

"Behold, your God!"
Chapter 48

These three words found in Isaiah 40:9 were suggested by Dr. Margress as a text for Chapters 40-48, the view of God being set forth something like this:

Chapter 40 - God great in nature

Chapter 41 - God great in history

Chapter 42 - God great in the true religion

Chapters 43-45 - God great in Israel: Divine love redeeming Israel (43), Divine gifts transforming Israel (44) Divine providence restoring Israel.

Chapters 46-48 - God great in Babylon, overthrowing the gods and the city of Babylon, and delivering Israel.

Chapter 48 is somewhat a summary or reiteration of a number of the leading thoughts of this entire section. Behold, your God!

(1) He rebukes the sins of Israel - hypocrisy, obstinacy, idolatry, apostasy, which were committed notwithstanding the clear and repeated proof of Jehovah's sole deity, given in His power to predict future events and bring them to pass. (48:1-8)

(2) He reveals His sovereign grace in delivering and chastising Israel (verses 9-11).

(3) He reveals His incomparable greatness, verses 12-16.

(4) He reflects on what the results would have been if Israel had followed His teachings. /7-19

(5) He reiterates that He has redeemed his Servant Jacob in His closing appeal to his people to accept and declare to the end of the earth the good tidings. (verses 20-22).

48:1 "Hear ye this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah; who swear by the name of Jehovah, and make mention of the God of Israel, but not in truth, nor in righteousness."

"Directly addressing the people of Israel one of their sins rebuked was hypocrisy. These exiles in Babylonia acknowledged Jehovah's deity, and their relation to him, but not in truth and righteousness, that is, without their spirit and conduct agreeing with their confession and corresponding to God's known will."¹ John 4:24

2. "For they call themselves of the holy city, and stay themselves upon the God of Israel; Jehovah of hosts is his name."

This is the first time in the Bible Jerusalem is called the holy city. See Isaiah 52:1; Revelation 21:2; 22:19.

Note the seven expressions descriptive of Israel in verses 1,2. Compare Romans 2:28-29; 9:6-8.

3. "I have declared the former things from of old; yea, they went forth out of my mouth, and I showed them; suddenly I did them, and they came to pass."

See 42:9; 45:21; 46:10, and notes, and Joshua 21:45.

4. "Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass;"

The purpose of Jehovah's prediction and fulfilment is here stated. It gave an undeniable proof to obstinate Israel of His sole deity. Israel's sin of obstinacy is here emphasized. Compare Exodus 32:9; Proverbs 29:1; Jeremiah 7:26; Zechariah 7:12; Acts 7:51.

5. "Therefore I have declared it to thee from of old; before it came to pass I showed it thee; lest thou shouldest say, Mine idol hath done them, and my graven image, hath commanded them."

Jehovah's purpose in prediction is further explained, and Israel's sin of idolatry emphasized.

"If it be asked, 'Why does the prophet mention idols, seeing that the Jews professed the worship of one God?' I reply, they had been corrupted by associating with the Gentiles, and had degenerated into superstitions, to such an extent, that they had entirely forgotten God."²

6. "Thou hast heard it; behold all this; and ye, will ye not declare it? I have showed thee new things from this time, even hidden things, which thou hast not known."

Jehovah referred not only to what he had done in the past (verse 3) but also to new things; both the former things, and the new things He only could predict and bring to pass. See 42:9 and notes, also 48:14.

7. "They are created now, and not from of old; and before this day thou heardest them not; lest thou shouldest say, Behold, I knew them."

This new revelation of future things is supernatural, not of human wisdom. Only Jehovah can reveal the new and hidden things; and now is the first announcement of them. "Israel has not heard these things...lest it should arrogate to itself as drawn from its own resources knowledge furnished by prophecy."³

8. "Yea, thou heardest not; yea, thou knewest not; yea, from of old thine ear was not opened: for I knew that thou didst deal very treacherously, and wast called a transgressor from the womb."

"God had told them so much before hand, lest they should ascribe the event to other causes. He had told them no more, because he knew that they would wickedly abuse his favor...because they were traitors and apostates, he would not allow them to hear or know the things in

2. John Calvin.

3. Del.

question."⁴ See Isaiah 6:9,10; 42:19,20; John 12:39,40; Hosea 6:7; Malachi 2:11; Ephesians 2:3.

9. "For my names sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off."

"But God, being rich in mercy, for his great love wherewith he loved us" (Ephesians 2:4). Over against treachery and transgression from the beginning, the gospel according to Isaiah, and according to Paul, place the grace of God - "Grace greater than all our sin". Jehovah in the midst of wrath remembers mercy. Fruitless, rebellious Israel (see verse 8), yea, all sinners, are saved only by grace, for the sake of His name, and for His praise. See Psalm 78:38; 103:8-10; Ephesians 2:4-6.

10. "Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction."

His grace works for purifying and proving the sinner. "For God called us not for uncleanness, but in sanctification" (I Thessalonians 4:7). The furnace of affliction may refer to Egypt (Deuteronomy 4:20), or to Babylon.

The chastening hand of the God of all grace works for the making of the choicest characters. See Job 23:10; Hebrews 12:10,11; I Peter 1:7; 4:12; Revelation 3:19.

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

"What Jehovah does for his own people, is in truth done not for any merit upon their part, but to protect his own divine honor."⁵ Note the repetition for emphasis of the expression "For my own sake". Compare verse 8.

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

The absolute, exclusive, unchangeable God again addresses His chosen people, called according to his purpose. Compare Romans 8:28; Revelation 17:14; Isaiah 41:4 and notes.

This verse begins a paragraph setting forth His incomparable greatness.

13. "Yea, my hand hath laid the foundation of the earth, and my right hand hath spread out the heavens; when I call unto them, they stand up together."

"He and none else is the Creator of the earth and the heavens, at whose Almighty call they place themselves at His service".⁶ Compare 42:5; 45:12,18; and notes on these verses.

4. Alexander.

5. *ibid.*

6. Del.

14. "Assemble yourselves, all ye, and hear who among them hath declared these things? He whom Jehovah loveth shall perform his pleasure on Babylon, and his arm shall be on the Chaldeans."

According to the common interpretation the Jews are here summoned. Another view is that it is the heathen who are summoned. The challenge is for any among the heathen, evidently referring to their gods or wise men, to declare future events as Jehovah has done. Most interpreters see in the last part of the verse a reference to Cyrus. Compare Isaiah 43:9; 45:20,21; 45:10,11; 13:17-19.

15. "I, even I, have spoken; yea, I have called him; I have brought him, and he shall make his way prosperous."

"I" is repeated for emphasis. Jehovah is the sovereign God who has spoken, promising deliverance to His people. He has called his instrument (41:2; 45:1,2). He will give him success in his mission.

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

Interpretations of this verse greatly vary. Most agree that up to the words "and now", Jehovah is speaking. Compare 45:19. One interpretation of the words, "From the time that it was, I am", is, that the second person of the Trinity is the speaker. Proverbs 8:27 seems to support this view. In the last part of the verse beginning with the words "and now", the speaker, according to some interpreters (Calvin, Matthew Henry, Barnes) is the Prophet; according to others the speaker here is the second person of the Trinity.

Delitzsch says, "Nothing is more likely than that the words, "and now the Lord", etc. are a prelude of the discourse of the one unique Servant of Jehovah about himself which opens in Chapter 49." Referring to verses 12-16, Dr. Edward Mack says, "These strange words are spoken by One who is the Divine Creator, who is also the Providence who raises up and prospers Cyrus against the Babylonians, and who now represents himself as sent by Jehovah and his Spirit.

This divine Person certainly is not Israel, but calls to and rebukes Israel. He can be none other than the Personal Servant, whose mission will be described in chapters 49 and 53." If this last view is correct, what a glorious climax to the paragraph presenting the incomparable greatness and abiding presence of Jehovah!

17. "Thus saith Jehovah, thy Redeemer, the Holy One of Israel: I am Jehovah thy God, who teacheth thee to profit, who leadeth thee by the way that thou shouldest go."

This verse is a preface to the words to follow. For the word "Redeemer" see 41:14 and notes. For "Holy One of Israel" see 1:4. He is Teacher to profit. (See Job 36:22; John 6:45; II Timothy 3:16,17). He is Guide to lead the proper way (Psalm 32:8; Isaiah 30:21).

18. "Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

The lesson of obedience should be well learned in the school of suffering.

The loss of blessings is an inevitable result of disobedience.

The desire of Jehovah is that Israel follow his teachings and be fully blessed. See Deuteronomy 5:29; 32:29; Psalm 81:13-16.

"Peace and righteousness appear here as the divine gift, not deserved by Israel, but dependent only on the faith which marks and appropriates the divine word, and especially the word promising redemption."⁷ "The ideas suggested by the figure of a river are abundance, perpetuity, and freshness, to which the waves of the sea add those of vastness, depth, and continual succession."⁸

19. "Thy seed also had been as the sand, and the offspring of thy bowels like the grains thereof: his name would not be cut off nor destroyed from before me."

Not only peace and righteousness appear as the divine gift dependent upon faith, (see foregoing note) but also a numerous seed. Here there is evidently a special reference "To the promise made to Abraham and Jacob (Genesis 22:17; 32:12), the partial accomplishment of which (II Samuel 17:11) is not inconsistent with the thought here expressed, that, in the case supposed, it would have been far more ample and conspicuous. We may suppose that the writer, after wishing that the people had escaped the strokes provoked by their iniquities, declares that even now they shall not be entirely destroyed."⁹ See Romans 9:29.

20. "Go ye forth from Babylon, flee ye from the Chaldeans; with a voice of singing declare ye, tell this, utter it even to the end of the earth: say ye, Jehovah hath redeemed his servant Jacob."

The promise of deliverance from Babylon is in the form of a summons to proceed quickly from Babylon (Isaiah 52:11; Revelation 18:4) and to proclaim joyfully to the whole world the good tidings of redemption from captivity. "Let the redeemed of the Lord say so." (Ps. 107:2)

21. "And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock also, and the waters gushed out."

This is evidently a reference to the miraculous provision God made for his people in the wilderness following their deliverance from Egypt. See Exodus 17:6; Numbers 20:11; Psalm 78:15, 16, 20. The same God not only delivered His people from Babylon, but also provided for their needs in their return to Jerusalem.

22. "There is no peace, saith Jehovah, to the wicked."

"The ungodly in Israel are meant. The utterance says in negative form the same that is said positively in 'Peace upon the Israel of God'. Galatians 6:16. 'Peace' is the broadest, deepest definition of the future salvation. From this the ungodly exclude themselves; they have no part in the future inheritance; the Sabbath rest reserved for God's people belongs not to them."¹⁰

7. Del.

8. Alexander.

9. ibid.

10. Del.

Jehovah's Servant and Zion

Chapter 49

This Chapter begins a great section of Isaiah's prophecy which presents, according to Dr. W. H. Marquess, Salvation promised (Chapters 49-51), Salvation provided (Chapters 52-54), and Salvation Proffered (Chapters 55-57), the text of the whole section being, "Behold, my servant" (42:1a)

Chapter 48:16b seems to form the prelude to the discourse which begins with Chapter 49. From verse one the unique Servant of Jehovah, the true Israel, the seed of Abraham, which is One, speaks as the Messianic individual in the first person. "Never again in his Servant Chapters, after this rise to a spiritual conception of the Servant, will Isaiah ever return to the purely national phase."¹ The Chapter presents, 1. The Servant, His Sphere of Service, and His assured Success (verses 1-13). The Servant is "called, equipped, used as an executive agent, sent to effect Israel and the world, exalted over kings after his humiliation", is given a world-wide mission, and is promised ultimate success. Dr. G. L. Robinson calls 49:1-13 the second of the four "Servant Songs", the first being 42:1-9; the third 50:4-11; the fourth 53:1-12; 2. Despondent Zion Comforted (verses 14-26). Zion will be remembered, redeemed, replenished, returned, revered, released.

49:1 "Listen, O isles, unto me; and hearken, ye people, from far: Jehovah hath called me from the womb; from the bowels of my mother hath he made mention of my name:"

As already indicated in the introduction to this Chapter, the speaker we interpret to be the individual servant of Jehovah, the Messiah introduced in Chapter 42:1 ff. Commenting on the view that the speaker is Israel, the Chosen people, Dr. Alexander says, "At the same time there are clear indications that the words are the words of the Messiah. These two most plausible interpretations may be reconciled and blended, by assuming that in this case as in Chapter 42:1, the ideal speaker is the Messiah considered as the head of his people and as forming with them one complex person."

Dr. Delitzsch says, "When the expression is applied in the fullest extent of its meaning, 'The Servant of Jehovah' signifies all Israel; when it is confined to its inner and narrower sense, it signifies the true people of Jehovah who are included within the nation, like the kernel within the husk...; here, however, the idea is restricted to its central thought, and the expression becomes the ideal representation of an individual." The people here addressed are the Gentiles. See 42:1-4; 45:22. The occasion is represented as the turning of the Messiah to the Gentiles, having been rejected by the Jews. The servant of Jehovah speaks of His divine appointment. He was called and named to be Savior. See Matthew 1:20, 21; Luke 1:31-35.

2. "And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me; and he hath made me a polished shaft; in his quiver hath he kept me close."

The Servant of Jehovah was also divinely equipped, protected, and prepared for service. "By mouth" we are of course to understand speech, discourse. The comparison is repeated and explained in the Epistle to the Hebrews (4:12)²

3. "And he said unto me, Thou art my servant; Israel, in whom I will be glorified."

The servant of Jehovah is not only divinely appointed and qualified, but also used as His executive agent.

"The servant of Jehovah is the kernel of the kernel of Israel, Israel's inmost centre, Israel's highest head. He it is in whom (that is, on whom and through whom) Jehovah glorifies Himself, by carrying out through him the counsel of love which is the self-glorification of His holy love."³

Explaining the term "Israel" here Calvin says, "Under the name Israel, by which he means Christ, Isaiah includes the whole body of the people as members under the head". See I. Corinthians 12:12. Compare notes under 49:1.

4. "But I said, I have labored in vain, I have spent my strength for nought and vanity; yet surely the justice due to me is with Jehovah, and my recompense with my God."

"Though my labor be unprofitable, and though I have almost exhausted my strength without doing any good, yet it is enough that God approve of my obedience."⁴

"He came unto his own, and his own received him not," John 1:11.

"He calmly, in spite of seeming ill success for the time, left the result with God, confident of final triumph (Chapter 53:10-12; I Peter 2:23)".⁵

5. "And now saith Jehovah that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him (for I am honorable in the eyes of Jehovah, and my God is become my strength);"

The proximate design of the Servant's divine appointment is here stated (Compare Isaiah 14:1 and 11:12), and the reason for assurance of ultimate success. See Ephesians 1:20-22.

6. "Yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

While the proximate design of the Servant's mission is the salvation of the Jews, it is not so limited. His coming is for a light to the Gentiles, for salvation to the end of the earth. Luke 24:46,47. "It was not enough for the Messiah (and the people as his representatives) to labour for the natural descendants of Abraham, but he and

2. Alexander.

3. Del.

4. John Calvin.

5. Fausset.

they must have a wider field."⁶ Note the use made of this passage by Paul and Barnabas, Acts 13:46,47.

7. "Thus saith Jehovah, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because of Jehovah that is faithful, even the Holy One of Israel, who hath chosen thee."

For similar titles of Jehovah see 48:17 and notes. The humiliation of the Messiah will be followed by His exaltation. This verse foreshadows Chapter 53. See 53:3; Psalm 22:6-8; Matthew 26:67; 27:38-44; Luke 23:18,23; John 18:40; 19:6,15; Matthew 20:28; Isaiah 52:15; Psalm 72:10,11; Revelation 11:15.

Note the grand reason given for the change here promised - Because of Jehovah that is faithful. Compare I Thessalonians 5:24.

8. "Thus saith Jehovah, In an acceptable time have I answered thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages;"

"Acceptable time" means "A suitable or appointed time for showing grace or favor."⁷ See Galatians 4:4; Acts 2:24-32. God hears and answers the prayers of His Son. See Psalm 2:8; John 11:41,42; Hebrews 5:7. "Prayer has its rise and its deepest source in the very being of God. The decrees of God are not decisions made by Him without reference to the Son, or His petition, or the petition to be sent up through Him."⁸

For "covenant of the people" see 42:6 with notes.

Grace not only brings salvation but also builds the Church. See Ephesians 2:12-19.

"Here again we have clear apostolic authority for applying this description to the Church, or people of God, as the Body of which Christ is the head. Paul says to the Corinthians, 'We then as workers together (with him) beseech you also that ye receive not the word of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; What follows is no part of the quotation but Paul's comment on it. 'Behold, now is the accepted time; behold, now is the day of salvation.' (II Corinthians 6:2). This, taken in connection with the citation of verse 6 in Acts 13:47, precludes the supposition of an accidental or unmeaning application of this passage to the people or ministers of Christ as well as to himself."⁹

9. "Saying to them that are bound, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and on all bare heights shall be their pasture."

The Servant of Jehovah came to bring freedom to them that are bound (Zechariah 9:11,12; Luke 4:18), light to them that are in dark-

6. Alexander.

7. ibid.

8. Marray, "With Christ", page 132.

9. Alexander.

ness (Colossians 1:13; Isaiah 9:2; John 8:12), provision for His flock (Psalm 23:1,2; John 10:9).

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

The thought of the foregoing verse is continued. Provision, protection, and guidance are promised (John 6:35; Revelation 7:16,17; Psalm 121:5,6; Psalm 23:3,4) He is a Guide who has mercy. See Isaiah 14:1; Ezekiel 34:23.

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

The way will be prepared, obstructions will be removed for the return of His people to Zion. See Isaiah 11:16; 35:8-10; 40:3,4, and notes on these verses.

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

His people will come from distant lands of the world. See Psalm 22:27; 72:10-11; Matthew 8:11; Revelation 7:9; 11:15. Of the several views regarding "the land of Sinim" the most common is that it is China, which appears to be correct.

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

In view of the assured success of the mission of the Servant, as given in the foregoing verses, all of nature is summoned to praise God; for He is the God of Comfort and Compassion. See Isaiah 40:1 and 54:7,8,10.

Compare the lyrical outburst in Isaiah 42:10-12, and 44:23, and the setting of each.

14. "But Zion said, Jehovah hath forsaken me, and the Lord hath forgotten me."

In the midst of present despondency Zion utters this complaint. Compare Isaiah 40:27. "Zion, or Jerusalem is mentioned as the capital of Israel, the centre of the true religion, the earthly residence of God himself, and therefore an appropriate and natural emblem of his chosen people or the ancient church".¹⁶

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

"To the complaining Church, which knows that her home is in Zion and Jerusalem, and yet has now been so long torn from that home,

Jehovah sets forth His love, which is as inalienable as material love - nay is far stronger than material love."¹⁰ Compare Jeremiah 31:20.

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

"There is the picture of Zion, unapproachable by every creature, as near to Him as He is to Himself, and coming before Him in all the movements of His divine life; there He has the walls of Zion ever present to Him; and though they are broken down for a time here below, they have with Him an eternal ideal existence which must ever be realized again and again in increasingly glorious forms."¹¹ See Revelation 21:10-21.

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

The children of Zion are coming in to their possession and the enemies of Zion are taking their departure.

18. "Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith Jehovah, thou shalt surely clothe thee with them all as with an ornament, and gird thyself with them, like a bride."

A Glorious Sight for Zion! Who are to be seen? From whence came they? What are they doing? What will they become? What will Zion become? They are the children of Zion, or the converts of the Church. They came from "round about", from the four quarters of the earth. See verse 12. They are gathering into Zion, replenishing the Church. (Isaiah 60:4). They will become as jewels, for adorning Zion. Clothed with such ornaments Zion will be like a bride adorned for her husband. Revelation 21:2. "Jehovah pledges His life that a time of glory for Zion and her children is coming."¹²

19. "For, as for thy waste and thy desolate places, and thy land that hath been destroyed, surely now shalt thou be too strait for the inhabitants, and they that swallowed thee up shall be far away."

The land that was waste and desolate is to be so replenished that it will become over-populated, and their enemies shall be far away - not a part of this population.

20. "The children of thy bereavement shall yet say in thine ears, The place is too strait for me; give place to me that I may dwell."

"The children of thy bereavement", according to one interpretation, means the children born in exile, according to another, "the children of whom Zion had hitherto been deprived"¹³; still another view is "the sons of thee, a childless one".

10. Del.
12. ibid.
13. ibid.
14. ibid.

The increase of the population of Zion is here emphasized. This is suggestive of the countless multitudes of the heavenly Zion.

21. "Then shalt thou say in thy heart, Who hath begotten me these, seeing I have been bereaved of my children, and am solitary, an exile, and wandering to and fro? and who hath brought up these? Behold, I was left alone; these, where were they?"

The general conception here presented is that "of a childless mother finding herself suddenly surrounded by the clamour of a multitude of children, and asking in amazement whence they came and who they are."¹⁴ Bereaved Zion, though bewildered, is blessed with a multitude of children.

22. "Thus saith the Lord Jehovah, Behold, I will lift up my hand to the nations, and set up my ensign to the peoples; and they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders."

There are here presented Jehovah's summons to the nations and their response.

"The setting up of a banner (5:26; 11:12; 18:3; cf. 62:10), as well as the waving of the hand (13:2), is a favorite figure in the book of Isaiah. The nations understand and carry out His instructions, and bring the sons and daughters of Zion."¹⁵

"Although this refers, in the first instance, to the Jews who had been banished and scattered, yet it undoubtedly ought to be extended to all the elect of God, who have become partakers of the same grace."¹⁶ See Psalm 22:27; 67:4-7; 72:8,17; 86:9.

23. "And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their faces to the earth, and lick the dust of thy feet; and thou shalt know that I am Jehovah; and they that wait for me shall not be put to shame."

Kings and queens shall render service and homage to Zion. See Isaiah 45:14, with notes; Isaiah 60:3; Psalm 72:9-11. Jehovah will be recognized as God, and His worshippers shall not be put to shame.

