Your name shall rot , as Pro_10:7, or only be used when men would curse others, saying, Let them be made like such persons. As the names of Leah and Rachel, Rth_4:11, and others of God's servants, were used in blessing; so your names shall only be used in *cursing* ; or when men will curse themselves, they shall use your names as examples of the eminent wrath of God upon sinners. For you shall not perish by an ordinary hand, but by the hand of the

Lord God; and as is the God, so is his justice, so is his strength; yea, God himself shall look upon your name as accursed, and not suffer his people to be called by it; they shall not be called Jews, but Christians, Act_11:26, the children of God, Joh_1:12. So detestable a sin is idolatry, that God will not suffer himself to be called by a name given to idols, how proper soever it be to express his perfection, Hos_2:16,**17**; nor yet suffer *his own people* to be called by a name by which idolaters are known.

Isaiah 65:16

I will bring it to pass, that over all the world, if any man *bles himself* , or bless another, it shall be in God *Amen* . So the Hebrew

(we translate it the God of truth). *Amen* is a name given to Christ, Rev_3:14, *These things saith the Amen, the faithful and true witness* ; being here applied to God, many think it makes a great proof of the Godhead of Christ, and judge the sense of this text to be, that under the times of the gospel men should not bless themselves (as before) in the names of Abraham, and Isaac, and Jacob, but in the name of Christ, in the God Amen; nor is this an improbable sense. Others taking it more appellatively, by *Elohim Amen* , here understand that God who shows himself true and faithful in his promises. In like manner it is prophesied, that those that swear (by which some understand worship God, others, calling God to be a witness) should swear by the

God of truth, or in the God of truth; either worshipping God in Christ the Amen, or calling the faithful God to attest their sincerity, or swearing by that God who hath approved his truth and faithfulness by saving and delivering his people.

Because the former troubles are forgotten, and because they are hid from mine eyes; because they shall see what God promised is fulfilled, the troubles of his people are at an end, and they are hid from God's eyes, that is, they are at an end.

Isaiah 65:17

For, behold, I will tell you yet a more admirable thing, I am about wholly to alter and change the state not only of my people, who are now afflicted, restoring them to a more lightsome state, more free from trouble and afflictions; but

I create new heavens and a new earth, bringing a new face upon the world, sending my Son to raise up a new church, and to institute a new worship, Joh_4:21,24, and giving out my Spirit in a more plentiful manner, Act_2:17, which new state shall abide until *a new heaven and earth appear, in which shall dwell nothing but righteousness* , 2Pe_3:13 Rev_21:1. And that state of things shall be such, and so glorious, as *the former* state of my people *shall not be remembered* , nor come into mind. Whether this new heavens and new earth here promised signifies such a state of the church wherein Christ shall personally reign upon earth over his saints, the wicked being destroyed, (as some have thought lie shall

for a thousand years,) I very much doubt, and do not see how from this and the parallel texts any such thing can be concluded.

Isaiah 65:18

You that are my people, though you cannot rejoice with that degree of joy that attendeth a present fruition of good; yet be glad, and rejoice with the

rejoicing of hope, for the thing is certain what I am already doing. Nor let your present state, or the discouragements you have from seeming improbabilities, spoil your joy; for it is not a work to be produced in an ordinary course, or by an ordinary power, but by the power of me, who bring something out of nothing, or out of what hath no fittedness to such a production; and I will create

Jerusalem a rejoicing, and her people a joy: by *Jerusalem* here must be meant the church, as well under the gospel as under the law (because the gospel church is grafted into that olive); or else this prophecy must be understood as fulfilled in the coming of Christ, Luk_2:10; or else it referreth to a more full calling of the Jews than we have yet seen or heard of.

Isaiah 65:19

The nature of joy lying in the satisfaction and well pleasedness of the soul in the obtaining of the thing it hath willed, agreeth unto God, and joy and rejoicing are applied to him, Isa_62:5, and in this text; so also Jer_32:41 Zep_3:17.

