

Isaiah, from The holy Bible, King James version

The name Isaiah means Salvation is of the LORD.

Isaiah, chapter 1

This chapter probably took place in the time of Ahaz, king of Judah (2 Kings 16 and 2 Chronicles 28). Ahaz was an evil king, and in his reign Judah was invaded many times by surrounding nations

(1) Introduction: The vision of Isaiah, son of Amoz.

1: The vision of Isaiah the son of Amoz, which he saw concerning

2 Kings 16:1-20 In the seventeenth year of Pekah son of Remaliah, Ahaz son of Jotham became king of Judah. / Ahaz was twenty years old when he became king, and he reigned in Jerusalem sixteen years.

Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and

And unlike David his father, he did not do what was right in the eyes of the LORD his God. / Instead, he walked in the ways of the kings of Israel and even sacrificed his son in the fire, according to the abominations of the nations that the LORD had driven out before the Israelites. ...

Hezekiah, kings of Judah.

(2-4) The complaint of the LORD against Judah.

2: Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I

Romans 8:22 says, For we know that the whole creation groans and labors with birth pangs together until now. Creation is waiting for the deliverance that will come when the Messiah rules directly over all creation.

have nourished and brought up children, and they have rebelled

Deuteronomy 30:19 "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:"

against me. Hosea 11:1 "When Israel was a child, then I loved him, and called my son out of Egypt."

3: The ox knoweth his owner, and the ass his master's crib: but Israel

Jeremiah 8:7 Even the stork in the sky knows her appointed seasons. The turtle dove, the swift, and the thrush keep their time of migration, but My people do not know the requirements of the LORD.

doth not know, my people doth not consider.

Romans 1:21-22 For although they knew God, they neither glorified Him as God nor gave thanks to Him, but they became futile in their thinking and darkened in their foolish hearts. / Although they claimed to be wise, they became fools,

4: Ah sinful nation, a people laden with iniquity, a seed of evildoers,

A regrettable fact this wretchedly sinful nation: God clearly and strongly exposed their sin. They were laden with iniquity, a brood of evildoers, and they had provoked the LORD to anger.

children that are corrupters: they have forsaken

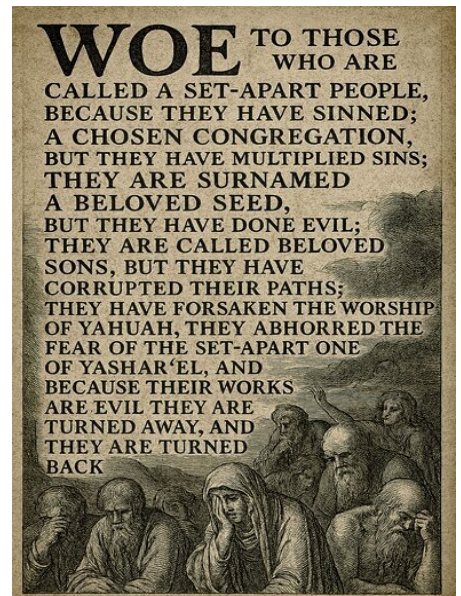
Numbers 32:14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

the LORD, they have

Deuteronomy 32:5 His people have acted corruptly toward Him; the blemish on them is not that of His children, but of a perverse and crooked generation.

provoked the Holy One of Israel unto anger, they

are gone away backward.



(5-9) The desperate condition of Judah.

5: Why should ye be stricken any more? ye will revolt more and more:

God did not wish evil upon Judah. Instead, He longed for them to repent and to make it easy on themselves. God had chastised Judah, and they did not respond. They would continue to be stricken as long as they rebelled.

the whole head is sick, and the whole heart faint.

Deuteronomy 28: 28 The LORD shall smite thee with madness, and blindness, and astonishment of heart: 29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

6: From the sole of the foot even unto the head there is no soundness

Targum 1:6 From the lowest of My people even unto the chief of them, there is not one among them who is perfect in My fear: all of them are disobedient and rebellious; they are polluted with sins, they are like an ulcerous wound; they have not forsaken their pride, neither long for repentance; they have also no righteousness to protect them.

in it; but wounds, and bruises, and putrifying sores: they have not

Psalms 38:5 "My wounds stink and are corrupt because of my foolishness."

been closed, neither bound up, neither mollified with ointment.

Sick...the whole heart faints.... no soundness...wounds and bruises and putrefying sores: Because of their rebellion against God, Judah was in a bad place. This is where their disobedience and lack of submission brought them.

7: Your country is desolate, your cities are burned with fire: your land,

For the LORD brought Judah low because of Ahaz king of Israel, for he had encouraged moral decline in Judah and had been continually unfaithful to the LORD (2 Chronicles 28:19).

strangers devour it in your presence, and it is desolate, as overthrown

by strangers.

Amos 4:11 "I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD."

8: And the daughter of Zion is left as a cottage in a vineyard, as a

For all this, Judah would not repent. Their sin brought them great trouble, but they still preferred their sins. 2 Chronicles 28:22 says, Now in the time of his distress King Ahaz became increasingly unfaithful to the LORD.

lodge in a garden of cucumbers, as a besieged city.

Lamentations 1:1 How lonely lies the city, once so full of people! She who was great among the nations has become a widow. The princess of the provinces has become a slave.

9: Except the LORD of hosts had left unto us a

As bad as Judah's state was because of their sin, it could have been worse. It was only by the mercy of God that they survived at all. Sodom and Gomorrah were both totally destroyed, with not even a very small remnant to carry on. Even in the midst of judgment, God showed His mercy to Judah.

very small remnant, we

Targum 1:9 Except the exceeding goodness of Yahuah of Hosts had caused to remain unto us in His mercy a deliverance, we had sins, on account of which we certainly had perished as the men of Sodom, as the should have been as Sodom, and we should have

inhabitants of Gomorrah we would have been consumed.

been like unto Gomorrah.



(10-15) God hates their empty religious ceremonies.

10: Hear the word of the LORD, ye rulers of Sodom; give ear unto the

The Targum 1: 10 Hear the word of Yahuah אַחַז, you rulers, whose works are evil, as of the rulers of Sodom; give ear to the Torah of our Alahim, people, whose works are evil like those of the people of Gomorrah.

law of our God, ye people of Gomorrah.

2 Peter 2:6 if He condemned the cities of Sodom and Gomorrah to destruction, reducing them to ashes as an example of what is coming on the ungodly;

11: To what purpose is the multitude of your sacrifices unto me? saith

The Targum 1: 11 I have no pleasure in the multitude of your set-apart sacrifices, says Yahuah אֵלֹהִים, I am full with the abundance of the burnt offerings of rams, and the fat of fed beasts, and the blood of bullocks, and of lambs, and of he-goats; for in such I have no pleasure.

the LORD: I am full of the burnt offerings of rams, and the fat of fed

Psalms 40:6 "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required."

beasts; and I delight not in the blood of bullocks, or of lambs, or of

David or Isaiah desired to abolish sacrifice, or had any commission so to do; but they were, both of them, anxious to impress on men that sacrifice, by itself, was nothing - that self-dedication, self-renunciation, true devotion of the heart, with its necessary concomitant obedience,

he goats.

1 Samuel 15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

12: When ye come to appear before me, who hath required this at your

The requirement of the Law was still observed in the letter, but not in the spirit. They came with no true religious object. Hence the question which follows: Who hath required this at your hand, to tread my courts? This was not what God had enjoined -

hand, to tread my courts?

a mere bodily attendance, a trampling of his courts with their feet, when their hearts were far from him.

Proverbs 21:3 To do righteousness and justice is more desirable to the LORD than sacrifice.

13: Bring no more vain oblations; incense is an abomination unto me;

Malachi 1:10 "Oh, that one of you would shut the temple doors, so that you would no longer kindle useless fires on My altar! I take no pleasure in you," says the LORD of Hosts, "and I will accept no offering from your hands."

the new moons and sabbaths, the calling of assemblies, I cannot away

This is a sobering thought. We can offer God all kinds of religious rituals and ceremonies, all kinds of religious service, and He may hate it and consider it an abomination!

with; it is iniquity, even the solemn meeting.

Matthew 15:9 "But in vain they do worship me, teaching for doctrines the commandments of men."

14: Your new moons and your appointed feasts my soul hateth: they

Judah thought the answer was in religious ceremonies, in their ancient version of "church attendance" and a few dollars in the offering. But if their heart wasn't changed, and humbled, and surrendered to the LORD it made no difference. Without the right heart, God hated their religious ceremony and service

are a trouble unto me; I am weary to bear them.

Amos 5:21 "I hate, I despise your feasts! I cannot stand the stench of your solemn assemblies."

15: And when ye spread forth your hands,

This was the posture of prayer in that ancient culture. Instead of praying with heads bowed and hands folded, they would pray with the face turned towards heaven and the hands spread out to heaven.

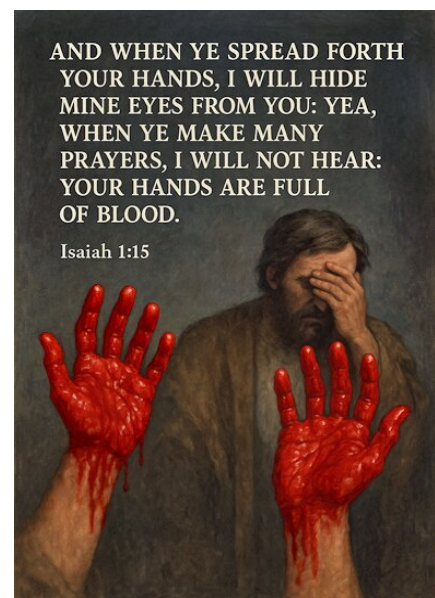
I will hide mine eyes from

Micah 3:4 Then they will cry out to the LORD, but He will not answer them. At that time He will hide His face from them because of the evil they have done.

you: yea, when ye make many prayers,

Many eloquent, stirring, and emotional prayers were said. But they were empty, hollow, useless prayers, because God looked at Judah and said, "Your hands are full of blood."

I will not hear: your hands are full of blood.



(16-20) The LORD offers a cure.

16: Wash you, make you clean; put away the evil of your doings from

Targum 1:16 Return to the Torah; make yourself clean from your sins; put away the evil of your doings from before the presence of My WORD; cease to do evil;

before mine eyes; cease to do evil;

James 4:8 Draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.

Many centuries later, the apostle John repeated the sense of Isaiah's message: If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen? (1 John 4:20)

17: Learn to do well; seek judgment, relieve the oppressed, judge the

Targum 1: 17 Learn to do well; seek judgment; judge justice for him who is suffering violence; do justice to the orphan; hear the cry of the widow.

Micah 6:8 He has shown you, O man, what is good. And what does the LORD require of you but to act justly, to love mercy, and to walk humbly with your God?

fatherless, plead for the widow.

The leaders and people of Judah wanted to say they loved God by their religious ceremonies, but the LORD cared more about how they treated other people, especially the weak (the fatherless...the widow).

18: Come now, and let us reason together, saith the LORD: though your

The Lord GOD invites His people to come reason with Him. What He offers us isn't just offered because He is greater than us and has the right to dictate whatever terms please Him. God's direction for us is reasonable. It is smart. It is the best way to live.

sins be as scarlet, they shall be as white as snow; though they be red

Psalms 51:7 Purify me with hyssop, and I will be clean; wash me, and I will be whiter than snow.

like crimson, they shall be as wool.

Titus 3:5 He saved us, not by the righteous deeds we had done, but according to His mercy, through the washing of new birth and renewal by the Holy Spirit.

19: If ye be willing and obedient, ye shall eat

Leviticus 26:3-13 If you follow My statutes and carefully keep My commandments, / I will give you rains in their season, and the land will yield its produce, and the trees of the field will bear their fruit. / Your threshing will continue until the grape harvest, and the grape harvest will continue until sowing time; you will have your fill of food to eat and will dwell securely in your land. ...

the good of the land:

20: But if ye refuse and rebel, ye shall be devoured

They had to surrender their heart before God, and not refuse and rebel. Instead, they had to be willing and obedient.

with the sword: for the mouth of **The LORD hath spoken it.**

1 Samuel 12:25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

A promise of redemption – with justice.

1. (21-23) The unjust leaders of Judah.

21: How is the faithful city become an harlot! it was full of judgment;

Jerusalem, the city once known for its faithfulness to the LORD. Now, Jerusalem has become a harlot – spiritually speaking, they have forsaken their "marriage" to the LORD and are committing spiritual adultery with their idolatry.

righteousness lodged in it; but now murderers.

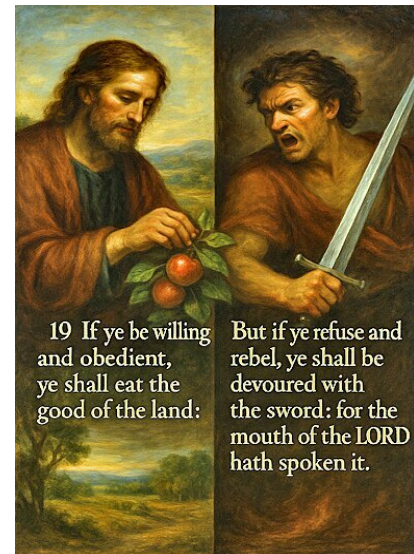
Jeremiah 2:21 I had planted you like a choice vine from the very best seed. How could you turn yourself before Me into a rotten, wild vine?

The LORD's accusation against Jerusalem shows, by contrast, what God values among political and civil leaders. God expects them to keep the peace (against murderers), have integrity (instead of being rebellious and the companion of thieves), and to defend the weak (the fatherless and widows).

22: Thy silver is become dross, thy wine mixed with water:

Your worth has become like reprobate, and, as the wicked of the earth, like dross + "thy wine is infatuated into water"; is degenerated, and has lost its spirit and is become insipid and tasteless.

Jeremiah 6:30 They are called rejected silver, because the LORD has rejected them."



23: Thy princes are rebellious, and companions of thieves: every one loveth

It is a replica of us in today's news 2025. The cheaters, swindlers, liars and the thieves and robbers who have plundered w/ bribes. They kill, took away the keys of knowledge

gifts, and followeth after rewards: they judge not the fatherless, neither

put social justice, "everyone says to his neighbour, do me a favour in my cause, I will return "it" to thee in thy cause;" judges who broke laws or oaths , people that fear not God or the law.

doth the cause of the widow come unto them.

Micah 3:11 Her leaders judge for a bribe, her priests teach for a price, and her prophets practice divination for money. Yet they lean upon the LORD, saying, "Is not the LORD among us? No disaster can come upon us."



(24-31) The LORD's plan of redemption with justice

24: Therefore saith the Lord, the LORD of hosts, the mighty One of Israel,

The city of Yerushalayim, (Jerusalem) I will comfort her; but woe to the wicked, when I will reveal Myself, to render just recompense to the enemies of My people, and render vengeance to My enemies. And I will turn the blow

Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

Ezekiel 5:13 And when My anger is spent and I have vented My wrath against them, I will be appeased. And when I have spent My wrath on them, they will know that I, the LORD, in My zeal have spoken.

25: And I will turn my hand upon thee, and purely purge away thy dross,

Dross and alloy are impurities in metal. God promised to "turn up the heat" and refine Judah, taking away their impurities. His goal was not to destroy; instead He says, "I will restore." God will purify Jerusalem, to the point where Afterward you shall be called the city of righteousness, the faithful city.

and take away all thy tin:

Malachi 3:2-3 But who can endure the day of His coming? And who can stand when He appears? For He will be like a refiner's fire, like a launderer's soap. / And He will sit as a refiner and purifier of silver; He will purify the sons of Levi and refine them like gold and silver. Then they will present offerings to the LORD in righteousness.

26: And I will restore thy judges as at the first, and thy counsellors as at

God's redemption and restoration are always done with justice and righteousness. He never saves or redeems at the expense of His justice and righteousness.

the beginning: afterward thou shalt be called, The city of righteousness, the

faithful city.

Jeremiah 33:7-9 I will restore Judah and Israel from captivity and will rebuild them as in former times. / And I will cleanse them from all the iniquity they have committed against Me, and will forgive all their sins of rebellion against Me. / So this city will bring Me renown, joy, praise, and glory before all the nations of the earth, who will hear of all the good I do for it. They will tremble in awe because of all the goodness and prosperity that I will provide for it.

27: Zion shall be redeemed with judgment, and her converts with

God's redemption and restoration are always done with justice and righteousness. He never saves or redeems at the expense of His justice and righteousness. judgment shall have the effect of "delivering" a remnant,

righteousness.

Romans 3: 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

28: And the destruction of the transgressors and of the sinners shall be

Sinners will be all together consumed out of the earth, and these wicked antichristian ones will be no more in it, (Psalm 104:35. "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.") and they that forsake the Lord; his word, his worship and ordinances; as the Papists have manifestly done, by setting up their own unwritten traditions against the word of God, by adulterating his ordinances, and introducing new ones, and by worshipping images of gold, silver, brass, and wood;

together, and they that forsake the LORD shall be consumed.

Refers to an impending feeling of shame that the people of Israel will experience for having engaged in idolatrous practices—specifically, worshipping at sacred +

29: For they shall be ashamed of the oaks which ye have desired, and

groves of oak trees and in lush garden settings, which were common places for idol worship in the ancient Near East. The oak trees (which ye have desired) +

and the gardens (that ye have chosen) symbolize the false gods and +

ye shall be confounded for the gardens that ye have chosen.

the earthly pleasures that the Israelites sought after, turning their backs on the worship of Yahweh.

Jeremiah 2: 27: Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. 28: But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. 29: Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30: For ye shall be as an oak whose leaf fadeth, and as a garden

“Sacred trees played an important part in the Canaanite fertility cult...for deciduous trees like the oak or terebinth may well have symbolized the death and rebirth of the god. The 'gardens' may be groves of these trees, or, alternatively, places of sacred springs or wells.” (Grogan)

that hath no water.

Ezekiel 17: 9 Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. 10 Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew. & + 24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.

31: And the strong shall be as tow, and the maker of it as a spark, and

Targum 1:31 The strength of the wicked will be as tow of flax, and the work of their hand as a spark of fire, when one approaches to the side of the other, both are burning together: thus the wicked will be consumed, they and their evil works, and none will have pity upon them.

The LORD spoke here of the spiritual dryness of Judah. Though they continued their religious ritual and ceremony, they were still spiritually dry.

Malachi 4:1 “For behold, the day is coming, burning like a furnace, when all the arrogant and every evildoer will be stubble; the day is coming when I will set them ablaze,” says the LORD of Hosts. “Not a root or branch will be left to them.”

they shall both burn together, and none shall quench them.

Revelation 20:10



10: **A** And **the devil** that deceived them was cast into the lake of fire and brimstone, where **the beast** and the **false prophet** are, and shall be tormented day and night for ever and ever. **A** (Matthew 25:41 “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:”)

Isaiah, chapter 2

A. The hope of the Messiah's reign.

1. (1) A word concerning Judah and Jerusalem.

1: the word that Isaiah the son of Amoz saw concerning

Isaiah 2:1-3 is repeated in Micah 4:1-3. Since Isaiah and Micah were contemporary prophets, it isn't surprising that the same Spirit of the LORD could give these two prophets the same vision, to establish and emphasize of His word, Concerning Judah and Jerusalem; the church and people of God, and what should befall them and their enemies in the latter day: Targum paraphrases it, "the word of prophecy,

Judah and Jerusalem.

(Micah 4:1-3. 1: But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. 2: And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. 3: And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.)

(2-3) The exaltation of Judah and Jerusalem

2: And it shall come to pass in the last days, that the mountain of the

In the latter days: In context, the term latter days refers to the "time of the Messiah," when the Anointed of the LORD reigns over the earth. Broadly, this speaks of the time many refer to as the millennium, the thousand-year reign of Jesus on this earth

LORD's house shall be established in the top of the mountains, and shall be

Jeremiah 3:17 At that time they will call Jerusalem The Throne of the LORD, and all the nations will be gathered in Jerusalem to honor the name of the LORD. They will no longer follow the stubbornness of their evil hearts.

exalted above the hills; and all nations shall flow unto it.