24. "Shall the prey betaken from the mighty, or the lawful captives be delivered?"

Interpretations of this verse vary. It seems to be a question raised by Zion, weak in the faith, corresponding to verse 14.

"Lawful captive," literally means, "captivity of the just".

According to Barnes, "The idea is, that it was difficult or almost impossible to rescue captives from such hands, and that therefore it was a matter of wonder and amazement that that could be accomplished which God here promises."

¹⁴. Del.

¹⁵. ibid.

¹⁶. John Calvin

25. "But thus saith Jehovah, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children."

Jehovah here affirms his power to release the captives, and save the children of Zion. What God has promised He is able to perform. See Romans 4:20,21. Jehovah will appear as the Champion of Israel's enemy. Compare Hebrews 2:14,15; I John 3:8; Romans 8:31-39.

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

Jehovah will bring judgment upon His enemies, among whom there will be mutual slaughter. "All this must necessarily be subservient to that salvation and redemption which form the grand aim of Jehovah throughout the course of the world's history, the irresistible work of the Mighty One of Jacob."¹⁸

The destruction of Babylon and the deliverance of Israel will cause all peoples to recognize that Jehovah is God, Israel's Savior, Redeemer - the Mighty One of Jacob. See Revelation 15:3,4.

Unfaithful Israel and the Obedient Servant - Chapter 50 -

In this brief chapter we have presented (1) Israel as responsible for their own rejection. God is not responsible for it. He is not at fault. He is not powerless. Israel is responsible. The transgressions of Israel have separated them from God. (verses 1-3) (2) The ideal Servant, made perfect through sufferings. "The Servant is portrayed as an individual, as a prophet, sinless and obedient to the divine will; submissively patient, because conscious of Jehovah's unfailing support. In short, he is described as an ideal prophet made perfect through sufferings."¹ (verses 4-9). See Hebrews 5:8,9. (3) Two possible attitudes towards the message of the Servant (verses 10,11).

50:1. "Thus saith Jehovah, where is the bill of your mother's divorcement, where with I have put her away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities were ye sold, and for your transgressions was your mother put away."

"Husbands often sent bills of divorcement to their wives on slight occasions; and fathers, oppressed with debt, sold their children till the year of release. But this, saith God, cannot be my case; I am not governed by any such motives, nor am I urged by any such necessity. Your captivity and afflictions are the fruits of your own folly and wickedness".² See Deut. 24:1-4; Jer. 3:8; 2a. 17:6-7; 2. 12:10; 4:1; Neh. 5:3; 2a. 5:7:2.

"The Jews were sent into Babylon for their idolatry, a sin which broke the marriage covenant, and were at last rejected for crucifying the Lord of glory; these were the iniquities for which they were sold and put away."³ See James 4:4.

2. "Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all that it cannot redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stink, because ~~there~~ ^{cause} there is no water, and die for thirst."

They had the opportunity to be saved but did not accept it. "He came unto his own but his own received Him not." (John 1:11) See also John 3:19. God is able to deliver, as is illustrated by the miracles at the time of their redemption from Egypt. Compare Mark 4:39.

"Wherefore also he is able to save to the uttermost them that draw near unto God through him..." Hebrews 7:25.

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

The power of God is revealed in the heavens. This was illustrated in a miraculous way in Egypt (Exodus 10:21), and at the time of the crucifixion in Jerusalem. Matthew 27:45.

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1. George L. Robinson
 2. Treasury of Scripture Knowledge.
 3. Matthew Henry.

4. "The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught."

Some Bible scholars consider the speaker here to be Isaiah.⁴ Alexander's view is that "the servant of Jehovah, as he calls himself in verse 10 below is the Messiah and His people as a complex person, or the Church in indissoluble union with its Head." The prevalent interpretation which we prefer is that the speaker is the Messiah. The Jehovah of the first paragraph who is able to save is here the Messiah who is willing to save.

"Speaking thus in the first person the servant describes the prophetic aspect of his own character. 'He possesses the two fundamental qualifications of an ideal prophet: willingness to listen as often as God speaks, and willingness always to utter without demur whatever God commands.' Orelli."⁵ Particularly He has a message that will bring strength to the weary. Matthew 11:28.

5. "The Lord Jehovah hath opened mine ear, and I was not rebellious, neither turned away backward."

He has an opened ear, and an obedient heart. See Psalm 40:6-8; Matthew 26:39; Philippians 2:8.

6. "I gave my back to the ^{smiters} ~~suitors~~, and my cheeks to them that plucked off the hair."

He submitted patiently to suffering and shame. See Isaiah 53:5; Matthew 26:67; 27:30; Mark 15:19; Luke 18:32; Hebrews 12:2.

7. "For the Lord Jehovah will help me; therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be put to shame."

Faith in Jehovah is the basis for such a complete surrender to God, and patient submission to sufferings and reproach. With His help there is no confusion and shame, but courage and determination.

"It is probable that Luke alludes to these passages, when he says that our Lord steadfastly set his face to go to Jerusalem (Luke 9:51)."⁶

8. "He is near that justifieth me; who will contend with me? let us stand up together: who is mine adversary? let him come near to me."

"The general meaning of the words is, all this reproach is undeserved as will be seen hereafter. Since God himself has undertaken his defense, the accuser's case is hopeless. He therefore asks triumphantly, who will contend with me."⁷ Note how Paul makes use of these expressions in

4. John Calvin held this view.
5. George L. Robinson.
6. Alexander.
7. ibid.

Romans 8:32-34, applying them to a different object.

God justifies Christ in His "judicial acceptance and vindication of Him on the ground of His own righteousness (Luke 23:44-47; Romans 1:4; I Timothy 3:16, with which cf I Peter 3:18)."⁸

Believers are justified "only for the righteousness of Christ, imputed unto us, and received by faith alone."⁹

9. "Behold, the Lord Jehovah will help me; who is he that shall condemn me? behold, they all shall wax old as a garment; the moth shall eat them up."

"If God is for us, who is against us" (Romans 8:31). The moth eats gradually and quietly in destroying the garment. This illustrates the destruction of the adversaries of the Servant of Jehovah.

10. "Who is among you that feareth Jehovah that obeyeth the voice of his servant? he that walketh in darkness, and hath no light, let him trust in the name of Jehovah, and rely upon his God."

This verse and the following one ^hleave in view; first, those who fear Jehovah; and, second, those who go the way of the ungodly. The idea is similar to Mark 16:16. "He that believeth and is baptized shall be saved: but he that disbelieveth shall be condemned."^h

The godly are exhorted to fear, obey, rely, trust; four words descriptive of the way of the righteous. Compare Psalm 25:12,14; Ecclesiastes 12:13; Hebrews 5:9; Psalm 23:4; John 8:12; Isaiah 26:3,4; Psalm 62:8; I Peter 5:7.

11. "Behold, all ye that kindle a fire, that gird yourselves about with firebrands; walk ye in the flame of your fire, and among the brands that ye have kindled. This shall ye have of my hand; ye shall lie down in sorrow."

"But the way of the wicked shall perish." (Psalm 1:6b) "The fire of their rage becomes the fire of divine judgment, and this fire becomes their bed of pain."¹⁰ See II Thessalonians 1:8,9; Revelation 20:15.

8. Fausset.

9. Shorter Catechism.

10. Del.

Comfort to Zion
Chapter 51

The thought of this chapter may be summarized in seven sentences:

1. Zion shall be the joyful mother of a multitude of children (verses 1-3).
2. Zion, increased from the Gentiles, shall have everlasting salvation (verses 4-6).
3. Zion's enemies shall perish, but Jehovah's righteousness and salvation are changeless (verses 7,8).
4. Jehovah's arm miraculously used for redemption from Egypt is trusted for future release (verses 9-11).
5. Jehovah is the Comforter of Zion, the omnipotent God, who promises deliverance and a glorious future to His people (verses 12-16).
6. Prostrate Zion is called to awake, and stand up, and her afflictions are lamented (verses 17-20).
7. Jehovah announces the transfer of the cup of His wrath from Zion to her enemies (verses 21-25).

51:1. "Hearken to me, ye that follow after righteousness, ye that seek Jehovah: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged."

The faithful people of Jehovah are described first as following after righteousness, "that is, making it the end of all their efforts to be righteous, or conformed to the will of God".¹ See Deuteronomy 16:20; Proverbs 15:9; 21:21; I Timothy 6:11; II Timothy 2:22. "Seeking Jehovah" means "Seeking his presence, praying to him, worshipping him, consulting him".

The last part of the verse is a figurative reference to the ancestors of the Jewish people who are compared to a quarry and pit from which the race had been taken. This figure of speech prepares for verse 2.

2. "Look unto Abraham your father, and unto Sarah that bare you; for when he was but one I called him, and I blessed him, and made him many."

The figure of the previous verse is explained. Look unto the historic example of Abraham and Sarah. He, although one individual, was called of Jehovah, blessed, and multiplied. Genesis 12:1-3; 22:17; Romans 4:16-24; Galatians 3:9-14. The application to afflicted Zion is obvious. The God of Abraham, their God, had called them, and would bless and multiply the children of Zion. This verse was a great comfort to William Carey.

3. "For Jehovah hath comforted Zion; he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

1. Alexander.

2. *ibid.*

"The comparison of Chapter 40:1 shows what we are here to understand by Zion, namely, Jehovah's people, of which it was the capital, the sanctuary, and the symbol."³

The God of all comfort (II Corinthians 1:3,4) effects a glorious change in afflicted Zion, who by His comforting grace becomes the joyful mother of a multitude of happy, singing children. Zion is changed into a paradise as is beautifully and forcibly expressed in the comparison.

4. "Attend unto me, O my people; and give ear unto me, O my nation: for a law shall go forth from me, and I will establish my justice for a light of the peoples."

Delitzsch says that the "law here meant is that of Zion (2:3), as distinguished from that of Sinai, - the gospel of redemption; and justice is the new ordering of life, in which Israel and the nations unite. For this Jehovah prepares a firm standing-place from which is poured out, on all sides, its light to enlighten the nations." See Isaiah 49:6; John 16:8-11.

5. "My righteousness is near, my salvation is gone forth, and mine arms shall judge the peoples; the isles shall wait for me, and on mine arm shall they trust."

For "righteousness" and "salvation" see 46:13, with notes. "Arm of Jehovah" signifies His power. See verse 9, and 53:1. "Isles" in Isaiah are frequently suggestive of distant countries, or countries in general. See 42:6

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

"The most extraordinary changes shall be witnessed, moral and physical; but...amidst them all this one thing shall remain unchangeable, the righteousness of God as displayed in the salvation of his people. (See Chapter 40:8; 65:17; Matthew 5:18; I John 2:17)"⁴

"Righteousness and salvation are the heavenly powers which throughout the overthrow of the old world attain the supremacy and become the foundations of the new (II Peter 3:13)." ⁵

7. "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye dismayed at their revilings."

God's faithful people are further described in this address to them. (Compare verse 1). They know righteousness and have the law of God in their hearts. Such good people as these may suffer persecution, but even so are not to be afraid of their reproach and revilings. Matthew 5:11; Acts 5:41; I Peter 4:14.

3. Alexander.

4. ibid.

5. Del.

8. "For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation unto all generations."

The persecutors of the Church will be destroyed just like garments and wool are destroyed by moths and worms (see 50:9); but God's righteousness and salvation are everlasting. Daniel 9:24; John 3:15,16; 5:24; Hebrews 5:9.

9. "Awake, awake, put on strength, O arm of Jehovah: awake, as in the days of old, the generations of ancient times. Is it not thou that didst cut Rahab in pieces, that didst pierce the monster?"

Here Rahab is a poetical name for Egypt. See Isaiah 30:7; Psalm 87:4. Monster is a symbol for Egypt or its king (Ezekiel 29:3). The Deliverer from Egypt is implored to exert his arm of power now as in the days of old. The people addressed in verses 1-8 are probably the ones who offer this prayer.

10. "Is it not thou that driedst up the sea, the waters of the great deep; that madest the depths of the sea a way for the redeemed to pass over;"

Appeal is made to the arm of Jehovah displayed in the miracle at the Red Sea when He made a way for Israel to pass out of Egypt. Exodus 14:21,22; 15:13.

11. "And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and sighing shall flee away."

The same as 35:10. See notes on this verse. Jehovah's arm, miraculously used for the redemption from Egypt, is trusted for future release.

12. "I, even I, am he that comforteth you: who art thou, that thou art afraid of man that shall die, and of the son of man that shall be made as grass;"

"I" is repeated to emphasize ^{that} Jehovah is the sole Comforter of Israel, compare John 14:18,26,27; and there is no need, nor is it right for His people to be afraid of man who is weak and transitory. Psalm 103:15,16; I Peter 1:24.

13. "And hast forgotten Jehovah thy Maker, that stretched forth the heavens, and laid the foundations of the earth; and fearest continually all the day because of the fury of the oppressor, when he maketh ready to destroy? and where is the fury of the oppressor?"

This description of God is "strictly appropriate, because suggestive of almighty power, which ensured the performance of his promise and the effectual protection of his people."⁶

Israel is charged with forgetfulness of Jehovah, and fear of the oppressor, these two faults going hand in hand.

For fury of oppressors see Daniel 3:19 (Nebuchadnezzar), Matthew 2:16-20 (Herod). Compare Psalm 76:10.

14. "The captive exile shall speedily be loosed; and he shall not die and go down into the pit, neither shall his bread fail."

Speedy release and sustenance are promised the exile. Compare Jeremiah 38:6-13; Zechariah 9:11.

15. "For I am Jehovah thy God, who stirreth up the sea, so that the waves thereof roar: Jehovah of hosts is his name."

The Lord God omnipotent pledges the fulfilment of the foregoing promise, He who controls the winds and the waves. For "Jehovah of hosts" see Isaiah 1:9 and notes.

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

To whom are these words addressed? One answer is, all the prophets; "The Lord speaks to all the prophets, first to Isaiah, and then to the rest in their order; but at last we must come to Christ. These things must not be limited either to Isaiah or to Christ, but must be extended to all the prophets."⁷ Another answer is Zion.⁸ A third answer is the Messiah. "The only remaining supposition is that the Messiah is the object of the address, and that his work or mission is here described."⁹

"Addressed to Israel, embodied in 'the servant of Jehovah' (Chapter 42:1), Messiah, its ideal and representative Head, through whom the elect remnant is to be restored. God put His words in the mouth of Israel, the depository of true religion, primarily; but fully, in the mouth of Israel's Head and antitype, Messiah (Chapter 49:2; 50:4,5; 59:21; Deuteronomy 18:18 is the fundamental passage: cf. 'He whom God hath sent, speaketh the words of God, for God giveth not the Spirit by measure unto Him.' John 3:34."¹⁰

This verse not only tells of Jehovah's revelation, and His protection, but also announces His new creation. "Jehovah intends to create a new world of righteousness and salvation (Isaiah 65:17) and anew to acknowledge Zion practically as His people."¹¹ *Is. 66:22; 2 Pet. 3:13.*

17. "Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of Jehovah, the cup of his wrath; thou hast drunken the bowl of the cup of staggering, and drained it."

The plight of Zion under the wrath of God, in chastisement for her sins, is vividly portrayed by comparing her to a swooning, stupefied drunkard. The gracious purpose of Jehovah is to arouse her from her prostrate condition. God has the power to awaken from the sleep of sin, despair, sorrow, death. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." (Ephesians 5:14)

7. John Calvin.

8. Barnes.

9. Alexander.

10. Fausset.

11. Del.

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

The absence of help even among all her own sons adds to her condition of distress and misery. See Mark 8:28 for account of the Helper of the helpless.

19. "These two things are befallen thee; who shall bemoan thee? desolation and destruction, and the famine and the sword; how shall I comfort thee?"

"The general meaning of the verse evidently is that her grief was beyond the reach of any human comforter."¹⁸

The tone of these verses is very much like that of the book of Lamentations. See Lamentations 1:12; 1:16; 2:11-13.

20. "Thy sons have fainted, they lie at the head of all the streets, as an antelope in a net; they are full of the wrath of Jehovah, the rebuke of thy God."

Even the sons of Zion are in a prostrate, helpless condition! The cause is stated in the second part of the verse - the wrath and rebuke of God. One ray of comfort comes from the words "thy God" which are emphatic. Jehovah is still the God of prostrate Zion.

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

Afflicted Zion, prostrate under the wrath of God is summoned to hear a gracious announcement. In wrath mercy is remembered. Note the connection between "Awake, awake, stand up" (verse 17), "thy God" (verse 20) and "therefore" (verse 21).

22. "Thus saith thy Lord Jehovah, and thy God that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of staggering, even the bowl of the cup of my wrath; thou shalt no more drink it again:"

Here is a gracious preface to a gracious announcement. Jehovah is Zion's Lord and God, Defender and Advocate.

"The general meaning is, that the wrath of the Lord will be appeased, so that he will restrain and bring to a close the chastisements which he had formerly inflicted on his Church."¹⁹ See Isaiah 54:7-9.

23. "And I will put into the hand of them that ^{afflict} thee, that have said to thy soul, Bow down, that we may go over; and thou hast laid thy back as the ground, and as the street, to them that go over."

In connection with the foregoing verse Jehovah here announces the transfer of the cup of His wrath from Zion to her enemies, who have so humiliated her. See 49:25,26.

18. Alexander.

19. John Calvin.

Salvation Published
Chapter 52:1-12

These verses are closely connected in thought with the previous chapter. They present:

1. A Summons to Salvation (verses 1,2)
2. Some Reasons for Salvation (verses 3-6)
3. The Joy of Salvation (verses 7-10)
4. The Holiness of Salvation (verses 11,12)

52:1. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."

This summons addressed to Zion, and Jerusalem as the capital or symbol of the nation, is similar to that in Chapter 51:17, and is followed by a glorious promise. "As if he had said, 'Formerly thou wast dejected, and wallowedst in filth and pollution; now prepare for a happy and prosperous condition, to which the Lord will restore thee'".¹ "The words contain a general promise of exemption from the contaminating presence of the impure and unworthy, as a part of the blessedness and glory promised to God's people, as the end and solace of their various trials."² See Ephesians 6:10; Psalm 110:3; Zechariah 3:4; Luke 15:22; Revelation 21:2,27.

2. "Shake thy self from the dust; arise, sit on thy throne, O Jerusalem: loose thyself from the bonds of thy neck, O captive daughter of Zion."

The summons is from dust to dignity and dominion. A proclamation of liberty to the captives. See Revelation 18:4.

3. "For thus saith Jehovah, Ye were sold for nought; and ye shall be redeemed without money."

"As you became your foes' servants, without their paying any price for you (Jeremish 15:13), so they shall release you without demanding any price or reward: cf. Chapter 45:13, where Cyrus is represented as doing so."³

4. "For thus saith the Lord Jehovah, thy people went down at the first into Egypt to sojourn there: and the Assyrian hath oppressed them without cause."

"The idea is, that God had delivered them when they had been oppressed alike by the Egyptian and by the Assyrian, and that he who had so often interposed would also rescue them from their oppression in Babylon."⁴

5. "Now therefore, what do I here saith Jehovah, seeing that my people is taken away for nought? they that rule over them do howl, saith Jehovah and my name continually all the day is blasphemed."

1. John Calvin.
2. Alexander.
3. Fausset.
4. Barnes.

Three reasons for God's presence being needed in Babylon and His power being exerted: (1) The Chaldeans had taken away His people without any right, or without any just compensation, is the probably meaning. (2). The tyranny of the oppressor is terrible. (3) Jehovah's name is being continually blasphemed. These reasons are most applicable at present in the world of our day.

"I will go down to deliver them; for what honor, what rent, what tribute of praise have I from the world, when my people, who should be to me for a name and a praise, are to me for a reproach? For their oppressors will neither praise God themselves nor let them do it."⁵ The glory of God is the crowning reason for His gift of salvation.

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

"To know the name of God, is to know his nature so far as it has been revealed; and in this case more specifically, it is to know that the name blasphemed among the wicked was deserving of the highest honor. The second 'therefore' is to be regarded pregnant and emphatic."⁶

7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!"

In the prophet's vision there seems to appear the messenger over the mountains of Judah announcing the return of the Jews from captivity. It may be applied to the advent of the Messiah preaching the gospel of the Kingdom, and to His ministers, as is done by the apostle Paul in Romans 10:15.

This verse describes in particular (1) the coming of the messenger. It is beautiful. The word in the original means to be suitable, becoming, opportune. Alexander translates, "timely". His coming is desirable, delightful. (2) the contents of His message - good tidings, peace, good tidings of good, salvation, "Thy God reigneth". Isaiah 40:9; 61:1; Nahum 1:15.

8. "The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see eye to eye, when Jehovah returneth to Zion."

The watchmen on the walls of Zion take up the good tidings of redemption and release, when they see clearly the salvation of Jehovah. A saved Church is a singing Church. See Acts 2:46,47; Revelation 5:8-10.

9. Break forth into joy, sing together, ye waste places of Jerusalem; for Jehovah hath comforted his people, he hath redeemed Jerusalem."

The note of joy continues. Even inanimate objects, as is characteristic of Isaiah in many passages, ~~are~~ called upon to join the chorus of praise. See 42:10,11; 44:23; 49:13. Grand reasons for praise are comfort and redemption brought to Zion.

5. Matthew Henry.

6. Alexander.

10. "Jehovah hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God."

Jehovah's saving power is manifested to the ends of the earth. Compare Acts 2:6-11. "As a warrior, in order to be able to fight without encumbrance, is wont to make bare his right arm up to the shoulder; so hath Jehovah bared before the whole world His holy arm, the arm in which holiness dwells, from which holiness beams forth, and which acts in holiness, - this arm of His, which had been hitherto concealed, and hence appeared to be feeble; and all the ends of the earth come to see the work of this arm, ^{namely} ~~and~~ the salvation of our God."⁷

11. "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; cleanse yourselves, ye that hear the vessels of Jehovah."

The previous paragraph emphasized the joy of salvation, this one emphasizes the holiness of this salvation. The exiles are commanded first, to depart from captivity, and, second, to be separate from all that is unclean. Compare Isaiah 48:20; II Corinthians 6:17,18; Revelation 18:4. Read in connection with the last part of this verse Ezra 1:7-11; 8:25-30.