The voice of weeping shall be no more heard in her, nor the voice of crying: such kind of promises are to be found Isa_35:10 **51:11** Jer_31:12 Rev_21:4, which must be understood either comparatively, they shall endure no such misery as formerly; or (if interpreted to a state in this life) as signifying only some long or eminent state of happiness; if as to another life, they may be taken strictly, as signifying perpetuity and perfection of joy and happiness.

Isaiah 65:20

Whereas God hath made many promises of long life to the Jews, they should all be fulfilled to God's people among them, so as there should be rare abortions among them, Exo_23:26; few infants should be carried out to burial, nor but few that should not have filled up their years; those that were now children should die

at a great age; yet none of these things should be of any advantage to wicked men, but if, any of them should live to be a hundred years old, yet they should die accursed. This seemeth to be the plain sense. If any desire to read more opinions of these words, he may find enough in the English Annotations.

Isaiah 65:21

The quite contrary to what is said of the slothful man, Pro_12:27: see Job_27:13-17.

Isaiah 65:22

Duration and perpetuity are promised to them in their happy estate.

Isaiah 65:23

And not only a blessing to them, but also to their offspring. But what is here promised which wicked men do not oftentimes enjoy, and God's people oftentimes want?

Ans. 1. Wicked men may have them for their good parents' sake, and good men may sometimes want them for evil parents' sake.

2. Bad men may have some of these things, but they cannot expect them; good men may at present want them, but they may expect them from the hand of God if they be good for them.

3. Bad men may have them in wrath; the blessing of God gives them to good men, and adds no sorrow therewith.

Isaiah 65:24

God promised, Isa_58:9, to answer them *when they called* ; here he promiseth to be so ready to answer, as to answer the words as soon as they should be formed in their hearts, before they should get them out of their lips, Psa_32:5 Dan_10:12; yea, while they were speaking, Dan_9:20, **23 Ac 10:44**. Nor doth God say only they shall have the things they would have, (for so wicked men may sometimes have from the bountiful hand of Divine Providence,) but they shall have them as an *answer* or return unto their prayers.

Isaiah 65:25

This verse containeth a promise much like that Isa_11:6, **9**, and relates to the ceasing of persecution. The people of God for their

whiteness and innocency are often compared to *lambs* and *sheep* , wicked men to wolves and lions, for their antipathy to the seed of the woman: God here promiseth to take off the fierceness of the spirits of his people's enemies, so that they shall live quietly and peaceably together. Wicked men are compared to *serpents* , Mic_7:17, compared with Psa_72:9; God promiseth a time of tranquillity to his church under the metaphor of *serpents eating the dust* , their proper meat, Gen_3:14, instead of flying upon men: it signifies such a time when wicked men should mind their proper business, and not make it their work to eat up the people of God like bread. For the last phrase, see Isa_11:9, what is there noted. But will some say, When shall these things be? The Scripture gives us no record of any such period of time yet past. And it is very probable that this is a promise yet to be fulfilled, and it is not for us to know the times and seasons, but in the mean time to let our faith and patience be seen. In the mean time, we may learn that it is God's work to restrain the wolves and serpents of the world, who would else be always doing what they are sometimes doing; and it is a sad sign that God is not yet at peace with that people, where we see wolves devouring lambs, and serpents destroying men instead of licking up dust, nor well-pleased with that part of his holy mountain where there is nothing but *hurting and destroying* , biting and devouring one another. When God shall be at peace with a people, these things shall not be found amongst them.

Isaiah 66:1 ISAIAH CHAPTER 66

God is served with the Spirit, and not by ceremonies, Isa_66:1-4, the wonderful birth and benefits of the gospel church, Isa_66:5-14. Severe judgments against the wicked, Isa_66:15-18. The Gentiles shall be a holy church, Isa_66:19-23. The eternal punishment of the wicked, Isa_66:24.

The heaven is my throne; the heaven, that is, the highest heavens, are the place where I most manifest my power and glory, and show myself in my majesty. Psa_11:4 **103:19** Mat_5:34. Hence we are taught to pray, *Our Father which art in heaven* .
And

the earth is my footstool, or a place wherein I set my feet, Mat_5:35.