During the millennium, Israel will be the "superpower" of the world. It will be the leading nation in all the earth, and the center of Israel will be the mountain of the LORD's house – the temple mount, which will be the "capital" of the government of the Messiah. All nations shall flow to the "capital" of the government of Jesus.

3: And many people shall go and say, Come ye, and let us go up to the

Zechariah 8:23 Thus says the LORD of hosts: "In those days men from every language of the nations shall grasp the sleeve of a Jewish man, saying, 'Let's go with you, for we have heard that God is with you.'"

mountain of the LORD, to the house of the God of Jacob; and he will teach

During the millennium, the citizens of earth will acknowledge and submit to the Lordship of Jesus. It will be a time of perfectly administrated enforced righteousness on this earth.

us of his ways, and we will walk in his paths: for out of Zion shall go forth

Deuteronomy 6:1 Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it:

the law, and the word of the LORD from Jerusalem.

Psalms 89:15 "Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance."

(4) The peaceful nature of the Messiah's reign

4: And he shall judge among the nations, and shall rebuke many people:

It isn't the reign of the Messiah itself that will change the heart of man. Citizens of the earth will still need to trust in Jesus, and His work on their behalf, for their personal salvation during the millennium. But war and armed conflict will not be tolerated.

and they shall beat their swords into plowshares, and their spears into

Psalms 2: 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore,

pruninghooks: nation shall not lift up sword against nation, neither shall

O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.

they learn war any more.

Blessed are all they that put their trust in him.

B. The threat of coming judgment.

1. (5) A plea to walk in the light of the LORD.

5: O house of Jacob, come ye,

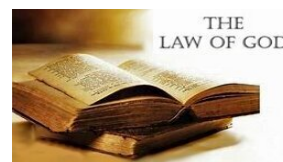
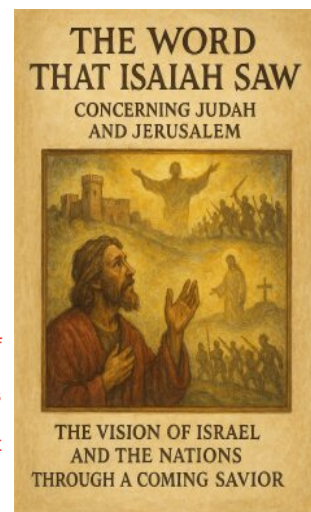
and let us walk in the light

of the LORD.

Revelation 21: 23

23: A And the city had no need of the **SUN** neither of the **MOON**, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. A (Psalms 33:6 "By the word of the

LORD were the heavens made; and all the host of them by the breath of his mouth.")



(6-9) The sins that prevent Judah from walking in the light of the LORD.

6: Therefore thou hast forsaken thy people the house of Jacob, because

Judah had allowed the false gods of foreigners to capture their attention. This was not an anti-immigrant statement.

2 Timothy 3:1-5 But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous,

they be replenished from the east, and are soothsayers like the Philistines,

God is not against the cultures and customs of other peoples, except where those customs and cultures honor and worship false gods.

without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God having a form of godliness but denying its power. Have nothing to do with such people.

and they please themselves in the children of strangers.

Perhaps in the name of "diversity," the leaders and people of Judah were allowing the worship of false gods.

7: Their land also is full of silver and gold, neither is there any end of their

James 5:1-3 Come now, you who are rich, weep and wail over the misery to come upon you. / Your riches have rotted and moths have eaten your clothes. / Your gold and silver are corroded. Their corrosion will testify against you and consume your flesh like fire. You have hoarded treasure in the last days.

treasures; their land is also full of horses, neither is there any end of their chariots:

Psalms 49:6-7 They trust in their wealth and boast in their great riches. / No man can possibly redeem his brother or pay his ransom to God.

8: Their land also is full of idols; they worship the work of their own hands,

Their land is also full of idols: Judah had allowed idols to captivate their attention. Because everyone has an innate tendency to worship themselves (the work of their own hands, that which their own fingers have made), we are tempted to worship what we have made and accomplished instead of worshipping the One who made us.

that which their own fingers have made:

Habakkuk 2:18-19 What use is an idol, that a craftsman should carve it—or an image, a teacher of lies? For its maker trusts in his own creation; he makes idols that cannot speak. / Woe to him who says to wood, 'Awake!' or to silent stone, 'Arise!' Can it give guidance? Behold, it is overlaid with gold and silver, yet there is no breath in it at all."

9: And the mean man boweth down, and the great man humbleth himself:

They were simply worshipping the wrong things and humbling themselves before the wrong things!

Colossians 2: 18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19 And not holding the Head, from which all the body by joints and bands having nourishment

therefore forgive them not.

ministered, and knit together, increaseth with the increase of God. 20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men? 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.



(10-22) A description of the Day of Judgment.

10: Enter into the rock, and hide thee in the dust, for fear of the

they will not be able to stand; for this is to be understood not of a filial reverence of God, but of a servile fear of punishment; and these words are sarcastically said, suggesting that rocks and mountains will be no protection or security for them.

LORD, and for the glory of his majesty.

Revelation 6:15 A And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains

11: The lofty looks of man shall be humbled, and the haughtiness of men

The term day of the LORD (used more than 25 times in the Bible) does not necessarily refer to one specific day. It speaks of "God's time." The idea is that now is the day of man, but the day of man will not last forever. One day, the Messiah will end the day of man and bring forth the day of the LORD.

shall be bowed down, and the LORD alone shall be exalted in that day.

James 4:6 But He gives us more grace. This is why it says: "God opposes the proud, but gives grace to the humble."

12: For The Day of The LORD of Hosts shall be upon every one that is

"lifted up" is noticeable as indicating that the prophet sees in that self-assertion the root-evil of his time, that which was most destructive of the fear of the Lord, and most surely brought down judgment on the offender.

proud and lofty, and upon every one that is lifted up; and he shall be

Zephaniah 1:14-18 The great Day of the LORD is near—near and coming quickly. Listen, the Day of the LORD! Then the cry of the mighty will be bitter. / That day will be a day of wrath, a day of trouble and distress, a day of destruction and desolation,

brought low:

a day of darkness and gloom, a day of clouds and blackness, / a day of horn blast and battle cry against the fortified cities, and against the high corner towers. ...

13: And upon all the cedars of Lebanon, that are high and lifted up,

The Targum, Isaiah2: 13 13 And upon all the kings of the nations, the strong and the mighty; and upon all the princes of the provinces; large oak trees located in the Bashan region, known for their impressive size and strength. They are often mentioned in biblical texts as symbols of durability and power, comparable to the cedars of Lebanon. The oaks of Bashan are significant in biblical literature,

and upon all the oaks of Bashan, representing human strength and the judgment of God over such power.

Zechariah 11:1-2 Open your doors, O Lebanon, that the fire may consume your cedars! / Wail, O cypress, for the cedar has fallen; the majestic trees are ruined! Wail, O oaks of Bashan, for the dense forest has been cut down!

14: And upon all the high mountains, and upon all the hills that are

which may be meant either kingdoms and cities belonging to the Roman jurisdiction, or churches and monasteries, and such like religious houses, and the dissolution of them.

lifted up,

Obadiah 1:3-4 The pride of your heart has deceived you, O dwellers in the clefts of the rocks whose habitation is the heights, who say in your heart, 'Who can bring me down to the ground?' / Though you soar like the eagle and make your nest among the stars, even from there I will bring you down," declares the LORD.

15: And upon every high tower, and upon every fenced wall,

The Targum paraphrases it, "and upon all that dwell in a high tower, and upon all that reside by a fortified wall."

Jeremiah 50:31-32 "Behold, I am against you, O arrogant one," declares the Lord GOD of Hosts, "for your day has come, the time when I will punish you. / The arrogant one will stumble and fall with no one to pick him up. And I will kindle a fire in his cities to consume all those around him."

16: And upon all the ships of Tarshish, and upon all pleasant pictures.

The Targum is, "and upon all that dwell in the islands of the sea."

Ezekiel 27: 25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

26 Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. 27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

17: And the loftiness of man shall be bowed down, and the

the haughtiness of man shall be bowed down; of the followers of antichrist, who have boasted of their wisdom and knowledge, of their number, power, greatness, and authority, of their wealth and riches, and of their merits and works of supererogation; their pride will now be stained, and all their glory laid in the dust:

haughtiness of men shall be made low: and the LORD alone shall be

Proverbs 16:5 Everyone who is proud in heart is detestable to the LORD; be assured that he will not go unpunished.

exalted in that day.

18: And the idols he shall utterly abolish.

"Man in all matters of religion, and in all his dealings with God, is proud. It is wonderful how apparently humble men will be when they worship false gods. They will cut themselves with knives, and roll themselves in the mire. We have known some votaries to kneel before the representation of the Virgin Mary and lick the very pavement with their tongues by way of penance, and perform the most degrading rites in honor of their false gods. Man seems to be humble enough in his dealings with a false deity, but as soon as ever he comes to deal with the true God, the first things that have to be got out of him are his pride, his high looks, his haughtiness." (Spurgeon)

Revelation 18: 14 A And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. & + (Leviticus 20 6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. 7 Sanctify yourselves therefore and be ye holy: for I am the LORD your God. 8 And ye shall keep my statutes, and do them: I am the LORD which sanctify you.)

19: And they shall go into the holes of the rocks, and into the caves of

The Targum, Isaiah 2:19 And they will go into the caves of the rocks, and into the caverns of the earth, for the fear of Yahuah אַיָּאז, and for the brightness of His glory, when He will be revealed to destroy the wicked of the earth.

the earth, for Fear of The LORD, and for the glory of His Majesty,

1 Samuel 13:6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

when He Ariseth to Shake Terribly The Earth.

20: In that day a man shall cast his idols of silver, and his idols of

Being frightened at the terrible shaking of the earth, and at the glory and majesty of Christ, which will be seen in his witnesses and people, at the time of his spiritual coming, and the destruction of antichrist; insomuch that they shall cast away their idols, and relinquish their idolatrous practices, and give glory to the God of heaven,

gold, which they made each one for himself to worship, to the moles

Ezekiel 7:19 They will throw their silver into the streets, and their gold will seem unclean. Their silver and gold cannot save them in the day of the wrath of the LORD. They cannot satisfy their appetites or fill their stomachs with wealth, for it became the stumbling block that brought their iniquity.

and to the bats;

21: To go into the clefts of the rocks, and into the tops of the ragged

That is, the idolaters shall either go there themselves; or they shall cause their idols to go there, thither they shall cast them; though the former sense seems the best, because of what follows, for fear of the Lord,

rocks, for Fear of The LORD, and for the glory of His Majesty,

Micah 7:17 They will lick the dust like a snake, like reptiles slithering on the ground. They will come trembling from their strongholds in the presence of the LORD our God; they will tremble in fear of You.

when He Ariseth to Shake Terribly The Earth.

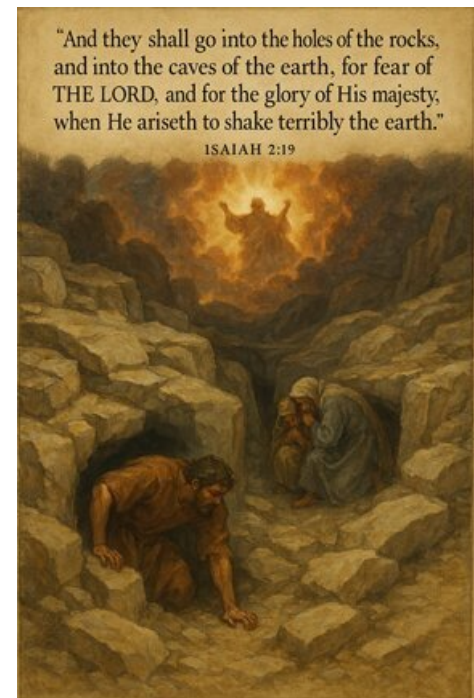
22: Cease ye from man, whose breath is in his

meaning antichrist, the man of sin; who is but a mere man, a poor, frail, mortal man; though he sits in the temple of God, as if he was God, showing himself to be God, by taking that to himself which belongs to the Deity.

The Targum, Isaiah 2: 22 Cease you to make yourselves servile to man, because he is working terror; the breath of the Ruach of life is in his nostrils, for today he is alive, but tomorrow he is not, and he is counted as nothing.

nostrils: forwherein is he to be accounted of?

James 4:14 You do not even know what will happen tomorrow! What is your life? You are a mist that appears for a little while and then vanishes. & + Matthew 10:28 Do not be afraid of those who kill the body but cannot kill the soul. Instead, fear the One who can destroy both soul and body in hell.



Isaiah, chapter 3

A. Profile of a society under judgment.

(1-7) Shortages of food, water, and competent leaders.

1: For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem

"staff" often symbolizes support, guidance, or authority, as seen in the shepherd's staff representing care for the flock. A "stay," while less commonly mentioned, generally refers to something that provides support or sustenance, often linked to trust and reliance on God as a source of stability.

and from Judah the stay and the staff, the whole stay

Ezekiel 4:16-17 Then He told me, "Son of man, I am going to cut off the supply of food in Jerusalem. They will anxiously eat bread rationed by weight, and in despair they will drink water by measure. / So they will lack food and water; they will be appalled at the sight of one another wasting away in their iniquity.

of bread, and the whole stay of water,

2: The mighty man, and the man of war, the judge, and the prophet, and the

Judge and the prophet; there should be none to sit upon the bench, and administer justice to the people in civil affairs, and to determine causes relating to life and death; The prudent and the ancient: with whom are wisdom, and who are fit to give advice and counsel in matters of difficulty; but their abuse of that gift had become as degenerate

prudent, and the ancient,

Jeremiah 4:9 "In that day," declares the LORD, "the king and officials will lose their courage. The priests will tremble in fear, and the prophets will be astounded."

3: The captain of fifty, and the honourable man, and the counsellor, and

describes how God will remove support and supply from Jerusalem and Judah, including leaders and skilled workers. This signifies the withdrawal of God's provision and protection due to their disobedience.

the cunning artificer, and the eloquent orator.

Jeremiah 6:13-14 "For from the least of them to the greatest, all are greedy for gain; from prophet to priest, all practice deceit. / They dress the wound of My people with very little care, saying, 'Peace, peace,' when there is no peace at all.

4: And I will give children to be their princes, and babes shall rule over them.

Babes shall rule over them; which is the same as before. The Targum "the weak shall rule over them;"

Ecclesiastes 10:16 Woe to you, O land whose king is a youth, and whose princes feast in the morning.

5: And the people shall be oppressed, every one by another, and every one by

The words paint the worst form of the decadence of an Eastern Kingdom. All is chaotic and anarchic; a fierce struggle for existence; the established order of society subverted

his neighbour: the child shall behave himself proudly against the ancient,

The Targum Isaiah 3: 5 The nations will wage war, man against man, and a man against his neighbor; children will rule over the ancient, and the base over the honorable.

and the base against the honourable.

Micah 7:6 For a son dishonors his father, a daughter rises against her mother, and a daughter-in-law against her mother-in-law. A man's enemies are the members of his own household.

6: When a man shall take hold of his brother of the house of his father,

Things will become so bad, that in the minds of the people, the smallest achievements will qualify a man for leadership. Yet even such a man will not want to lead: In that day, he will protest, saying, "I cannot cure your ills...do not make me a ruler of the people."

saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy

hand:

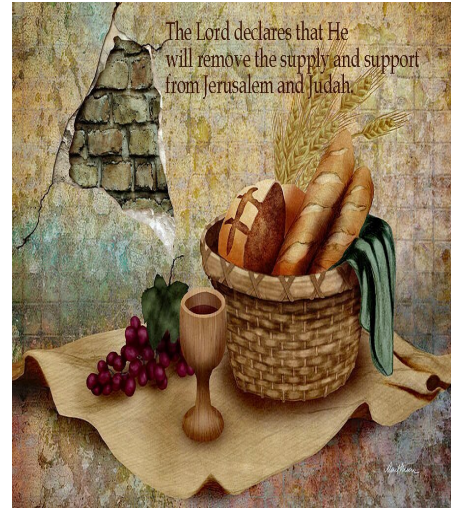
1 Samuel 8:5-6 "Look," they said, "you are old, and your sons do not walk in your ways. Now appoint a king to judge us like all the other nations." / But when they said, "Give us a king to judge us," their demand was displeasing in the sight of Samuel; so he prayed to the LORD.

7: In that day shall he swear, saying, I will not be an healer; for in my house

I will not be a healer, or "a binder"; that is, of wounds, of political wounds, made in the nation, and which were incurable. for the meaning is, that he neither was fit to be, nor could he be, a healer of the distempered state of the nation, it was so desperately bad. The Targum is, "I am not fit to be a head or governor;"

is neither bread nor clothing: make me not a ruler of the people.

Hosea 4:5-6 You will stumble by day, and the prophet will stumble with you by night; so I will destroy your mother— / My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will also reject you as My priests. Since you have forgotten the law of your God, I will also forget your children.



(8-12) Why Judah is ripe for judgment.

8: For Jerusalem is ruined, and Judah is

Jerusalem and Judah have sinned in what they say and in what they do. In fact, what they say and what they do provoke the eyes of His glory. to think that what we say can provoke the eyes of His glory.

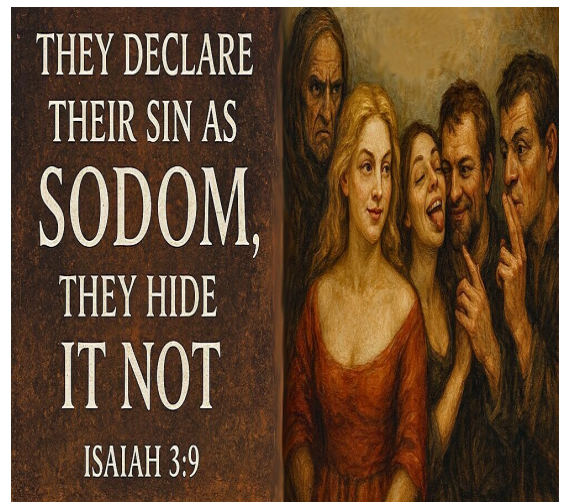
fallen: because their tongue and

Jeremiah 4: 14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

their doings are against the LORD, to

But we are commanded to glorify God by what we say just as much as by what we do. Jesus said, for every idle word men may speak, they will give account of it in the day of judgment.

provoke the eyes of his glory.



9: The shew of their countenance doth witness against them; and they

Jeremiah 6:15 Are they ashamed of the abomination they have committed? No, they have no shame at all; they do not even know how to blush. So they will fall among the fallen; when I punish them, they will collapse," says the LORD.

declare their sin as Sodom, they hide it not. Woe unto their soul! for they

have rewarded evil unto themselves.

They declare their sin as Sodom, and hide it not; commit it openly, without fear or shame; glory in it, and boast of it, "the knowledge of their countenance" that is, that which may be known by their countenances; oftentimes shows what is in the heart, the cruel disposition of the mind, the pride and vanity of it, the uncleanness and lasciviousness

10: Say ye to the righteous, that it shall be well with him: for they shall eat

One of the most destructive lies of our time is that it is wrong or hypocritical to have a standard that we don't live up to. No one has always told the truth, yet it is right and good to teach our children, "Don't lie." It would be wrong, and destructive, for someone to answer, "You can't tell your child not to lie."

the fruit of their doings.

You have lied in the past. You are a hypocrite." This attitude in our society translates into a certain result: a wholesale lowering of standards.

Psalms 1:1-3 Blessed is the man who does not walk in the counsel of the wicked, or set foot on the path of sinners, or sit in the seat of mockers. / But his delight is in the Law of the LORD, and on His law he meditates day and night. / He is like a tree planted by streams of water, yielding its fruit in season, whose leaf does not wither, and who prospers in all he does.