12. "For ye shall not go out in haste, neither shall ye go by flight: for Jehovah will go before you; and the God of Israel will be your rearward."

In contrast to the exodus from Egypt they are not to go in haste (Exodus 12:33,39). Like the former exodus, Jehovah will be their Leader and Protection. Compare Exodus 13:21,22; 14:19,20.

They were to go out separated from sin, and separated unto God.

The Suffering Servant of Jehovah
Isaiah 52:13 - 53:12

In this "Psalm of the Suffering Servant of Jehovah" we have what is generally considered the greatest portion of Old Testament Scripture. Campbell Morgan says, "There is nothing, either in the Old or the New Testament more arresting than this portrayal of the Servant of the Lord, in which we are conscious of an appalling gloom, which nevertheless burns and shines with ineffable glory." He further says that every New Testament writer, with the exception of James and Jude, refer to one particular paragraph here and link it with the story of Jesus. Delitzsch says, "This whole passage looks as if it might have been written beneath the Cross on Golgotha."

There are five strophes^{phes} of three verses each in the whole psalm. (See "The Christ of the Old Testament," by Edward Mack, Chapter 14). The first (52:13-15), tells of the Servant lifted up. Compare John 12:32. The second stanza (53:1-3), shows Him as humiliated. "It behooved Him in all things to be made like unto his brethren...Hebrews 2:17,18. The third stanza (4-6), reaches the heart of the meaning of the sufferings of the Servant when it shows that His was a vicarious atonement for our sins. See I Corinthians 15:3, and II Corinthians 5:21. The next stanza (7-9), describes His sufferings more in detail, and ends with death and the tomb. See I Peter 2:23,24. Then in the fifth strophe (10-12), we see the Servant living and victorious. "Thus it is written that the Christ should suffer, and rise again from the dead". See Luke 24:46. Finally, in a brief epilogue (verse 12b) is given a comprehensive view of the primary work of the Messiah which is twofold, namely atonement and intercession. See Romans 8:34. As thus interpreted, the Servant of Jehovah may well be called "The greatest thought in the Old Testament." This Psalm of the Suffering Servant gives a most sublime portrayal of "the suffering of Christ, and the glories that should follow them." "Behold, my servant"; "Behold, the man!" (John 19:5); "Behold, the Lamb of God" (John 1:36); "Behold, your King" (John 19:14).

52:13. "Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high."

The first three words, "Behold, my Servant," are a text for the whole psalm, and the first three verses a theme or summary. "All that follows after serves as an interpretation of the declarations made therein."¹ There seems to be in the word "deal wisely", not only the root idea of wisdom (See Isaiah 11:2,3), but also the suggestion of the success or prosperity resulting from that wisdom. See Jeremiah 23:5.

Interpreting this verse in the light of the following verses, Campbell Morgan says, "The lifting up is the elevation of conspicuous sorrow, leading to the elevation of conspicuous sovereignty. The way to the sovereignty is the way of suffering." See Philippians 2:7-11. Delitzsch suggests that in the latter part of the verse there are the following series of thoughts: "He will rise, he will be still more exalted, he will stand high. The three verbs thus signify beginning, progress and result or the climax of the exaltation." Dr. Edward Mack

1. Campbell Morgan

closely links this verse with John 12:32.

14. "Like as many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men),"

"The first verb expresses a mixture of surprise, contempt, and aversion; it is frequently applied to extraordinary instances of suffering when viewed as divine judgments. (Leviticus 26:32; Ezekiel 27:35; Jeremiah 18:16; 19:8)."² The second part of the verse portrays "the visible effects of suffering."³ See 53:2-5; Psalm 22:6,7,15,17; Matthew 26:67; 27:29,30.

This verse should be read with verse 15, the general thought being "humiliation, wherefore exaltation" (Philippians 2:6-11) "As his humiliation was the deepest, so also will his glorification be of the highest."⁴

15. "So shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand."

There are two views as to the meaning of the first line of this verse, much to be said in favor of each. (1) The verb is translated "sprinkle" as in the American Revised Text. Fausset says that "the word (זָרַק, from nazah) universally in the Old Testament means either to sprinkle (with blood; to atone for guilt - as the high priest makes an expiation (Leviticus 4:6; 16:14,19); or to sprinkle (with water), as synonymous with purifying (Numbers 19:18,21) or cleansing (cf. Ezekiel 36:25, where sprinkle (a different Hebrew word) means to cleanse). Cf. as to the Spirit, Acts 2:33. Both atoning for guilt and purifying by the Spirit are appropriate to Messiah (John 13:8; Hebrews 9:13,14; 10:22; 12:24; I Peter 1:2)."⁵ Following this same translation of the verb, Dr. Alexander says that we have here "a description at the very outset, of the Servant of Jehovah as an expiatory purifier."

(2) A second group of interpreters follow the American Revised Version rendition in the margin, which will read, "So shall he startle many nations." This view is ably presented by Dr. Mack who says, "That which had overwhelmed with amazement the disciples and the faithful ones at the Great Passover, shall also throughout all time startle kings, as the heads and representatives of all nations. In all time the unthinkable and immeasurable depths of the humiliation of the Servant of Jehovah will bring astonishment to those who look upon Him." (See "The Christ of the Old Testament" page 162.)

"The next clause is understood by some to mean that they shall be reverently silent before him, by others that they shall be dumb with wonder on account of him, by others that they shall be silent respecting him, that is, no longer utter expressions of aversion or contempt. The reason for this voluntary humiliation is expressed in the last clause."⁵ Note how the Apostle Paul applies this clause in Romans 15:21 to the preaching of the Gospel to those who had never heard it. See Ephesians 3:5-9.

2. Alexander.

3. ibid.

4. Del.

5. Alexander.

to

53:1 "Who hath believed our message? and whom hath the arm of Jehovah been revealed?"

These questions are raised regarding the relation of the people to a report and a revelation. See the use John and Paul make of this passage. John 12:38; Romans 10:16,17.

"While the heathen accept in faith what has been utterly unheard of before (52:15), Israel has to accuse itself of putting no faith in what it heard regarding the servant of God. There were certainly some who did not refuse to believe what they came to hear. 'But they did not all hearken to the glad tidings'. (Romans 10:16). The number of believers was exceedingly small, compared with the unbelieving mass of the nation. The subject of the preaching while not believed was the exaltation of the Servant of God out of deep degradation. This was a work performed by the arm of God."

"The two clauses are parallel expressions of the same idea; to believe what God said, and to see his arm revealed, being identical."7 See Romans 1:16-18.

53:2. "For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him."

Not only was the report of Him rejected, but also His Person.

There are two arresting interpretations of this verse. That of Campbell Morgan is that two views of the Messiah are here presented; (1) the Godward, in which He is seen of God in all His beauty, "before him as a tender plant", and (2) the manward, which is blinded to His real beauty. "The prophet certainly does not mean that the Servant of the Lord lacked either form or comeliness or beauty. What he did mean is that man was blind to His beauty."8

The second interpretation, the more general one, ~~which we prefer~~, gives a more literal meaning to the figures descriptive of His appearance, taking the words of the passage more at their face value as describing the visible effects of the suffering of the Messiah. Behold, the man! Dr. Edward Mack says, "His was not a noble countenance and a majestic form, but a body that knew disease, and a face marred by the sharp lines of pain."

3. "He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not." *As a matter of fact His sorrows and griefs*

The second part of the great oratorio, "The Messiah", opens with this verse. We are told that at this point in its composition, Handel, its famous composer, was found with his head upon the table, weeping.

"All concerning the Person is therefore finally summarized in the words, 'He was despised and rejected of men; a man of sorrows, and acquainted with grief', made Him unacceptable to that world of art which refused to look upon anything which, in its estimation, was ugly or mutilated."9 Unacceptable, even contemptible in the eyes of men, despised, not esteemed, rejected of men, "His own received Him not" John 1:11; Matthew 26:67; 27:39-44.

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- 6. Del.
 - 7. Alexander
 - 8. Morgan.
 - 9. *ibid.*

The vicarious sufferer, our substitute and sacrifice, is most clearly and directly presented in verses 4 & 5. Note the contrast in the pronouns of the stanzas.

"Let us learn from this passage that all men are accursed and condemned for ingratitude in despising Christ, because they do not even consider him to be worthy of being looked at, but turn away their eyes as if from something detestable."¹⁰

4. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted."

In verse four the meaning of the Messiah's sufferings is stated, the misunderstanding about them being acknowledged. He suffered for us, vicariously, in our place, as our substitute, and not for Himself as had been considered.

"The meaning is that the Servant of God took upon himself the sufferings which we had to bear, and deserved to bear, and endured them in his own person, in order to deliver us from them. The people among whom he appeared here bewail their former mistaking of the mediatorially vicarious character of the agonies endured by the Great Sufferer, which they regarded as the punishment of his own sins - and these, too, peculiarly great; for, like the friends of Job, they measured the sin of the Sufferer by his sufferings."¹¹

"Christ took on Himself all man's 'infirmities' so as to remove them: the bodily, by direct miracle, grounded on His participation in human infirmities; those of the soul by His vicarious suffering, which did away with the source of both."¹² See Matthew 8:17; I Peter 2:24.

5. "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

Here is a vivid statement regarding the Sufferings of the Christ.
(1) The cause - not his own sins, for He was sinless, but our transgressions, our iniquities. Matthew 20:28; Romans 3:24,26; I Corinthians 15:3; II Corinthians 5:21. (2) The character - He was being pierced, Zechariah 12:10, and being crushed, chastised, Hebrews 5:8, scourged. (3) The consequence - Peace and healing. Ephesians 2:14,15,17; I Peter 2:24,25.

6. "All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all."

This verse tells much of human sin and of divine grace greater than all our sin. It begins with a great confession and closes with the God-given provision. It tells us that sin is universal, individual, personal. The effect of sin is illustrated and described. It presents God's provision to free us from sin. It teaches the fundamental doctrines of Vicarious suffering, imputation, substitution, the suffering Servant of Jehovah taking our place. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in Him" (II Corinthians 5:21). This verse is indeed a fitting climax and summary of this paragraph (4-6) containing the heart of the gospel according to Isaiah, a passage setting forth in plainest language, many

10. John Calvin

11. Del.

12. Fausset

sufferings more in detail, his

centuries before it took place, the central facts of all Christianity, namely, that Christ died for our sins. No wonder that the thought of this verse is repeatedly expanded in the New Testament.

7. "He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth."

This fourth stanza (verses 7-10a) tells of his death and burial.

Verse 7 emphasizes His silent submission to the severest sufferings.

One translation or interpretation is "He was oppressed and he himself submitted to affliction".¹³ Another, "He was ill-treated, while he suffered willingly, and opened not his mouth!" "The voluntary endurance is then elucidated by the figure, 'like a lamb that is being led to the slaughter'; while the resigned and submissive silence is set forth by the simile, 'like a sheep that is dumb before its shearers'".¹⁴ Each of the four gospels records the fulfilment of this prophecy. Matthew 27:12-14; Mark 15:5; Luke 23:9; John 19:9. See also I Peter 2:23, and the inspired exposition of this passage, Acts 8:32-35.

8. "By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?"

The trial scene is here presented, and its termination in the violent death of the accused. Peter's words at Pentecost correspond to this verse of prophecy when he said "Ye by the hands of lawless men did crucify and slay." (Acts 2:23b). "By tyranny and by judgment, - that is, by a forced and tyrannous judgment, - he was taken."¹⁵ The trial of the Suffering Servant was characterized by lawlessness and injustice. His generation was characterized by ignorance or indifference as to the meaning of his death - that it was the atoning, vicarious sacrifice of the Lamb of God, for the transgressions of his people. Acts 3:17; 13:27; I Corinthians 2:8.

9. "And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth."

Two rich men honored him at his death - Joseph of Arimathea, and Nicodemus.

The apostle Paul may have had this very verse in mind when, after writing "that Christ died for our sins according to the Scriptures" he continued by saying "and that he was buried." (See I Corinthians 15:3,40).

One interpretation of the first part of this verse is that "rich" means "violent", so that "wicked" and "rich" would denote the same thing. Another interpretation, which we prefer, makes the parallelism a contrast, namely, between their design and the fact, as it was ordered by God (Matthew 27:57; Mark 15:43-46; John 19:39,40).¹⁶ Similarly Delitzsch says, "He was to have been laid where the bodies of dead criminals lie, but he came after his death to lie in a grave that had been intended for the corpse of a rich man."

13. Alexander.

14. Del.

15. G. A. Smith.

16. Fausset.

The Servant of Jehovah was not only the silent Sufferer, and the vicarious Sufferer, but also, as the last part of this verse expresses, the sinless Sufferer. Dr. Mack says, "The words of this last clause are not anti-climactic, but in reality a fitting climax to the narrative of these details of His great suffering. In the Old Testament days early death was held in especial dread. Mortal illness was, certainly in early life, the worst of calamities, against which many prayers (as in Psalm 39) were made, with strong crying and tears. This is the picture here; the Redeeming One crushed and cut off in the prime of His years!"

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

Verse 8 has emphasized the part lawless men had in the sufferings of the Messiah, corresponding to the words of Acts 2:20b. The first part of this verse sets forth the Godward part in His sufferings and corresponds to Acts 2:23a. "Yet it pleased Jehovah to bruise him; he hath put him to grief." It was God's will that His own Son suffer and die on the Cross; and Christ voluntarily, gladly came to do his Father's will (John 6:38; Hebrews 10:7,9) "being obedient unto death, yea the death of the cross". (Philippians 2:8) It was only thus that God could be just and justify the ungodly. God spared not his own Son, but delivered him up for us all. "For God so loved the world." "Herein was the love of God manifested in us, that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (I John 4:9,10)

"From the heart of verse 10 thru the last stanza of this Psalm, the dominant note is that of glorious triumph. For the Servant of Jehovah it is through suffering to glory. "Some one may ask where in the Old Testament shall we look for such declarations of the Resurrection of our Lord as are found in His own words: 'Thus it is written, that the Christ should suffer and rise again from the dead' (Luke 24:46); and also in the words of Paul; 'it behooved the Christ to suffer, and to rise again from the dead' (Acts 17:3). The answer to the question is found in this great Servant Chapter, which tells how after death and burial, He lives again to reign and intercede."¹⁷

When his soul, his life, "his entire personality"¹⁸ shall make a trespass offering, a sacrifice for sin, II Corinthians 5:21, the voluntary giving up of himself on the cross, the central fact of all Christianity, glories shall follow. Three of these are mentioned in the last of this verse: (1) He shall see his seed, not only have, but see his spiritual posterity. "The seed here mentioned is identical with the mighty, whom he is described as sprinkling in Chapter 52:15, and as spoiling in verse 12 below, whom he is represented in verse 11 as justifying, in verse 5 as representing, in verse 12 as interceding for."¹⁹ They are a people who get their life from him. In a word they are the redeemed Church - the Israel of God. Psalm 22:30. John 12:24; Hebrews 2:13. (2) He shall prolong his days. In Old Testament times to the Jews length of days was counted a particular blessing. The Messiah shall have

17. Dr. Edward Mack.

18. Campbell Morgan

19. Alexander

an endless life. See Psalm 16:9-11; Acts 2:24-28; Revelation 1:18.
 (3) And the pleasure of Jehovah shall prosper in his hand. See Chapter 52:13; Ephesians 1:5,9; Colossians 1:19,20. In the hand of Christ all of God's gracious and glorious purposes are sure of accomplishment.

11. "He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities."

"Out from the travail of his soul (that is, in consequence of the trouble which has been suffered and felt, not merely in his body, but in his inmost soul; cf. Philippians 2:9) will he see, satisfy himself."²⁰ This satisfaction "will consist in the successful advance of the divine work of salvation carried on through him."²¹ After His suffering he will live on to see the results and will be satisfied with them.

"The only satisfactory construction of his knowledge is the passive one which makes the phrase mean 'by the knowledge of him' upon the part of others; and this is determined by the whole connection to mean practical experimental knowledge, involving faith and a self-appropriation of the Messiah's righteousness, the effect of which is then expressed in the following words."²²

As suggested by Dr. Mack, we may find here the origin of Paul's religion. "We also find in these verses the primary source of Paul's theology of redemption. If one should launch his canoe into the wide stream of the Letter to the Romans, and make his way upstream, seeking the source of the great tide of truth, his journey would at last bring him to these words of Isaiah: 'by His knowledge shall my Servant, the Righteous One, justify (that is, make righteous) many'. The reason, or ground for this righteousness of which He is the efficient cause for many is added in the very following clause: for 'He shall (or must) bear their iniquities'. For Paul, and his fellow apostles and missionaries, all Old Testament law was fulfilled, and all prophetic hope realized, in Jesus Christ."²³

12. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors; yet he bare the sin of many, and made intercession for the transgressors."

The glorious spiritual victory of the suffering Servant is here foretold under the figure of dividing of the spoil. Compare Isaiah 52:13; Philippians 2:9-11; Hebrews 2:14,15; Revelation 17:14.

His humiliation was the foundation of this exaltation to triumphant dominion. It was because of his suffering and shame. Hebrews 12:2. It was through suffering to glory. Philippians 2:8-10.

The epilogue of this matchless psalm would not have us to forget the primary work of the Servant of Jehovah, atonement and intercession, the one a completed work, "he bare the sin of many", the other a continuing work, "and maketh intercession for the transgressors." As suggested by Dr. Mack, the most adequate comment on this epilogue is found in the words of the Apostle Paul in Romans 8:34, "It is Christ Jesus that died, yea, rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us."

20. Del.

21. ibid

22. Alexander.

23. Mack

Grace and Glory in Zion Chapter 54

The connection of the chapters in this part of Isaiah has been pointed out in various ways. For instance, Chapter 52 presents the publication of peace, Chapter 53 the chastisement of peace, and Chapter 54 the covenant of peace. Again, Chapter 52 tells us that salvation is at hand, Chapter 53 how salvation is accomplished, and Chapter 54 the results of salvation. Chapter 54 enlarges upon the glories to follow the sufferings of the Christ, prominent among these glories being the glorious Church. Among the results of the salvation accomplished through the sufferings of the Servant are grace and glory in Zion. In the chapter are set forth: (1) The enlargement of Zion, or the Church (verses 1-3). (2) Jehovah's love for Zion (4-10). (3) The splendor of Zion (11,12). (4) The spirituality of Zion (13,14). 5. The security of Zion (15-17). Observe in the chapter the idea of the Family of Zion: 1st, the wife; 2nd, the husband; 3rd, the children; 4th, the heritage; and the appeal to sing and fear not.

54:1. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith Jehovah."

Zion or the Church, which was as a barren desolate woman, is called upon to sing for joy, for she will become fruitful and restored to Jehovah's favor. Compare God's dealings with Abraham and Sarah, who was for a long time in barrenness, and later became fruitful, through the power of Him who does the impossible. Zion will be restored (Isaiah 62:4), and like Sarah be given a numerous seed. Psalm 113:9; Galatians 4:26,27; Hebrews 11:11,12; Revelation 7:9,10.

2. "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes."

Zion must expect and prepare for enlargement; a glorious increase of her children. "Expect great things from God: attempt great things for God". This verse was William Carey's text in which he laid the foundation for the modern missionary enterprise. Compare Isaiah 49:20,21, and notes on these verses.

3. "For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited."

This verse gives the reason for the command of the foregoing verse, in the form of a glorious promise of the success of the missionary enterprise. Isaiah's prophecy is one of the greatest books on missions. Compare 2:2-4; 11:9-12; 35:1,2; 42:1-12; 43:5,6; 49:12; 60:3 etc.

4. "Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the

shame of thy youth; and the reproach of thy widowhood shalt thou remember no more."

"The first clause declares that she has no cause for despondency, the second disposes of the causes which might seem to be suggested by her history."¹ The figure used here with reference to Zion is that of a wife who had been forsaken, but is now restored to her husband. See Hosea 3:1-5.

5. "For thy Maker is thy husband; Jehovah of hosts is his name: and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called."

The figure suggested in the previous verse is here continued. The relation of Jehovah to Zion is that of a husband to his wife. Compare Hosea 2:19,20; Ephesians 5:25-27,32. He is also the Redeemer (See Isaiah 41:14, and notes) and Maker (Ephesians 2:10). For "Jehovah of hosts" see Isaiah 1:9, with notes, and for "Holy One of Israel" see Isaiah 1:4, with notes.² The last clause suggests that His universal sovereignty will be universally recognized. Zechariah 14:9; Romans 3:29,30; Revelation 11:15.

6. "For Jehovah hath called thee as a wife forsaken and grieved in spirit even a wife of youth, when she is cast off, saith thy God."

"This verse seems to mean, that Jehovah had espoused her in her youth, and now at last recalled her from her solitude and grief to be his wife again."² Isaiah 50:1,2 and notes; Isaiah 62:4; Hosea 2:1,2, 14,15,19,20.

7. "For a small moment have I forsaken thee; but with great mercies will I gather thee."

A prevalent interpretation of "a small moment" is that it refers to the captivity in Babylon. "The words 'for a small moment' take us back into the time of the Exile, which is a small moment (Zechariah 1:15) as compared with the duration of compassionate and tender love with which Jehovah again takes back the Church into fellowship with him, in the person of its members."³

"Though God appears to forsake his people, yet it will be comparatively but for a moment. He will remember his covenant, and however long their trials may seem to be, yet compared with the subsequent mercies and the favors which shall result from them, they will seem to be but as the sorrows of the briefest duration."⁴ See Isaiah 26:20; 60:10; Psalm 30:5; II Corinthians 4:17).

8. "In overflowing wrath I hid my face from thee for a moment; but with everlasting lovingkindness will I have mercy on thee, saith Jehovah thy Redeemer."

The thought of the foregoing verse is further expounded here. Note the effective use of contrasts and the emphasis upon the everlasting lovingkindness of Jehovah. See Psalm 103:17,18; Jeremiah 31:3.

1. Alexander.
2. ibid.
3. Del.
4. Barnes.

9. "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee."