Where is the house that ye build unto me? can there be a house builded that will contain me, who can encompass the heavens and the earth with a house? *Where is the place of my rest* ? or, where is the place wherein I can be said to rest in a proper sense? The ark is indeed *God 's footstool* , and the

place of his

rest, in a figurative sense, because there God manifested himself, though in degrees much beneath the manifestations of himself in heaven; but properly, God hath no certain place of rest.

Isaiah 66:2

For all those things hath my hand made; the heavens and the earth are the work of my hands, Gen_1:1 Joh_1:3. (Some expound it of the temple and the sacrifices.)

All those things have been; they were not only made by God, but subsisted and were kept in being by him. These things were not therefore valued by him, nor could he have any need of or respect to any house, which is but a very little part of the earth; he having made the heavens and the earth, had all them at his command; and how could he need a temple, or wherein could he be advantaged from it? But God will look with a respect, and with a favourable eye, to him that hath

a broken and contrite spirit, whose heart is subdued to the will of God, and who is poor and low in his own eyes, Mat_5:3 Luk_6:20, and who trembleth when he heareth God's threatening words, nor ever heareth any revelation of the Divine will without a just reverence.

Isaiah 66:3

Solomon, Pro_15:8, gives us a short but full commentary on the whole verse, *The sacrifice of the wicked is an abomination to the Lord . He that killeth an ox* , that is, for sacrifice, as it is expounded by the next words, *he that sacrificeth a lamb* . The comparisons show God's detestation of *ceremonial performances* from men of wicked hearts and lives. *He that burneth incense* , as if he blessed an idol: from hence it is plain that the prophet is not

here reflecting upon idolatrous worship, but *formal worship* ; for to say, *he that burneth incense to an idol is as he that blesseth an idol* , is but to say, he that blesseth an idol blesseth an idol; but upon those who in a formality worshipped the true God, and by acts which he had appointed, such were offering sacrifices, oblation, incense. God by the prophet declares that these men's services were no more acceptable to him than *murder, idolatry* , or the most *horrid profanation of his name* . Such would cutting off a *dog 's neck* for sacrifice have been, or offering *swine 's blood* ; so little do ritual performances, though instituted by God himself, please God, when they are but mere *formalities* , as they always are when those that perform them live as they list, lewd and loose lives, and think to save themselves by their prayers, like the whore, Pro_7:14,15; not only sinning by human frailty, but taking pleasure in their sins, Pro_15:26. To offer a sacrifice with a heart resolved (when it is offered) to go on in sinful courses, is to offer it *with an evil mind* . This is a dreadful text to those persons who will *murder* , and *steal* , and *swear* , and *curse* , and *lie* , and *commit adultery* , and then come and stand before God in his house, which is called by his name, that is, come to serve him in acts of worship, Lev_10:3; see Psa_50:16-18 Isa_1:11-14 Jer_7:9,10 Mt 7:21-23 Joh_4:24 1Ti_4:8.

Isaiah 66:4

They had made their choice, they chose not the ways of God, but *their own ways* , that which God delighted not in, as in the latter part of this verse; therefore (saith God) *I will also choose their delusions* , or illusions, or devices. Montanus translates it, *ad inventionibus* ; it is a noun derived from a word which signifies to *speak childishly or corruptly* ; the word in this form is only used in this text, and in 1Sa_25:3; it signifies *studies* , or *works* , Psa_12:4 Isa_3:4 Hos_4:9. It is an ordinary thing for God thus generally to declare his justice against men, that he will deal with sinners as they deal with him; so Psa_18:25,26 **Le 26:27,28 Jer 34:17** Pro_1:24,28. The meaning is, I will be no kinder to them than they have been to me; they have chosen to *mock* and *delude me* , I will choose to suffer them to *delude themselves* ; or they have chosen to work wickedness, I will choose the effect. *Their fears* ; that is, (say some,) the things which they *feared* , and did these things to avoid, as Jer_42:16 Eze_11:8. Others by *their fears*

choose rather to understand such *terrors* and *affrightments* as are natural to men upon the prospect of great evils, as. Lev_20:4: as God in mercy delivereth his people *from their fears* , Psa_34:4; so in judgment he causeth fears as a great judgment to possess sinners, Lev_26:16 Deu_28:66.