11: Woe unto the wicked! it shall be ill with him: for the reward of his

Spurgeon on Woe to the wicked! It shall be ill with him: "It shall be ill with the wicked, and let no present appearance lead you to doubt it.... The eyes that never weep for sin here will weep in awful anguish for ever.... It will be a profitable thing for thee to feel the wrath of God heavy on thy spirit now, for if not, it will crush thee, crush thee down and down without hope, world without end. It shall be ill with you."

hands shall be given him.

Romans 2:8-9 But for those who are self-seeking and who reject the truth and follow wickedness, there will be wrath and anger. / There will be trouble and distress for every human being who does evil, first for the Jew, then for the Greek;

12: As for my people, children are their oppressors, and women rule over

Again, the LORD both declares His judgment on Judah, that they have been given incompetent and ungodly leadership. Those who lead you cause you err, and destroy the way of your paths. Women rule over them: this was seen as a curse, not a blessing.

them. O my people, they which lead thee cause thee to err, and destroy the

Micah 2:9 You drive the women of My people from their pleasant homes. You take away My blessing from their children forever.

way of thy paths.

Ecclesiastes 10:16 Woe to you, O land whose king is a youth, and whose princes feast in the morning.

B. God's case against Judah.

(13-15) Their ill treatment of the poor.

13: The LORD standeth up to plead,

Here, the LORD is both a prosecutor (stands up to plead) and a judge against Judah.

When you are in court, and the prosecutor and the judge are the same person, you know you are going to be found guilty

and standeth to judge the people.

Psalm 50:4 He summons the heavens above, and the earth, that He may judge His people:

14: The LORD will enter into judgment

The Targum, "ye have oppressed my people;" having "eaten up," or rather "scorched up," his vineyard,

i.e. Israel The spoil of the poor is in your houses; the Pharisees

with the ancients of his people, and the

devoured widows' houses, and filled their own, with the spoil of them

princes thereof: for ye have eaten up the

Micah 3:1-3 Then I said: "Hear now, O leaders of Jacob, you rulers of the house of Israel. Should

you not know justice? / You hate good and love evil. You tear the skin from my people and strip the

vineyard; the spoil of the poor is in your houses.

flesh from their bones. / You eat the flesh of my people after stripping off their skin and breaking

their bones. You chop them up like flesh for the cooking pot, like meat in a cauldron."

15: What mean ye that ye beat my people to pieces, and grind the faces of

Jerusalem and Judah have sinned in what they say and in what they do. Jeremiah 4:14 Wash the evil from your heart,

the poor? saith the LORD GOD of hosts.

Matthew 23:14 Woe to you, scribes and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces.

You yourselves do not enter, nor will you let in those who wish to enter.

(16-23) The sinful women of Judah, and the judgment of the LORD against them.

16: Moreover the LORD saith, Because the daughters of Zion are haughty,

The women of Judah were proud. They were taken with themselves and loved to consider themselves better than others (are haughty).

and walk with stretched forth necks and wanton eyes, walking and mincing

This proud heart was the basis for the rest of the sin among the daughters of Zion. "To meet their unfounded accusations, he lays open the inward disease, which is manifested in the whole of their outward dress." (Calvin)

as they go, and making a tinkling with their feet:

1 Peter 3:3-4 Your beauty should not come from outward adornment, such as braided hair or gold jewelry or fine clothes, / but from the inner disposition of your heart, the unfading beauty of a gentle and quiet spirit, which is precious in God's sight.

17: Therefore the LORD will smite with a scab the crown of the head of the

The women of Judah were obsessed with finery, luxury, and "accessories." They devoted far too much of their lives to their appearance and image.

daughters of Zion, and the LORD will discover their secret parts.

1 Corinthians 11:6 If a woman does not cover her head, she should have her hair cut off. And if it is shameful for a woman to have her hair cut or shaved off, she should cover her head.

18: In that day the Lord will take away the bravery of their tinkling

This love of finery, luxury, and the obtaining of it all is not unique to women. Many men have a problem with it also. But it is definitely a problem among many women.

ornaments about their feet, and their cauls, and their round tires like the

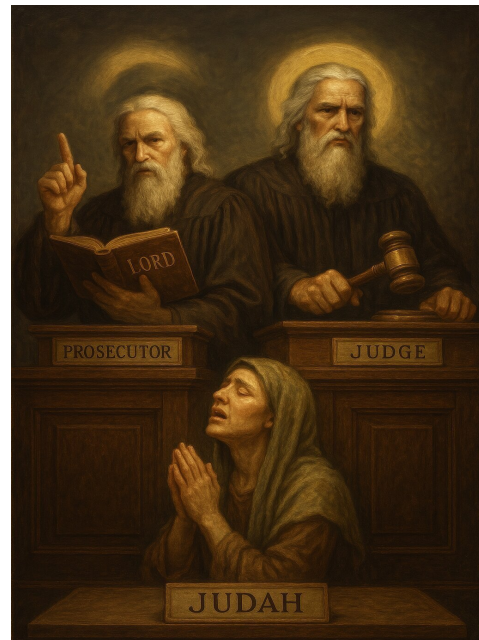
1 Timothy 2:9 Likewise, I want the women to adorn themselves with respectable apparel, with modesty, and with self-control, not with braided hair or gold or pearls or expensive clothes,

moon,

"Nothing can exceed the curiosity which dwells in woman. Indeed there is no end to those contrivances; and it was not without reason that the ancients called the collection of a woman's ornaments a world; for if they were collected into one heap, they would be almost as numerous as the parts of the world." (Calvin)

19: The chains, and the bracelets, and the mufflers,

Proverbs 31:30 Charm is deceptive and beauty is fleeting, but a woman who fears the LORD is to be praised.



20: The bonnets, and the ornaments of the legs, and the

Their obsession with their appearance, their love of luxury, and their promiscuity made the daughters of Zion ripe for judgment. Their "crown" will be a scab, and instead of being beautifully adorned, they will be exposed and humiliated. Also, the Lord will take away the finery.

headbands, and the tablets, and the earrings,

Hosea 2:13 I will punish her for the days of the Baals when she burned incense to them, when she adorned herself with rings and jewelry, and went after her lovers. But Me she forgot," declares the LORD.

21: The rings, and nose jewels,

Ezekiel 16:10-13 I clothed you in embroidered cloth and gave you sandals of fine leather. I wrapped you in fine linen and covered you with silk. / I adorned you with jewelry, and I put bracelets on your wrists and a chain around your neck. / I put a ring in your nose, earrings on your ears, and a beautiful crown upon your head. ...

22: The changeable suits of apparel, and the

Because of scarcity and disease, the haughty daughters of Zion would be sick and diseased. They would be raped and humiliated. And all their wonderful "accessories" would be taken away.

Matthew 23:5 All their deeds are done for men to see. They broaden their phylacteries and lengthen their tassels.

mantles, and the wimples, and the crimping pins,

Revelation 17:4 The woman was dressed in purple and scarlet, and adorned with gold and precious stones and pearls. She held in her hand a golden cup full of abominations and the impurities of her sexual immorality.

23: The glasses, and the fine linen, and the hoods,

In short, both men and women are instructed to make a sober use of the gifts of God, both in food and in clothing, and in the whole conduct of life. For the Lord cannot endure extravagance, and absolutely must inflict severe punishment on account of it; for it cannot be restrained by a lighter chastisement." (Calvin)

and the vails.

1 John 2:15-17 Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. / For all that is in the world—the desires of the flesh, the desires of the eyes, and the pride of life—is not from the Father but from the world. / The world is passing away, along with its desires; but whoever does the will of God remains forever.

(24-26) More of the judgment of the LORD on the sinful daughters of Zion.

24: And it shall come to pass, that instead of sweet smell there shall be

The Targum Isaiah 3: 24 It will come to pass, that in the place where they were giving forth sweet smells, there will be putrefaction; and in the place where they were binding the girdles, will be marks of smiting;

Lamentations 1:8-9 Jerusalem has sinned greatly; therefore she has become an object of scorn. All who honored her now despise her, for they have seen

stink; and instead of a girdle a rent; and instead of well set hair

and instead of plaited locks, baldness; and instead of their walking in pride, they will bind on sackcloth; this vengeance will be taken on them because they have committed fornication in their beauty.

her nakedness; she herself groans and turns away. / Her uncleanness stains her skirts; she did not consider

baldness; and instead of a stomacher a girding of

her end. Her downfall was astounding; there was no one to comfort her. Look, O LORD, on my affliction,

sackcloth; and burning instead of beauty.

for the enemy has triumphed!

25: Thy men shall fall by the sword, and

25 Your beautiful men will be killed by the sword, and your heroes in the war.

Jeremiah 15:8 I will make their widows more numerous than the sand of the sea. I will bring a destroyer

thy mighty in the war.

at noon against the mothers of young men. I will suddenly bring upon them anguish and dismay

26: And her gates shall lament and mourn;

26 And the gates of her city will be laid desolate, and will come to an end; and the land will be laid waste, and will be destroyed.

Lamentations 1:1 How lonely lies the city, once so full of people! She who was great

and she being desolate shall sit upon the ground.

among the nations has become a widow. The princess of the provinces has become a slave.



Isaiah, chapter 4

Judgment on the daughters of Zion and a glorious hope.

(1) The desperate condition of the daughters of Zion.

1: And in that day seven women shall take hold of

They would be so desperate for marriage that would not expect their husbands to provide for them at all (We will eat our own food and wear our own apparel). Only let us be called by your name: Instead, it would be enough to one man, saying, We will eat our own bread, and simply take the name of a husband so that it would take away the reproach of being unmarried and childless.

wear our own apparel: only let us be called by
Micah 7:10 Then my enemy will see and will be covered with shame—she who said to me, “Where is the LORD your God?” My eyes will see her; at that time she will be trampled like mud in the streets.

thy name, to take away our reproach.



(2) The glorious hope of the Branch of the LORD.

2: In that day shall the branch of the LORD be

The Targum Isaiah 4: 2 At that time will the Messiah of Yahuah אִישׁ אֶחָד, 'be for joy and for glory to those that are escaped, and those that keep the Torah will be for greatness and for praise.

beautiful and glorious, and the fruit of the earth

Jeremiah 23:5-6 Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and He will reign wisely as King and will administer justice and righteousness in the land. /

shall be excellent and comely for them

In His days Judah will be saved, and Israel will dwell securely. And this is His name by which He will be called: The LORD Our Righteousness.

that are escaped of Israel.

In that day: This does not mean that the Messiah would appear when these judgments were taking place on the daughters of Zion. It means that the promise of the Messiah would be all the more beautiful and glorious to them in the midst of their suffering. And the fruit of the earth shall be excellent and appealing for those of Israel who have escaped: For the remnant preserved through judgment, the promise of the Messiah would be all the more beautiful, dear, and life-giving. Fruit would sprout and grow from the Branch of the LORD, even as they simply trusted in the promise of the Messiah before He came.



Zion under the government of the Branch of the LORD.

(3) Holiness marks the society where the Branch of the LORD reigns.

3: And it shall come to pass, that he that is left

The Targum Isaiah 4: 3 And it will come to pass, that he that will return to Zion, and he that is doing the Torah, will be established in Yerushalayim, he will be called set-apart; every one that is written for eternal life will see the consolation of Yerushalayim.

in Zion, and he that remaineth in Jerusalem,

Revelation 21:27 But nothing unclean will ever enter it, nor anyone who practices an abomination or a lie, but only those whose names are written in the Lamb's Book of Life.

shall be called holy, even every one that is written

Holy does not mean “super-spiritual.” It does not mean sinless perfection. It does not mean spiritually superior and obnoxious. It means a life, a heart, a mind, and a body that is genuinely separated to the LORD. It is a life lived apart from the thinking and heart of this world, this flesh, and the devil, and lived apart to the LORD.

among the living in Jerusalem:



4-6 More characteristics of the society where the Branch of the LORD reigns.

4: When the Lord shall have washed away the

The Targum Isaiah 4:4 When Yahuah אֲדָנָי, has put away fith the of the daughters of Zion, and when He has removed from her midst those that are shedding the innocent blood, which is in Yerushalayim, by the word of judgment, and by the word of consummation.

filth of the daughters of Zion, and shall have

The Lord has washed away the filth of the daughters of Zion: When the Branch of the LORD reigns, there will be cleansing. The cleansing will not come easily; it will come by the spirit of judgment and the spirit of burning. But it will be worth it.

purged the blood of Jerusalem from the midst

"Sin is the excrement of the soul, the overabundance of garbage & naughtiness, the devil's vomit. From this abominable filth. Christ hath 'loved and washed his with his own blood, that he may make them kings and priests unto God and his Father.'" (Trapp)

thereof by the spirit of judgment, and

Ezekiel 36:25-27 I will also sprinkle clean water on you, and you will be clean. I will cleanse you from all your impurities and all your idols. / I will give you a new heart and put a new spirit within you; I will remove your heart of stone and give you a heart of flesh. / And I will put My Spirit within you and cause you to walk in My statutes and to carefully observe My ordinances.

by the spirit of burning.



5: And the LORD will create upon every

The Targum Isaiah 4: 5 And Yahuah אֲדָנָי, will create upon every set-apart place of the mountain of Zion, and upon the place of the house of His Presence a cloud of Glory; which will be shadowing over it by day,

dwelling place of mount Zion, and upon her

and a thick cloud and a brightness as of ?aming ?re by night; because of the excellency of the glory which He has promised to bring upon it, the Glory will be protecting it with a protection.

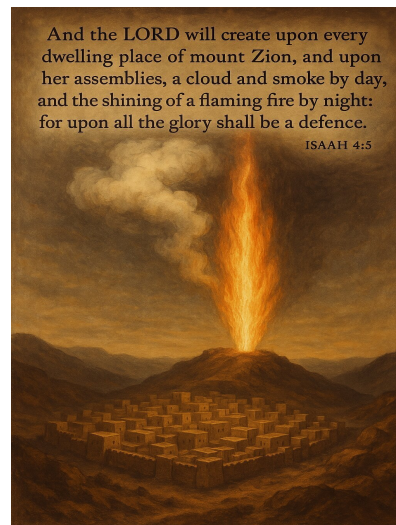
assemblies, a cloud and smoke by day, and

A cloud and smoke by day and the shining of a flaming fire by night: When the Branch of the LORD reigns, there will be the tangible presence of the LORD. Just as in the days of the Exodus, God will be as real as a pillar of cloud by day and a pillar of fire by night (Exodus 13:21-22).

the shining of a flaming fire by night: for

Exodus 13:21-22 And the LORD went before them in a pillar of cloud to guide their way by day, and in a pillar of fire to give them light by night, so that they could travel by day or night. / Neither the pillar of cloud by day nor the pillar of fire by night left its place before the people.

upon all the glory shall be a defence.



6: And there shall be a tabernacle for a shadow in

The Targum Isaiah 4: 6 And over Yerushalayim will be a tabernacle of clouds, to overshadow it by day from the scorching.

the daytime from the heat, and for a place of refuge,

When the Branch of the LORD reigns, there will be protection that comes from the LORD. The LORD's people will be safe and secure, washed, and in the abiding presence of the LORD.

and for a covert from storm and from rain.

"Nothing is more necessary than that we follow our calling, and perform our duty faithfully. It belongs equally to the condition of the good and of the bad that they suffer many inconveniences; but bad men have no refuge, no place of concealment in which they may hide themselves, and they must be utterly overwhelmed. But blessed is the condition of the godly; for although they endure heat and cold, still they have a safe refuge in God." (Calvin)

Psalms 91:1-2 He who dwells in the shelter of the Most High will abide in the shadow of the Almighty. / I will say to the LORD, "You are my refuge and my fortress, my God, in whom I trust."



The Targum Isaiah 5:

Isaiah, chapter 5

The parable of the vineyard.

“For exquisite beauty of language and consummate skill in effective communication, this parable is virtually beyond compare. One difficulty of a literary masterpiece is that a would-be translator who is not the literary equal of the author faces an impossible task.... It is in fact an outstanding example of the way the inspiring Spirit employed human language to convey the divine message.” (G.W. Grogan)

(1-2) The unproductive vineyard

1: Now will I sing to my wellbeloved a song of my beloved touching his

1 The prophet said, Now I will sing unto Yashar'el, who is like unto a vineyard, the seed of Abraham, my Beloved, a song of my Beloved, concerning His vineyard. My people, my Beloved Yashar'el, I gave to them an inheritance in a high mountain, in a fat land.

Psalm 80 7: Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved. 8: Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

9: Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. 10: The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. 11: She sent out her boughs unto the sea, and her branches unto the river. 12: Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

2: And he fenced it, and gathered out the stones thereof, and planted

2 I sanctified them, and I made them glorious, I propped them up as a precious vine; and I built My sanctuary in the midst of them; and I gave also My altar to make an atonement for their sins; and I thought that they should do good works before Me, but they did evil works.

13: The boar out of the wood doth waste it, and the wild beast of the field doth devour it. 14: Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

it with the choicest vine, and built a tower in the midst of it, and also

15: And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. 16: It is burned with fire, it is cut down: they perish at the rebuke of thy countenance. 17: Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. 18: So will not we go back from thee: quicken us, and we will call upon thy name. 19: Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

made a winepress therein: and he looked that it should bring forth

grapes, and it brought forth wild grapes.

(3-4) God asks Jerusalem and Judah to consider the story of the vineyard.

3: And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray

3 The prophet said unto them: They have revolted from the Torah, and are not willing to return. Now, inhabitants of Yerushalayim, and men of Yahudah, judge now a judgment between Me and My people.

you, betwixt me and my vineyard.

Psalm 50 4: He shall call to the heavens from above, and to the earth, that he may judge his people. 5: Gather my saints together unto me; those that have made a covenant with me by sacrifice. 6: And the heavens shall declare his righteousness: for God is judge himself. Selah. 7: Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

4: What could have been done more to my vineyard, that I have not done

4 What more good could I have thought to do to them, which I have not done to them? And what is this? I have thought that they should do good; but they have done evil.

in it? wherefore, when I looked that it should bring forth

Jeremiah 2:21 I had planted you like a choice vine from the very best seed. How could you turn yourself before Me into a rotten, wild vine?

grapes, brought it forth wild grapes?



(but it has brought forth thorns)

(5-7) God's judgment on the unproductive vineyard.

5: And now go to; I will tell you what I will do to my vineyard: I will take

5 And now, now I will tell you what I will do to My people; I will cause my Presence to remove from them, and they will be for a spoil; I will break down the house of their sanctuary, and they will be for a treading down.

away the hedge thereof, and it shall be eaten up; and break down the wall

thereof, and it shall be trodden down:

Psalm 53 1: The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. 2: God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. 3: Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.

6: And I will lay it waste: it shall not be pruned, nor digged; but there shall

6 I will make them abandoned ones; they will not be visited, neither will they be supported; and they will be cast out and forsaken. I will command the prophets that they do not prophesy to them prophecy.

come up briars and thorns: I will also command the clouds

Hosea 2:12 I will destroy her vines and fig trees, which she thinks are the wages paid by her lovers. So I will make them into a thicket, and the beasts of the field will devour them.

that they rain no rain upon it.



7: For the vineyard of the LORD of hosts is the house of Israel, and the

7 For the people of Yahuah of Hosts is the house of Yashar'el, and the men of Yahudah His pleasant plant. And I thought that they should do judgment, but, behold, they are oppressors; I thought that they should do righteousness, but, behold, they are multiplying sins.

men of Judah his pleasant plant: and he looked for judgment, but

Proverbs 5:22 "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."

behold oppression; for righteousness, but behold a cry.

(8-10) Woe to the land barons.

8: Woe unto them that join house to house, that lay field to field, till

8 Woe unto them that join house to house; the field of violence they bring nigh to their fields, saying. Until we possess every place; and they think they will dwell alone in the midst of the land.

there be no place, that they may be placed alone in the midst of the

Habakkuk 2:9-12 Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

earth!

9: In mine ears said the LORD of hosts, Of a truth many houses shall

9 The prophet said. With my ears I have heard when this was decreed from before Yahuah of Hosts. Of a truth many houses will be desolate, even the great and the fair, without inhabitant.

be desolate, even great and fair, without inhabitant.

Micah 2:2 "And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage."