Just as there can never be another deluge of waters upon the earth like the waters of Noah because of God's covenant promise to that effect, so there can never be such a deluge of his wrath such as they had endured because of His oath-bound promise. Neither of these deluges can occur again. See Genesis 8:21,22; 9:11-16; Isaiah 12:1.

10. "For the mountains may depart and the hills be removed; but my lovingkindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah that hath mercy on thee."

"The meaning is not that God's promise is as stable as the mountains but that it is more so; they shall be removed, but it shall stand forever... The phrase, covenant of peace, denotes a divine promise or engagement, securing the enjoyment of peace, both in the strict sense and in the wide one of prosperity or happiness."⁵ Isaiah 59:21; Psalm 89:33,34. "Love moved Jehovah to enter into the covenant with the house of David; faithfulness binds Him to keep it". See Ephesians 2:4,5; and I Thessalonians 5:23,24.

11. "O thou afflicted, tossed with tempest, and not comforted, behold, I will set thy stones in fair colors, and lay thy foundations with sapphires."

Verses 1-10 tell much of the work of grace in enlarging and comforting Zion. Verses 11-17 tell much of the glory in Zion; verses 11,12 picturing her splendor. In verse 11 there is a marked contrast between the sufferings of the present and the glory to be revealed. "Tossed with tempest" is a striking figure to illustrate the troubles of the present, (Acts 27:18-20) and a splendid temple or palace or city built in fair colors and with precious stones pictures something of the splendor and glory of Zion to be revealed. I Chronicles 29:2. John may have had his eye on this passage in Isaiah when he penned that matchless description of the new Jerusalem in the latter part of Revelation 21. Note particularly Revelation 21:18-21.

12. "And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones."

"These seem to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the eastern nations, and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if they had each of them some precise moral or spiritual meaning."⁶

The figure presenting the splendor of Zion is in this verse continued and completed. See previous verse.

13. "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."

5. Alexander
6. Lowth.

Zion shall not only have splendor, as indicated in verses 11,12, but also spirituality, as is shown in this and the following verse. The children of Zion shall be taught of Jehovah, and Jesus quotes this in John 6:45 to show that all who come to him must be drawn of the Father. All of the true children of the Church are taught of the Spirit of God. See John 14:26; I Corinthians 2:10; I John 2:20,27. Great peace is an effect of being taught of Jehovah. See John 14:27; Galatians 5:22. Paul says "For ye yourselves are taught of God to love one another." I Thessalonians 4:9b.

14. "In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee."

Righteousness is characteristic of Messiah's reign (Isaiah 11:4, 5; Psalm 72:1-4; Revelation 19:11). Alexander suggests the following paraphrase of the whole verse, "When once established by the exercise of righteousness on my part and your own, you may put far off all dread of oppression, for you have no cause to fear it, and of destruction, for it shall not come nigh you."

15. "Behold, they may gather together, but not by me: whosoever shall gather together against thee shall fall because of thee."

"If enemies should be assembled, it will not be by divine command (Compare Chapter 10:5; 47:6), and they shall end by coming over to the side of those whom they assail. This on the whole, appears to be the meaning, although every expression has received a different explanation. The promise is not that they should never be assailed, but that they should never be conquered."⁷

16. "Behold, I have created the smith that bloweth the fire of coals, and bringeth forth a weapon for his work; and I have created the waster to destroy."

Jehovah's power and control over the enemies of Zion are here emphasized. The pronoun "I" is emphatic in each of the clauses. Jehovah is the Maker of both the maker of weapons of warfare, and of the warrior himself who uses them. See Daniel 4:35 and John 19:11.

17. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of me, saith Jehovah."

Zion's security against all attacks of her enemies is assured. "The gates of Hades shall not prevail against it." (Matthew 16:18b) See also John 10:28-30; Romans 8:1,28-39.

"After having spoken of the 'weapons' with which wicked men attack the Church, he expressly mentions the 'tongue'; because no other 'weapon' is so deadly and destructive." ⁸

7. Alexander.

8. John Calvin.

"In all these varied forms of strife it is predicted that the Church shall be victorious. (Compare Romans 8:37, and II Corinthians 2;14). And this security is represented as her heritage or lawful possession and as her right, that is what is due to her from God, as the judge of the whole earth, who must do right."⁹

Such a glorious church will become a glorious reality because of Him who loved it, and gave himself up for it, as taught in Chapter 53.

Salvation Fully and Freely Offered Chapter 55

Chapter 53 tells us how salvation is accomplished; Chapter 54 enlarges upon the results of this salvation which brings grace and glory to Zion; Chapter 55 presents the call to accept this salvation. Dr. Mack says that Chapter 55 is "the first evangelistic hymn to be sung after the story of the accomplished redemption, with a full and free offer of salvation." In the Chapter we are told, 1. The blessings of salvation are freely offered to the needy, verse 1. 2. This salvation is satisfying and sure, verses 2,3. 3. It will be given successfully to all the nations, verses 4,5. 4. The acceptance of this offer is urgent, verse 6. 5. It is a call not only to faith, but also to repentance in view of God's infinite mercy and readiness to pardon, verses 7-9. 6. This word of God effectively operates, 10,11. 7. The results of His power are glorious. (12-13)

Dr. Campbell Morgan says of this chapter: "Its structure is that of first setting forth the conditions of the wilderness or the desert (verses 1,2), finally describing conditions in the Garden of God (verses 10-13); while between these is found an argued appeal, setting forth the way out of the desert, and into the garden (verses 3-9)."

55:1. "Ho, every one that thirsteth, come ye to the waters and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Note (1) the authority for this offer - God himself; (2) the importance of the offer. "He", calls for strict attention to something important; (3) the universality of the offer - every one, etc.; (4) the occasion of the offer - the needy condition of men and their spiritual longing; (5) the condition of the offer - come, ~~see~~ eat; simply accept by faith the offer; (6) the freeness of the offer - the price has already been paid - "His own blood" I Peter 1:19; (7) The provision of the offer - water, wine, milk, figures for the spiritual blessings in Christ Jesus bringing life, revival, refreshment, nourishment. Compare John 4:14; 7:37,38; Revelation 22:17; John 2:3-10; I Peter 2:2; Ephesians 2:4-8.

2. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

Men spend money and labor for that which does not give soul satisfaction, whereas the gospel offers freely that which alone gives spiritual satisfaction - that which is good, (emphatic) in contrast to the "not bread". That which the world offers is like what sinful Israel had when it forsook Jehovah and went their own ways (Jeremiah 2:13), and like what the prodigal had in the far country (Luke 15:15,16). The gospel offers abundant, delightful, richness. Psalm 36:8; Psalm 23:5; Luke 15:23; John 6:48-58.

3. "Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David."

"Nothing is required on the part of Israel but hearing and coming and taking: through these, it becomes pervaded by new life, and Jehovah presents it with an everlasting covenant; namely, the unchangeable mercies of David."¹

The most commonly adopted explanation of the expression "the sure mercies of David" is that it means "the mercies promised to him, with particular reference to II Samuel 7:8-16 (Compare I Chronicles 17: 11,12 and Psalm 89:3,4). As the main theme of this promise was a perpetual succession on the throne of David, it was fulfilled in Christ, to whom it is applied in Acts 13:34. (Compare Isaiah 9:7, and Luke 1: 32,33)."²

In Acts 13:34 Paul makes use of this statement in his treatment of the resurrection of Jesus. "Now Isaiah was not speaking of the resurrection of the Messiah, and Paul does not say that he was. But Isaiah was speaking of a promise to David, whose fulfilment was conditioned on the Messiah's living forever. For what were the sure mercies of David? They were the kindness of God to David in the promise that he should never lack a son to sit on his throne. This promise was to be fulfilled in the Messiah, who was to be of the seed of David according to the flesh. But the Messiah as we have seen was to be rejected and killed. How then could he receive the sure mercies of David and sit on his throne forever unless he should rise again from the dead?"³

4. "Behold, I have given him for a witness to the peoples, a leader and commander to the peoples."

While some interpret "him" to refer to David, son of Jesse, the view we prefer is that it refers to Jesus, son of David, and the emphasis here is to his being Savior of the Gentiles as well as Jews, "the peoples" being emphatic. Jesus was God's gift to the world. John 3:16. He bore witness unto the truth. John 18:37. Before Pontius Pilate he witnessed the good confession. I Timothy 6:13. He was the faithful witness. Revelation 1:5. He is also a leader or prince. Daniel 9:25; Acts 3:15; Hebrews 2:10; Revelation 1:5; and commander to the peoples, Hebrews 5:9; Ephesians 5:24; Matthew 28:18-20.

5. "Behold, thou shalt call a nation that thou knowest not; and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel; for he hath glorified thee."

This verse seems to be God's direct address to the Messiah in which He prophesies the calling of the Gentiles, their eager response, and the reason therefor.

"Thou shalt call a nation that thou knowest not' that is, that was not formerly called and owned as thy nation, that thou didst not send prophets to as to Israel, the people whom God knew above all the families of the earth." See Galatians 4:9; Isaiah 56:8; Romans 15:20; Ephesians 2:11. The last of the verse gives the reason for the concourse of the nations to the Messiah.

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1. Del.
 2. Alexander.
 3. J. B. Green

"In a word, he shews that men obey Christ and submit to his doctrine, because God hath exalted him, and hath determined to make his pre-eminence known to all men; for otherwise the preaching of the gospel would be of little use, if God did not give power and efficacy to his doctrine by the Spirit."⁴

With the last clause of the verse compare John 13:31,32; 17:1; Acts 3:13; Acts 5:31; Hebrews 5:5.

6. "Seek ye Jehovah while he may be found; call ye upon him while he is near:"

Note in verses 1-6 the various words or figures used for the exercise of faith, such as come, hear, seek, call and compare them with the New Testament invitations.

In verse 6, along with the injunctions to seek and to call, are certain implications. One is that Jehovah may be found by the seeker and may be near to the caller. The other implication is that there will not always be such a day of grace. There may come a time when he cannot be found, or when he will not be near. Hence the urgency of accepting the gospel offer now. II Corinthians 6:1,2.

7. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Inseparably connected with the call to faith in this chapter is the call to repentance so clearly sounded in this verse. Repentance involves a turning from wicked conduct and an evil heart, unto God in view of His assurance of mercy and pardon. "Repentance unto life is a saving grace, whereby a sinner, out of true sense of his sin, and the apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from sin unto God, with full purpose of and endeavor after new obedience".⁵ Compare Luke 15:17-24. "Verse 7 may be described as the wicked gate through which men pass from the desert to the garden. It is so marvelously, and simply hung that the weakest and most paralysed hand touching it, it swings toward the garden, but that wicked gate is hinged on Calvary's Cross."⁶

8. "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah."

The previous verse had closed with an ~~emphasis~~^{emphasis} upon the fact that God abundantly pardons. In this God is infinitely different from man. Hence Calvin's paraphrase of verse 8 probably gives the correct interpretation here as follows: I am not a mortal man, that I should shew myself to be harsh and irreconcilable to you. My thoughts are very different from yours. If you are implacable, and can with difficulty be brought back to a state of friendship with those from whom you have received an injury, I am not like you, that I should treat you so cruelly.

4. John Calvin.

5. Shorter Catechism.

6. Campbell Morgan.

9. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

This verse illustrates the leading thought of the context, namely, that of God's infinite mercy and willingness to abundantly pardon the penitent sinner. Compare a similar description of the mercy of God in Psalm 103:11. "In short, God is infinitely compassionate and infinitely ready to forgive; so that it ought to be ascribed exclusively to our unbelief, if we do not obtain pardon from him."

10. "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater;"

"These words depend on what goes before, and their meaning may thus be briefly stated. Let not the people refuse to believe that a wicked man, after having committed great crimes, shall suddenly be saved. For my thoughts are not the thoughts of men; and as far as heaven is distant from the earth, so far are my thoughts separated from the thoughts of men. I am most merciful and ready to forgive. Would you wish to have another metaphor? As the rain and snow come down from heaven, and do not return thither, but water and refresh the earth, and cause it to bring forth various productions, that the cornfields may produce abundance of bread for the use of men; so the word of my promise, which I have promised once and again, and which hath gone out of my mouth, shall not be void, but all shall be actually fulfilled."⁸

11. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Verses 10 and 11 contain a most beautiful comparison, and a most pointed application. Just as God accomplished his purposes in his works of nature so does he in his word. His Word effectively operates. "So belief cometh by hearing, and hearing by the word of Christ" (Romans 10:17). "And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe." (I Thessalonians 2:13) See also I Peter 1:23.

"But as the word of God is efficacious for the salvation of believers, so it is abundantly efficacious for condemning the wicked; as Christ also teacheth, 'The word which I have spoken, that shall judge him at the last day'. "⁸ (John 12:48b)"⁹

12. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands."

7. John Calvin.

8. Jerome.

9. John Calvin.

Just as deliverance from captivity will bring joy and peace to the Jewish exiles, so deliverance from the bondage of Satan will bring to the Redeemed Church of Christ spiritual joy and peace. See Romans 15:13; Galatians 5:22. As is characteristic of Isaiah, nature is here represented as rejoicing in the blessings of God's people. See 42:10, 11; 44:23; 49:13.

13. "Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree; and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off."

"The same change which has just been represented by the shouting of the hills and the applause of the forests is now described as the substitution of the noblest trees for the most unprofitable and offensive plants. (Compare chapter 41:19). An analogous but different figure for the same thing is the opening of rivers in the desert. (See above, Chapter 35:6,7; 43:19,20). Dropping the metaphor, the Prophet then says, in direct terms, that the change predicted shall redound to the glory of its author."¹⁰

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen." (Ephesians 3:20,21)

A Call to Obedience of Faith
Chapter 56

distinction

Chapter 55 sounds out the call to faith and repentance. Chapter 56 sounds the call to obedience of faith emphasizing the duty of bringing forth fruits worthy of repentance. The Chapter contains, (1) A call to the duty required of the people of Zion (verses 1-2), (2) An assurance of welcome to the privileges of Zion of all peoples, without destruction, who are obedient to the faith (verses 3-8), (3) A charge against the false leadership in Zion for failure in the performance of their duty (9-12). Some consider verses 9-12 more closely connected in thought with the following chapter than with chapter 56.

A New Testament theme text for this Chapter may be found in Acts 10:34,³⁵ "And Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth God, and worketh righteousness, is acceptable to him."

56:1. "Thus saith Jehovah, Keep ye justice, and do righteousness; for my salvation is near to come, and my righteousness to be revealed."

"The doctrine of the passage is simply this, that they who enjoy extraordinary privileges, or expect extraordinary favors, are under corresponding obligations to do the will of God; and moreover, that the nearer the manifestation of God's mercy, whether in time or in eternity, the louder the call to righteousness of life."¹ See Matthew 3:2; Luke 3:3, 8-14; Romans 1:17.

2. "Blessed is the man that doeth this, and the son of man that holdeth it fast; that keepeth the sabbath from profaning it, and keepeth his hand from doing any evil."

Compare ~~beautitudes~~ ^{beautitudes} with reference to obedience found in the New Testament. Luke 11:28; 12:43; John 13:17.

The pronouns "this" and "it" seem to refer to the duty described in the second part of the verse.

The true explanation of the special mention of the sabbath here ^{is} is afforded by a reference to the primary and secondary ends of the sabbatical institution, and the belief involved in its observance. In the first place, it implied a recognition of Jehovah as the omnipotent creator of the universe (Exodus 20:11; 31:17); in the next place, as the sanctifier of his people, not in the technical or theological sense, but as denoting him by whom they had been set apart as a peculiar people (Exodus 1:13; Ezra 20:12); in the next place as the Savior of this chosen people from the bondage of Egypt (Deuteronomy 5:15)."²

3. "Neither let the foreigner, that hath joined himself to Jehovah, speak, saying, Jehovah will surely separate me from his people; neither let the eunuch say, Behold, I am a dry tree."

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1. Alexander.
 2. *ibid.*

"The essential meaning of this verse is, that all external disabilities shall be abolished, whether personal or national."³ Note how these barriers were removed in the case of the Ethiopian Eunuch (Acts 8:27-39), and of the Gentile Cornelius (Acts 10:1,2,34).

4. "For thus saith Jehovah of the eunuchs that keep my sabbaths, and choose the things that please me, and hold fast my covenant;"

Those with personal, physical disqualifications who are yet God-fearing, and work righteousness, are particularly considered. See verse 2 for explanation of emphasis upon sabbath. "What it is that God delights in, may be learned from Chapter 66:4; Jeremiah 9:24; Hosea 6:6. By holding fast my covenant is meant adhering to his compact with me, which includes obedience to the precepts and faith in the promises."⁴

5. "Unto them will I give in my house and within my walls a memorial and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off."

In verse 2 a blessing is pronounced upon the obedient in general. In this verse there is promised to the eunuchs described in the foregoing verse a welcome to all the privileges of Zion. See John 1:12, and I John 3:1.

6. "Also the foreigners that join themselves to Jehovah, to minister unto him, and to love the name of Jehovah, to be his servants, every one that keepeth the sabbath from profaning it, and holdeth fast my covenant;"

This assurance of welcome of the foreigners to all the privileges of Zion seems to foreshadow what Paul proclaimed in Romans 3:22, and Ephesians 3:6. Calvin speaks of this joining of the foreigners to Jehovah as meaning what Hosea called "the betrothing in mercy and faithfulness." See Hosea 2:19,20.

Besides the duty of keeping the sabbath holy and hold^{ing} fast the covenant (See verses 2 and 4 with notes) the foreigner is to have the privilege of "honorable personal service" (See Genesis 39:4; 40:4), loving the name of Jehovah (Deuteronomy 6:5; Romans 8:28), and of worshipping Him as His servants.

7. "Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called a house of prayer for all peoples."

Here is a great verse on the worship of God. It tells us (1) Who the worshippers are "even" the foreigners described in the previous verse; (2) Why they are present - God brings them - the constraining power of God's grace - John 6:44; 12:32; (3) Where they worship - on God's holy mountain (Psalm 2:6), in God's house. "The temple was them

3. Alexander.

4. ibid.

God's house, and to that Christ applies these words (Matthew 21:13), but with an eye to it as a type of the gospel church, Hebrews 9:8,9. For Christ calls it his house. Hebrews 3:6.⁵ Compare John 4:21-24. (4) What they receive from their worship-spiritual joy and comfort; (5) What is accepted of them - "spiritual worship of God as is enjoined in the gospel; for the prophet spoke in accordance with what was customary in his time, when the worship of God was wrapped up in a variety of ceremonies. But now instead of sacrifices, we offer to God praises, thanksgivings, good works, and finally ourselves."⁶ See Romans 12:1; Hebrews 13:10,15. (6) What is the "soul of all worship" (I Kings 8:41-43) - prayer - God's house is particularly characterized as a house of prayer; (7) What is the extent of this worship - it is for all peoples - the temple for the nations.

8. "The Lord Jehovah, who gathereth the outcasts of Israel, saith, Yet will I gather others to him, besides his own that are gathered."

God is the gatherer. "And the Lord added to them day by day them that were saved." (Acts 2:47) The church will grow. Its members will be Gentiles as well as Jews. A New Testament parallel of this verse is found in John 10:16, the words of Jesus himself, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one Shepherd."

9. "All ye beasts of the field, come to devour, yea, all ye beasts in the forest."

From verse 8 to verse 9 there is such a marked swing in the pendulum from God, the gracious gatherer, to God the righteous judge that some consider this the beginning of a new discourse. The call is here sounded to the enemies of Israel who are to be used as the instruments of God's judgment upon those evil rulers described in the following verses.

10. "His watchmen are blind, they are all without knowledge; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber."

Israel's spiritual leaders were supposed to watch and to warn. They had failed in both these respects. They were ignorant perhaps of their duty, or of the danger. They were useless, like dumb dogs that cannot bark. They were lazy and lovers of ease. They were like blind watchmen and sleeping watch dogs.

11. "Yea, the dogs are greedy, they can never have enough; and these are shepherds that cannot understand: they have all turned to their own way, each one to his gain, from every quarter."

Added to ignorance, uselessness and slothfulness, are avarice, selfishness, covetousness. Compare Ezekiel 34:2,3; I Peter 5:2.

5. Matthew Henry.

6. John Calvin.

12. "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, a day great beyond measure."

A drunken carousal concludes this picture of the unfaithful leadership of Israel. They mutually agreed to revelry and dissipation. See Isaiah 5:22; Proverbs 31:4,5; Isaiah 22:13,14; Luke 12:19,20.

2510

- 282 -

Condemnation and Consolation

Chapter 57

This chapter continues to show God's displeasure with sin, but also His condescending love for the penitent sinner. In the chapter are set forth (1) The Death of the Righteous. It is certain, misunderstood, and is the entrance into blessedness. (verses 1,2); (2) The Transgressions of Israel. Sinners are summoned, their gross sins exposed, and judgment upon them pronounced. (3-13); (3) The Glory and Grace of Jehovah. Over against the condemnation of idolatry Jehovah brings consolation to His people. The penitent will be given comfort, healing, peace, but the unpenitent are excluded from such blessings (14-21). In a word - "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." (Romans 6:23).

57:1. "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come."

God's gracious purpose in the passing away of the righteous is not generally understood. The wicked are indifferent to, and misunderstand God's providence. "The righteous is delivered by early death from the judgment which in view of such corruption, cannot fail to come."¹ Compare the case of Abijah, I Kings 14:13.

2. "He entereth into peace; they rest in their beds, each one that walketh in his uprightness."

"The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; their bodies being still united to Christ, do rest in their graves until the resurrection."² See Revelation 14:13.

3. "But draw near hither, ye sons of the sorceress, the seed of the adulterer and the harlot."

Here is God's summons to the sinners. Compare the seed of the serpent, Genesis 3:15, and children of the devil, I John 3:10. See also II Kings 21:6; James 4:4; Revelation 17:1-5.

4. "Against whom do ye sport yourselves? against whom make ye a wide mouth, and put out the tongue? are ye not children of transgression, a seed of falsehood,"

They are charged with scoffing or mockery: See Matthew 27:29, 39-44; and with having transgression and falsehood as their parents. See Ephesians 2:2,3; Colossians 3:6.