Because when I called, none did answer; because when by my prophets I exhorted you to your duty, very few yielded obedience: see Pro_1:24 Isa_65:12 Jer_7:13.

When I spake, they did not hear: hearing here signifieth hearkening or obeying; *not hearing* is expounded by *doing evil* , and choosing that *wherein God delighted not* . God accounts that those do not hear who do not obey his will.

Isaiah 66:5

The prophet turneth his discourse from denouncing judgment against the idolaters and formalists amongst the Jews to such as feared God, whose religion is described by a

trembling at his word, as Isa_66:2; such a turning of the prophet's discourse was Isa_1:10 **51:1,7**. The same words belong not to saints and presumptuous sinners. *Your brethren* , by nation, or by external profession in religion, though false brethren, Gal_2:4. Thus Paul calls all the rejected Jews

brethren, Rom_9:3. *That cast you out* ; that either shut you out of their intimate society, or (which is more probable) excommunicate and cast you out of their synagogues, or cast you out of their city, and some of you out of the world, Joh_9:22,**35 16:2**.

For my name's sake, i.e. *for my sake* , for your owning me and adherence to my law. Said, *Let the Lord be glorified* ; either mocking you, as the Jews did Christ, when hanging upon the cross, Mat_27:43 Luk_23:35; thus they mocked at David, Psa_42:3. Or,

Let the Lord be glorified, thinking they did God good service, Joh_16:2.

But he shall appear to your joy, and they shall be ashamed; there will come a day when God shall appear and let them know his judgment concerning their violence and rage, then you shall have joy, and they shall be ashamed, 1Th_4:16-18.

Isaiah 66:6

A voice of noise from the city; the expression of a prophetic ecstasy, as much as, Methinks I already hear

a voice of noise, rather a sad and affrighting noise, than the noise of triumphers (as some think); yea, it comes not from the city only, but from the temple, wherein these formalists have so much gloried, and reposed so much confidence. There is a noise of soldiers slaying, and of the priests or poor people fled thither shrieking or crying out.

A voice of the Lord; not in thunder, which is sometimes called so, Psa_29:3-5, &c., but

that rendereth recompence to his enemies. Thus the noise of soldiers, the roaring of guns, the sound of drums and trumpets, are the voice of the Lord. Thus the prophet seemeth to express the destruction of the Jews by the Roman armies, as if a thing at that time doing.

Isaiah 66:7

The whole verse is expressive of a great and sudden salvation, which God would work for his church, like the delivery of a woman, and that of a

man child, before her travail, and *without pain*. The only doubt is, whether it referreth to the deliverance of the people out of Babylon, or the world's surprisal with the Messiah, and the sudden and strange propagation of the gospel, and it is a question not easily determined. The delivery of the Jews out of Babylon, indeed, was without *strugglings* or any pain; not like their deliverance from Egypt, after the wasting of their enemies by ten successive plagues, but by the *kind proclamation* of Cyrus. But it seems not to have been sudden, only as to the day, and hour, and manner; for Daniel understood by books that the time was come, Dan_9:2, and the people had a prospect of it seventy years before, Jer_25:12 **29:10**. The prophecy therefore seems rather to refer to the coming of Christ, and the sudden propagation of the gospel. The popish interpreters applying it to the Virgin Mary bringing forth Christ, is like other of their fond dreams.

Isaiah 66:8

The prophet calls either to the whole world, or to such as feared God amongst the Jews, to admire God in his stupendous works of providence, either in the easy manner of the deliverance of the Jews out of the captivity of Babylon, without any pain, without so much as one throe; or else in the erecting of his gospel church, into which all the Jews that received Christ were gathered as well as Gentiles, *making both one* , Eph_2:14; which seems to be meant by the *earth 's bringing forth in one day* ; as great a work of Providence as if all the women in the world should have brought forth in a day, or as if all the plants of the earth had brought forth their flowers and fruit in one day.