10: Yea, ten acres of vineyard shall yield one bath, and the seed of an

10 Because of the sin of not giving tithes, the place of ten acres of vineyard will produce one bath; and the place where a cor of seed was sown will produce three measures.

homer shall yield an ephah.

Malachi 3:8 "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

(11-17) Woe to those who party endlessly and celebrate everything but God.

11: Woe unto them that rise up early in the morning, that they may

11 Woe unto them that rise up early in the morning, chasing after drink of old wine, delaying to separate; tarrying upon their couches till the dawn of the morning. The wine of oppression in?ames them!

Hosea 4:11 "Whoredom and wine and new wine take away the heart."

follow strong drink; that continue until night, till wine inflame them!

Proverbs 23:29-35 Who has woe? Who has sorrow? Who has contentions? Who has complaints? Who has needless wounds? Who has bloodshot eyes? / Those who linger over wine, who go to taste mixed drinks. / Do not gaze at wine while it is red, when it sparkles in the cup and goes down smoothly. ...

12: And the harp, and the viol, the tabret, and pipe, and wine, are in

12 And in their feasts are the harp, and the viol, the cithara, the organ, and the wine: and the Torah of Yahuah they regard not, neither consider the work of His Power.

their feasts: but they regard not the work of the LORD, neither

Jeremiah 9:23-24 This is what the LORD says: "Let not the wise man boast in his wisdom, nor the strong man in his strength, nor the wealthy man in his riches. / But let him who boasts boast in this, that he understands and knows Me, that I am the LORD, who exercises loving devotion, justice and righteousness on the earth—for I delight in these things," declares the LORD.

consider the operation of his hands.

13: Therefore my people are gone into captivity, because they have no

13 Therefore My people are gone into captivity unawares, and their honorable men have died through famine, and their multitude through dryness and thirst.

knowledge: and their honourable men are famished, and their

Hosea 4:6 My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will also reject you as My priests. Since you have forgotten the law of your God, I will also forget your children.

multitude dried up with thirst.

Amos 8:11-12 Behold, the days are coming, declares the Lord GOD, when I will send a famine on the land—not a famine of bread or a thirst for water, but a famine of hearing the words of the LORD. / People will stagger from sea to sea and roam from north to east, seeking the word of the LORD, but they will not find it.

14: Therefore hell hath enlarged herself, and opened her mouth

14 Therefore sheol has enlarged herself, and opened her mouth without measure, and their nobles, and their multitudes, and their tumultuous assemblies, and he that is strong among them, will descend into it.

without measure: and their glory, and their multitude, and their

Habakkuk 2:5 and wealth indeed betrays him. He is an arrogant man never at rest. He enlarges his appetite like Sheol, and like Death, he is never satisfied. He gathers all the nations to himself and collects all the peoples as his own.

pomp, and he that rejoiceth, shall descend into it.

15: And the mean man shall be brought down, and the mighty man

15 And the mean man will be humbled, and the strength of the strong will be weakened, and the eyes of the lofty will be humbled.

Luke 14:11 For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.”

shall be humbled, and the eyes of the lofty shall be humbled:

James 4:6 But He gives us more grace. This is why it says: “God opposes the proud, but gives grace to the humble.”

16: But the LORD of hosts shall be exalted in judgment, and God that

16 And Yahuah of Hosts will be mighty in judgment, and the Set-Apart Alahim will be sanctified in righteousness.

Psalms 99:4 The mighty King loves justice. You have established equity; You have exercised justice and righteousness in Jacob.

is holy shall be sanctified in righteousness.

Jeremiah 9:24 But let him who boasts boast in this, that he understands and knows Me, that I am the LORD, who exercises loving devotion, justice and righteousness on the earth—for I delight in these things,” declares the LORD.

17: Then shall the lambs feed after their manner, and the waste places

17 And the righteous will be fed, as it is promised concerning them, and they will multiply; and the substance of the unrighteous will the righteous possess.

of the fat ones shall strangers eat.

Ezekiel 34:14 I will feed them in good pasture, and the lofty mountains of Israel will be their grazing land. There they will lie down in a good grazing land; they will feed in rich pasture on the mountains of Israel.

(18-21) Woe to those who confuse moral issues, who think that they know better than God does.

18: Woe unto them that draw iniquity with cords of vanity, and sin as

18 Woe to them that begin to sin by little, drawing sins with the ropes of vanity, and they go on and increase until that they are strong, and their sins are as a cart-rope.

it were with a cart rope:

Proverbs 5:22 The iniquities of a wicked man entrap him; the cords of his sin entangle him.

That draw - That are not only drawn to sin by the allurements of the world; but are active and illustrious in drawing sin to themselves.

Cords - Or, with cords of lying, as the last word frequently signifies, with vain and deceitful arguments and pretences, whereby sinners generally draw themselves to sin. A rope - With all their might, as beasts commonly do that draw carts with ropes.

19: That say, Let him make speed, and hasten his work, that we may

19 That say, When will He hasten and reveal His Miracle, that we may see it: and let the counsel of the Set-Apart One of Yashar'el draw nigh and come, that we may know it!

see it: and let the counsel of the Holy One of Israel draw nigh and

Amos 5:18 Woe to you who long for the Day of the LORD! What will the Day of the LORD be for you? It will be darkness and not light.

come, that we may know it!

20: Woe unto them that call evil good, and good evil; that put

20 Woe to them that say to the wicked who prosper in this world. You are good; and say to the meek, you are wicked. What, is it not so? When light cometh to the righteous, will it not be dark with the wicked? And the words of the Torah will be sweet to them that do them; but bitterness will come to the wicked, and they will know that in the end sin is bitter to them that commit it.

darkness for light, and light for darkness; that put bitter for sweet,

Romans 12:21 "Be not overcome of evil, but overcome evil with good." & + Romans 13 1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

and sweet for bitter!

21: Woe unto them that are wise in their own eyes, and prudent in

21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

their own sight!

(22-23) Woe to the corrupt, who place greater value on drinking than on fairness and justice.

22: Woe unto them that are mighty to drink wine, and men of

22 Woe unto them that are mighty to drink wine, and mighty masters of riches, to make themselves drunk with old wine.

strength to mingle strong drink:

Proverbs 3:7 Be not wise in your own eyes; fear the LORD and turn away from evil. & + Proverbs 26:12 Do you see a man who is wise in his own eyes? There is more hope for a fool than for him.

23: Which justify the wicked for reward, and take away the

23 Who justify the guilty in order to receive from him the mammon of falsehood, and wickedly take away the righteousness of the righteous from him.

righteousness of the righteous from him!

Exodus 23:7-8 Stay far away from a false accusation. Do not kill the innocent or the just, for I will not acquit the guilty. / Do not accept a bribe, for a bribe blinds those who see and twists the words of the righteous.

(24-30) The LORD promises a sure and complete judgment.

24: Therefore as the fire devoureth the stubble, and the flame

24 Therefore they will be devoured as stubble in the fire, and like dry hay in the flame; they are multiplying their strength, it will be like an ulcer, and the money of their oppression, as the dust that flies away: because they despised the Torah of Yahuah of Hosts, and rejected the WORD, the Set-Apart One of Yashar'el.

consumeth the chaff, so their root shall be as rottenness, and their

Amos 2:4 This is what the LORD says: "For three transgressions of Judah, even four, I will not revoke My judgment, because they reject the Law of the LORD and fail to keep His statutes; they are led astray by the lies in which their fathers walked.

blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised

the word of the Holy One of Israel.

Psalm 106:24-25 They despised the pleasant land; they did not believe His promise. / They grumbled in their tents and did not listen to the voice of the LORD.

25: Therefore is the anger of the LORD kindled against his people, and

25 Therefore is the anger of Yahuah of Hosts mighty against His people, and He has lifted the stroke of His Power upon them. When He smote them, then the mountains moved, and their carcasses were cast out as dung into the midst of the streets. By all this they turn not away from their sins, that His fury may turn away from them; but until now their rebellion grows stronger, and His stroke is again to take vengeance on them.

he hath stretched forth his hand against

Leviticus 26: 20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. 21 And if ye walk contrary unto me, and will not hearken unto me; I will

them, and hath smitten

bring seven times more plagues upon you according to your sins. 22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

them: and the hills did tremble, and their carcasses

23 And if ye will not be reformed by me by these things, but will walk contrary unto me; 24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins. 25 And I will bring a sword upon you,

were torn in the

that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

midst of the streets. For all this his anger is not

turned away, but his hand is stretched out still.

Ezekiel 22:31 So I have poured out My indignation upon them and consumed them with the fire of My fury. I have brought their ways down upon their own heads, declares the Lord GOD."



26: And he will lift up an ensign to the nations from far, and will hiss

26 And He will lift up an ensign to the nations from far, and He will call Him from the end of the earth: and, behold, a King with His army will come swiftly, as light clouds.

unto them from the end of the earth: and, behold, they shall come with

God will call foreign nations to come and invade Judah, making them instruments of His judgment upon them.

speed swiftly:

Deuteronomy 28:49 The LORD will bring a nation from afar, from the ends of the earth, to swoop down upon you like an eagle—a nation whose language you will not understand,

27: None shall be weary nor stumble among them; none shall slumber

27 None will be weary nor stumble among them; none will slumber nor sleep; neither will the girdle of their loins be loosed, nor the latchet of their sandals be broken.

nor sleep; neither shall the girdle of their loins be loosed, nor the latchet

Jeremiah 6:22 This is what the LORD says: "Behold, an army is coming from the land of the north; a great nation is stirred up from the ends of the earth.

of their shoes be broken:

28: Whose arrows are sharp, and all their bows bent, their horses'

28 Whose arrows are sharp, and their bows bent, their horses' hoofs strong like flint, and their wheels swift, behold, like a whirlwind.

hoofs shall be counted like flint, and their wheels like a whirlwind:

Ezekiel 23:24 They will come against you with a host of peoples, with weapons, chariots, and wagons. They will array themselves against you on every side with buckler and shield and helmet. I will delegate judgment to them, and they will punish you according to their own standards.

29: Their roaring shall be like a lion, they shall roar like young lions:

29 His roaring will be like a lion, and he will roar like a young lion, yea, he will roar, and lay hold of the prey, and will carry it away safe, and none will deliver it.

yea, they shall roar, and lay hold of the prey, and shall carry it away

Hosea 13:7-8 So like a lion I will pounce on them; like a leopard I will lurk by the path. / Like a bear robbed of her cubs I will attack them, and I will tear open their chests. There I will devour them like a lion, like a wild beast tearing them apart.

safe, and none shall deliver it.

30: And in that day they shall roar against them like the roaring of

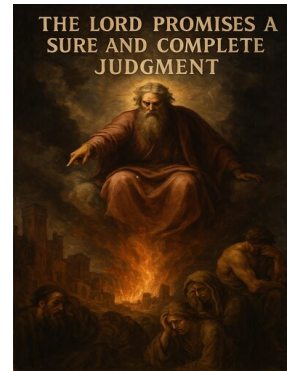
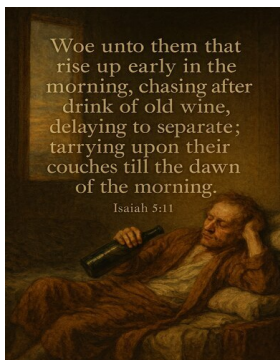
30 And in that time he will roar against them like the roaring of the sea: so that if the wicked should seek support from the inhabitants of the earth, he will bring upon them oppression and destruction; but the righteous which will be in that hour will be protected on account of the evil.

the sea: and if one look unto the land, behold darkness and sorrow,

Jeremiah, chapter 4 23: I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. 24: I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. 25: I beheld, and, lo, there was no man, and all the birds of the heavens were fled.

and the light is darkened in the heavens thereof.

26: I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger. 27: For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.



Chapter 6

Audio for Isaiah 6:

A. The conviction of the prophet.

1. (1-2) What Isaiah saw.

Uzziah began his reign when he was only 16 years old, and he reigned 52 years. Overall, he was a good king, and says, he did what was right in the sight of the LORD, according to all that his father Amaziah had done. 2 Chronicles 26:5 says, He sought God in the days of Zechariah, who had understanding in the visions of God; and as long as he sought the LORD, God made him prosper. He was strong his heart was lifted up, to his destruction, for he transgressed against the LORD his God by entering the temple of the LORD to burn incense on the altar of incense. In response, God struck Uzziah with leprosy, and he was an isolated leper until his death.

1: In the year that king Uzziah died I saw also the Lord sitting upon a

Septuagint Isaiah 6: 1 And it came to pass in the year in which king Ozias died, that I saw the Lord sitting on a high and exalted throne, and the house was full of his glory.

throne, high and lifted up, and his train filled the temple.

Isaiah was not alone in seeing God's throne. Almost everyone in the Bible who had a vision of heaven, was taken to heaven, or wrote about

heaven spoke of God's throne. Revelation 4:2-3 At once I was in the Spirit, and I saw a throne standing in heaven, with someone seated on it. / The One seated there looked like jasper and carnelian, and a rainbow that gleamed like an emerald encircled the throne.

2: Above it stood the seraphims: each one had six wings; with twain he

2 And seraphs stood round about him: each one had six wings: and with two they covered their face, and with two they covered their feet, and with two they flew

covered his face, and with twain he covered his feet, and with twain

Revelation 4:8 And each of the four living creatures had six wings and was covered with eyes all around and within.

Day and night they never stop saying: "Holy, Holy, Holy, is the Lord God Almighty, who was and is and is to come!"

he did fly.

The two wings with which they cover their face show plainly enough that even angels cannot endure God's brightness, and that they are dazzled by it in the same manner as when we attempt to gaze upon the radiance of the sun." (Calvin)

(3-4) What Isaiah heard.

3: And one cried unto another, and said, Holy, holy, holy, is the LORD

3 And one cried to the other, and they said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Ezekiel 3:12 Then the Spirit lifted me up, and I heard a great rumbling sound behind me: "Blessed be the glory of the LORD in His dwelling place!"

Holy, holy, holy is the LORD of hosts: Why do they repeat "holy" three times? Wasn't it enough to simply say that the LORD was "holy" once? It wasn't enough. They say it three times because there are Three Persons in the One God.

of hosts: the whole earth is full of his glory.

"The ancients quoted this passage when they wished to prove that there are three persons in one essence of the Godhead.... I have no doubt that the angels here describe One God in Three Persons."

4: And the posts of the door moved at the voice of him that cried,

This smoke reminds us of the pillar of cloud that represented the presence of God, the smoke on Mount Sinai, and the cloud of God's Shekinah glory that filled the temple. A cloud of glory often marks the presence of the LORD.

and the house was filled with smoke.

1 Kings 8:10-11 And when the priests came out of the Holy Place, the cloud filled the house of the LORD / so that the priests could not stand there to minister because of the cloud. For the glory of the LORD filled the house of the LORD.

(5) What Isaiah felt.

5: Then said I, Woe is me! for I am undone; because I am a man of

I am undone is not a bad place to be. "God will never do anything with us till he has first of all undone us." (Spurgeon) + Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: Isaiah saw his sinfulness, and the sinfulness of his people, mainly in terms of sinful speech.

unclean lips, and I dwell in the midst of a people of unclean lips: for

Job.42 5: I have heard of thee by the hearing of the ear: but now mine eye seeth thee. 6: Wherefore I abhor myself, and repent in dust and ashes.

mine eyes have seen the King, the LORD of hosts.

The cleansing of the prophet.

(6) A seraphim brings a coal from the altar.

6: Then flew one of the seraphims unto me, having a live coal in his

These angelic beings, surrounding the throne of God, ministered to Isaiah. One flew to Isaiah with a live coal – which means the coal was still hot and burning. It was so hot that even an angel had to use the tongs from the altar.

hand, which he had taken with the tongs from off the altar:

Ezekiel 10:2 And the LORD said to the man clothed in linen, "Go inside the wheelwork beneath the cherubim. Fill your hands with burning coals from among the cherubim and scatter them over the city." And as I watched, he went in.

"The fire was taken from the altar, to intimate that it was divine or heavenly; for the law forbade any strange fire to be brought to it, because in sacred things every human mixture is absolute profanation. By this figure, therefore, Isaiah was taught that all purity flows from God alone." (Calvin)

(7) A coal from the altar cleanses Isaiah's lips.

7: And he laid it upon my mouth, and said, Lo, this hath touched thy lips;

"The effect of that live coal will be to fire the lip with heavenly flame. 'Oh,' says one man, 'a flaming coal will burn the lip so that the man cannot speak at all.' That is just how God works with us; it is by consuming the fleshly power that he inspires the heavenly might. Oh let the lip be burnt, let the fleshly power of eloquence be destroyed, but oh for that live coal to make the tongue eloquent with heaven's flame; the true divine power which urged the Apostles forward, and made them conquerors of the whole world." (Spurgeon)

and thine iniquity is taken away, and thy sin purged.

Psalms 51:2-7 Wash me clean of my iniquity and cleanse me from my sin. / For I know my transgressions, and my sin is always before me. / Against You, You only, have I sinned and done what is evil in Your sight, so that You may be proved right when You speak and blameless when You judge. ...

Yet, the same principle works on our behalf in regard to Jesus' work on Calvary. Our sin was placed upon Him, and He was burned with the fire of God's judgment. Yet because He was holy and righteous Himself, the fire of God's judgment did not harm Him; it only burned away the sin, our sin.

(8) God calls and Isaiah responds.

8: Also I heard the voice of the Lord, saying, Whom shall I send, and who will

What created this kind of heart in Isaiah? First, he had a heart that had been in the presence of God. He had a heart that knew its own sinfulness. He had a heart that knew the need among the people, the need for God's word. He had a heart that had been touched by God's cleansing fire. And he had a heart that heard God's heart to reach the nations.

go for us? Then said I, Here am I; send me.

Here am I! Send me: Isaiah emphatically answered God's call. He did not hesitate. Isaiah wanted to be the answer to God's question.

Jeremiah 1:4-10 The word of the LORD came to me, saying: / "Before I formed you in the womb I knew you, and before you were born I set you apart and appointed you as a prophet to the nations." / "Ah, Lord GOD," I said, "I surely do not know how to speak, for I am only a child!" ...

(9-10) His mission described.

9: And he said, Go, and tell this people, Hear ye indeed, but understand not;

God told Isaiah to go and preach to a people who wouldn't respond so that their guilt would be certain. As Trapp wrote, Isaiah would "Preach them to hell."

Matthew 13:14-15 In them the prophecy of Isaiah is fulfilled: 'You will be ever hearing but never understanding; you will be ever seeing but never perceiving. / For this people's heart has grown callous; they hardly hear with

and see ye indeed, but perceive not.

their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn, and I would heal them.'

This is an unsatisfying audience and ministry for any preacher. Isaiah might not be satisfied with this ministry. The people might not be satisfied with it. But God would be satisfied with it.

10: Make the heart of this people fat, and make their ears heavy, and shut

And understand with their heart, and return and be healed: This shows what the word of God can accomplish when it is received with open eyes, open ears, and an open heart. It brings understanding to our hearts, it makes us return, and it brings healing to our lives. If you are under the word of God and these things aren't happening to you, ask God to work with your eyes, ears, and heart.

their eyes; lest they see with their eyes, and hear with their ears, and

John 12:39-40 For this reason they were unable to believe. For again, Isaiah says: / "He has blinded their eyes and hardened their hearts, so that they cannot see with their eyes, and understand with their hearts, and turn, and I would heal them."