5. "Ye that inflame yourselves among the oaks, under every green tree; that slay the children in the valleys, under the clefts of the rocks?"

1. Del.
2. Shorter Catachism.

"Their idolatrous practices are now described in detail. The first word of this verse properly denotes libidinous excitement, and is here used with reference to the previous representation of idolatry as spiritual whoredom or adultery. There seems to be an allusion to the valleys round Jerusalem, in one of which, the valley of the son of Hinnom, we know that Molock was adorned with human victims."³

6. "Among the smooth stones of the valley is thy portion; they, they are thy lot; even to them hast thou poured a drink-offering, thou hast offered an oblation. Shall I be appeased for these things?"

^{SAC} Not only lustful idolatry was practiced, tree-worship, and human sacrifice, but also stone worship. See Habakkuk 2:19. God's judgment must come upon such gross sins.

7. "Upon a high and lofty mountain hast thou set thy bed; thither also wentest thou up to offer sacrifice."

Shameless adultery and idolatry vividly picture Israel's unfaithfulness to Jehovah. Jeremiah 3:2.

8. "And behind the doors and the posts hast thou set up thy memorial: for thou hast uncovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them: thou lovedst their bed where thou sawest it."

"The image of a false god may be reckoned its memorial, or that which brings to mind the absent object. Perhaps they are here described as thrusting the memorial of Jehovah into corner to make room for that of the beloved idol."⁴ In immediate connection with the mention of these house-hold gods is a description of the grossest idolatry, as adulterous intercourse with these gods.

"It means that the Church of Jehovah, after turning away from its God to the world and the lust of the world, became ever fonder of this lust afforded by idolatry, and fully indulged its taste."⁵ ~~didst~~

9. "And thou wentest to the king with oil, and ~~didst~~ increase thy perfumes, and ~~dost~~ send thine ambassadors far off, and ~~dost~~ debase thyself even unto Sheol."

"The figure is that of a woman trying to attract admirers. Judah had coquetted with foreign kings, especially with the king of Assyria. (II Kings 16:7,10). Or perhaps for the king we should read "Molock", the reference then is to idolatry, as in the preceding verses."⁶

10. "Thou wast wearied with the length of thy way; yet saidst thou not, It is in vain: thou didst find a quickening of thy strength; therefore thou wast not faint."

3. Alexander.

4. ibid.

5. Del.

6. Dummelow.

An interpretation of this verse and of its setting suggested by Delitzsch is as follows: "In this way, without attending to the sighs and groans extorted by her heavy toils, but ever plucking up fresh courage, she pursued her plan of strengthening herself through alliances with the heathen. Ezekiel's picture of the sins of @holah and @holibah (See Ezekiel 23) is like a commentary on verses 3-10."

11. "And of whom hast thou been afraid and in fear, that thou liest, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of long time, and thou fearest me not?"

Israel was faithless to God, in fear of man instead of God, false and forgetful of God who had exercised forbearance towards them.

12. "I will declare thy righteousness; and as for thy works, they shall not profit thee."

"I will expose publicly thy (hypocritical) righteousness. It will show openly how vain thy works, in having recourse to idols or foreign alliances, shall prove (verse 13)."

13. "When thou criest, let them that thou hast gathered deliver thee; but the wind shall take them, a breath shall carry them all away; but he that taketh refuge in me shall possess the land, and shall inherit my holy mountain."

The impotence of idols or foreign alliances is here set forth, and in striking contrast the power of Jehovah to bless those who take refuge in Him. Isaiah 26:3,4; Psalm 37:3,9; 84:12.

14. "And he will say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people."

This is a call to prepare the way, removing the obstacles for the return of the Lord's people. Compare Isaiah 35:8; 40:3,4; 62:10.

15. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite."

This verse echoes much of the vision of Isaiah in Chapter six. It tells of God's glory and of His grace. He is not only the Holy God who dwells in heaven, "whose life endures forever, and who is always the same,"⁸ but also the loving God who dwells in the humble heart of the penitent sinner, and that for the gracious purpose of reviving him spiritually.⁹

"The spirit is the seat of pride and humility, the heart the centre of all feeling of joy and sorrow; hence the expressions, the 'spirit of the humble' and the 'heart of the contrite'; the selfish egotism which is broken by repentance has its roots in the heart; and the self-consciousness from whose false height repentance brings down, has its support in the spirit."⁹ II Chronicles 33:12,13; Psalm 51:17; I Peter 5:5; Luke 4:18.

7. Fausset

8. Del.

9. *ibid.*

16. "For I will not contend for ever, neither will I be always wroth; for the spirit would faint before me, and the souls that I have made."

A reason for God limiting his anger is the weakness of man. "If God laid no restraint upon His wrath, this would bring destruction to the life of man, which nevertheless was His creative work."¹⁰ Compare Psalm 103:9-16, and Psalm 103:38,39.

17. "For the iniquity of his covetousness was I wroth, and smote him; I hid my face and was wroth; and he went on backsliding in the way of his heart."

The foregoing verse tells of the weakness of man: this one emphasized his wickedness, particularly covetousness as an outstanding sin of Israel. See Jeremiah 6:13; Colossians 3:5; and I Timothy 6:9,10; of God's wrath because of such sin; and of Israel's wandering faithlessly away as a result of God hiding his face from them.

18. "I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners."

The glory of divine grace here shines forth. God's gracious eye has followed His wandering child. His gracious touch will heal him of his sin. His gracious hand will lead him. And the God of all grace is the God of all comfort. See Isaiah 1:18, 45:25, Jeremiah 31:18-20; Romans 5:20; Hosea 14:8; Psalm 23:2; Psalm 51:12; Isaiah 12:1. "The promise to restore consolation implies not only that it had been once enjoyed but also that it should compensate for the intervening sorrows, as the Hebrew word means properly to make good or indemnify."¹¹

19. "I create the fruit of the lips: Peace, peace, to him that is far off and to him that is near, saith Jehovah; and I will heal him."

The God of grace is also the God of peace. "The sacrifice of praise" says St. Paul 'is the fruit of the lips'. God creates this fruit of the lips, by giving new subject and cause of thanksgiving by His mercies conferred on His people. The great subject of thanksgiving is peace, reconciliation and pardon offered to them that are nigh, and to them that are afar off; not only to the Jew, but also to the Gentile."¹² See Hebrews 13:15; Ephesians 2:14-17.

20. "But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt."

In contrast to the peace of the pardoned sinner is the restlessness of the impenitent like that of a troubled sea. See Jude verses 12,13.

21. "There is no peace, saith my God, to the wicked."

Compare Isaiah 48:22 and notes. It has been well suggested that verse 19 sums up the second half of this chapter, and verses 20,21 the first half of the chapter.

10. Del.

11. Alexander.

12. Treasury of Scripture Knowledge.

The Ideal - Holiness in all Manner of Living Chapter 58

For Chapters 40-48 a text suggested is, "Behold, your God" (40:9b); for Chapters 48-57, "Behold, my servant" (42:1a); for Chapters 58-66, "This is the heritage of the servants of Jehovah and their righteousness which is of me, saith Jehovah." (54:17b). In this last section (58-66) the future glory of God's people comes more into view. According to Dr. W. H. Marquess, Chapter 58 presents what must be, Chapter 59 what is, and Chapter 60 what will be; or putting it another way, Chapter 58 presents the ideal, Chapter 59 the real, and Chapter 60 the ideal realized. In Chapter 58:1-5 there is presented hollowness as the reality. In these verses are given the commission to the prophet (verse 1), the condition of the people (1b,2), the complaint of the people (3a), and the conduct of the people (3b-5). In a word formalism prevails. In verses 6-14 there is presented holiness as the ideal. Here are given (1) the nature and reward of true fasting (verses 6-9a); (2) a further description of the nature and reward of godliness (9b-12). In this section of the chapter (verses 6-12) the duty of love to man and the results are emphasized.

In the closing paragraph (verses 13,14) are presented the duty and the delight of Sabbath observance, here the emphasis being upon love to God and its consequences.

The ideal for the people of God is holiness in all manner of living, for without holiness no one can see God.

58:1. "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins."

This section, like the two preceding sections, begins with a double imperative. Compare 40:1 and 49:1.

This verse sets forth a function of the true prophet. He is to faithfully and fearlessly give the trumpet blast, declaring the sins of God's people. He is to be used of the Spirit to convince of sin. (See John 16:7,8) Such preachers were Micah (Micah 3:8), Stephen (Acts 7:51,52), and Paul (Acts 20:26,27).

2. "Yet they seek me daily, and delight to know my ways: as a nation that did righteousness, and forsook not the ordinance of their God, they ask of me righteous judgments; they delight to draw near unto God." 2a. 29:13,

The light of the context favors the common interpretation that this verse refers to the formalism or hypocrisy of the people, who had a form of godliness, external holiness. Compare Isaiah 1:11-15; I Samuel 15:21-25; Ezekiel 33:30-33.

3. "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find your own pleasure, and exact all your labors."

The complaint of the people voices their disappointment that God had taken no notice of their fastings. The answer shows that instead of true self-denial there are self-indulgence, selfishness, and secular business.

4. "Behold, ye fast for strife and contention, and to smite with the fist of wickedness: ye fast not this day so as to make your voice to be heard on high."

Such must have been the nature of the fast proclaimed by Jezebel. See I Kings 21:9-13. "The sacrifice of the wicked is an abomination; How much more, when he bringeth it with a wicked mind." (Proverbs 21:27).

"Some early writers understand the last clause as a prohibition of noisy quarrels, to make the voice heard on high being taken as equivalent to letting it be heard in the street (Chapter 42:2). The later writers give it a meaning altogether different, by taking וּלְהִשָּׁמֹעַ in the sense of heaven (Chapter 57:15) and the whole clause as a declaration that such fasting would not have the desired effect of gaining audience and acceptance for their prayers."¹

5. "Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to Jehovah?"

Mere external fasting is not acceptable to Jehovah. Sanctimoniousness is condemned, but real humiliation is commended. Such was the teaching of Jesus himself. "Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may be seen of men to fast." (Matthew 6:16a)

6. "Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke?"

The spirit of true fasting is explained in verses 6 and 7. While literal fasting is not forbidden, true fasting goes far deeper than merely refraining from food, or any other external acts.

"Verses 6 and 7 now declare that the fast with which Jehovah is pleased consists in something quite different, namely in the liberation of the oppressed and acts of kindness to the helpless not in the mere abstinence from food, but in sympathetic activity of that self-denying love which leads one to give up one's bread, and generally one's own possessions and comforts, for the good of the needy. Hence the early Christian Church prescribed that alms-giving should be conjoined with fasting."²

7. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him: and that thou hide not thyself from thine own flesh?"

1. Alexander.

2. Del.

In the foregoing verse the exercise of justice towards our fellow-men is emphasized, in this verse, kindness. Such love towards the needy is repeatedly enjoined in Scripture. Compare John 31:16-22; Proverbs 25:21; Matthew 25:35-40; Luke 10:26-36; I John 3:17,18.

8. "Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward."

Following the description of true fasting in verses 6,7, we have in verses 8,9 a the rewards. Verse 8 promises (1) a dawning light, (2) a speedy recovery, and (3) a glorious march heaven-ward. "The verb to break forth (literally, to be cleft) elsewhere applied to the hatching of eggs (ch. 59:5) and the gushing of water (ch. 35:6), is here used in reference to the dawn or break of day, a common figure for relief succeeding deep affliction. (See Chapter 8:20; 9:2; 60:1). By a mixture of metaphors, which does not in the least obscure the sense, this healing is here said to sprout or germinate, a figure employed elsewhere to denote the sudden, rapid, and spontaneous growth or rise of anything. (See above, on Chapter 42:9 and 43:19). In the last clause a third distinct figure is employed to express the same idea, namely, that of a march like the journey through the wilderness, with the pillar of cloud as the symbol of God's presence, going before and after. (See above, on Chapter 52:12; and compare Exodus 13:21; 14:19.) Jehovah here assumes the conduct of his people, as their righteousness or justifier. (See Jeremiah 23:6; 33:16, and compare Isaiah 54:17.) The parallel term glory may then be understood as denoting the manifested glory of Jehovah, or Jehovah himself in glorious epiphany."³

9. "Then shalt thou call, and Jehovah will answer; thou shalt cry, and he will say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly;"

A fourth promise to those who conform to God's will is answered prayer. Compare Isaiah 1:15; 65:24; Psalm 50:14,15; 66:18,19.

The second part of this verse, which is directly connected with verse 10, further describes the nature of godliness, as freedom (1) from the oppression of others, (2) from the attitude of scorn and contempt towards them, and (3) from wicked conversation.

10. "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thine obscurity be as the noonday."

Some think the first clause refers only to the act of charity - "Bestow on the hungry that which thy soul desireth" (American Revised Version margin). Others, like Calvin, think it refers to the disposition of love to the needy.

"We should observe the two parts, of this duty which the Prophet has expressly described; for in the first place, he recommends to us the feeling of mercy and kindness; and in the second place, he exhorts us to the work itself and the effect." Compare Deuteronomy 15:7; I Corinthians 13:3; and Isaiah 58:7,8.

11. "And Jehovah will guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Blessings promised to the godly are further described; - continual guidance, satisfaction, strength, abundant and never-failing refreshment, suggestive of happiness and fruitfulness.

12. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in."

This prophecy evidently has in view the rebuilding and restoration of Jerusalem following the captivity in Babylon, but its spiritual application to the building of the Church is obvious. Compare Amos 9:11, and Acts 15:15-18.

13. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:"

In the foregoing verses love to man, or the second table of the law is emphasized; in verses 13,14 love to God as enjoined in the first table of the law is stressed. In the first of the Chapter is given the duty of works to others, in the second, of worship to God. Holiness in all manner of living calls for true self-denial particularly in the observance of the Sabbath. It calls for abstinence from week-day work and pleasure, and the recognition of the Sabbath as a happy day and as God's holy day, and the actual giving to it, the honor belonging to it as the day which God has sanctified (Genesis 2:3). This involves the surrender of our own ways, and will and words, that God may have his own way in every sphere of our life. See Shorter Catechism, question 60.

14. "Then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it."

"Then" introduces the consequence of the condition introduced by "if" in the foregoing verse.

Some of the glorious blessings of keeping the Sabbath holy are (1) the happy privilege of communion with Jehovah, (2) triumphant possession of the promised land, and (3) bountiful prosperity therein as heirs of the promise.

The last clause emphasizes the divine authority behind these words, confirming the certainty of the fulfillment of the promises.

The Sin Problem and its Solution

Chapter 59

The movement of this chapter may be simply stated as follows:

- (1) A resume of the chapter, verses 1,2; (2) A "roll of sins" of the people, verses 3-8; (3) Repentant Israel (9-15b); (4) Redemption (15b-21).

Stated in other words the Chapter sets forth:

- (1) The evidence of sin, such as murder falsehood, injustice, violence.
- (2) The effect of sin - It divides, defiles, darkens, deadens.
- (3) The extent of sin - It is found in the heart, lips, tongue, hands, fingers, feet - thoughts, words, and actions.

(4) The escape from sin. Jehovah is mighty to save. He not only inflicts vengeance upon his adversaries, but brings salvation to the penitent. "And a Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah." (verse 20).

A Redeemer will come, and the Spirit of God and his word to be with his children forever. This climax to the Chapter brings a glorious gospel to the lost sinner.

59:1. "Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:"

It is neither inability nor indifference on the part of Jehovah. He is all-powerful, able to save, (Revelation 19:6; Hebrews 7:25). He is able to hear the petitions of His people and longs to deliver and save. (Psalm 50:15; Isaiah 65:24; II Peter 3:9). Compare Isaiah 50:2.

2. "But your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear."

The real hindrance to their salvation is their own iniquities. The sinner has himself to blame, not God. Iniquities are as a dividing-wall between him and God. Sins "have been separating" is a literal translation, suggestive of the history of the work of the flesh. Contrast Acts 2:1, "And when the day of Pentecost was being fulfilled" which gives in a line the history of the work of the Spirit.

The hidden face of Jehovah suggests the withdrawal of his presence and favor. You cannot gain an audience before the King because of your sins. See Isaiah 1:15; Psalm 66:18.

3. "For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue uttereth wickedness."

Following verses 1,2 which give a kind of preview of the chapter, there is exhibited in detail (verses 3-8) many of the specific sins of the people. In this verse are mentioned both sins of action and of word. Compare Isaiah 1:15; 59:13. Sin not only divides (verse 2), but also defiles (verse 3). See II Corinthians 7:1.

4. "None sueth in righteousness, and none pleadeth in truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity."

This verse evidently refers to sin, practiced in judicial life or legal procedure, particularly the sin of falsehood, a direct violation of the ninth commandment.

The second part of the verse had a striking metaphor. "Thus he says that the wicked, while they inwardly contrive their crimes, may be said to be pregnant till they bring forth in due time; that is, when they have found occasions and opportunities."¹ Compare verse 13 and James 1:15.

5. "They hatch adders' eggs, and weave the spider's web; he that eateth of their eggs dieth; and that which is crushed breaketh out into a viper."

This first figure sets forth the pernicious, poisonous character of sin. "Nothing can more forcibly describe the wicked character and plans of sinners than the language here used. Plans that are as pernicious, loathsome, and hateful as the poisonous serpents that spread death and ruin and alarm everywhere."² See Chapter 14:29.

"The figure of the spider's web is added to express the idea both of hurtfulness and futility." (See Job 8:14) ."³

6. "Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands."

The point of comparison in this figure, according to Delitzsch, "is the nothingness and deceitfulness of their works: what they weave and work serves no man for a covering; it has but the appearance of utility; their works are wicked works, and their actions are aimed at injuring their neighbor, in his rights and property."

7. "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; desolation and destruction are in their paths."

Here is a further statement of their wicked actions, which they are so eager to perform, their iniquitous thoughts, (See Mark 7:21,22); and the effect of such a course of wickedness. Paul must have had this passage before him when he wrote his description of universal sin in Romans 3:15-17.

8. "The way of peace they know not; and there is no justice in their goings: they have made them crooked paths; whosoever goeth therein doth not know peace."

"The obvious and simple meaning is, that their lives are not pacific but contentious."⁴ See Psalm 139:23,24.

9. "Therefore is justice far from us, neither doth righteousness overtake us: we look for light, but, behold, darkness; for brightness, but we walk in obscurity."

1. John Calvin.

2. Barnes.

3. Alexander.

4. ibid.

considered

As the foregoing verses/expose the sins of Israel, so this and succeeding verses confess the wickedness of the nation.

In this verse 'justice' and 'righteousness' are ~~coundered~~ by Skinner as "synonyms for salvation, right manifested by a judicial interposition of Jehovah."

The last part of the verse reveals a state of disappointment, and adversity, rather than prosperity on the part of Israel.

10. "We grope for the wall like the blind; yea, we grope as they that have no eyes: we stumble at noonday as in the twilight; among them that are lusty we are as dead men."

By vivid figures the effect of sin is here exhibited. Jeremiah 13:16; I John 2:11; Lam. 3:6. Sin makes one like a blind man. Note the effect of sin upon the Jewish race. II Corinthians 3:15. The only key to their understanding of their own Scriptures is their seeing Jesus as the Messiah through the Holy Spirit opening their blinded eyes. Sin makes one as a dead man. See Ephesians 2:1, and 5:14.

11. "We roar all like bears, and moan sore like doves: we look for justice, but there is none; for salvation, but it is far off from us."

This verse suggests a murmuring, mourning melancholy attitude on the part of the people in view of the disappointment of their hopes. Compare verse 9, 14.

12. "For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us, and as for our iniquities, we know them:"

David's personal confession in Psalm 51, and of

Here comes the confession of penitent Israel, reminding us of Daniel's penitent prayer for his people (Daniel 9:5-8). Their many sins are known of God; these sins testify against the people who are conscious of them and know them.

13. "Transgressing and denying Jehovah, and turning away from following our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood."

Here is a strong summary statement or confession of sins of thought, word, and deed. See Acts 5:3,4 for an illustration of this verse.

14. "And justice is turned away backward, and righteousness standeth afar off; for truth is fallen in the street, and uprightness cannot enter."

"After the confession of personal sins there follows acknowledgement of the sinful state of society...Justice has been forced back from the position it ought to occupy, and righteousness is obliged to look from afar at the unrighteous dealing, without being able to intervene and redress what is wrong...Because there is no truth and honesty

among the people."⁵

15. "Yea, truth is lacking; and he that departeth from evil maketh himself a prey." And Jehovah saw it, and it displeased him that there was no justice."

The sin of falsehood is repeatedly mentioned in this chapter as an outstanding sin of Israel. The state of society is such that the godly man is exposed to the prey of the evil. Jehovah takes notice of such a condition and "it was evil in His eyes". Verses 1-15a state the sin problem, describing the "estate of sin and misery". From verse 15b to the end of the chapter we see the purpose of Jehovah "to bring them into an estate of salvation by a Redeemer."⁶

16. "And he saw that there was no man, and wondered that there was no intercessor; therefore his own arm brought salvation unto him; and his righteousness, it upheld him."

God not only saw man ^{vi}ruined in sin, and it displeased him (verse 15), but he also saw that there was no man, and wondered that there was none, to interpose to redeem or save him, therefore He exercised his own power and brought salvation by a Redeemer. Christ did what no mere man could do. "Here arm denotes power and strength, and righteousness denotes the integrity which he displays in procuring the salvation of his people, when he is their protector, and delivers them from destruction." Note the idea in Scripture of God looking for a man. Genesis 3:9; Isaiah 59:16; 63:5; Ezekiel 22:30. "Behold, the man!" (John 19:5); I Timothy 2:5,6.

17. "And he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on garments of vengeance for clothing, and was clad with zeal as a mantle."

"The meaning of the verse amounts to this, that God is in want of nothing for discomfiting his enemies and gaining the victory; because from his righteousness, power, and grace, and from his ardent love of his people, he will make for himself complete armour."⁸ Compare Isaiah 1:27 and notes, and the "armor of God" in Ephesians 6:10-20.