As soon as Zion travailed, she brought forth children; as soon as the church of the Jews began to move out of the captivity of Babylon, God put it into the hearts of multitudes to go up, Exo_1:5 Isa_2:1,2, &c. Or, as soon as the voice of the gospel put the church of the Jews into her travail, in John the Baptist's, Christ's, and the apostles' times, it presently brought forth. In John Baptist's time, *the kingdom of heaven suffered violence, and the violent took it by force* , Mat_11:12; and it continued so, as three thousand were converted at Peter's sermon, **Ac 2**. The Gentiles were the children of Zion, being planted into their stock, tho law of the gospel first going out of Zion.

Isaiah 66:9

The work before spoken of seemeth not after the manner of men, who do things that are great gradually, nor in an ordinary course of nature, whose motions also bring things by degrees to their perfection; but you must consider who it is that speaketh,

saith the Lord; now as is the God, so is his strength. Again, men may undertake things, and for want of power not bring them to perfection; but shall I do such a thing? I have by many prophecies and promises secured you in the expectation of such a thing, and shall I not by my providence effect it? I, that in the ordinary course of my providence use to give a birth to women, to whom I have given a power to conceive, shall I not give a birth to Zion, to my people, whom by my prophecies and promises I have made to conceive such hopes and expectations? Nor shall Zion once only bring forth, but she shall go on teeming; her womb shall not be

shut, she shall every day bring forth more and more children; my presence shall be with my church to that end, to the end of the world.

Isaiah 66:10

There is nothing more ordinary amongst men, than for friends and neighbours to meet together with their friends recovered from affliction, or brought into a better state, to rejoice with them, especially such friends as in their afflictions have mourned with them. Thus Mary, Luk_1:40, went to rejoice with Elisabeth, and Job's friends came to *rejoice with him* , Job_42:11. The prophet in like manner calls to all the friends of Jerusalem, especially such as in the days of her affliction had mourned for her, to come and rejoice and be *glad with her* , upon the prospect of her better state after the Babylonish captivity; or at least in the time of the Messiah; for though joy and gladness be the affection of the soul that works upon its union with its desirable object, and the deliverance of the people out of Babylon was not to be for many years after this, nor the Messiah to come for many years after that; yet *faith being the evidence of things not seen* , there is a *rejoicing of hope*, *hope* giving the soul a union with its object hoped for; and these things were now *present to believers* , who by faith called the things that were not as if they were, because they had the security of a Divine revelation for them, and they were already existent in their necessary causes.

Isaiah 66:11

Jerusalem is here set out as the mother of us all, as indeed she was; for *out of Zion went forth the law* , and *the word of the Lord from Jerusalem* , Isa_2:3. Christ was of the *seed of Abraham* , he was sent *to the lost sheep of the house of Israel* , and is called, Rom_15:8, *the minister of the circumcision* : they were the *olive* , the *branches* ; the Gentiles but a wild olive, grafted in amongst them, Rom_11:17; we sucked at their breasts; Christ was first preached to them; the twelve, the seventy, were all of them. The breasts of her consolations: the gospel doctrine was their breasts of consolation. Christ was in the first place.

Her glory; the *glory of the people Israel* , though he was also a *light* to lighten the Gentiles, Luk_2:32; we are required to rejoice with Jerusalem. *That ye may suck, and be satisfied* , &c.;

intimating that our joy should not be a mere act of charity to them, but a proper expression of our sense of God's goodness to ourselves, who should suck and be satisfied from the glad tidings of the gospel first published unto them, and ourselves be enlightened from what was at first the glory of Israel.