Make the heart of this rebellious people fat,.... Gross and heavy, stupid and unteachable, hard and obdurate; which is sometimes done

understand with their heart, and convert, and be healed.

by the preaching of the Gospel, through the wickedness of man's heart, that being the savour of death unto death to some, just as the sun

hardens the clay; or declare that their hearts are thus gross and stupid; or that I will give them up to a judicial hardness of heart:

and make their ears heavy: that they cannot hear the word, so as to understand it; they having stopped the ear, and plucked away

the shoulder, it is in righteous judgment that they are given up to such an insensibility as not to be capable of hearing and understanding

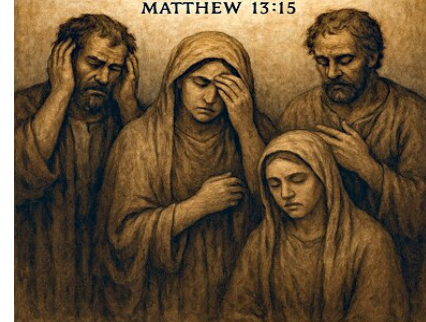
what is delivered in the ministry of the word:

Ezekiel 18: 22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. 23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? 24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Septuagint Isaiah 6: 10 For the heart of this people has become gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.

FOR THE HEART OF THIS PEOPLE
IS BECOME GROSS, AND THEIR
EARS ARE DULL OF HEARING,
AND THEIR EYES HAVE THEY CLOSED;
LEST THEY SHOULD SEE WITH
THEIR EYES, AND HEAR WITH THEIR
EARS, AND UNDERSTAND WITH
THEIR HEART, AND BE CONVERTED,
AND I SHOULD HEAL THEM.

MATTHEW 13:15



(11-13) Isaiah is told how long he must prophesy this way.

11: Then said I, Lord, how long? And he answered, Until the cities be

This answered the question of how long Isaiah was to preach. He should preach until destruction comes. He should preach in hope of the restoration of a remnant (yet a tenth will be in it, and will return). Even though Isaiah's ministry was difficult, it was

wasted without inhabitant, and the houses without man, and the land

Jeremiah 12:4 How long will the land mourn and the grass of every field be withered? Because of the evil of its residents, the animals and birds have been swept away, for the people have said, "He cannot see what our end will be."

be utterly desolate,

12: And the LORD have removed men far away, and there be a great

And the Lord have removed men far away,.... Not to Babylon, but to the ends of the earth, into the most distant countries, by means of the Romans; for they were but instruments of carrying the Jews captive out of their own land, and dispersing them among the several nations of the world; it was the Lord's doing, and a

forsaking in the midst of the land. Leviticus 26:33 But I will scatter you among the nations and will draw out a sword after you as your land becomes desolate and your cities are laid waste.

judgment which he inflicted upon them for their sins: and there be a great forsaking in the midst of the land; not that there should be many left in the land, and multiply and increase in it;

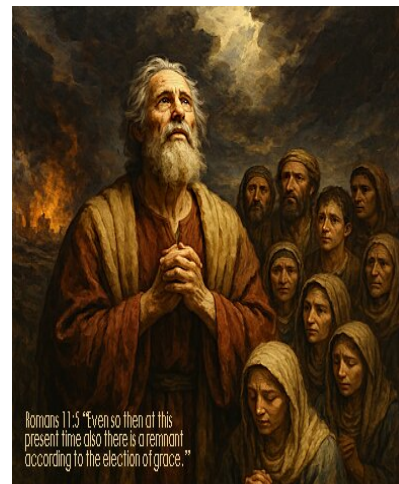
13: But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil

The remnant will indeed return, but even the remnant will eventually be judged. Israel was not done being disobedient when they returned from the Babylonian captivity, and God was not done bringing His judgment on a disobedient Israel. "The devastation, great as it was to be, would not be total; but even its survivors would have to submit to further judgment. The illustration from nature, however, introduces an element of hope." (Grogan)

tree, and as an oak, whose substance is in them, when they cast their leaves: so

Romans 11: 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

the holy seed shall be the substance thereof.



Isaiah, chapter 7

(1-2) The northern nation of Israel and Syria combine to attack Judah.

1: And it came to pass in the days of Ahaz the son of Jotham, the son

In the days of Ahaz the son of Jotham: Ahaz was a wicked king of Judah, worshipping other gods and even sacrificing his son to Molech. The only good thing Ahaz seemed to do was to father Hezekiah, who became a good king of Judah. "He was a cowardly, superstitious and hypocritical ruler, one of the worst kings Judah ever had." (Bultema)

of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the

2 Kings 15:37 (In those days the LORD began to send Rezin king of Aram and Pekah son of Remaliah against Judah.)
2 Kings 16:9 So the king of Assyria responded to him, marched up to Damascus, and captured it. He took its people to Kir as captives and put Rezin to death.

son of Remaliah, king of Israel, went up toward Jerusalem to war

How was Ahaz saved from this attack? Because he entered into an ungodly alliance with Tiglath-Pileser king of Assyria, and even gave Tiglath-Pileser silver and gold that was found in the house of the LORD as a present to win his favor and protection (2 Kings 16:7-9)

against it, but could not prevail against it.

2: And it was told the house of David, saying, Syria is confederate with

"Syria hath agreed with Ephraim"; entered into a confederacy and alliance with each other; which is the sense of our version; and is confirmed by the Targum, which is, "the king of Syria is joined with the king of Israel:"

Ephraim. And his heart was moved, and the heart of his people, as the

and his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind; the metaphor denotes the strength and force of the confederate armies, comparable to a strong, blustering, boisterous wind;

trees of the wood are moved with the wind.

2 Chronicles 28:5 "Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter."

(3-9) The word of the LORD to Ahaz through Isaiah.

3: Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou,

Isaiah was told to take his son, named Shear-Jashub, and bring a word from the LORD to Ahaz. He brought his son as a walking object lesson because the name Shear-Jashub means, "A Remnant Shall Return."

and Shear-jashub thy son, at the end of the conduit of the upper

These seemingly irrelevant details make an important point. All this happened to real people at a real time and in real places. This isn't make-believe or fairy tales. This is real. The "upper pool" is by many identified with the Birket el-Mamilla (about half a mile to the west of the city),

pool in the highway of the fuller's field;

2 Kings 18:17 And the king of Assyria sent Tartan and Rabsharis and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

4: And say unto him, Take heed, and be quiet; fear not, neither be

Seemingly, Ahaz needed to pay attention (take heed) and stop his talking about the problem (be quiet). He needed to trust God and take courage in the LORD (do not fear or be fainthearted).

fainthearted for the two tails of these smoking firebrands, for the

Zechariah 8:13 As you have been a curse among the nations, O house of Judah and house of Israel, so I will save you, and you will be a blessing. Do not be afraid; let your hands be strong."

fierce anger of Rezin with Syria, and of the son of Remaliah.

5: Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel

the kingdoms of Syria and Ephraim, or Israel; the king of the former is not mentioned at all, and the latter only as if he was the son of a private person, which is purposely done by way of contempt: have taken evil counsel against thee: which is expressed in the next verse;

against thee, saying,

2 Kings 16:5 Then Rezin king of Aram and Pekah son of Remaliah king of Israel came up to wage war against Jerusalem. They besieged Ahaz but could not overcome him

6: Let us go up against Judah, and vex it, and let us make a breach therein

Let us make a breach therein; either, 1. Break and divide that country into two parts, one for time, and another for me; or rather, 2. Break their power and kingdom, and subdue it to ourselves: and,

Zechariah 12:2-3 "Behold, I will make Jerusalem a cup of drunkenness to all the surrounding

for us, and set a king in the midst of it, even the son of Tabeal:

The son of Tabeal. Who this Tabeal was cannot easily be learned from history. Probably he was some Israelite, an enemy of the house of David, whom those kings were desirous to set up as one of their own

peoples. Judah will be besieged, as well as Jerusalem. / On that day, when all the nations of the earth gather against her, I will make Jerusalem a heavy stone for all the peoples; all who would heave it away will be severely injured.

7: Thus saith the Lord GOD, It shall not stand, neither shall it come to

pass.

Certainly, the king of Israel and the king of Syria had their plans – they plotted evil against Judah. They wanted to attack Jerusalem, defeat the capital of Judah (make a gap in its wall), then depose Ahaz and set up their own king. But God was not worried about their plans. They looked like a big, flaming threat to Ahaz, but God looked and saw two stubs of smoking firebrands, and simply said, "It shall not stand, nor shall it come to pass."

2 Kings 19:33-34 He will go back the way he came, and he will not enter this city, declares the LORD. / I will defend this city and save it for My own sake and for the sake of My servant David."

8: For the head of Syria is Damascus, and the head of Damascus is Rezin; and

Their plans will not succeed because the nations are led by ungodly men (Rezin and Remaliah's son), and not by the LORD. This is God's promise, and Isaiah calls Ahaz to trust in the LORD and in His promise.

within threescore and five years shall

2 Kings 16:9 So the king of Assyria responded to him, marched up to Damascus, and captured it. He took its people to Kir as captives and put Rezin to death.

Ephraim be broken,

Hosea 5:9 Ephraim will be laid waste on the day of rebuke. Among the tribes of Israel I proclaim what is certain.

that it be not a people.

Hosea 9:3 They will not remain in the land of the LORD; Ephraim will return to Egypt and eat unclean food in Assyria

9: And the head of Ephraim is Samaria, and

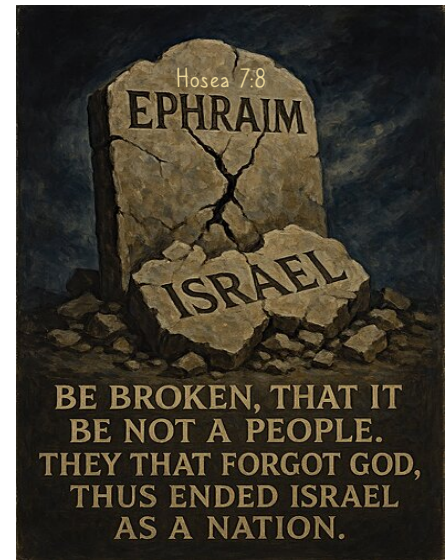
Here is the challenge to Ahaz. God has promised, now the king of Judah must believe. If he will not believe, it will not affect the outcome of the attack against Jerusalem. God has already decreed that their attack would not succeed. But it would affect the course of Ahaz's life and reign as king (surely you shall not be established).

the head of Samaria is

Remaliah's son. If ye will not believe, surely ye

As it happened, Ahaz did not believe. He did not put his trust in the LORD. He put his trust in carnal methods and the king of Assyria. Jerusalem was spared, and Ahaz no doubt believed he was successful, and his plan had worked. But if he would have just trusted in the LORD, Jerusalem would have been spared, and Ahaz would have been blessed.

shall not be established.



Hosea 7:8 "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned."

Referring to the destructive effect of foreign influences. Ephraim was consumed by the unhallowed fire of Baal-worship, with all its passion and sensualism--a cake burnt on one side to a cinder, and on the other left in a condition utterly unfit for food. So the activity of foreign idolatries and foreign alliances, and the consequent unfaithfulness to Israel's God, are the nation's ruin.

The sign of Immanuel.

(10-12) Ahaz will not ask for a sign.



- 10: Moreover the LORD spake again unto Ahaz, saying,

The Targum Isaiah 7:10 Moreover the prophet of Yahuah ^{אֵלֶיךָ}, spake again unto Ahaz, saying,

God had sent Ahaz one message by his prophet (vers. 4-9). It had apparently been received in silence, at any rate without acknowledgment.

The faith had seemed to be lacking which should have embraced with gladness the promise

- 11: Ask thee a sign of the LORD thy God; ask it either in the depth, or in the

Ask a sign for yourself: Through the prophet Isaiah, God invites Ahaz to ask for a sign. God has just challenged Ahaz to believe and be blessed, and now God offers to give Ahaz a basis for belief – a sign for yourself.

height above.

Matthew 12: 38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

- 12: But Ahaz said, I will not ask, neither will I tempt the LORD.

But Ahaz said, "I will not ask, nor will I test the LORD": This sounds very spiritual from Ahaz. He almost seems to say what Jesus said in Matthew 4:7: "You shall not tempt the LORD your God." Though the words are similar, the hearts are far apart. Ahaz refused to ask for a sign, because when God fulfilled the sign, he would be "obligated" to believe.

This was not tempting or testing God in a wrong way. It is never testing God to do as He says, and if the LORD invites us to test Him, we should. For example, in Malachi 3:10, the LORD invited Israel to give as He commanded, and thereby to try Me now in this.

Again, perhaps Ahaz was bitter against the LORD, because of all the disaster Judah had already been through at the hands of Israel and Syria. Perhaps his mind is, "I want nothing to do with the God who allowed it to get this bad."

Haven't we, in some way, to some degree, been in the same state of mind as Ahaz? Haven't we rejected the gracious, free gifts of God for silly and strange reasons? "Here let us each descend and dive into his own conscience, to see whether we also have not matched Ahaz in his madness, or at leastwise coasted too near upon his unkind usage of the Lord, by rejecting his sweet offers of grace and motions of mercy, by slighting his holy sacraments, those signs and seals of the righteousness that is by faith." (Trapp)

Hebrews 11:6 And without faith it is impossible to please God. For anyone who approaches Him must believe that He exists and that He rewards those who earnestly seek Him.

(13-16) The LORD's sign to Ahaz: the sign of Immanuel.

- 13: And he said, Hear ye now, O house of David;

"Did I not hear some one say, 'Ah, sir, I have been trying to believe for years.' Terrible words! They make the case still worse. Imagine that after I had made a statement, a man should

Is it a small thing for you to weary men, but

declare that he did not believe me, in fact, he could not believe me though he would like to do so. I should feel aggrieved certainly; but it would make matters worse if he added, 'In fact I have been for years trying to believe you, and I cannot do it.' What does he mean by that? What can he mean but that I am so incorrigibly false, and such a confirmed liar, that though he would like to give me

will ye weary my God also?

some credit, he really cannot do it? With all the effort he can make in my favour, he finds it quite beyond his power to believe me? Now, a man who says, 'I have been trying to believe in God,' in reality says just that with regard to the Most High." (Spurgeon)

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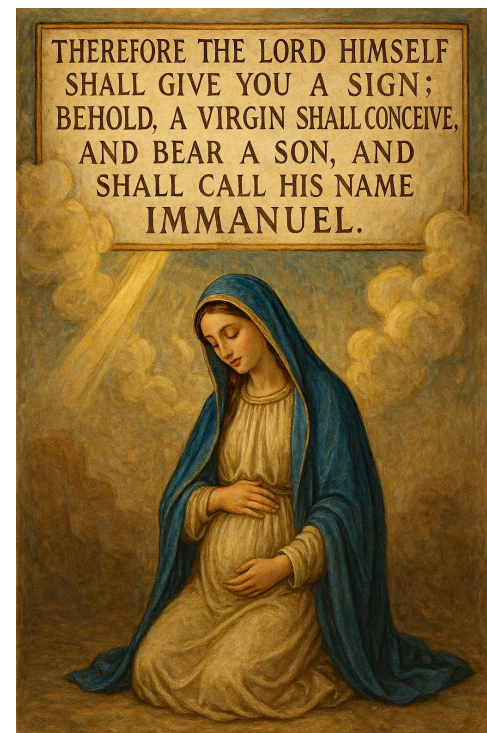
14: Therefore the Lord himself shall give you

This is one of the most famous prophecies regarding the birth of Jesus the Messiah in the Bible. It also illustrates a principle of prophecy, that prophecy may have both a near fulfillment and a far fulfillment.

a sign; Behold, a virgin shall conceive, and

"It is characteristic of predictive prophecy that it often mingles different times together in one composite picture" (Martin)

bear a son, and shall call His name Immanuel.



Matthew 1:23 "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

John 1:14 "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."



15: Butter and honey shall he eat, that he may know to refuse the evil,

As the Messiah Jesus no doubt did; since he was born in a land flowing with milk and honey, and in a time of plenty, being a time of general peace; so that this phrase points at the place where, and the time when, the Messiah should be born, as well as expresses the truth of his human nature, and the manner of his

and choose the good.

bringing up, which was in common with that of other children. signifies the "cream of milk", as well as "butter",

Jeremiah 36:3 "It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin."

16: For before the child shall know to refuse the evil, and choose the

The words imply the age of approaching manhood, and predict the downfall of Pekah and Rezin, as the longer period of (Isaiah 7:8 "For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.")

predicted the entire downfall and annihilation of one of the two kingdoms which they represented. The words "good and evil" are better taken of moral choice (Genesis 3:5 "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.");

good, the land that thou abhorrest shall be forsaken of both her kings.

(Deuteronomy 1:39 "Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.")

(17-25) Assyria, the nation Ahaz trusted, will also bring ruin to Judah.

17: The LORD shall bring upon thee, and upon thy people, and upon thy

The prophet's language shows that he reads the secret thoughts of the king's heart. He was bent on calling in the help of the king of Assyria. Isaiah warns him (reserving the name of the king, with all the emphasis of suddenness, for the close of his sentence) that by so doing he is bringing

father's house, days that have not come, from the day that Ephraim

on himself a more formidable invasion than that of Syria and Ephraim, worse than any that had been known since the separation of the two kingdoms

departed from Judah; even the king of Assyria. 2 Kings 16: 7 So Ahaz sent messengers to Tiglathpileser king of Assyria

saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. 8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria. 9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

18: And it shall come to pass in that day, that the LORD shall hiss for

Judah would not only be attacked by the Assyrians, they would also be invaded by the Egyptians. God would pinch Judah between these mighty nations to the north and south.

the fly that is in the uttermost part of the rivers of Egypt, and for the

2 Kings 23:29 "In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him."

bee that is in the land of Assyria.

19: And they shall come, and shall rest all of them in the desolate

The Egyptian and Assyrian armies, when the Lord calls for them in his providence, and his time is come to make use of them as a scourge to his people: and shall rest all of them in the desolate valleys: made so by war;

valleys, and in the holes of the rocks, and upon all thorns, and upon all

bushes. they shall all of them come and dwell in the streets of the cities, and in the cliffs of the rocks, and in all deserts full of sedges, and in all houses of praise." The sense is, that they should be in all cities, towns, and villages, whether fortified or not, and in all houses of high and low, rich and poor, in cottages and in palaces; there would be no place free from them, nor no escaping out of their hands.

Proverbs 24:31 "And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down."

Judah would not only be attacked by the Assyrians, they would also be invaded by the Egyptians. God would pinch Judah between these mighty nations to the north and south.

20: In the same day shall the Lord shave with a razor that is hired,

If Ahaz understood and believed what the LORD said, it would have terrified him. The Assyrians were well known for their sheer cruelty, especially over the nations they conquered. They delighted in torture and humiliation (shave with a hired razor...the head and the hair of the legs).

namely, by them beyond the river, by the king of Assyria, the head,

"To shave off the beard of an Oriental was an unbearable shame to him and was a sign of great sadness and mourning as well as despicable slavery."

2 Samuel 10: 4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. 5 When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said,

and the hair of the feet: and it shall also consume the beard.

Tarry at Jericho until your beards be grown, and then return.

21: And it shall come to pass in that day, that a man shall nourish a

These invasions would bring Judah low, so that they could not farm as normally, and thus curds and honey everyone will eat who is left in the land. Normal agriculture would be devastated

young cow, and two sheep;

men shall return to the pastoral life, but shall not possess more than two or three head of cattle apiece, the Assyrians having swept off most of the beasts.

22: And it shall come to pass, for the abundance of milk that they

The cow and the two sheep, having large pastures, and few cattle to feed upon them, those few would give such abundance of milk, that the owner of them would make butter of it, and live upon it, having no occasion to eat milk; and there being few or none to sell it to: he shall eat butter; the milk producing a sufficient quantity of it for himself and his family:

shall give he shall eat butter: for butter and honey shall every one eat

for butter and honey shall everyone eat that is left in the land: signifying that though they would be few, they would enjoy a plenty of such sort of food as their small flocks and herds would furnish them

that is left in the land.

23: And it shall come to pass in that day, that every place shall be,

(wherever there could be a thousand vines...it will be for briars and thorns). Former farms will be suitable only for grazing (it will become a range for oxen and a place for sheep to roam).

where there were a thousand vines at a thousand silverlings, it shall

even be for briars and thorns.

24: With arrows and with bows shall men come thither; because all the

as is + (1) the invaders shall march through the desolate vineyards shooting down any whom they found, + (2) the people shall carry bows as a protection against the invaders, or + (3) the thickets of thorns and briars shall become coverts for the wolves and jackals, the hyena and the bear, and men shall need bows and arrows for their protection against the beasts of prey.

land shall become briars and thorns.