18. "According to their deeds, accordingly he will repay, wrath to his adversaries, recompense to his enemies; to the islands he will repay recompense."

"Vengeance belongeth unto me; I will recompense, saith the Lord." (Romans 12:19a). Clad in his whole armour he will exercise judgment upon his enemies wherever found. Nahum 1:2. "According to their deeds" is a principle of judgment repeatedly found in the Scriptures. Matthew 16:27; Romans 2:6; Revelation 20:12,13.

5. Del.

6. Shorter Catechism, Question 20

7. John Calvin.

8. ibid.

19. "So shall they fear the name of Jehovah from the west, and his glory from the rising of the sun; for he will come as a rushing stream, which the breath of Jehovah driveth."

This verse has given rise to a number of different interpretations. Calvin says, "It is uncertain whether he means the conversion of the Gentiles, or the terror with which God dismays his enemies. For my own part, I am more inclined to the former opinion, that, even to the utmost boundaries of the earth, the name of God shall be revered and honored, so that the Gentiles shall not only tremble, but shall serve and adore him with true repentance."

"On the whole", says Alexander, "the meaning of the verse appears to be, that the ends of the earth shall see and fear the name and glory of Jehovah, because when he approaches as their enemy, it will be like an overflowing stream (Chapter 8:7,8; 28:15), in which his Spirit bears aloft the banner of the signal of victory."

Compare Chapter 11:9-16; 24:14-16; 49:12; Psalm 22:27; Zephaniah 3:8,9; Malachi 1:11; Revelation 11:15; 17:14; Zechariah 4:6.

20. "And a Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah."

Here is a clear and definite prophecy of the coming of the Redeemer who is the glory of the Church, and the hope of a lost world. Redemption and repentance are big themes of this verse. Paul quotes this verse applying it directly to Christ. Compare Paul's message on repentance in Acts 26:20, and his gem on grace and godliness in Titus 2:11-14.

21. "And as for me, this is my covenant with them, saith Jehovah: my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and forever."

nor out of the mouth of thy seed,

A renewed covenant is here established. Note the parties and the provisions. On the Godward side there is the God of the covenant emphasized, the God of Noah (Genesis 9:9), and of Abraham (Genesis 17:4). On the manward side the party is "them", evidently referring to "them that turn from transgression" (verse 20); again this party is directly addressed as "thee", meaning the Church with Christ as its head. "The covenant is with Christ, and with them only as united to Him (Hebrews 2:13)." Included in the covenant are all true believers and their children. The provisions are that the Spirit of God and his words are to be with them forever. See 61:1-3; John 1:33; 3:34; 4:14; 7:39; 17:8; I Corinthians 15:3.

"Israel, as well as the Messiah, and in due dependence on him, was to be the light of the Gentiles, the reclamer of apostate nations, and in this high mission and vocation was to be sustained and prospered by the never-failing presence of the Holy Spirit, as the author and the finisher of all revelation."¹⁰

9. Fausset

10. Alexander.

A Glorious Church
or
The Future Glory of Zion
Chapter 60

As has already been suggested, chapter 58 tells us what must be, chapter 59 what is, and chapter 60 what will be,) or the ideal, the real and the ideal realized.

The thought of this chapter is very closely interwoven through all the paragraphs. The movement of the chapter may be ^{subdivided} as follows: (1) The call to Zion, the center of light, to arise and shine. (2) The children of Zion coming to this light. (3) The consecration of their life, possession and power. (4) The consummation - the glorious change in Zion. In other words the chapter presents (1) The dawning of the light (2) The drawing of the light, (3) The dedication to the light, (4) The delight of the unending perfect day.

1. "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee."

Dr. Alexander says,

"The glory of Jehovah is his manifested presence, with allusion to the cloudy pillar and the Shechinah. Upon thee represents Jerusalem as exposed and subjected to the full blaze of this rising light. Light, and especially the light imparted by the divine presence, is a common figure for prosperity, both temporal and spiritual". In John 12:41 are these words: "These things said Isaiah because he saw his glory; and he spake of him". Malachi said, "But unto you that fear my name shall the sun of righteousness arise with healing in its wings." (Malachi 4:2a) "Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12). See also Matthew 5:16, and Ephesians 5:14.

2. "For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee."

There is here seen in vision the whole world lost in the darkness of sin. Such darkness was seen by Paul at Athens, (Acts 17:23) and described by him in Romans 1:21-32. He was called to be a messenger of light into such darkness (Acts 26:18). In view of this state of darkness light and glory are also seen in this vision. See John 1:14,18; and II Corinthians 4:4-6. "The perfection of the glory promised to the church is not to arise from its contrast with the darkness of the world around it, but from the diffusion of its light until the darkness disappears."¹ This is expressed in such missionary hymns as, "The morning light is breaking, the darkness disappears", and the refrain, "For the darkness shall turn to the dawning". Such a passage as this gives encouragement today to the hope that "it will be day-break soon." "The darkness of night now lies over the whole world, but

1. Alexander.

Zion is the point in the east at which this sun of suns arises"² The Church possesses the only light to dispel the world's darkness.

3. "And nations shall come to thy light, and kings to the brightness of thy rising."

The ~~dawning~~^{draw} power of this supernatural light is unparalleled. Psalm 72:11. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto myself". (John 12:32).

Alexander's translation of this verse is "And nations shall walk in thy light, and kings in the brightness of thy rising". Thus he puts the emphasis upon the diffusion or radiation of this light rather than upon its power of attraction, which is a prevalent interpretation.

4. "Lift up thine eyes round about, and see: they all gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be carried in the arms."

Look all around at the gathering together and the coming, some from far distant places, of the children of Zion, to the center of light. Compare this missionary passage with Psalm 22:27-31 which sets forth the turning to Jehovah of all places, all races, all classes, and all ages or generations.

5. "Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee."

The coming of the nations, and the consecration of their wealth to the service of the Church, will make a glorious impression upon Zion. Compare Hosea 1:10,11; 3:5; Acts 10:45; 11:17,18; Isaiah 24:14,15. "Moreover, the impression produced by this complete change will thus be so overpowering that the heart of Zion trembles, but yet so elevating that the heart which has hitherto been oppressed now heaves for joy."³

6. "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and frankincense, and shall proclaim the praises of Jehovah."

Midian, Ephah, and Sheba are all mentioned in Genesis 25:1-4 among the descendants of Abraham by Heturah. These trading countries of the East land shall bring their tribute to Zion. Compare the visit of the queen of Sheba (I Kings 10:2), the prophecies of Psalm 72:10 and 15; and the visit of the Magi to Bethlehem(Matthew 2:11).

Note the significance of the literal translation of the last clause "and shall bring good tidings of the praises of Jehovah."

7. "All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on mine altar; and I will glorify the house of my glory."

2. Del.

3. ibid.

Not only the trading nations would give willingly of their wealth to the service of the Church but also these nomad tribes, even the descendants of Ishmael. The offerings from such Gentiles as these Arabians will be accepted of God. The temple is a house of prayer for all nations (Isaiah 56:7). "He will make its internal glory like the external, by adorning it with the gifts brought in homage by the world of converted Gentiles."⁴

Compare Job 42:8; Romans 12:1; 15:16; Hebrews 13:10,15,16.

8. "Who are these that fly as a cloud, and as the doves to their windows?"

From the land-view of verses 6,7, there comes in verses 8,9 the sea-view. "The ships expressly mentioned in the next verse are here described in their first appearance at a distance, resembling with their outspread sails and rapid course a fleecy cloud driven by the wind, and a flight of doves returning to their young."⁴

See Isaiah 45:22; Luke 13:29; Revelation 7:9.

9. "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, for the name of Jehovah thy God, and for the Holy One of Israel, because he hath glorified thee."

The distant lands shall desire or depend upon Jehovah, Psalm 72:

10. For "ships of Tarshish" see Isaiah 2:16 with notes, also I Kings 10:22; 22:48. Such great merchant-ships will be used to the glory of God in bringing the sons of Zion, and their wealth into Zion, the center light for the nations.

Compare the last clause of this verse with Isaiah 55:5.

10. "And foreigners shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee."

The part that Gentiles and their kings would have in the building and service of the church is here indicated, for unto them, too, God would grant mercy. Compare the last part of this verse with Isaiah 12:1, and 54:7,8 and notes on these verses. Also see Psalm 30:5.

11. "Thy gates also shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the nations, and their kings led captive."

The idea of the continual welcome of the Church to the disciples of all nations with their offerings is here presented, perhaps too, the thought of the safety in the church - no fear of leaving the gates open day nor night. Compare this passage with the picture of the Holy City in Revelation 21:24-26. See also Isaiah 26:2; I Corinthians 16:9; Acts 14:27; Revelation 3:8.

The last part of the verse may mean either that the kings may be brought "as willing captives to the truth; or if not willingly, be brought by judgment to submit to Israel (verses 12,14)."⁵ Some are led in triumph in Christ. (II Corinthians 2:14). Others refusing to submit and serve the true Israel of God, or the Church, must perish, as the next verse declares.

12. "For that nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

Such is the purport of Daniel's prophecy (Daniel 2:35, 44, 45) and Psalm 9:17. This prophecy has been repeatedly fulfilled in the history of the nations, and gives reassurance to the Church today that righteousness will prevail and the forces of evil will be destroyed. See Revelation 17:14.

13. "The glory of Lebanon shall come unto thee, the fir-tree, the pine, and the box-tree together, to beautify the place of my sanctuary; and I will make the place of my feet glorious."

The glory of Lebanon was the cedar. "And as the choice timber of Lebanon beautified Solomon's Temple, that footstool of Jehovah; so shall the peculiar advantages of every nation, and of every description of men, concur to beautify the church of Christ, which He has determined to make glorious."⁶

14. "And the sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The city of Jehovah, The Zion of the Holy One of Israel."

Those who persecuted and despised the church will reverence and recognize the church as the divine institution in which the presence and power of Jehovah ^{are} particularly manifested. Compare Isaiah 45:14, and 49:23 and notes.

15. "Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations."

The glorious change to take place in Zion is vividly set forth by the contrasts of this verse. Instead of being as a deserted and despised city, it will become an everlasting glory and a delight of generation after generation.

16. "Thou shalt also suck the milk of the nations, and shalt suck the breast of kings; and thou shalt know that I, Jehovah, am thy Saviour, and thy Redeemer, the Mighty One of Jacob."

The Church is to receive nourishment from the Gentiles. The first part of this verse is similar in thought to Isaiah 49:23, and the second part, with change in subject, the same as 49:26b:

5. Fausset

6. Treasury of Scripture Knowledge.

17. "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. I will also make thy officers peace, and thine exactors righteousness."

The change for the better in Zion is here indicated, and the character of the transformed government. Peace and righteousness will prevail in the city of Zion. Isaiah 2:4; 1:26; II Peter 3:13.

18. "Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls, Salvation, and thy gates Praise."

Where peace and righteousness prevail violence, desolation and destruction will not be heard. Isaiah 11:9; Psalm 72:3-7.

"She has walls (verse 10), but in reality 'salvation', the salvation of her God, is to her an impregnable fortification; she has gates (verse 11), but in reality all gates, whether for maintaining her in safety or for adornment are for her rendered needless by the praise with which Jehovah has invested her." See Isaiah 26:1; Revelation 19:1-6.

19. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but Jehovah will be unto thee an everlasting light, and thy God thy glory."

"The true sense of the figures seems to be, that all natural sources of illumination shall be swallowed up in the clear manifestation of the presence, power, and will of God. With this verse compare Revelation 21:23; 22:5."⁸

In Simeon's song of praise (Luke 2:29-32) he declared Jesus to be "A light for revelation to the Gentiles, and the glory of thy people Israel."

20. "Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah will be thine everlasting light, and the days of thy mourning shall be ended."

"Not only perfect government, and perfect glory, but also perfect gladness"⁹ shall characterize the church triumphant. There will be the delight of the unending perfect day.

We point directly to the Apocalypse of John to complete the exposition of this passage. "For the glory of God did lighten it, and the lamp thereof is the Lamb." "For the Lord God shall give them light; and they shall reign forever and ever." Revelation 7:15-17; 21:4.

"The last words of this verse furnish a key to the whole description by identifying joy with light, and grief with darkness."¹⁰

7. Del.

8. Alexander.

9. Campbell Morgan.

10. Alexander.

21. "Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."

Added to the delight of the unending perfect day will be (1) the everlasting righteousness of the people of God, (Isaiah 4:2-4; II Peter 3:13; Revelation 21:27). "They shall be all righteous, that is, they shall be entirely righteous; as there shall be none corrupt among them, so there shall be no corruption in them; the spirits of just man shall there be made perfect."¹¹ (2) There will be the enjoyment of an eternal inheritance. (Matthew 5:5; Revelation 21:7). All this will reveal in the ages to come "the exceeding riches of his grace," for back of it all is God's planting and God's work (Isaiah 29:23; 61:3; Ephesians 2:10) for the grand end and purpose that God may be glorified. (Isaiah 44:23; Ephesians 1:6,12; 2:7).

22. "The little one shall become a thousand, and the small one a strong nation: I Jehovah, will hasten it in its time."

The multiplied growth of the church is here promised and assured, for the power, purpose and plan of Jehovah are behind it. See Acts 2:41; 5:14; Revelation 7:9.

"The Jerusalem or Zion of this passage", says Alexander, "is not the primitive or apostolic church, to which the description is in many points inapplicable; whereas it is perfectly appropriate to the New Jerusalem, the Christian church, not as it was, or is or will be at any period of its history exclusively, but viewed in reference to the whole course of that history, and in contrast with the many disadvantages and hardships of the old economy."

Remnant of Jehovah's favor who are deeply affected by the fall of Zion.
The Year of Jehovah's Favor
Chapter 61

The future glory of the church continues to be described. In this chapter are set forth (1) The matchless Prophet of Zion - the preacher, his people, and his commission (verses 1-3). (2) Some glorious promises to Zion - restoration, the service of foreigners, honor, wealth, everlasting joy and everlasting covenant, blessing to seed (verses 4-9) (3) The joyful praise of Zion, its character and its causes. (verses 10,11).

1. "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;"

In regard to the person of the speaker Delitzsch says, "All that the person here speaking says of himself is again met with in the picture of the one unique Servant of Jehovah; he has been endowed with the Spirit of Jehovah (42:1); Jehovah has sent him, and with him sent His Spirit (48:16); he has a tongue that has been taught of God, to assist with words him who is wearied (50:4); those who are almost despairing and destroyed he goes to spare and save, preserving the broken reed and expiring wick (42:3); "to open blind eyes, to lead prisoners out of the prison, those who are sitting in darkness out of the house of confinement," - that is what, above all, he has to do in word and deed for his people (42:7, 49:9)." According to Luke 4:16-22 when Jesus of Nazareth appeared and spoke in his home town he applied these words directly to himself.

This verse plainly tells of his endowment (Matthew 12:18; John 3:34); his authority as the anointed one (I Kings 19:16; Leviticus 8:12; I Kings 1:39; Acts 10:38); the people to whom he is to minister, namely "the meek", or "poor" (See Luke 4:26,27), those who are bruised, broken-hearted, in bondage, blinded; and his commission with respect to these various classes. Compare II Corinthians 8:9; John 14:1; Romans 8:1; John 8:12; Romans 1:16.

2. "To proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn;"

The description begun in the foregoing verse of the matchless ministry is continued in this, and the following verse.

There may be an allusion here to the Year of Jubilee (Leviticus 25:9-13), when debts were cancelled, inheritances restored, and slaves set free. The year of Jehovah's favor, the acceptable year of the Lord, has now come. See II Corinthians 6:2. All this good news is to be offered right now. The message is immediate and urgent. See Mark 16:16.

Delitzsch says, "The length of a year is assigned to the work of grace, but the space of a day to the work of vengeance. The vengeance applies to those who have been humbled in heart by their condition of penitence, though likewise deeply distressed by its long duration (57:18); the mourners, whom the

3. "To appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified."

The last clause of verse 2 is here expanded. A beautiful description is given of Christ's ministry of comfort and consolation, and the purpose of it. Compare the last part of the verse with 60:2b and notes. "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." (John 15:8) ~~Matthew 11~~

4. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

Restoration is promised to Zion. Compare 49:8; 58:12 and notes.

5. "And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vinedressers."

The thought of the service of foreigners to the church presented in chapter 60 is further expressed.

"The simplest explanation of the verse is that which understands it as descriptive not of subjugation but of intimate conjunction, as if he had said, those who are now strangers and foreigners shall yet be sharers in your daily occupations and intrusted with your dearest interests. By strangers we are then to understand not Gentiles as opposed to Jews, but all who have been aliens from the covenant of mercy and the church of God."¹

6. "But ye shall be named the priests of Jehovah; men shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves."

The first part of this verse takes up the ideal of Exodus 19:6 given to the Israel of God which is enlarged upon in the New Testament and applied to the Christian Church. See also Romans 12:1 and Revelation 1:6, ~~in such passages as~~ I Peter 2:5,9. The second part of the verse takes up the thought of Isaiah 60:5-7; 10, 11, 16, of the service of the foreigner to the church, and it is illustrated and illuminated by Acts 11:28-30, and Romans 15:26, 27. Alexander points out that the true antithesis of the verse is: "Ye shall be their priests, and they shall be your purveyors; you shall supply their spiritual wants, and they shall supply your temporal wants."

7. "Instead of your shame ye shall have double; and instead of dishonor they shall rejoice in their portion: therefore in their land they shall possess double; everlasting joy shall be unto them."

"As the miseries of their captivity were so great that in them they are said to have received double for all their sins (chapter 40: 2), so the joys of their return shall be so great that in them they shall receive double for all their shame. The former is applicable to the fulness of Christ's satisfaction, in which God received double for all our sins; the latter to the fulness of heaven's joys, in which we shall receive more than double for all our services and sufferings. Job's case illustrates this: when God turned again his captivity, he gave him twice as much as he had before."² Compare II Corinthians 4:17; Isaiah 60:19, 20; Psalm 16:11.

1. Alexander.

2. Matthew Henry.

As the power of Jehovah is shown in the springing forth of plant life, so will it be shown in the redeemed Church, and it will be seen by all the nations. This is a cause of joyful praise to Jehovah. I Pet. 2:9

11. "For as the earth bringeth forth its bud, and as the garden Jehovah will cause righteousness and praise to spring forth before all the nations."

The speaker utters a joyful song of praise, rejoicing in the Lord, (Compare Neh. 8:10; Hab. 3:18; Luke 1:46,47; Philippians 4:4; I Peter 1:8; Revelation 19:7,8) giving the reason therefore. "Salvation and righteousness are here combined, as often elsewhere to denote the cause and the effect, the justice of God as displayed in the salvation of his people. (See verse 8 above). Or righteous-ness may be referred to the people, as denoting the practical justifi-cation afforded by their signal deliverance from suffering." 13

There are three views as to the speaker in verses 10 and 11. The Targum considers Zion to be the speaker. Delitzsch and others think the Servant of Jehovah is speaking, while still others inter-pret it as the prophet speaking in the name of Jerusalem. Matthew Henry combines the second and third, taking the prophet as a type of Christ.

10. "I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom deck-eth himself with a garland, and as a bride adorneth herself with her jewels."

In immediate connection with the everlasting covenant is the promise regarding the seed of the Church. They will be honored among the nations and recognized as the special objects of Jehovah's bless-ings, to the praise of His grace. Isaiah 44:5; Acts 3:25,26. "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35). "Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Acts 4:13.

9. "And their seed shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed."

"The divine justice renders absolutely necessary the destruction of his obstinate enemies, and the deliverance of his people from oppression. Compare I Thessalonians 1:6-8." See also Jeremiah 9:17; Isaiah 1:11-13; I Samuel 15:21-24; Isaiah 55:3; Genesis 17:7; Hebrews 13:20,21.

8. "For I, Jehovah, love justice, I hate robbery with iniquity; and I will give them their recompense in truth, and I will make an everlasting covenant with them."

The Salvation and Glory of Zion in View Chapter 62

The thought of the year of Jehovah's favor continues on into this chapter, as there is brought into view the salvation and glory of Zion.

1. Verses 1-5 present a longing for, a look forward to, and a joyful love for glorified Zion. In other words:

There is expressed a desire for the glory of Zion, a reassuring declaration concerning the future of Zion, and a delight in Zion.

2. Verses 6-8 declare that the watchman will proclaim, pray, and Jehovah will provide. We are told of the divinely appointed watchmen on the walls of Zion and their occupation; and of the oath-bound promise of Jehovah pledging peace, prosperity, and praise in Zion.

3. Verses 10-12 present Zion's salvation as drawing near. In verse 10 preparation of the way is emphasized, in verse 11 the proclamation of Jehovah, and in verse 12 the consummation of Zion's redemption. A good theme verse for the chapter is Proverbs 4:18.

1. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth."

Some interpreters consider the speaker to be the prophet, some the Servant of Jehovah, and some Jehovah himself.

The verse contains a purpose in behalf of Zion, a statement of the motive therefor, and of the restoration anticipated. Compare Psalm 122:6-9. Righteousness and salvation are characteristic words in Isaiah. Compare 1:26,27; 32:18-17; 61:10,11 and notes on these verses.

2. "And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name."

The missionary view is characteristic of Isaiah (See 49:6; 60:1-3; etc.), and of the whole Bible (See Acts 9:15; 26:23; Psalm 72:10,11; etc.)

The change in nature calls for a change in name. Compare the new names of verses 4 and 12, also Genesis 32:28; Acts 11:26; Revelation 2:17; and 3:12.

3. "Thou shalt also be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God."

Here is the second in the series of four "thou shalt" in this context, which emphasize the certainty of Zion's glory and new name.

Zion redeemed will be beautiful and glorious to Jehovah. Compare Jeremiah 13:11; Luke 2:14.

4. "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah; for Jehovah delighteth in thee, and thy land shall be married."

Hephzibah means "thy delight is in her;" and Beulah means "married."