Isaiah 66:12

That this promise respects the times of the Messias seems plain, not only from the consideration that no history giveth us any account of any great or long peace or prosperity the Jews had before that time, nor indeed then, if we understand it not of a spiritual gospel

peace, which Christ preached to them that were nigh as well as to those afar off, Eph_2:17. It also appears from the mention of *the glory of the Gentiles as a flowing stream*, which can hardly be understood of any thing but Christ, and the preaching of the gospel to the Gentiles. But I leave it to the issues of Providence to expound and determine whether the prophecy of this text doth not relate to a further conversion and calling of the Jews than hath yet been seen. When Christ was revealed to the Jews, not those only of the Gentiles, but those of the Jews who belonged to God's election sucked gospel doctrine; the Gentiles were borne upon the sides of Jerusalem, and dandled upon her knees, as first hearing from the apostles, who were some of the daughters of Jerusalem, members of the Jewish church, the glad tidings of salvation.

Isaiah 66:13

That is, in the most tender and compassionating way imaginable; the husband doth not comfort his wife with that tenderness and those bowels that the mother comforteth the child after it hath received some fall or mischief. Jerusalem now mourneth, and you mourn with her; but she shall recover from her affliction and from her sorrows, and shall be comforted; and you that mourn for her shall partake of her joys, as you now share with her in her afflictions; God, in the day that he wipeth tears from her eyes, shall also wipe them from yours; and you shall have as great an occasion of joy from the happy, as now you have of sorrow from the afflicted, state of Jerusalem.

Isaiah 66:14

The peace and tranquillity of the church, and the propagation of the kingdom of Christ, is always the cause of a heart-rejoicing to such as fear God, Psa_105:3; the reason is, because it is the greatest object of their desires, which are then satisfied, and their thoughts are then at rest; and besides they are members of the same body, so as their own bones, which before are dry and withered, Eze_37:1,2, *and the sinews, and the flesh, come again upon them, and the skin covers them above* , so as they

flourish like an herb in the spring, all whose verdure and beauty in the winter was concealed in the root hid in the earth.

And the hand of the Lord shall be known toward his servants; and in this the power, protection, and influence of God for, of, and upon such as truly serve and obey him shall be made manifest and known.

And his indignation toward his enemies; but the wicked shall be under a quite contrary dispensation, Psa_1:4. As they have had a day which hath been to you *the power of darkness* , so you shall have a day which shall be to them the *power of darkness* ; as God's hand shall be upon and towards such as fear me, to cover, and bless, and influence them, so his indignation shall in that day be showed towards those of your nation who have declared themselves the enemies of the Lord.

Isaiah 66:15

Here the prophet comes more particularly to expound what indignation should be showed towards his enemies.

The Lord will come with fire; that is, with terrible judgments, nothing being more terrible and wasting than fire; or with fire in a proper sense, understanding it of the fire with which enemies use to consume places brought under their power. *With a whirlwind* ; with a sudden sweeping judgment that like a whirlwind shall destroy this people.

With fury; that is, with fervour; for fury properly so taken is not in God, Isa_27:4, but God sometimes executes justice and judgment more smartly and severely.

His rebukes: by *rebukes* he means punishments, for it is said God will execute them

with flames of fire. They had contemned the rebukes of his law, now God will rebuke them with fire and sword.

Isaiah 66:16

This kind of *rebuking* is also called *a pleading with them* ; so he threatens to plead against *Gog with pestilence and blood* , Eze_38:22. God at first pleads with sinners by *words* ; but if he cannot so prevail, he will plead with them in a way by which he will overcome by fire, pestilence, and blood.

With all flesh; thus he threatens to do with all sinners, or with all the wicked Jews.

The slain of the Lord shall be many; to the fire he threatens to add the sword, so as *the slain of the Lord* , that is, those whom God should cause to be slain, should be many.