Matthew 6:31-33 Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' / For the Gentiles strive after all these things, and your heavenly Father knows that you need them. / But seek first the kingdom of God and His righteousness, and all these things will be added unto you.

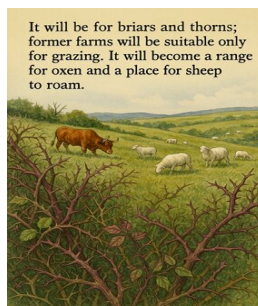
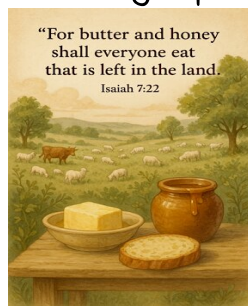
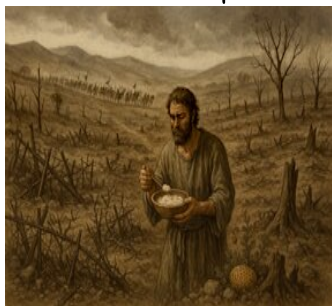
25: And on all hills that shall be digged with the mattock, there shall not come

The picture of devastation is completed. On the hill-sides, every inch of which was once brought under careful vine culture, "Thou wilt not enter for fear of thorns and briars"

thither the fear of briars and thorns: but it shall be for the sending forth of

i.e., thou wilt not venture on the task of tilling the soil in face of such disarrangements. What would be the use of hoeing such a tangled mass of brushwood? At the best it must be left for such pasturage.

oxen, and for the treading of lesser cattle.



Isaiah, chapter 8

The coming Assyrian invasion against Syria and Israel.

(1-4) The invasion is announced by the naming of Isaiah's son

1: Moreover the LORD said unto me, Take thee a

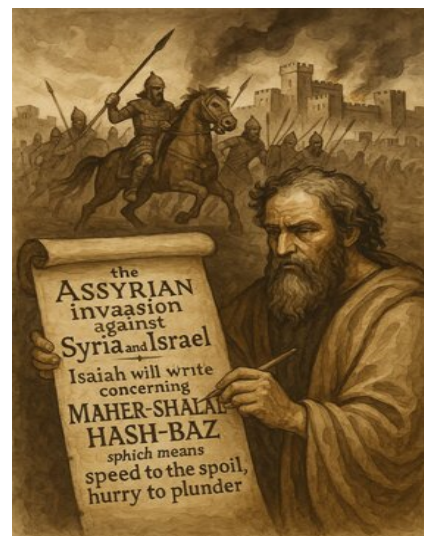
It isn't often that the prophets are commanded to write, but here is one instance. Isaiah will write concerning Maher-Shalal-Hash-Baz, which means speed to the spoil, hurry to the plunder.

Habakkuk 2:2 Then the LORD answered me: "Write down this vision and clearly inscribe it on tablets, so that a herald may run with it.

great roll, and write in it with a man's pen

Write on it with a man's pen: Isaiah's message was meant to be public, and at a level any man could read and understand.

concerning Maher-shalal-hash-baz.



2: And I took unto me faithful witnesses to record, Uriah the priest, and

The LORD appointed two witnesses, so the validity of this word would be established. By the mouth of two or three witnesses the matter shall be established. (Deuteronomy 19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.)

Zechariah the son of Jeberechiah.

Revelation 11: 3 A And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days,

3: And I went unto the prophetess; and she conceived, and bare a son. Then

This refers to Isaiah's wife. She is called a prophetess, though it could be in the sense of simply being the wife of the prophet.

said the LORD to me, Call his name Maher-shalal-hash-baz.

However, she clearly brought forth prophecy on at least one occasion. The birth and naming of her son Maher-Shalal-Hash-Baz was a word from God, so she certainly "brought forth" that prophecy. which means speed to the spoil, hurry to the plunder.

4: For before the child shall have knowledge to cry, My father, and my

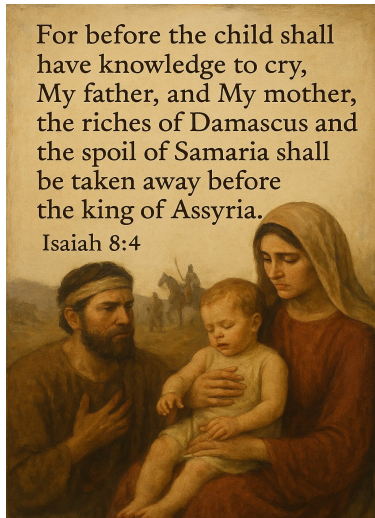
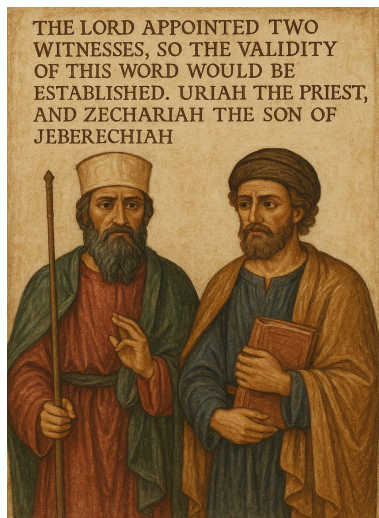
Through the birth and naming of Maher-Shalal-Hash-Baz, the LORD gives a time frame for the invasion of Assyria that will punish Syria and Israel.

This is essentially the same as the near meaning of the Immanuel sign of Isaiah 7:10-17, but this sign was more public and plainer.

mother, the riches of Damascus and the spoil of Samaria shall be taken

2 Kings 16:9 So the king of Assyria responded to him, marched up to Damascus, and captured it. He took its people to Kir as captives and put Rezin to death.

away before the king of Assyria.



(5-10) Judah will be afflicted also.

5: The LORD spake also unto me again, saying,

Septuagint Isaiah 5 & 6 And the Lord spoke to me yet again, saying, Because this people chooses not the water of Siloam that goes softly, but wills to have Rassin, and the son of Romelias to be king over you;

6: Forasmuch as this people refuseth the waters

The people of the northern kingdom of Israel did not appreciate their humble streams (the waters of Shiloah). 2 Kings 17: 7 For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of

of Shiloah that go softly, and rejoice in Rezin

Instead, they rejoiced in wicked leaders (in Rezin and Remaliah's son). So, God will give them a different kind of river – the waters of the River, strong and mighty.

and Remaliah's son;

Pharaoh king of Egypt, and had feared other gods, 8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made. 9 And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

7: Now therefore, behold, the Lord bringeth up upon them the waters of the

Now therefore, behold, the Lord brings up over them The waters of the River,[fn] strong and mighty—The king of Assyria and all his glory; He will go up over all his channels And go over all his banks.

river, strong and many, even the king of Assyria, and all his glory: and he

"The small and gentle waters should be more highly valued by us than the large and rapid rivers of all the nations, and we ought not to envy the great power of the ungodly." (Calvin)

shall come up over all his channels, and go over all his banks:

Jude 1:15 "To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

8: And he shall pass through Judah; he shall overflow

Assyria would completely conquer the northern nation of Israel. The ten northern tribes would cease to be a nation after the Assyrians conquered them. But the Assyrians would not conquer the southern nation of Judah.

and go over, he shall reach even to the neck; and the

They would "flood" them (fill the breadth of Your land), and reach up to the neck, but not over their heads. Judah would survive the Assyrian invasion but suffer much destruction from the Assyrians.

stretching out of his wings shall fill the breadth of

Deuteronomy 32:26 "I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:"

thy land, O Immanuel.

This refers back to the "Immanuel" prophecy of Isaiah 7:14. The land the Assyrians will invade doesn't really belong to Judah or to King Ahaz. It belongs to the LORD God, to the coming Messiah, to Immanuel.

9: Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear,

Septuagint Isaiah 8: 9 Know, ye Gentiles, and be conquered; hearken ye, even to the extremity of the earth: be conquered, after ye strengthened yourselves; for even if ye should again strengthen ourselves, ye shall again be conquered.

all ye of far countries: gird yourselves, and ye shall be broken

The victims of this Assyrian invasion (Syria, Israel, and Judah) could prepare for the invasion all they wanted (gird yourselves). But all their preparation would not protect them (but be broken in pieces).

in pieces; gird yourselves, and ye shall be broken in pieces.

2 Kings 17:6 "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes."

10: Take counsel together, and it shall come to nought;

All their plans and words and ideas will not stand, for God is with us. God's will was going to be done, despite all the plans and preparations Syria, Israel, and Judah might make against it.

2 Kings 16:5 "Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him."

NOW THEREFORE, BEHOLD, THE LORD BRINGETH UP UPON THEM THE WATERS OF THE RIVER, STRONG AND MANY, EVEN THE KING OF ASSYRIA, AND ALL HIS GLORY: AND HE SHALL COME UP OVER ALL HIS CHANNELS, AND GO OVER ALL HIS BANKS:

ISAIAH 8:7



(11-15) Prepare by fearing God, not Assyria.

11: For the LORD spake thus to me with a strong hand, and instructed me

Septuagint Isaiah 8:11 Thus saith the Lord, With a strong hand they revolt from the course of the way of this people, saying,

Isaiah, and all the people of Judah, were tempted to give in to fear and panic, knowing the dangerous place they were in. At the time of this prophecy, the combined armies of Israel and Syria had destroyed much of Judah.

that I should not walk in the way of this people, saying,

Their armies either encircled Jerusalem or were on the way. They planned to depose King Ahaz of Judah and set their own man on the throne (Isaiah 7:6).

12: Say ye not, A confederacy, to all them to whom this people shall say, A

Septuagint Isaiah 8: 12 Let them not say, It is hard, for whatsoever this people says, is hard: but fear not ye their fear, neither be dismayed.

Now, Isaiah's prophecy declared the armies of Syria and Israel would not succeed in conquering Judah, but the Assyrians (who they trusted to help them) would attack them and do much damage. In the midst of all this, it would be easy to

confederacy; neither fear ye their fear, nor be afraid.

let your heart or mind settle on conspiracies and threats. But God tells them not to.

13: Sanctify the LORD of hosts himself; and let him be your fear, and let

Septuagint Isaiah 8: 13 Sanctify ye the Lord himself; and he shall be thy fear.

him be your dread.

The Targum Isaiah 8: 13 Yahuah אֲיָאז, of Hosts Him shall you call Set-Apart; and let Him be your fear, and let Him be your strength.

Instead of fearing lost hope and threats, fear God. Don't see yourself at the mercy of opposing armies; you are in God's hands. Worry about your place with the LORD instead of your enemies.

14: And he shall be for a sanctuary; but for a stone of stumbling and for a

Septuagint Isaiah 8:14 And if thou shalt trust in him, he shall be to thee for a sanctuary; and ye shall not come against him as against a stumbling-stone, neither as against

rock of offence to both the houses of Israel, for a gin

the falling of a rock: but the houses of Jacob are in a snare, and the dwellers in Jerusalem in a pit.

and for a snare to the inhabitants of Jerusalem.

For those who trust Him, the LORD will be as a sanctuary. But for those who don't, He will be a stone of stumbling and a rock of offense. Instead of finding protection from the LORD, they will "trip" over Him, falling to destruction. Indeed, many among them shall stumble; they shall fall and be broken.

15: And many among them shall stumble, and fall,

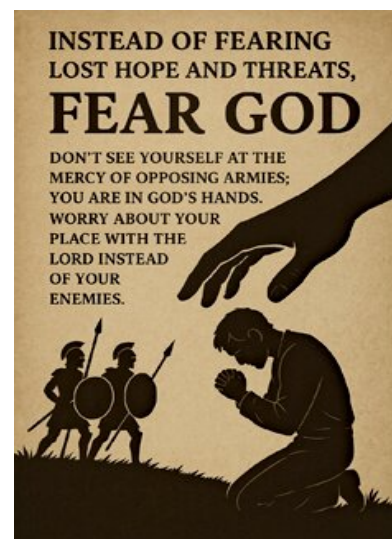
Septuagint Isaiah 8: 15 Therefore many among them shall be weak, and fall, and be crushed; and they shall draw nigh, and men shall be taken securely.

We know that Jesus is this stone of stumbling and a rock of offense (1 Peter 2:6-8). This is a strong statement of the deity

and be broken, and be snared, and be taken.

of Jesus, because clearly in Isaiah 8:13-14, the LORD of hosts is the stone, and clearly in 1 Peter 2:6-8, Jesus Christ is the stone.

1 Peter 2: 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.



(16-18) Prepare by waiting on the LORD.

16: Bind up the testimony, seal the law among my disciples.

The Targum Isaiah 8: 16 O prophet, keep the testimony, testify not the testimony among them, because they do not obey; seal and hide the Torah, they are not willing to learn it. Psalms 50:7 "Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God."

17: And I will wait upon the LORD, that hideth his face from the house

And I will wait on the LORD: Waiting on the LORD is not passive inactivity. It means to wait on the LORD as a waiter would wait on a table. It means to be totally attentive to the LORD, focused on His every move, and responsive to His every desire. At times it means inactivity,

of Jacob, and I will look for him.

Daniel 12:4 "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

but even that is an "active inactivity," where we stand before the LORD, totally focused on Him, waiting for what He wants next.

2 Timothy 1:10 "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

18: Behold, I and the children whom the LORD hath given me are for

The Targum Isaiah 8: 18 Behold, while I live with the children, which Yahuah אֲיָאז, has given me, the signs and the wonders, which are promised to come upon Yashar'el shall be established among us. But if they would see and repent, the decree should be annulled, which He decreed against them, that they should go into

signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

captivity, and that they should not appear before Yahuah אֲיָאז, of Hosts, whose Presence is in the mountain of Zion.

(19-22) Prepare by seeking His light and word, not the darkness of the occult.

19: And when they shall say unto you, Seek unto them that have

When you are in trouble, shouldn't you seek your God? If you can not rely on your God when you are in trouble, then what good is your God?

familiar spirits, and unto wizards that peep, and that mutter: should

a person who practices necromancy; a wizard or magician.

Deuteronomy 18:10 "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,"

not a people seek unto their God? for the living to the dead?

Matthew 24:24 "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

20: To the law and to the testimony: if they speak not according to

If they do not speak according to this word, it is because there is no light in them: If there is a disagreement between God's word and the word of the messenger, it isn't hard to figure out who is wrong. The messenger is wrong. The word judges the messenger; the messenger doesn't judge the word.

this word, it is because there is no light in them.

John 3:19 "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

John 5:39 "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

21: And they shall pass through it, hardly bestead and hungry: and it shall

The Targum Isaiah 8: 21 And one shall pass through the land, stumbling along, and there shall be oppression and famine. And it shall come to pass, when he shall see famine and affliction, he shall curse and despise the name of his Moloch (Moloch is a Canaanite god associated with human sacrifice.) and his idolatry: and he shall look upwards to seek deliverance after the decree has been sealed, and he shall not be able to obtain it.

come to pass, that when they shall be hungry, they shall fret themselves,

Deuteronomy 28:48 "Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee."

and curse their king and their God, and look upward.

They shall fret themselves; for want of food for their bodies, to satisfy their hunger; or because their God does not come to help them: and they curse their King, and blaspheme GOD: and look upwards; to heaven, for food to eat.

22: And they shall look unto the earth; and behold

The prophet foresaw that the Lord would hide his face; but he would look for his return in favour to them again. And their fears will represent every thing as frightful. Those that shut their eyes against

trouble and darkness, dimness of anguish; and they

the light of God's word, will justly be left to darkness. All the miseries that ever were felt or witnessed on earth, are as nothing, compared with what will overwhelm those who leave the words of Christ, to follow delusions.

shall be driven to darkness.

Revelation 18:23 The light of a lamp will never shine in you again, and the voices of a bride and bridegroom will never call out in you again. For your merchants were the great ones of the earth, because all the nations were deceived by your sorcery."



Isaiah, chapter 9

Hope for Israel.

(1-2) A day of light for the northern tribes

1: Nevertheless the dimness shall not be such as was in her vexation, when

The gloom carries over from Isaiah 8, where Isaiah warned Judah about the coming invasion from Assyria. Isaiah 8:22 said, then they will look to the earth, and see trouble and darkness, gloom of anguish; and they will be driven into darkness.

Matthew 4: 13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

at the first he lightly afflicted the land of Zebulun and the land of

The invasion of the Assyrians would be terrible for the Jewish people, especially for the northern regions of the Promised Land, the land of Zebulun and the land of Naphtali.

Matthew 4: 14 That it might be fulfilled which was spoken by Esaias (Isaiah) the prophet, saying,

Naphtali, and afterward did more grievously afflict her by

The gloom will not be upon her who is distressed: In this context, the promise of

Isaiah 9:1 is all the more precious. The northern regions of the Promised Land – around the Sea of Galilee (Galilee of the Gentiles) – were most severely ravaged when the Assyrians invaded from the north.

the way of the sea, beyond Jordan, in Galilee of the nations.

Matthew 4: 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea,

2: The people that walked in darkness have seen

The northern tribes were the first to suffer from the Assyrian invasions, so in God's mercy, they will be the first to see the light of the Messiah.

beyond Jordan, Galilee of the Gentiles;

a great light: they that dwell in the land of the

Matthew 4:13-16 quotes this passage as clearly fulfilled in the Galilean ministry of Jesus. Since the majority of Jesus' ministry took place in this northern area of Israel, around the Sea of Galilee, God certainly did have a special blessing for this once lightly esteemed land.

shadow of death, upon them hath the light shined.

Matthew 4:16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

(3-5) Joy in the Messiah's deliverance and victory.

3: Thou hast multiplied the nation, and not

The ministry of the Messiah would bring joy and gladness to Israel. Jesus said

His ministry was like having a wedding party (Matthew 9:14-15). They will rejoice according to

increased the joy: they joy before thee according

the joy of harvest, the time when the hard work has paid off and the bounty comes off. They will rejoice as men rejoice when they divide the spoil, with a celebration of victory, as in the locker room of a championship team.

to the joy in harvest, and as men rejoice

Deuteronomy 12:7 "And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee."

when they divide the spoil.

Exodus 23:16 "And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field."

4: For thou hast broken the yoke of his burden, and the staff of his

Each of these promises – the reference to great joy, the breaking of the yoke of his burden and the rod of his oppressor, and the complete victory over all enemies has spiritual application to Jesus' work in our lives. These things are ours in Jesus.

shoulder, the rod of his oppressor, as in the day of Midian.

When does Jesus feel the sting of the rod of his oppressor? When is Jesus' victory incomplete? The risen, glorified, ascended Jesus experiences none of these things, and He has raised us up together, and made us sit together in the heavenly places in Christ Jesus (Ephesians 2:6). As we are in Jesus Christ, we share in His victory: We are more than conquerors through Him who loved us (Romans 8:37).

5: For every battle of the warrior is with confused noise, and garments rolled in

The Septuagint Isaiah 9: 5 For they shall compensate for every garment that has been acquired by deceit, and all raiment with restitution; and they shall be willing, even if they were burnt with fire.

The Targum Isaiah 9: 5 All their transactions are in wickedness; they are polluted with sins, as a garment dipped in blood, the marks of its filth cannot be purified; thus it is like something, in which there is no use, but to be burned in fire: thus He shall bring forth against

blood; but this shall be with burning and fuel of fire.



John 12:46 "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

(6) The glory of the Messiah who will reign.