These new names strikingly emphasize the relation of Jehovah to Zion redeemed. She is not only the object of beauty and glory to him (verse 3), but also the object of his delight and love. See Zeph. 3:17; Hosea 2:19,20; Ephesians 5:25-27; Revelation 21:2,9,10.

5. "For as a young man married a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

God is the one Husband of the church (Isaiah 54:5). "Yet this does not prevent the metaphor of marriage being employed to describe that unity of faith which all the children of God have with their mother, the Church." Compare the foregoing verse and notes. No more striking figure could be used to show the delight Jehovah has in his church - Jesus "for the joy that was set before him, endured the cross, despising the shame". See Hebrews 12:2.

6. "I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are Jehovah's remembrances, take ye no rest,"

Probably the first reference of watchmen is to the prophets of God who have a special responsibility, although in a real sense all believers are to watch and pray. The last of the verse defines their work. They are to keep not silence. It may be applied to the warning and witnessing of the watchman. Ezekiel 33:7; Acts 1:8.

7. "And give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

This evidently refers to the all-important work of the watchman and remembrancer, namely importunate intercession, in the spirit of Jacob (Genesis 32:26), the Canaanitish woman (Matthew 15:22-27), and the friend at midnight (Luke 11:5-13). Such unceasing prayer is missionary in its motive and purpose, for the coming of the Kingdom throughout the world. Matthew 6:10; Revelation 11:15.

8. "Jehovah hath sworn by his right hand, and by the arm of his strength, Surely, I will no more give thy grain to be food for thine enemies; and foreigners shall not drink thy new wine, for which thou hast labored;"

We are not only told of the divinely appointed watchmen and their occupation in verses 6,7, but in verses 8,9 of the oath-bound promise of Jehovah pledging peace, prosperity, and praise in Zion.

9. "But they that have garnered it shall eat it, and praise Jehovah; and they that have gathered it shall drink it in the courts of my sanctuary."

"These are but types and emblems of abundance, and security, and liberty of worship."¹ See foregoing verse and comments.

10. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up an ensign for the peoples."

Preparation for entrance into Zion is here emphasized, two characteristic words of Isaiah being used in this connection, namely, highway and ensign. The highway must be prepared (40:3), the obstacles removed, and a banner set up for the gathering of the people. (Isaiah 11:12; 49:22).

11. "Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompense before him."

Following preparation comes the divine proclamation to the end of the earth of the coming of salvation. Compare Mark 16:15; Isaiah 40:9-10; with notes; Zechariah 9:9.

12. "And they shall call them The holy people, The redeemed of Jehovah: and thou shalt be called Sought out, A city, not forsaken."

This verse points to the realization of the ideal, the sanctification and redemption of Zion, which becomes the object of desire and delight. I Peter 2:9; Revelation 5:9; John 10:16; Matthew 28:20b; See verse 4 and notes.

1. Alexander.

The Triumphant Warrior and the Praying Servants Chapters 63-64

The substance of these chapters may be briefly summed up as follows:

- (1) The "drama of divine vengeance" presents the appearance, deeds, and words of the triumphant warrior, suggesting the climax of vengeance and the completion of salvation. (verses 1-6)
- (2) In a spirit of thankfulness the prophet reviews Jehovah's ancient mercies to his people. (verses 7-9)
- (3) In a spirit of confession, the sins of Israel and their effect are recalled, along with God's wonder-working presence and power in the exodus. (verses 10-14)
- (4) Direct supplication is offered for mercy, pleading God's compassion to Israel, and their desire for His honor. (verses 15-19)
- (5) This supplication continues, calling for the direct intervention of God. Along with this are a confession of their faith in Him, and of their own sins. (64:1-7)
- (6) The concluding supplication is made in view of their helplessness and sinfulness; God's sovereignty, Fatherhood, holiness, and mercy; and the condition of Zion and of God's house. (verses 8-12)

63:1 "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save."

Edom was a typical enemy of Israel. See chap. 34.

Some interpreters, like Calvin, consider this returning conqueror to refer to Jehovah himself, while others apply it to the Messiah. Dr. McKim says: "With Isaiah 63:1-6 comes the final vision and complete consummation of Isaiah's vision. Here Immanuel, the King of Righteousness in the first part of Isaiah, and the Suffering and Risen Servant of the second part, are reconciled, harmonized and proved to be one and the same. The Great King must stoop to suffer, in order to rise to save. After passing into the deep and woeful depths, He comes forth more royal. And chapter 63 hails the Servant of 53 as the King of chapters 9 and 11. All through the verses run the blood-stains of Isaiah 53, in the word Edom, the wine presses of Bozrah, in the raiment spattered and stained with the blood."

Note the points of similarity between this 'drama of divine vengeance' and that of the second coming of Christ in Rev. 19:11-16, particularly verse 13.

The return of this Conqueror means the climax of vengeance and the completion of salvation.

2. "Wherefore art thou red in thine apparel, and thy garments like red in that treadeth in the winevat?"

The conqueror seems to be drawing ^{nearer} reason, as ^{this} their second question addressed directly to him. It calls attention to a most noticeable feature of His appearance.

3. "I have trodden the winepress alone; and of the peoples there is no man with me: yea, I trod them in mine anger, and trampled them my wrath; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment."

"He here treads the wine press not as a sufferer but as an inflicter of vengeance."¹ The life-blood is not that of the conqueror but the peoples who are the objects of God's vengeance. Compare Rev. 19:13-15.

4. "For the day of vengeance was in my heart, and the year of my deemed is come."

In the appointed time and according to the eternal purpose of God there will come His vengeance upon the enemies of the church and his redemption of His chosen people. Compare Is. 1:27-28; 34:8; 35:4; 61:2 and notes on these verses.

5. "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my wrath, it upheld me."

Compare Is. 59:16-18 and notes. Both in the work of salvation and vengeance the supernatural power of God, without human aid, is emphasized.

6. "And I trod down the peoples in mine anger, and made them drunk my wrath, and I poured out their lifeblood on the earth."

This verse with its thought of vengeance and of victory over God's enemies, is closely related to verse three, while we look to such passages Rev. 14:10, 19-20; 18:3-6, 21, for an expansion of the same idea. The imagery of Christ's final triumph and judgment is taken from this passage (Rev. 19:13), which is thus shown to be a prophecy that will receive its full fulfilment in the punishment of the enemies of God's church at the last day."²

7. "I will make mention of the lovingkindnesses of Jehovah, and the praises of Jehovah, according to all that Jehovah hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses."

"There now follows (from 63:7 to chap. 64) a prayer which begins with thanksgiving, looking back on the past, and turning to the present, concludes with an entreaty for help. Entreaty preponderates; and the whole prayer-----makes request in general for the realization of the redemption already predicted."³

The dominant note sounded in verse seven is thankful acknowledgment of all Jehovah's mercies. Compare Neh. 9:19-21, 27, 31; and Eph. 1:6, 7; 4; Tit. 3:4-7.

Fausset.
Dummelow.
Delitzsch.

8. "For he said, Surely, they are my people, children that will deal falsely: so he was their Saviour."

Alexander points out that in the Hebrew the two leading facts of this verse are simply stated "without intimating any causal relation between them. He chose them and he saved them."

9. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

Here are emphasized Jehovah's loving sympathy for His people, and His redeeming and sustaining grace. Few passages more strongly emphasize Jehovah's sympathy for His people. Compare Ex. 3:7-9; Heb. 2:18, 4:15. Another reading of the first clause of this verse is, "In all their adversity he was no adversary."

The angel of his presence, as explained by Alexander, "is identified with the presence of Jehovah, and with Jehovah himself." The old Christian doctrine is that He "was that Divine being who is represented in the New Testament as the brightness of the Father's glory and the express image of his person (Heb. 1:3), the image of God (2 Cor. 4:4; Col. 1:15), in whose face the glory of God shines (2 Cor. 4:6), and in whom dwelleth all the fulness of the Godhead bodily (Col. 2:9)."

On this grand theme of redeeming love compare Titus 2:14; 1 John 3:9-10; Rev. 1:5, 5:9; and in regard to the subject of His sustaining power, compare Ex. 19:4; Deut. 32:11-12; Is. 46:3; Luke 15:5.

10. "But they rebelled, and grieved his holy Spirit: therefore was turned to be their enemy, and himself fought against them."

Following the acknowledgement of God's mercies, comes the acknowledgement of Israel's sins (see Is. 1:2; Exodus 32:8), and a statement of their disastrous effect. "They" at the beginning of the verse is emphatic.

In these verses the mystery of the triune God is intimated. "For the angel, who is His countenance, i.e. the representation of His nature, is described as a person both by his name and the mediatorial work of redemption ascribed to him, so the Spirit of holiness, i.e. God Himself and producing holiness (Ps. 143:10), is similarly described by the circumstance that He is grieved, and He can therefore feel grief (cf. Eph. 4:30, 'Grieve not the Holy Spirit of God')."4

11. "Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherds of his flock? where is he that put his holy Spirit in the midst of them?"

"The latest writers are agreed that the first clause describes the repentance of the people, and that the second gives their very words, contrasting their actual condition with their former privileges

enjoyments."5 Compare Neh. 9:20

12. "That caused his glorious arm to go at the right hand of
Jehovah, that divided the waters before them, to make himself an ever-
lasting name?"

Jehovah's wonder-working presence and power at the exodus are
well recalled. He worked through Moses as his instrument also He wrought
His immediate power at the miracle at the Red Sea. Josh. 3:16;
Ex. 13:13-16. The ultimate purpose of it all was God's glory (Rom. 9:17),

13. "That led them through the depths, as a horse in the wil-
derness, so that they stumbled not?"

Under the supernatural power of God the Israelites were enabled
to pass freely without stumbling thru the Red Sea as on a level plain.

14. "As the cattle that go down into the valley, the Spirit of
Jehovah caused them to rest: so didst thou lead thy people, to make
thyself a glorious name."

This is a beautiful figure illustrating the way in which God's
Holy Spirit led His people into rest. "He maketh me to lie down in
green pastures. He leadeth me beside still waters." (Ps. 23:2) Com-
pare Heb. 4:8-11.

The last part of the verse in retrospect emphasizes God's care
for His people, and His end in view. Compare 60:21b; 61:3b.

15. "Look down from heaven, and behold from the habitation of
thy holiness and of thy glory: where are thy zeal and thy mighty
acts? the yearning of thy heart and thy compassions are restrained
toward me."

Earnest supplication is made to the throne of God's holiness
and glory (Is. 57:15; Ps. 113:5-6), to His heart so full of com-
passion (Jer. 31:20; Hos. 11:8), and to His hand of power. "It
is assumed that Jehovah's love for His people urges Him to save them
from their misery; but His sympathy and compassion as it seems, put
no restraint on themselves not to interfere for Israel's good."6

16. "For thou art our Father, though Abraham knoweth us not, and
Israel doth not acknowledge us: thou, O Jehovah, art our Father; our
Redeemer from everlasting is thy name."

God's relation to His people is here pleaded. Compare Deut. 32:6.

"The church or chosen people, although once, for temporary reasons,
-extensive and coincident with a single race, is not essentially a
national organization, but a spiritual body. Its father is not Abraham
or Israel, but Jehovah, who is and always has been its Redeemer, who
bore that name from everlasting."7

Alexander.
Delitzsch.
Alexander.

17. "O Jehovah, why dost thou make us to err from thy ways, and hardenest our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance."

"In the Scriptures it is frequently said that God drives men into error, (2 Thess. 2:11); 'gives them up to a reprobate mind,' (Rom. 1:28); and 'hardens them,' (Rom. 9:18). When believers speak in this manner, they do not intend to make God the author of error or of sin, as if they were innocent, or to free themselves from blame; but they look higher, and rather acknowledge that it is by their own fault that they are estranged from God and deprived of his Spirit, and that this is the reason why they are plunged into every kind of evil."8

The petition for the return of God's gracious presence is justified in two ways, first, by the consideration that they are still servants of Jehovah, as this very prayer in fact proves, servants belonging to his elect ³ nation, and truly representing it; and secondly, by the thought that the divine election cannot be frustrated."9

18. "Thy holy people possessed it but a little while: our adversaries have trodden down thy sanctuary."

When the enemies of God's chosen people possess the promised land, and profane the sacred temple, it is high time for earnest prayer. Compare 64:11-12, and Ps. 74:3-7.

19. "We are become as they over whom thou never barest rule, as they that were not called by thy name."

"The relation which Jehovah assumed as King to the people named after Him, seems not merely broken off, but never to have existed; the present condition of Israel is the complete practical negation of such relation. Complaint cannot strike deeper notes than these; and therefore the sigh at once arises: 'O that thou wouldst rend the heavens.'"10

64:1 "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might quake at thy presence,"

This verse voices a fervent supplication for the direct interposition of God. The imagery may have been taken from the account of the Sinai scene (Ex. 19:11, 18). Jesus coming up from the waters of baptism "saw the heavens rent asunder and the Spirit as a dove descending upon him."

2. "As when fire kindleth the brushwood, and the fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence!"

"Jehovah is to descend with such irresistible force as fire exerts on brushwood and water, kindling the one, making the other boil, in order by such a display of power to impress His name (revealing itself judicially, therefore 'in fire,' 30:27; 66:15) on His adversaries, and

that (idolatrous) nations may tremble before Him."¹¹

3. "When thou didst terrible things which we looked not for, thou smest down; the mountains quaked at thy presence."

"Terrible things" is an expression used repeatedly in Scripture to refer to God's wonder-working at the Exodus (Deut. 10:21; 2 Sam. 7:23; Ps. 106:22).

Compare the last part of this verse with verse 1b; Judges 5:5; and Ps. 68:8.

4. "For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God besides thee, who worketh for him that hateth for him."

The apostle Paul makes use of this passage (See I Cor. 2:9-10) in showing that the doctrine of the gospel is beyond mere human understanding, but is revealed only by the Spirit of God.

"And as the prophet, when he takes into consideration the wonderful acts of God's kindness, exclaims, like one who is lost in amazement, that nothing like this was ever heard of; so, in the most excellent of all benefits, namely, that in which Christ is offered to us by the Gospel, we may exclaim in the same manner, 'O Lord, what thou bestowest on thy people exceeds all the capacity of the human mind: no eye, no ear, no senses no mind can reach such loftiness.'"¹²

5. "Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou wast wroth, and we sinned: in them have we been of long time; and shall we be saved?"

Continuing the thought of the previous verse the first part of this verse shows that ^{And} lovingkindness is exercised towards those who love Him; the second part of the verse acknowledges their sins and God's displeasure because of their sins, thus introducing the fuller confession which follows. (See Heb. 4:16, Ps. 90:7-9; Ps. 103:17; Jer. 31:18-20).

6. "For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment; and we all do fade as a leaf; and our iniquities, like the wind, take us away."

This is one of the great texts of Scripture on the subject of sin. Note four striking figures as follows: 1. As one that is unclean, like a leper, so are we all become defiled and polluted by sin. Sin defiles us all. See Lev. 13:45; Is. 6:5; 53:6; Job 14:4; 25:4; 42:5-6; Ps. 51:5; Eph. 2:1-2; Titus 3:3. 2. As a polluted garment so are all our righteousnesses. Sin pervades every deed of ours. Zech. 3:3; Phil 3:9; Rev. 17:17-18. 3. As a leaf so we do fade. Sin separates from God, sapping the strength of life. See Is. 40:6-8; Ps. 90:5-6; James 1:10-11; 1 Pet. 1:24-25. 4. Like the wind, carrying chaff before it, our iniquities take us away. Sin drives to destruction. See Ps. 1:4; Zech. 1:8-11.

1. Ibid.

2. John Calvin.

7. "And there is none that calleth upon thy name, that stirreth himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us by means of our iniquities."

No one rouses himself from spiritual slumber to pray, that is, to call on God's name and to lay hold of him. (See Gen. 32:26).

The sins of the people are the cause of God's withdrawing His presence and favor. (Is. 59:2). Because of Israel's sins God conceals His face from them, by means of their sins He consumes them.

8. "But now, O Jehovah, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand."

"The Prophet here resumes the thought of chapter 63:16, where, as we saw, the paternity ascribed to God is not that of natural creation in the case of individuals, but the creation of the church or chosen people, of Israel as a spiritual and ideal person. The figure of the potter and the clay, implying absolute authority and power, is used twice before (Is. 29:6; 45:9) and is one of the connecting links between these later prophecies and the undisputed portion of Isaiah."¹³

9. "Be not wroth very sore, O Jehovah, neither remember iniquity forever: behold, look, we beseech thee, we are all thy people."

"In wrath remember mercy" (Hab. 3:2b). "I am thine, save me." (Ps. 138:9a). Not the merits of the ones who pray are pleaded, but the mercy of God and His covenant relation to them.

10. "Thy holy cities are become a wilderness, Zion is become a wilderness, Jerusalem a desolation."

The desolate condition of God's holy cities, perhaps referring to the cities of Judah in general, and of Zion and Jerusalem is here pleaded.

11. "Our holy and our beautiful house, where our fathers praised thee, is burned with fire; and all our pleasant places are laid waste."

The climax of their prayer and lamentation seems to be reached as they bewail the destruction of the holy temple of Zion with its goodly vessels, that place with all its sacred historical associations.

12. "Wilt thou refrain thyself for these things, O Jehovah? wilt thou hold thy peace, and afflict us very sore?"

A negative answer to these questions is implied. "Self-restraint and silence, as applied to God, are common figures for inaction and apparent indifference to the interests and especially the sufferings of his people."¹⁴

A negative answer to the questions of this verse is expected. "Jehovah's mercy cannot violently restrain itself longer; it must burst forth, like Joseph's tears in the recognition scene, Gen. 45:1."¹⁵

Alexander.
Ibid.
Delitzsch.

Chap. 65. Jehovah Unfolding the Future

This chapter is considered by most interpreters, as Jehovah's answer to the prayer of the foregoing chapter. In a summary prophetic view He shows 1. that the Gentiles are to be received (verse 1); 2. the Jews rejected, because of their rebellion, idolatry, and hypocrisy (verses 2-7); 3. the remnant, his chosen, are to be saved (verses 8-10); 4. the wicked, in contrast to Jehovah's servants, are to be punished (verses 11-16); and the true Israel gloriously blessed (verses 17-25). The movement of the chapter has been suggested as follows: 1. The unsaved (verses 1-7); 2. The way of Salvation (verses 8-16); 3. The Saved (verses 17-25) where a high water mark in Isaiah is reached.

65:1 "I am inquired of by them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name."

The evangelistic, missionary note here sounded, this message of gospel grace to the heathen, is taken up and expounded by the apostle Paul. (See Rom. 10:20).

"From this passage Paul earnestly contends for the calling of the Gentiles, and says that Isaiah boldly exclaims and affirms that the Gentiles have been called by God because he spoke more clearly and loudly than the circumstances of his own time required. Here we see, therefore, that we were called by an eternal purpose of God long before the event happened-----Whenever, therefore, this voice of the gospel is sounded in our ears, or when we record the word of the Lord, let us know that the Lord is present, and offers himself, that we may know him familiarly, and may call on him boldly and with assured confidence."1

2. "I have spread out my hands all the day unto a rebellious people, that walk in a way that is not good, after their own thoughts."

The foregoing verse tells of gospel grace offered to the Gentiles. This verse tells of this same gospel grace offered earnestly; patiently, (See Mt. 23:37) to the Jews who were rebellious (See Is. 1:2; 63:10; Acts 7:51-52), a sinful, self-willed people who rejected Jehovah.

3. "A people that provoke me to my face continually, sacrificing in gardens, and burning incense upon bricks;"

heinous

Over against the continued offer of divine grace is the continued, open, gross idolatry of the people - ~~him~~ ^{our} sin so displeasing unto God. See Ps. 78:40, 58.

4. "That sit among the graves, and lodge in the secret places; that eat swine's flesh, and broth of abominable things is in their vessels;"

"The whole scene here described by the prophet is one connected

1. John Calvin.

with idolatry and magical incantations, and the prophet means to rebuke them for having forsaken God and fallen into all the abominable and stupid arts of idolators. It was not merely that they had eaten the flesh of swine, or that they had made broth, of unclean meats - which would have been minor, though real offences - it was that they had fallen into all the abominable practices connected with idolatry and necromancy."2 Compare Ps 66:3, 17; Lev. 11:7.

This verse suggests such present day religious practices as ancestor worship and sacrificing to the dead.

5. "That say, Stand by thyself, come not near to me, for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day."

As the previous verses emphasize the heinousness of the sin of idolatry, so does this verse the sins of pride and ~~by peerisy~~, *hypocrisy*, which are so displeasing to God as to bring down his continued curse upon such sinners. "The retrospective 'these,' 5b, sums up the subject characterized from verse 3 onward; what follows in 5b is predicated of it."3 Compare Christ's exposure of Pharisaism in Mt. 23, and the seven woes pronounced against it.

6. "Behold, it is written before me: I will not keep silence, but will recompense, yea, I will recompense into their bosom,"

The just omniscient God will certainly act in abundant retribution upon idolators and hypocrites. Rev. 20:12.

7. "Your own iniquities, and the iniquities of your fathers together, saith Jehovah, that have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I first measure their work into their bosom."

"The meaning of the text is obvious, as teaching that the guilt which had accumulated through successive generations should be visited, though not exclusively, upon the last. The whole of idolatry is here summed up in burning incense on the mountains, which are else where mentioned as a favorite resort of those who worshipped idols (ch. 57:7; Jer. 3:6; Ezek. 6:13; 18:6; Hos. 4:13), and blaspheming God upon the hills, which may either be regarded as a metaphorical description of idolatry itself, or strictly taken to denote the oral expression of contempt for Jehovah and his worship, which might naturally be expected to accompany such practices."4

8. "Thus saith Jehovah, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants' sake, that I may not destroy them all."

Here we find the pendulum swung back from the thought of the rebellious who are rejected, to the remnant according to the election

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- 2. Barnes.
 - 3. Delitzsch.
 - 4. Alexander.

of grace. One of the most glorious truths of Isaiah and of Paul is this doctrine of the salvation of the remnant. See Is. 1:9; 10:20-22; Rom. 11:1-6; etc. They are Jehovah's servants, blessed in order to be a blessing.