Isaiah 66:17

That the Jews might not think that the judgments threatened concerned only the heathen, he tells them they concerned them, the idol worshippers amongst them; and not idolaters only, but such as broke his laws about meats, which he had prohibited them to eat. Those that *sanctified and purified themselves in gardens, gardens* in which they worshipped idols, Isa_1:29 **65:3,4** 1Ki_14:23 **15:13**: the word translated *gardens* signifieth such as were thick planted with trees, *and had groves* in them, where they set their idols, 1Ki_15:13; hence the idol is called the *grove* , 2Ki_23:6; they had also in these gardens pools, where they washed themselves in a way of preparation for their idol worship, as the priest by God's ordinance was to bathe himself, Num_19:7.

Behind one tree in the midst; *behind one of the trees, or one by one behind the trees* . Some think that Achar is here a proper name of an idol, behind which or behind whose temple these idolaters were wont to purify themselves. These gardens were places too as well for brutish lusts as idol worship, as may be learned from 1Ki_14:24 2Ki_23:7, and they by these washings thought to make themselves clean.

Eating swine' s flesh, forbidden Lev_11:7 Deu_14:8.

And the abomination; either any abominable things, or all those beasts forbidden the Jews for meat, Lev_11:9,10, &c. Some think a particular abominable thing is here meant, and think it is the weasel, which, Lev_11:29, is joined with the *mouse*, which is here next mentioned. The word which we translate *mouse* being no where found but there, and here, and 1Sa_6:4,5,11,18, some think it is not that creature we call a mouse, (because a mouse is properly no creeping thing; but the word, Lev_11:29, signifieth a creeping thing,) they therefore think it rather signifieth some serpent. It is a matter of no great consequence. The sense is, that God would not only destroy the open and gross idolaters and superstitious persons, but all those also who had made no conscience of yielding obedience to the law of God in such things as seemed to them of a minute nature, and such as they easily might have yielded obedience to; he saith that they shall all perish together. In the day of judgment, the idolatrous pagan and papist, and the lewd anti disobedient protestant, shall fare alike. It will be a hard thing for a thinking soul to see how baptism, and a membership in the Christian church, should save men from God's wrath, without holiness, more than circumcision and membership in the Jewish church.

Isaiah 66:18

The Hebrew is thus word for word. *And I their works, and their thoughts, coming together all nations and languages, and they shall come and see my glory*. So that it is necessary for interpreters to supply some words to make out the sense. And the sense will differ according to the nature and sense of those supplied words. We supply the verb know, as Amo_5:12; others supply. *I have noted*. Others make it a question; And I, *should I endure* their thoughts and their works? Others, But as for me, *oh their works and their thoughts* ! Some make these words, *for I know their works and their thoughts it shall come*, one sentence, and to relate to the judgments before threatened, Isa_66:15,16, and the latter words a new sentence, and a promise of the call of the Gentiles. If we thus divide the words into two sentences, the former part doth but assert the certainty of the judgment that should come upon this people, and the confirmation or reason of it from the omniscience and justice of God. They have done these things, and I know it, and am of purer eyes than to behold

iniquity. I know I have marked their thoughts and works (before mentioned). Oh the vileness of them! Should I suffer, should I endure them? No. *It shall come* ; either the judgments before threatened shall come; or it shall come to pass, that I will cast them off, and then

I will gather all nations, & c. So *it shall come* may either refer to the threatening of judgments in the former part, or the promise of calling the Gentiles in the latter part of the verse. Others make the verse one entire sentence, and the sense thus, *Seeing I know their works* , &c., or when the time shall come that I shall let them by my vengeance know that I know their works, *I will gather all nations and languages. I will gather all nations* , I will call the Gentiles into my church, and they shall see my glory; my oracles, my holy institutions and ordinances, which hitherto have been locked up in the church of the Jews, Rom_3:2, and been their glory, shall be published to the Gentiles, Psa_97:6 Isa_40:5.

Isaiah 66:19

It is on all hands agreed that this verse is a prophecy of the conversion of the Gentiles.