6: For unto us a child is born, unto us a son is given:

The Targum Isaiah 9: 6 The prophet said to the house of David, For unto us a Child is born, unto us a Son is given, and He has taken the Torah upon Himself to keep it. His Name is called from eternity. Wonderful, The Mighty Alahim, (GOD) who lives to eternity, The Messiah, whose peace shall be great upon us in His days.

and the government shall be upon his shoulder:

This glorious prophecy of the birth of Messiah reminds Israel that the victory-bringing Messiah would be a man. Theoretically, the Messiah could have been an angel. Or, the Messiah could have been God without humanity. But in reality, neither of those options would have qualified the Messiah to be our

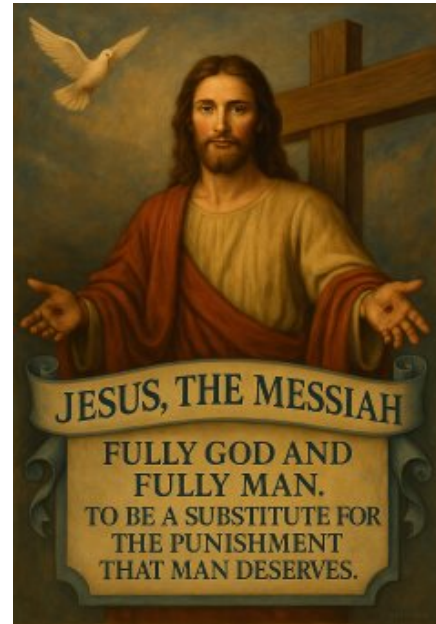
and his name shall be called Wonderful, Savior and High Priest as Jesus is. The Child had to be born. (Philippians 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Counsellor, The mighty God,

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.)

The everlasting Father, The Prince of Peace.



(7) The glory of the Messiah's reign.

7: Of the increase of his government and peace

Wisdom of Solomon 5: 15 But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. 16: Therefore, shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

there shall be no end, upon the throne of David,

Revelation 20: 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. & +

and upon his kingdom, to order it, and to

John, 5: 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

establish it with judgment and with justice

Of the increase of His government and peace there will be no end...even forever: The reign of the Messiah will not last merely 1,000 years, though the millennium is a special aspect of His reign. There will be no end to

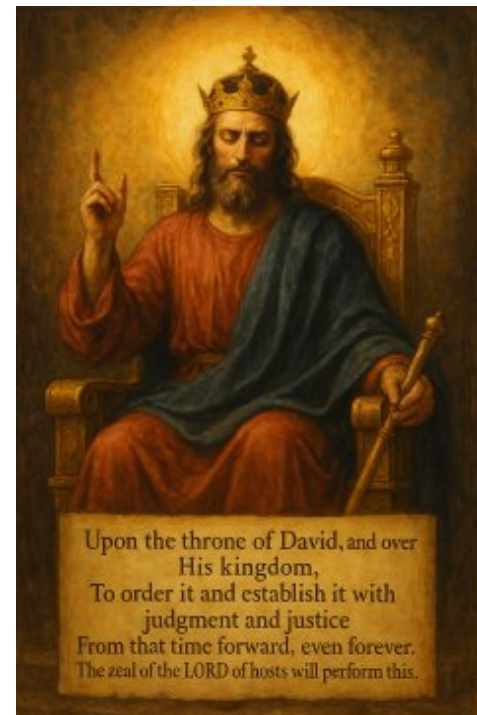
from henceforth even for ever.

the reign of the Messiah, and He will rule for all eternity.

The Hallelujah chorus of Messiah: "And He shall reign forever and ever."

The zeal of the LORD of hosts will perform this.

All this may sound too good to be true, but it will be done. God – the LORD of all heavenly armies – has promised to accomplish this word, and part of it has been accomplished already.



(8-12) Because of their unholy pride, Israel will be defeated by her enemies.

8: The Lord sent a word into Jacob, and it hath lighted upon Israel.

The Septuagint Isaiah 9: 8 The Lord has sent death upon Jacob, and it has come upon Israel.

The idea is that the LORD brought a word against all His people (against Jacob) and the word has scored a "direct hit" against the Northern Kingdom of Israel.

Hosea 5:5 Israel's arrogance testifies against them; Israel and Ephraim stumble in their iniquity; even Judah stumbles with them.

9: And all the people shall know, even Ephraim and the inhabitant

The tribe of Ephraim was the largest and most influential tribe in the Northern Kingdom of Israel.

Hosea 7:10 Israel's arrogance testifies against them, yet they do not return to the LORD their God; despite all this, they do not seek Him.

of Samaria, that say in the pride and stoutness of heart,

So, often the LORD refers to the Kingdom of Israel by the name Ephraim. Samaria was the capital of the Northern Kingdom of Israel. There isn't any doubt whom this prophecy is directed to.

10: The bricks are fallen down, but we will build with hewn stones:

In their pride, the leaders and the people of the Northern Kingdom of Israel said, "Who cares if God judges us?"

Whatever is torn down, we will rebuild with something better. We have nothing to fear from what God can bring against us."

Jeremiah 45:4 Thus Jeremiah was to say to Baruch: "This is what the LORD says: Throughout the land I will demolish what I have built and uproot what I have planted.

the sycomores are cut down, but we will change them into cedars.

"Instead of humbling themselves before the face of God on account of the many calamities that had already descended on them, they still entertained a lighthearted optimism regarding the future. This optimism manifested itself in the slogans that were current in that day and apparently on everybody's lips." (Bultema)

11: Therefore the LORD shall set up the adversaries of Rezin

Because they believed they would be able to weather the storm of attack and then rebuild, God would send successive waves of enemies against Israel (The Syrians before and the Philistines behind). The destruction of Israel would be complete, and their proud promise to rebuild would be unfulfilled.

against him, and join his enemies together;

Hosea 8: 9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little

for the burden of the king of princes. 11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12: The Syrians before, and the Philistines behind; and

For all this, His anger is not turned away, but His hand is stretched out still: For the first time, the chorus is said.

The judgment against Israel's pride was not enough.

2 Kings 17:18 So the LORD was very angry with Israel, and He removed them from His presence. Only the tribe of Judah remained.

they shall devour Israel with open

There was still sin to judge, and God wasn't ready to stop His work of judgment.

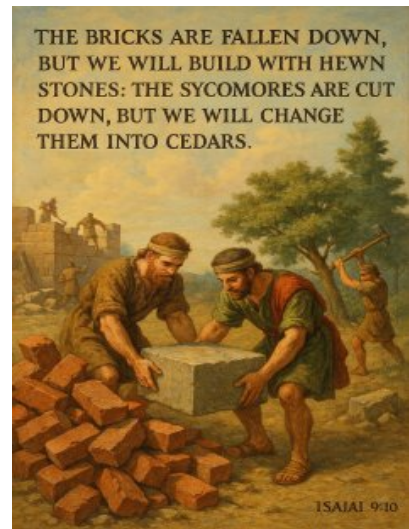
Amos 2:4 This is what the LORD says: "For three transgressions of Judah, even four, I will not revoke My judgment, because they reject the Law of the LORD and fail to keep His statutes; they are led astray by the lies in which their fathers walked.

mouth. For all this his anger is not turned away,

The Targum Isaiah 9: 12 The Syrians from the east, and the Philistines from the west; and they shall spoil the treasures of Yashar'el in every place. For all

but his hand is stretched out still.

this they do not turn away from their sins, that His anger might turn away from them; but still they hold fast their rebellion, and yet His stroke will be to take vengeance on them.



(13-17) Because they refuse to repent, there will be an overthrow of leadership.

13: For the people turneth not unto him that smiteth

Each episode of judgment was followed by Israel's refusal to turn to the LORD. They were like dumb animals that resist even more when they are beaten.

them, neither do they seek the LORD of hosts.

1 Kings 16:31 "And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him."

14: Therefore the LORD will cut off from Israel

Those who lead in Israel (the elder and honorable...the prophet who teaches lies...the leaders of this people) will be cut off, which often means to be killed.

head and tail, branch and rush, in one day.

"The expression branch and rush indicates the same thing as head and tail. A branch grows upward and hence Malachi 4:1 "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch."

15: The ancient and honourable, he is the head;

refers to the high and important people of the population; the rush grows in muddy marshes and refers to the lowest element of the population, the scum." (Bultema)

Whose destruction he mentions, not as if it were a punishment to them to be deprived of such persons,

and the prophet that teacheth lies, he is the tail.

but partly to shew the extent of the calamity, that it should reach all sorts of persons; and partly to beat down their vain presumptions of peace and prosperity, by shewing that those false prophets, which had fed their vain hopes, should perish

Jeremiah 14:14 "Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart."

16: For the leaders of this people cause them to

The leaders - Their false prophets. Cause - By false doctrines and evil counsels and persuasions. Destroyed - Shall certainly perish.

Malachi 3:15 "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."

err; and they that are led of them are destroyed.

Matthew 15:14 Disregard them! They are blind guides. If a blind man leads a blind man, both will fall into a pit."

17: Therefore the Lord shall have no joy in their

No joy - Shall not rejoice over them to do them good. Fatherless - Who are the special objects of his care and pity, and much less upon others. Every one - Not precisely; for there were seven thousand elect persons among them, when they appear to be universally corrupt, and the body of the Folly & Wickedness.

young men, neither shall have mercy on their

Hypocrite - For though they professed to worship God, yet indeed they had forsaken him.

fatherless and widows: for every one is an hypocrite

Jeremiah 5:29-31 Should I not punish them for these things?" declares the LORD. "Should I not avenge Myself on such a nation as this? / A horrible and shocking thing has happened in the land. / The prophets prophesy falsely, and the priests rule by their own authority. My people love it so, but what will you do in the end?"

and an evildoer, and every mouth speaketh folly. For

but His hand is stretched out still: This chorus is repeated. The judgment against Israel's impenitence was not enough. There was still sin to judge, and God wasn't ready to stop His work of judgment.

all this his anger is not turned away,

John.9: 39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. & + John 10:1: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some

● but his hand is stretched out still. other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. 7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep.



(18-21) Because of prevailing wickedness they will attack their own brothers.

18: For wickedness burneth as the fire: it shall devour

The prophet sees the wickedness of Israel as a raging wildfire: unstoppable, swift, uncontrolled, and devouring everything it touches.

the briers and thorns, and shall kindle in the thickets

2 Samuel 23:6 "But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:"

of the forest, and they shall mount up like

Hebrews 6:8 "But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

the lifting up of smoke.

19: Through the wrath of the LORD of hosts is the

This wildfire of God's judgment is fueled by the people, in two senses. First, their wickedness supplies fuel to the fire of God's judgment. If the wickedness was taken away, the fire would have no more fuel. Second, they are burnt up and destroyed by the fire.

land darkened, and the people shall be as the fuel

Deuteronomy 32:22 For a fire has been kindled by My anger, and it burns to the depths of Sheol; it consumes the earth and its produce, and scorches the foundations of the mountains.

of the fire: no man shall spare his brother.

In gruesome detail, the prophet speaks of the carnage that one Israelite will inflict on another. The wildfire of God's judgment burns, but God merely lets the evil, hateful passions of men burn wild among themselves.

20: And he shall snatch on the right hand, and be

God did not need to start the fire or fan the flames; He simply took away the "fire retardant" that had held the evil, hate-filled passions of men in check.

hungry; and he shall eat on the left hand, and they

Ezekiel 5:10 As a result, fathers among you will eat their sons, and sons will eat their fathers. I will execute judgments against you and scatter all your remnant to every wind.'

shall not be satisfied: they shall eat every man

Matthew 24:10 At that time many will fall away and will betray and hate one another,

the flesh of his own arm:

Leviticus 26:26-29 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied...

21: Manasseh, Ephraim; and Ephraim, Manasseh:

A third time the chorus is presented. The judgment against Israel's wickedness was not enough. There was still sin to judge, and God wasn't ready to stop His work of judgment.

and they together shall be against Judah.

2 Kings 15:37 "In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah."

For all this his anger is not turned away,

Mark 13:12 Brother will betray brother to death, and a father his child. Children will rise against their parents and have them put to death.

● but his hand is stretched out still.

John 16:2 They will put you out of the synagogues. In fact, a time is coming when anyone who kills you will think he is offering a service to God.



Isaiah, chapter 10

(10:1-4) Because of social injustice, they will be exiled and slain.

1: Woe unto them that decree unrighteous decrees,

Ezra observes; though the Targum and other versions understand it of a threatening denounced; and is to be understood as lying against lawgivers and judges, political rulers and governors of the people, that made unrighteous laws; laws which were not agreeable to the law of God,

and that write grievousness which they have prescribed;

Matthew 15:3 "But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?"

2: To turn aside the needy from judgment, and to take

These were the classes who were the chief sufferers by the perversion of justice. They were exactly the classes for whom God had most compassion, and whom he had commended in the Law to the tender care of his people

away the right from the poor of my people, that widows

Psalms 94:20 "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?"

may be their prey, and that they may rob the fatherless!

3: And what will ye do in the day of visitation, and in

Not in a way of grace and mercy, but of wrath and anger, as the following clause explains it, when God should come and punish them for their sins; and so the Targum, "what will ye do in the day that your sins shall be visited upon you?"

the desolation which shall come from far? to whom

Luke 19:44 "And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

will ye flee for help? and where will ye leave your glory?

4: Without me they shall bow down under the

when subdued by the Gentiles, a greater affliction shall befall them, captivity; when they should be either carried captive or slain; or besides him that shall bow down

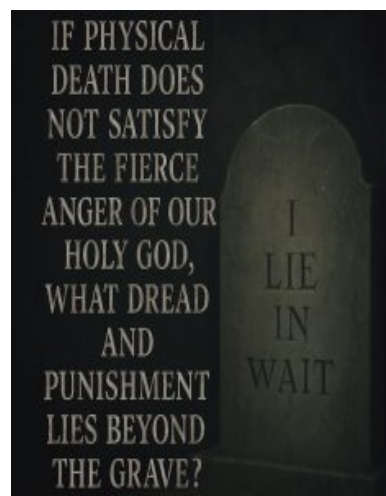
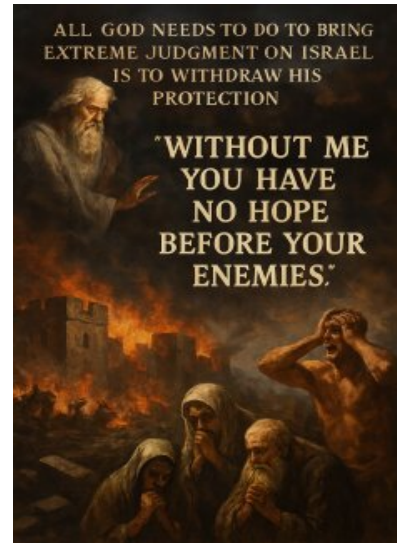
prisoners, and they shall fall under the slain.

under the prisoners, they shall fall under the slain; besides those that are taken, others shall be killed; or none shall escape, but, or "except", him that bows, and hides himself under the prisoners, or in the place of the slain, that he might not be thought to be alive:

For all this his anger is not turned away,

Hosea 13:4 "Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me."

● but his hand is stretched out still.



God's judgment on arrogant Assyria.

(5-7) Assyria, the unintentional instrument in the hand of the LORD.

5: O Assyrian, the rod of mine anger, and the

the LORD revealed that He would use Assyria as an instrument of judgment against Syria, Israel, and Judah. But what about Assyria? Weren't they even more wicked than Syria, Israel, or Judah? Yes, the Assyrians were wicked; yet the LORD could use them as the rod of My anger. At the same time, none of this excused Assyria, so the LORD says, "woe to Assyria."

staff in their hand is mine indignation.

The rod and the staff were sticks used by shepherds to guide and correct their sheep. God is saying that Assyria was like a stick in His hand, used to correct Syria, Israel, and Judah.

Jeremiah 51:20 "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;"

6: I will send him against an hypocritical nation,

In this sense, Assyria was on a mission from God. They were doing the LORD's will, running

and against the people of my wrath will I give

His errands when they came against Syria, Israel, and Judah. God gave them permission

him a charge, to take the spoil, and to take the

(I will give them charge) to seize the spoil, to take the prey, and to tread them down like the mire of the streets.

prey, and to tread them down

2 Kings 18:25 "Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it."

like the mire of the streets.

Psa 76:10 Surely the wrath of man shall praise You;
With the remainder of wrath You shall gird Yourself.

7: Howbeit he meaneth not so, neither doth his

God can use the wickedness and carnality of man to further His will, without ever approving of the wickedness or carnality. In fact, God is totally justified in judging the very wickedness and carnality that He used.

heart think so; but it is in his heart to destroy

ii. The pattern is repeated over and over through the Scriptures. Joseph's brothers sinned against Joseph, but God used it for His purpose, and disciplined Joseph's brothers. Saul sinned against David, but God used it for His purpose, and judged Saul. Judas sinned against Jesus, but God used it for His purpose, and judged Judas.

and cut off nations not a few.

Micah 4:11-12 But now many nations have assembled against you, saying, "Let her be defiled, and let us feast our eyes on Zion." / But they do not know the thoughts of the LORD or understand His plan, for He has gathered them like sheaves to the threshing floor.

(8-14) The arrogance of Assyria.

8: For he saith, Are not my princes altogether kings?

Assyria had such an inflated view of themselves that they regarded their princes to be on the level of the kings of other nations.

Ezekiel 31:11 I delivered it into the hand of the ruler of the nations, for him to deal with it according to its wickedness. I have banished it.

9: Is not Calno as Carchemish? is not Hamath

One after another they had fallen. Could Judah hope to escape? Calno, the Calneh.

as Arpad? is not Samaria as Damascus?

That prophet had held up its fate in vain as a warning to Samaria.

The Assyrian form, Kil-Anu, means the "house" or "temple" of Anu, an Assyrian deity).

Shinar, a city built by Nimrod, Genesis 10:10 "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." in the Septuagint version it is called Chaldean.

10: As my hand hath found the kingdoms of

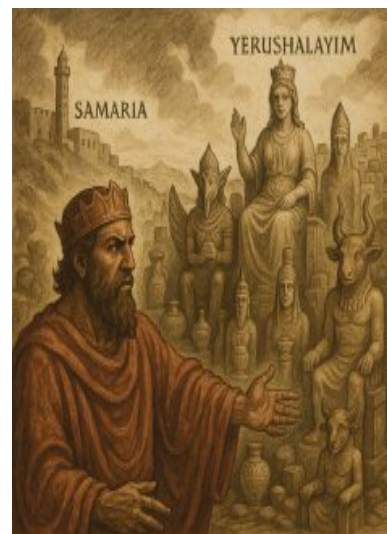
the LORD described the proud, arrogant heart of the Assyrians. Samaria was the capital of the northern kingdom of Israel, which was given over to gross idolatry. Jerusalem was the capital of the southern kingdom

the idols, and whose graven images did excel

of Judah, which still maintained some worship of the Lord GOD. In their pride, the Assyrians thought the Lord GOD nothing more than one of the idols that they had conquered in Samaria or in many other cities.

them of Jerusalem and of Samaria;

2 Kings 17:10 "And they set them up images and groves in every high hill, and under every green tree:"



11: Shall I not, as I have done unto Samaria

The cities mentioned in verses 9 and 10 came under Assyrian control between 740 and 721 B.C.,

and her idols, so do to Jerusalem and her idols?

and none of the gods of these areas had provided the slightest help.

It was assumed that the 'idols' (v.10) of Jerusalem were equally impotent." (Wolf)

2 Chronicles 32:19 They spoke against the God of Jerusalem as they had spoken against the gods of the peoples of the earth—the work of human hands.

And it shall come to pass . . .

12: Wherefore it shall come to pass, that

The boast of the proud king is interrupted by the reassertion of the fact that he is but an instrument in the hand of Jehovah, and that when his work was done he too will be punished for his pride.

when the Lord hath performed his whole

The "fruit" of the "stout heart" includes all the words and acts in which his arrogance had shown itself.

work upon mount Zion and on Jerusalem,

The Bible describes God's opinion of haughty looks:

A haughty look, a proud heart, and the plowing of the wicked are sin. (Proverbs 21:4)

I will punish the fruit of the stout heart

The one who has a haughty look and a proud heart, him

of the king of Assyria, and the glory

I will not endure (Psalm 101:5). For You will save the humble people,

of his high looks.

but will bring down haughty looks (Psalm 18:27).