9. "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and my chosen shall inherit it, and my servants shall dwell there."

Dr. J. A. Alexander points out three principal interpretations of the promise here recorded. "The first, embraced by nearly all the modern Germans, is that the verse predicts the restoration of the Jews from Babylon. The second may be stated in the words of Henderson, namely, that 'the future happy occupation of Palestine by a regenerated race of Jews is here clearly predicted.' The third is that the verse foretells the perpetuation of the old theocracy or Jewish Church; not in the body of the nation, but in the remnant which believed on Christ; and which, enlarged by the accession of the Gentiles, is identical in character and rights with the church of the old dispensation, the heir to all its promises, and this among the rest, which either has been or is to be fulfilled both in a literal and figurative sense-----."

In the light of such passages as Rom. 4:13, Gal. 3:29, Acts 15:14-18 and numerous others, it appears that the biggest truth for us to get from this verse is that it foreshadows the glorious spiritual inheritance of the gospel church, the true children of Abraham.

10. "And Sharon shall be a fold of flocks, and the valley of Achor a place for herds to lie down in, for my people that have sought me."

For Sharon see Is. 33:9, and 35:2 with notes. For references to Achor see Josh. 7:24-26, and Hos. 2:15. Sharon is situated near the Mediterranean and Mt. Carmel in the West, and Achor in the East near Jericho. The picture of prosperity and peace given in this verse is an expansion of the promise of verse 9 given to Jehovah's people, who are here described as those who have sought him.

11. "But ye that forsake Jehovah, that forget my holy mountain, that prepare a table for Fortune, and that fill up mingled wine unto Destiny."

The thought changes from the reward of the remnant, and reverts to a further characterization of the rebellious, who were described in verses 3-7. They forsake Jehovah (Is. 1:4), forget His holy mountain (Is. 2:2-4), and worship heathen deities (Is. 57:5-10; Jer. 2:28).

12. "I will destine you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake ye did not hear; but ye did that which was evil in mine eyes, and chose that wherein I delighted not."

They are doomed to destruction who disobey God's call, disregard his voice, commit deeds displeasing unto Him, and chose that which does not delight Him.

"As to the application of the words, there is the usual confidence and contradiction; but the most probable explanation is that which understands the passage as predicting the excision of the Jewish nation from the church, not only for the crowning sin of rejecting Christ, but for ^{their} ~~this~~ aggregate offences as idolators and hypocrites, as rebels against God and despisers of his mercy."⁵ See Is. 66:4; Prov. 1:24-31; Mt. 21:34-43; Mt. 22:3; John 1:11.

13. "Therefore thus saith the Lord Jehovah, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be put to shame."

Here are a series of blessings promised Jehovah's servants and corresponding curses pronounced upon those who despise Him. To the one comes satisfaction and joy, to the other hunger, thirst, shame. One is comforted, the other in anguish. Compare Luke 16:24-25; Dan. 12:2.

14. "Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall wail for vexation of spirit."

What a contrast between the condition of heart of one and of the other, and what a contrast in the outward expression of each! Compare James 5:13, and James 5:1.

15. "And ye shall leave your name for a curse unto my chosen; and the Lord Jehovah will stay thee; and he will call his servants by another name."

"To leave one's name for a curse, according to Old Testament usage, is something more than to leave it to be cursed. The sense is that the name shall be used as a formula of cursing, so that men shall be able to wish nothing worse to others than a like character and fate. This is clear from Jer. 29:22 compared with Zech. 3:2, as well as from the converse or correlative promise to the patriarchs and their children that a like use should be made of their names as a formula of blessing (Gen. 22:18; 48:20)-----while I fully believe that this verse assures God's servants of a very different fate from that of the unbelieving Jews, I have no doubt that it also has respect to the destruction of the Jewish state and the repudiation of its name by the true church or Israel of God,"⁶

16. "So that he who blesseth himself in the earth shall bless himself in the God of ^{truth} ~~truth~~; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes."

"Most interpreters understand by blessing himself, praying for

5. Ibid.

6. Ibid.

God's blessing, and by swearing, the solemn invocation of his presence as a witness, both being mentioned as acts of religious worship and of solemn recognition."⁷

^{title}
"The God of truth" is literally "the God of Amen." Compare 2 Cor. 1:20, and Rev. 5:14. "As applied to Christ, the name has been well explained to describe him as very God, as a witness to the truth, as the substance or reality of the legal shadows, and as the fulfiller of the divine promises. The last clause gives the reason for the application of the ~~title~~, God of truth, namely because in his deliverance of his people he will prove himself to be the true God in both senses, truly divine and eminently faithful. This proof will be afforded by the termination of those evils which the sins of his own people once rendered necessary."⁸

17. "For behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come in to mind."

In close connection with the thought of verse 16 the God of Amen in unfolding the future here promises a glorious change, such a blessed change that the former things will not be remembered with regret and longings. The fact of the change, rather than the nature, or means of its accomplishment, is here emphasized. One interpreter would limit it to the change following the final judgment, another says its full accomplishment will be both in the church militant, and in the church triumphant. A similar figure as here used is applied by Paul to individual conversion. See 2 Cor. 5:17 and Gal. 6:15. Both Peter and John apply it to the restitution of all things, that glorious and complete consummation "the new heavens and the new earth where in dwelleth righteousness." See 2 Pet. 3:13, and Rev. 21:1-5.

18. "But be ye glad and rejoice forever in that which I create; for, behold I create Jerusalem a rejoicing, and her people a joy."

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The God of creative power, who in the beginning created the heavens and the earth, the God of all the new creation, calls upon his redeemed church to everlasting gladness and joy in view of His creating "Jerusalem, a rejoicing and her people a joy." See Is. 35:10 and notes, and the four-fold ~~Hallelujah~~ of Rev. 19:1-6.

19. "And I will rejoice in Jerusalem, and joy in my people; and there shall be heard in her no more the voice of weeping and the voice of crying,"

Not only will the redeemed church rejoice forever, See Rev. 7:17, and 21:4, but God himself will join in the rejoicing. See Deut. 30:9; Is. 62:5b, and Zeph. 3:17.

20. "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed."

7. Ibid.

8. Ibid.

"Perhaps the true view of the passage is, that it resumes the contrast drawn in verses 13-15 between the servants of Jehovah and the sinners there addressed-----The whole is a highly poetical description of longevity, to be explained precisely like the promise of new heavens and a new earth in verse 17."⁹

21. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them."

The blessings of protection, prosperity and peace are suggested by this verse.

22. "They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands."

"By the age of a tree is generally understood the great age which some species are said to attain, such as the oak, the banyan, et cetera. The essential idea is in that of permanent continuance, and the figures here used to express it make it still more probable that in the whole foregoing context the predictions are to be figuratively understood."¹⁰

23. "They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of Jehovah, and their offspring with them."

They shall be blessed in their work (I Cor. 15:⁵⁸), and in their children (Acts 2:39). One of the great glories of our religion is the promise given concerning the children of believers. "A seed shall serve him; It shall be told of the Lord unto the next generation." (Ps. 22:30).

24. "And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear."

This is one of the strongest statements of scripture on God's readiness to hear and answer the prayers of His servants. Contrast *Compare* with Is. 1:15, and 59:2. God anticipates and answers in advance the sincere desire of the soul of His servant. See Ps. 32:5. "For your Father knoweth what things ye have need of, before ye ask him," (Mt. 6:8b). God also gives his attentive ear to the prayers of His servants while they are yet speaking, giving them immediate attention. For classic scriptural illustrations of this see Dan. 9:20-23; 10:12; and Acts 12:5-16.

25. "The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt nor destroy in all my holy mountain, saith Jehovah."

9. Ibid.

10. Ibid.

For the thought of this verse see Is. 11:6-9 with notes. The words, "and dust shall be the serpent's food," not found in Is. 11, are interpreted by Alexander as follows: "The true sense seems to be that in accordance with the serpent's ancient doom, he shall be rendered harmless, robbed of his favorite nutriment, and made to bite the dust at the feet of his conqueror. (Gen. 3:15; Rom. 16:20; I John 3:8. Compare Isaiah 49:24)"

Chap. 66 Blessedness and Wee

This chapter is closely connected in thought with the previous one, in each of which the pendulum swings repeatedly from comfort of Jehovah's servants to condemnation of His despisers, from the salvation of the one to the destruction of the other. G. A. Smith says that this prophecy leaves us with "a people divided between worship and a horrible wee."

A general view of the chapter may be given in seven sentences:

- (1) Humble worshippers will be accepted, and in sincere worshippers condemned, verses 1-4.
- (2) True Israel is comforted and carnal Israel is condemned, verses 5-6.
- (3) Zion is to be enlarged, verses 7-9.
- (4) The lovers of Zion shall be blessed, verses 10-14.
- (5) The enemies of Zion shall be destroyed, verses 15-17.
- (6) There shall be a testimony unto all the nations, verses 18-21.
- (7) The church shall worship permanently and triumphantly, and shall see the destruction of Israel according to the flesh, verses 22-24.

66:1 "Thus saith Jehovah, heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest?"

"The first verse of this chapter is applied by Stephen to the dismantling of the temple by the planting of the Christian church (Acts 7:49-50), which may serve as a key to the whole chapter."1

See Solomon's prayer at the dedication of the temple, I Kings 8:27, and Paul's statement at Athens recorded in Acts 17:24.

"He needs no temple, for heaven is His throne and the earth His footstool; He it is who fills all, the Creator, and therefore the Proprietor of the universe; and although His promise holds out the prospect of the rebuilding of the temple (44:28; 56:7; 60:7; 62:9), He will have none, if men think by temple-building itself to do Him service and forget His infinite majesty in petty architecture."2

Jehovah demands above all spiritual worship. John 4:24.

"It is important to the just interpretation of these verses to observe the climax in them. First the temples made by men are contrasted with the great material temple of the universe; then this is itself disparaged by Jehovah as his own handiwork, and still more in comparison with a nobler temple of a spiritual nature, the renewed and contrite heart. (See ch. 57:15; 2 Cor. 6:16)."3

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1. Matthew Henry.
 2. Delitzsch.
 3. Alexander.

2. "For all these things hath my hand made, and so all these things came to be, saith Jehovah: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word."

See foregoing verse and notes.

"In view of His creative dignity a temple is a trifle to Him; but His merciful look is directed to one of the following character, namely, to the mourners and broken-hearted and trembler at His word, that is, one filled with reverential fear of it."⁴ See Is. 57:15; 61:1; Ps. 34:18; 51:17; Mt. 5:3-4; Luke 18:13-14; 2 Kings 22:11,19; Ezra 9:4; Acts 9:6; 16:29, 30; John 14:23.

3. "He that killeth an ox is as he that slayeth a man; he that sacrificeth a lamb, as he that breaketh a dog's neck; he that offereth an oblation, as he that offereth swine's blood; he that burneth frank incense, as he that blesseth an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations:"

The thought of this verse is closely related to that of Is. 1:11-15 where ~~for~~ formalism is so strongly condemned. See also Prov. 15:8, and 21:27.

"They who offer the due sacrifices, yet without a proper spirit, are no better than they who perform unclean or idolatrous acts."⁵

The last part of this verse is an introduction to verse four.

4. "I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear, but they did that which was evil in mine eyes, and chose that wherein I delighted not."

The translation by Delitzsch of the last part of verse 3 and the first part of verse 4 throws light both upon the connection and the meaning--"As they have chosen their ways, and their soul delights in their abominations, so I will choose their misfortunes, and I bring their terrors upon them"--

Note the repetition of 65:12b in 66:4b and comments on that verse.

5. "Hear the word of Jehovah, ye that tremble at his word: Your brethren that hate you, that cast you out for my name's sake, have said, Let Jehovah be glorified, that we may see your joy; but it is they that shall be put to shame."

Alexander gives a clear, concise exposition of this verse as follows: "Hear the word (or promise) of Jehovah, ye that wait for it with trembling confidence: your brethren (the unconverted Jews) who hate you and cast you out for my name's sake, have said (in so doing), Jehovah will be glorious (or glorify himself in your behalf

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4. Delitzsch.
5. Dummelow.

no doubt), and we shall witness your salvation (a bitter irony like that in ch. 5:19); but they (who thus speak) shall themselves be confounded (by beholding what they now consider so incredible---- Thus understood the verse is an assurance to the chosen remnant in whom the true Israel was to be perpetuated, that although their unbelieving countrymen might cast them out with scorn and hatred for a time, their spite should soon be utterly confounded." Compare John 15:18-20; 16:2.

6. "A voice of tumult from the city, a voice from the temple, a voice of Jehovah that rendereth recompense to his enemies."

Whereas the servants of God addressed in the foregoing verse are comforted, their enemies are confounded and condemned. Jehovah recompenses his enemies. (Is. 59:18; 65:6)

7. "Before she travailed, she brought forth; before her pain came, she was delivered of a man-child."

By this striking figure there is set forth the sudden or unexpected increase of Zion or the church. Compare Is. 49:21; 54:1.

8. "Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children."

The unheard and the unseen have taken place in the life and increase of the church (See Acts 2:41; Rom. 15:18-21) and such mighty works continue, and will continue until all the ransomed church of God be saved to sin no more."

9. "Shall I bring to birth, and not cause to bring forth? saith Jehovah: shall I that cause to bring forth shut the womb? saith thy God?"

The explanation of Zion's enlargement is the supernatural, almighty power and grace of God. Nothing is too hard for Him. See Gen. 18:14; Zech. 4:6. And He who began the work will see it through to its full and perfect accomplishment.

10. "Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her."

In view of the joyful change to come to Zion, all who sympathize with her in her joys and in her sorrows--the true friends and lovers of the church, are called upon to rejoice with and for her. See Ps. 137:6; Is. 61:2-3.

11. "That ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory."

Continuing the figure of Jerusalem, or the church as mother, and believers as her children we are told that they may have the blessings of spiritual nourishment, satisfaction, consolation, delight. Compare Ps. 36:8; I Pet. 2:2.

12. "For thus saith Jehovah, Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream: and ye shall suck thereof; ye shall be borne upon the side, and shall be dangled upon the knees."

The peace of Zion shall be continued (See Is 9:7; Ps. 72:3-7), and her increase abundant thru the coming in and consecration of the nations. (Ch. 43:14; 54:3; 60:4-14). The children of Zion shall be nourished and nurtured. Compare vs. 11; 49:22; 60:4.

13. "As one whom his mother comforteth so will I comfort you; and ye shall be comforted in Jerusalem."

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Here the heart of God's love is laid bare in one of the strongest figures of Scripture. Compare Is. 49:15. He is the God of all comfort. (II Cor. 1:3) "The prophet now sees the members of the Church grown up from childhood to manhood; they suck like a child and are comforted like a grown-up son."⁶ "In Jerusalem suggests the only means by which these blessings are to be secured, namely, a union of affection and of interest with the Israel of God, to whom alone they are promised."⁷

14. "And ye shall see it, and your heart shall rejoice, and your bones shall flourish like the tender grass: and the hand of Jehovah shall be known toward his servants; and he will have indignation against his enemies."

Wonderful new blessings are to be received by the children of Zion---(1) A new sight, God fulfilling His promises. Compare John 16:22. (2) a new joy--real heart joy. (3) A new strength--"For the joy of Jehovah is your strength" (Neh. 8:10b). (4) A new revelation of the power, grace, and justice of God. "The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him." (Ezra 8:22b).

15. "For, behold, Jehovah will come with fire, and his chariots shall be like the whirlwind; to render his anger with fierceness, and his rebuke with flames of fire."

Verses 15-17 enlarge upon the last statement of verse 14. God with the fire of judgment whether temporal judgments or the final judgment, will come rapidly to recompense and rebuke his enemies. Compare Is. 30:33; Heb. 12:29, "For our God is a consuming fire"; 2 Thess. 1:6-9; 2 Pet. 3:10-12.

16. "For by fire will Jehovah execute judgment, and by his sword, upon all flesh; and the slain of Jehovah shall be many."

The personal action of Jehovah in executing judgment by fire and sword, two ordinary means of destruction, is here emphasized.

See Is. 34:5-10; Rev. 19:11-21.

6. Delitzsch.

7. Alexander.

Dr. Alexander applies these words primarily to the judgment which came upon the Jewish state. He says, "A sure clue to the primary application of the verse before us is afforded by our Savior's words in Matt. 24:22, where in speaking of the speedy destruction of Jerusalem he says that excepting the elect no flesh should be saved, that is no portion of the Jewish race but those who were ordained to eternal life through faith in him."⁸

17. "They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse, they shall come to an end together, saith Jehovah."

The objects of God's judgments are here described and their doom pronounced. They are the same class of people as are described in chapter 65:3-4. They are evidently the ungodly in general with particular reference to the hypocrites and gross idolators. See Rev. 21:27.

As to the swine and mouse see Lev. 11:7 and 29, and Is. 65:4 with notes.

18. "For I know their works and their thoughts: the time cometh, that I will gather all nations and tongues; and they shall come, and shall see my glory."

Jehovah is the all-wise, all knowing God (See Is. 37:28; John 5:42; Mt. 9:4; 12:25; Luke 5:22; Heb. 4:12), who will manifest his majestic glory in judgment before all the nations. He has set the time and will effect the gathering of all the nations. Compare Mt. 24:31.

"To see the glory of Jehovah is a phrase repeatedly used elsewhere to denote the special manifestation of his presence and power (ch. 40:5; 59:19; 60:2,) and is applied by Ezekiel to the display of his punitive justice in the sight of all mankind (Ezek. 39:21)."⁹

19. "And I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations."

The setting of a sign and the sending of missionaries as witnesses to the heathen world are here prophesied. Interpreters differ as to what is meant by 'sign'. The two following are worthy of consideration. Alexander understands the passage as "exactly descriptive of the preaching of the gospel at the beginning of the new dispensation. All the first preachers were escaped Jews, plucked as brands from the burning, saved from that perverse generation (Acts 2:40). The sign will then denote the whole miraculous display of divine power, in

8. Alexander.

9. Ibid.

bringing the old dispensation to a close and introducing the new, including the destruction of the unbelieving Jews on the one hand, and on the other all those signs and wonders and divers miracles and gifts of the Holy Ghost (Heb. 2:4) which Paul calls the signs of an apostle (2Cor. 12:12), and which Christ himself had promised should follow them that believed."10

"The 'sign' consists in the unexpected, surprising circumstance--considering the general slaughter--that a remnant is spared."11

The One who will send the missionaries is Jehovah himself. Compare Mt. 9:38, and Acts. 13:4. The field for these missionaries is the heathen world as represented by Tarshish, probably in Spain, Pul and Lud, probably in Africa, Tubal probably near the Black Sea, and Javan in Greece.

With this verse compare Mt. 28:19; Mark 16:15; Rom. 11:5; Eph. 3:8; Rom. 15:20-21.

20. "And they shall bring all your brethren out of all the nations for an oblation unto Jehovah, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to my holy mountain Jerusalem, saith Jehovah, as the children of Israel bring their oblation in a clean vessel into the house of Jehovah."

This verse forever assures the success of the foreign missionary enterprise. The successful accomplishment of the task of world missions means (1) A new relationship, from all nations brethren in Christ Jesus--the true world brotherhood; (2) A new worship. See John 4:21-24; (3) A new sacrifice--"Present your bodies a living sacrifice"--(See Rom. 12:1). "That I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit." (Rom. 15:16).

21. "And of them also will I take for priests and for Levites, saith Jehovah."

The success of missions means also a new ministry in which Gentiles are included.

"Some understand this as a promise that they shall all be admitted to the spiritual priesthood common to believers. But others, on the ground that the expressions, I will take and of them, both imply selection and discrimination, refer it to the Christian ministry, to which the Gentiles have as free access as the Jews."11

22. "For as the new heavens and the new earth, which I will make, shall remain before me, saith Jehovah, so shall your seed and your name remain."

As in the foregoing paragraph the success of the missionary enterprise of the church is assured, so here the succession, or continuation

10. Ibid.

11. Ibid.

of the church from one generation to another and of its name is assured, and that by a most striking comparison.

Dr. R. A. Webb says of the first part of this verse, "This means that the future cosmic system, when it comes into being, will be perpetual and immutable, imperishable and everlasting. This, in splendid contrast to the changing and dying order of things in the midst of which we now live." ¹² (~~The Christian's Hope~~, page 93) With this verse compare Is. 65:17; Heb. 12:27-28; 2 Pet. 3:13; Rev. 21:1; John 10:27-29; 1 Pet. 1:4-5.

23. "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Jehovah."

This is a prophecy of the periodical succession of worship before Jehovah by all flesh. "Gentiles as well as Jews, women as well as men, shall come and worship before God, in his presence, though not in his temple at Jerusalem, but in religious assemblies dispersed the world over, which shall be to them as the tabernacle of meeting was to the Jews."¹³

"O thou that hearest prayer, unto thee shall all flesh come" (Ps. 65:2). "Yea all kings shall fall down before him; all nations shall serve him" (Ps. 72:11). "All nations whom thou hast made shall come and worship before thee, O Lord; and they shall glorify thy name." (Ps. 86:9). See also John 4:23-24, and Rev. 15:4.

24. "And they shall go forth, and look upon the dead bodies of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Most impressive is the summary contrast of these two concluding verses. "The whole is condensed into a single vivid spectacle, of which the central figure is Jerusalem, and its walls the dividing line between the two contrasted objects. Within is the true Israel, without the false. Within, a great congregation, even 'all flesh,' come from the east and the west, and the north and the south, while the natural children of the kingdom are cast out. (Mt. 8:12)."¹⁴ In no uncertain tones this last verse sounds the note of final doom of the ungodly, in language used by Jesus himself in describing the punishment of the wicked. (Mark 9:48).

"And these shall go away into eternal punishment: but the righteous into eternal life." (Mt. 25:46). For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16).

12. ~~M. Henry~~, R. A. Webb, "The Christian's Hope," page 93.

13. Matthew Henry

14. Alexander and Isaiah.