I will set a sign: by sign here some understand an ensign, as the word signifies, Psa_74:4, which is a military sign to gather people together; by this may be understood Christ, Luk_2:34. See Isa_11:10. Or, as others, the ministry of the word attended with miracles (often called signs); these were set up among the Jews first, then among the Gentiles. Others (but less probably) understand by *sign* a mark of distinction, like that mentioned Eze_9:4; so as, saith he, some shall escape and not be destroyed; and for those that shall escape, I will send them to Tarshish, Pul, Lud, Tubal, Javan, to Europe, Asia, and Africa, to all the quarters of the world, (see the Latin Synopsis, and the English Annotations, large discourses of these particular places,) to all nations that had never before heard of God or his true worship.

And they shall declare my glory among the Gentiles; and they shall every where preach the gospel, and set up my gospel ordinances and institutions. This was eminently made good upon the apostles leaving the Jews, and turning to the Gentiles, Act_13:46, and more fully after the destruction of Jerusalem,

when the believers among the Jews, as well as the apostles, went about publishing the gospel to all people, which was the declaring of the Lord's glory.

Isaiah 66:20

Those who are the children of Abraham (not considered as the father of the Jewish nation only, but considered as *the father of many nations* , and as the *father of the faithful* , or who are the children of God, being believers, and receiving *Christ* , and so are your brethren, how contemptible soever you judge them) shall be brought out of all nations for an

offering to the Lord. God will have no more offerings of bullocks, and rams, or lambs, but of men and women, reasonable services, Rom_12:1; he will have an *offering up of the Gentiles* , Rom_15:16. And because the Gentiles are many of them far off from Jerusalem, and as yet farther off from God, Eph_2:17, God will find out fit means for this end, as horses, and litters, and mules, and swift beasts are, to bring men and women long journeys. And they shall be brought into the church, which began at Jerusalem; and lifts you may be assured of, for the Lord hath said it, who cannot lie nor repent. And they shall come with as much joy and gladness, with as much sincerity and holiness, as the godly Jews use and exercise when they bring their offerings in clean vessels.

Isaiah 66:21

Lest the Jews, being assured that the tribe of Levi, which God anciently chose to minister before him, was among them, should say, Alas, if the Gentiles should be brought in, where would they have priests or Levites? God here by his prophet tells them he would provide priests, he would take

of them, of these converted heathens. for priests and Levites, that is, for gospel ministers, to teach and to instruct people, which was the priest's work of old, Deu_33:10 2Ch_17:7,**9 Mal 2:6**; for they are mightily mistaken that think the priests among the Jews had nothing to do but to sacrifice and burn incense, which work is ceased. Saith the prophet, God will find amongst the converted Gentiles those who, though they be not of the tribe of Levi, or

house of Aaron, yet they shall do the true work of priests and Levites.

Isaiah 66:22

This whole verse is only a promise of the perpetuity of the gospel church, and the not failing of the additions to it of such as shall be saved till the world shall have an end.

The new heavens and the new earth; the new state of the church to be raised up under the Messias. As I intend that shall abide, so there shall be a daily succession of true believers for the upholding of it; for if believers could fail from the earth, the church, made up of them only, as the true members of it, must fail also.

Isaiah 66:23

In the gospel church there shall be as constant and settled a course of worship (though of another nature) as ever was in the Jewish church. Christians are not bound to keep the Jewish sabbath or new moons, **Ga 4 10,11 Col 2:16**; but New Testament worship is often expressed by Old Testament phrases. The Jews were only obliged to appear three times in a year at Jerusalem, but (saith the prophet) the gospel church shall worship God from one

sabbath to another.

Isaiah 66:24

Either the Gentiles, or the sincerer part of the Jews, shall go forth from their places, or from Jerusalem, or

go out of their graves, at the last day, and look upon the vengeance I have taken upon these vile idolaters and formalists, for their satisfaction, Psa_58:10; they shall see none of them alive, but they shall see their carcasses. For the worms that feed on their slain carcasses shall not suddenly die, and the enemy's fire burning upon their habitations shall not go out till they be wholly consumed; and after this life, and at the day of judgment, they shall go into eternal torments; see Mar_9:44,**46,48**; where they will feel a worm of conscience that shall never die, and a fiery wrath of God upon their souls and bodies that shall never go out.