13: For he saith, By the strength of my hand I

Again, the LORD revealed the heart of Assyria. They gloried in their own strength and wisdom (by my wisdom, for I am prudent). They exaggerated their power (I have gathered all the earth).

have done it, and by my wisdom; for I am

Julius Caesar had this heart of pride when he said of his military conquests: Veni, vidi, vici

prudent: and I have removed the bounds

("I came, I saw, I conquered"). Charles V had a better heart when he said of his military conquests, Veni, vidi, sed Christus vicit ("I came, I saw, but Christ conquered").

of the people, and have robbed their treasures,

Daniel 4:30 the king exclaimed, "Is this not Babylon the Great, which I myself have built as a royal residence by the might of my power and for the glory of my majesty?"

and I have put down the inhabitants like

Habakkuk 1:12 "Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD,

a valiant man:

thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction."

14: And my hand hath found as a nest the riches

as one gathereth eggs that are left; by the bird, who not sitting upon them, there is none to protect them; whereas, when they are sat upon by the bird, she will flutter with her wings,

of the people: and as one gathereth eggs that are

and strike with her bill, and preserve them as well as she can: there was none that moved the wing; as a bird will do, when its young or eggs are taken away from it:

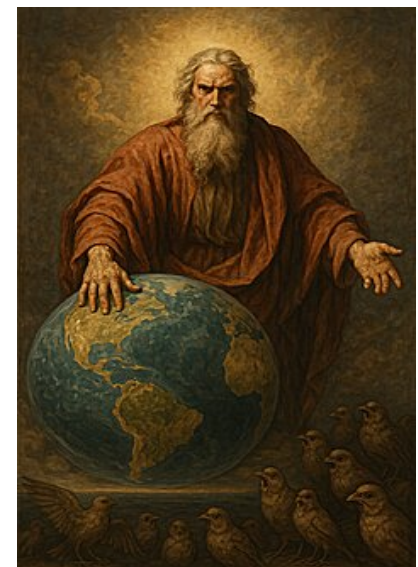
left, have I gathered all the earth; and there was

or opened the mouth, or peeped; chattered, clucked, or expressed any grief, uneasiness, or resentment; the Targum is, "that opened his mouth, and spoke a word."

none that moved the wing, or opened

the mouth, or peeped. the Targum is, "that opened his mouth, and spoke a word."

Proverbs 18:12 Before destruction the heart of man is haughty, and before honour is humility.



(15-19) God assesses the arrogance of Assyria.

15: Shall the axe boast itself against him

The LORD uses the pictures of an ax, a saw, a rod, and a staff to make the point that the instrument should never take credit for what the worker does with the instrument.

that heweth therewith? or shall the saw

If it is easy for an unknowing instrument of God to become proud, it is also easy for a willing instrument of God to become proud. Jesus said we should have a different attitude: So likewise you,

magnify itself against him that shaketh it?

when you have done all those things which you are commanded, say, "We are unprofitable servants.

as if the rod should shake itself against

We have done what was our duty to do." (Luke 17:10) As wonderful as it is to be an

them that lift it up, or as if the staff should

instrument in the hand of God, the instrument deserves no special glory.

lift up itself, as if it were no wood.

Daniel 4:35 All the peoples of the earth are counted as nothing, and He does as He pleases with the army of heaven and the peoples of the earth. There is no one who can restrain

His hand or say to Him, "What have You done?"

16: Therefore shall the Lord, the Lord of hosts,

Assyria sat "fat and sassy" at the time, but God would send leanness to them. His judgment will be like the burning of a fire among them, and it will consume the glory of his forest and of his fruitful field.

send among his fat ones leanness; and under

The Lord will leave Assyria just a shadow of its former self.

his glory he shall kindle a burning like the

Luke 3:9 The axe lies ready at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire."

burning of a fire.

17: And the light of Israel shall be for a fire,

The light of Israel. A new name of God. The idea on which it is based may be found in the Psalms

(Psalm 27:1; The LORD is my light and my salvation; whom shall I fear?

and his Holy One for a flame: and it shall burn

the LORD is the strength of my life; of whom shall I be afraid?") Christ, as true God, is "the true Light,

and devour his thorns and his briers in one day;

which lighteth every man that cometh into the world" (John 1:9 "That was the true Light,

which lighteth every man that cometh into the world.").

18: And shall consume the glory of his forest,

The Assyrian army is compared to a "forest" comparable to large and tall trees, a wood or forest a numerous army, when a standardbearer fainteth; who when he fails, the whole company,

and of his fruitful field, both soul and body:

the army is thrown into confusion, and flees; and so the Targum, "and he shall be broken, and flee."

Psalm 83:14 As fire consumes a forest, as a flame sets the mountains ablaze,

and they shall be as when a

Jeremiah 21:14 I will punish you as your deeds deserve, declares the LORD.

I will kindle a fire in your forest that will consume everything around you."

standard bearer fainteth.



19: And the rest of the trees of his forest shall be

Assyrian sculptures. Here the survivors (the "remnant" as before) were to be so few (literally, a number) that even the boy who could hardly count but on his fingers would be skilled enough to number them.

few, that a child may write them.

Isaiah 37:36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.



Despite the coming attack of the Assyrians, God will preserve a remnant of Israel.

(20-27) God tells His people: Do not be afraid of the Assyrian.

20: And it shall come to pass in that day, that the

Psalms 18:18 "They prevented me in the day of my calamity: but the LORD was my stay."

remnant of Israel, and such as are

The destruction of Assyria shall be followed - how soon, is not said - by the return of a "remnant of Israel," not so much to their own land, as to God. The remnant, however, shall be but a remnant -

escaped of the house of Jacob, shall no more again

judgment shall have overtaken the balm of the people

stay upon him that smote them; but shall stay ●

Zephaniah 3:12-13 But I will leave within you a meek and humble people, and they will trust in the name of the LORD.

upon the LORD, the Holy One of Israel, in truth. ●

The remnant of Israel will no longer do wrong or speak lies, nor will a deceitful tongue be found in their mouths. But they will feed and lie down, with no one to make them tremble."



21: The remnant shall return, even the remnant of

Hosea 3:5 Afterward, the people of Israel will return and seek the LORD their God and David their king. They will come trembling to the LORD and to His goodness in the last days.

Jacob, unto the mighty God. ●

"the remnant shall return", and was imposed on him, to give assurance of it; meaning, either that they should return from the captivity, as they did, and to God by repentance;

● 22: For though thy people Israel be as

The promise of restoration is for the remnant only. (Comp. St. Paul's application of the text in Romans 9:27-28

the sand of the sea, yet a remnant of them shall

Romans 9:27-28 Isaiah cries out concerning Israel: "Though the number of the Israelites is

return: the consumption decreed ●

like the sand of the sea, only the remnant will be saved. / For the Lord will carry out

shall overflow with righteousness. ●

His sentence on the earth thoroughly and decisively."

23: For the Lord GOD of hosts shall make

Micah 2:12 I will surely gather all of you, O Jacob; I will collect the remnant of Israel.

I will bring them together like sheep in a pen, like a flock in the midst of its pasture—a noisy throng. ●

a consumption, even determined, in

rather, a consummation - a final and decisive end of things. Even determined;

the midst of all the land.

"determined on beforehand." In the midst of all the land. "Throughout the entire land," not merely in some portions of it.



24: Therefore thus saith the Lord GOD of hosts,

The practical conclusion of all that has been said is, that the people should not give way to panic as

O my people that dwellest in Zion, be not afraid

they had done in the days of Ahaz (Isaiah 7:2), but should abide the march of Sargon,

of the Assyrian: he shall smite thee with a rod,

or his successor, with the tranquillity of faith. They were not to faint beneath the blows of the "rod" and "staff,"

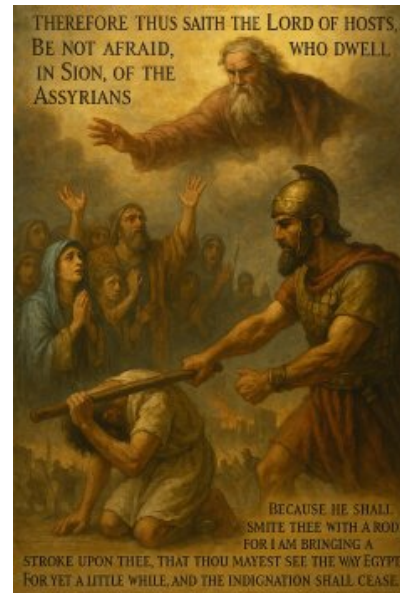
and shall lift up his staff against thee, after

Exodus 14:13-14 But Moses told the people, "Do not be afraid. Stand firm and you will see the LORD's salvation, which He will accomplish for you today;

the manner of Egypt.

for the Egyptians you see today, you will never see again.

The LORD will fight for you; you need only to be still."



25: For yet a very little while, and the

The "indignation" is the wrath of Jehovah poured out upon His people.

indignation shall cease, and mine anger

That wrath is to cease, and His anger shall be for the destruction of their enemies.

in their destruction.

Nahum 1:12-13 This is what the LORD says: "Though they are allied and numerous, yet they will be cut down and pass away. Though I have afflicted you, O Judah, I will afflict you no longer.

For I will now break their yoke from your neck and tear away your shackles."

26: And the LORD of hosts shall stir up a

As miraculous and complete as Gideon's victory was, that is how miraculous and complete God's judgment

scourge for him according to the slaughter

on Assyria would be. As it happened, this was exactly the case. 2 Kings 19:35 describes how God simply sent the angel of the

of Midian at the rock of Oreb: and as his

LORD and killed 185,000 Assyrians in one night. When the people woke up, there were 185,000 dead Assyrian soldiers.

rod was upon the sea, so shall he lift it up

2 Kings 19:35 And it came to pass that night, that the angel of the LORD went out, and smote in

after the manner of Egypt.

the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.



27: And it shall come to pass in that day,

his burden will be taken from your shoulder, and his yoke from your neck: Assyria would indeed trouble and oppress Judah, but not forever. Instead, the yoke will be destroyed because of the anointing oil. Because of

that his burden shall be taken away from

the presence and power of the Holy Spirit among Judah (represented by the anointing oil), the yoke of bondage would be destroyed.

off thy shoulder, and his yoke from off thy

(Bultema) thinks that because of the anointing oil should really be seen as because of the Anointed One, the Messiah, Jesus Christ. He is the source of our victory and freedom from the yoke of bondage.

neck, and the yoke shall be destroyed because

Matthew 11:28-30 Come to Me, all you who are weary and burdened, and I will give you rest. / Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. /

of the anointing. For My yoke is easy and My burden is light."



(28-32) A prophetic description of the arrival of the army of the Assyrians.

28: He is come to Aiath, he is passed to Migron;

at Michmash he hath laid up his carriages:

Because of the word of comfort and encouragement in the previous section, Judah might think that God wouldn't send judgment among them at all. This section, with the specific mention of many cities of Judah, is meant to show that God will indeed allow the invasion of the Assyrians, even though He will restore after the attack.

29: They are gone over the passage: they have

The listing of cities flows from the north to the south, describing the course of the Assyrian invasion.

taken up their lodging at Geba; Ramah is

afraid; Gibeah of Saul is fled.



30: Lift up thy voice, O daughter of Gallim:

This is as far as the army of the Assyrians came against Judah.

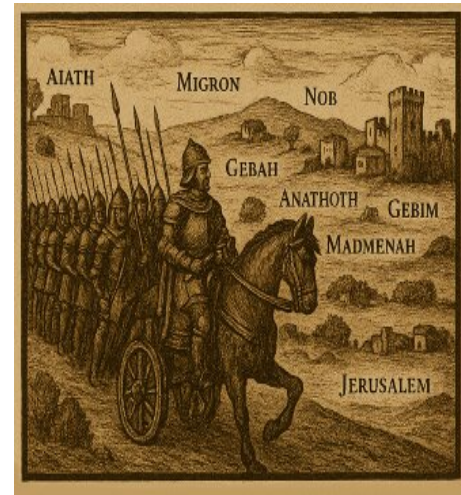
cause it to be heard unto Laish, O poor Anathoth.

31: Madmenah is removed; the inhabitants

With a deft poetic touch, Isaiah told how the enemy moved through

of Gebim gather themselves to flee.

twelve different locations, coming ever closer to the capital." (Wolf)



32: As yet shall he remain at Nob that day:

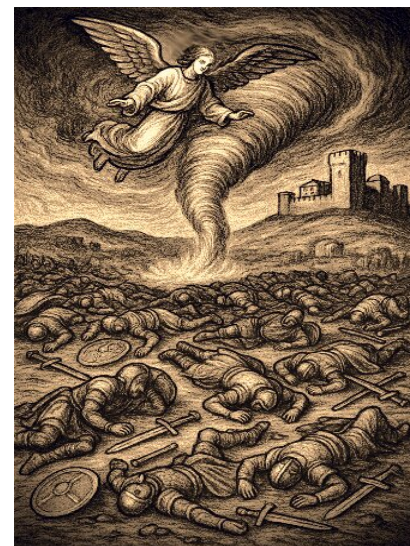
Nob is right on the outskirts of Jerusalem.

he shall shake his hand against the mount

2 Kings 19: 34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

of the daughter of Zion, the hill of Jerusalem.

35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.



(33-34) The LORD humbles the proud among the people of Judah.

33: Behold, the Lord, the LORD of hosts,

The LORD promises that His judgment will extend even against those of high stature. A mighty forest

shall lop the bough with terror: and the high ones

seems invincible and seems as if it will stand forever, but the LORD can cut it down. Even so, the LORD

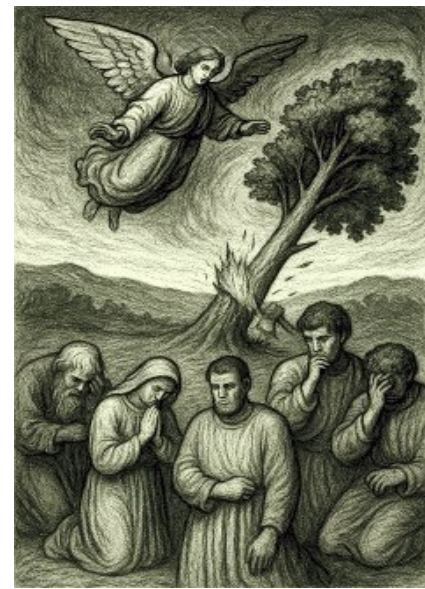
of stature shall be hewn down, and

will cut down the proud and those of high stature among Judah.

the haughty shall be humbled.

All that will be left in a once-mighty forest will be stumps.

John 15:6 If anyone does not remain in Me, he is like a branch that is thrown away and withers. Such branches are gathered up, thrown into the fire, and burned.



34: And he shall cut down the thickets

The forests of Lebanon were known for their large, mighty cedar trees. God will judge the proud among Judah – and all the nations

of the forest with iron, and Lebanon

for that matter – and leave a once mighty forest of those of high stature

shall fall by a mighty one.

as if they were just stumps. The bigger they are, the harder they fall down.

Matthew 3:10 The axe lies ready at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.



1. (1) Introduction: The vision of Isaiah, son of Amoz.

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

a. **The vision of Isaiah:** This book contains the prophecies of **Isaiah, the son of Amoz**, who ministered from about 740 to 680 B.C. For about 20 years, he spoke to both the northern kingdom of Israel and the southern kingdom of Judah. After Israel's fall to the Assyrians in 722 B.C., Isaiah continued to prophesy to Judah.

i. This period of Israel's history is told in [2 Kings 15](#) through 21 and [2 Chronicles 26](#) through 33.

Isaiah was a contemporary of the prophets Hosea and Micah. By the time of Isaiah, the prophets Elijah, Elisha, Obadiah, Joel, Jonah, and Amos had already completed their ministry.

ii. By this time, Israel had been in the Promised Land for almost 700 years. For their first 400 years in Canaan, *judges* ruled Israel. These were spiritual, military, and political leaders whom God raised up as the occasion demanded. Then, for about 120 years, three kings reigned over all Israel: Saul, David, and Solomon. But in 917 B.C. Israel had a civil war and remained divided into two nations, Israel (to the north) and Judah (to the south) up until the time of Isaiah.

iii. Up until the time of Isaiah, the kingdom of Israel – the northern ten tribes – had some 18 kings, all of them bad and rebellious against the LORD. The kingdom of Judah – the two southern tribes – had some 11 kings before Isaiah's ministry, some good and some bad.

iv. In the time of Isaiah, Israel was a little nation often caught in the middle of the wars between three superpowers: Egypt, Assyria, and Babylon.

v. As Isaiah's ministry began, there was a national crisis in the northern kingdom of Israel. The superpower of Assyria was about to overwhelm the kingdom of Israel. During the span of Isaiah's ministry as a prophet, the southern kingdom of Judah was faced with repeated threats from the larger surrounding nations.

vi. Many modern scholars think that there was more than one author to the book of Isaiah. They use terms like "Deutero-Isaiah" and "Trito-Isaiah" or the "Isaianic School." Sometimes more than one author is supposed for the book of Isaiah because of changes of style and tone, and sometimes as a denial of Isaiah as predictive prophecy.

vii. However, the New Testament indicates that there was only one author of Isaiah. In [John 12:37-41](#), John quotes from both the "first" part of Isaiah and the "second" part of Isaiah – the parts supposedly written by two or more different Isaiahs – and John specifically tells us it was the same Isaiah. The New Testament quotes Isaiah by name more than all the other prophetic authors combined.

viii. The book of Isaiah is filled with many wonderful prophecies of the Messiah, telling us about the person and work of Jesus Christ some seven hundred years before Jesus was born in Bethlehem. For this reason, sometimes Isaiah is called "The Fifth Gospel."

b. **Isaiah, son of Amoz:** The name **Isaiah** means *Salvation is of the LORD*. There are at least seven men by the name of **Isaiah** in the Bible, but only one is **Isaiah, the son of Amoz**.

i. Some have thought that **Amoz** and the prophet *Amos* were the same person, but this seems unlikely. Some ancient Jewish traditions say that **Amoz** was a brother of king Amaziah, but there is no biblical way to prove this.

ii. We know more about Isaiah than we do about many other of the prophets. Isaiah was married and was the father of at least two sons ([Isaiah 7:3](#) and [8:3](#)). He lived in Jerusalem ([Isaiah 7:3](#), [22:1](#), [37:2](#), [38:5](#), and [39:3](#)).

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iii. There is "a strong Judeo-Christian tradition that holds that Isaiah also outlived Hezekiah and was sawn asunder by his successor Manasseh with a wooden saw after the prophet had hidden himself in a hollow tree from the angry king." (Bultema) Many think [Hebrews 11:37](#) (*they were sawn in two*) is a reference to the martyrdom of Isaiah. [Hebrews 11: 39](#) And these all, having obtained a good report through faith, received not the promise:

iv. Most of all, Isaiah was a great man of God. Isaiah "has the courage of a Daniel, the sensitivity of a Jeremiah, the pathos of a Hosea, and the raging anger of an Amos; and moreover he leaves all of them far behind in the unique art of holy mockery. His courage is of such a nature that he never, not even for a moment, shows himself to be weak or timid." (Bultema)

c. **In the days of:** The prophecy of this chapter probably took place in the time of Ahaz, king of Judah ([2 Kings 16](#) and [2 Chronicles 28](#)). Ahaz was an evil king, and in his reign Judah was invaded many times by surrounding nations.

ISAIAH 6 – ISAIAH’S CONVICTION, CLEANSING AND CALL

Audio for Isaiah 6:

Isaiah 5-6:7 – A Nation Ripe for Judgment

Isaiah 6-7 – Conviction, Cleansing, and Call

A. The conviction of the prophet.

1. (1-2) What Isaiah saw.

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His *robe* filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.

a. **In the year that King Uzziah died:** King Uzziah of Judah had a long and distinguished reign, described in 2 Chronicles 26 and in 2 Kings 15:1-7 (Uzziah is called *Azariah* in 2 Kings 15).

i. Uzziah began his reign when he was only 16 years old, and he reigned 52 years. Overall, he was a good king, and 2 Kings 15:3 says, *he did what was right in the sight of the LORD, according to all that his father Amaziah had done*. 2 Chronicles 26:5 says, *He sought God in the days of Zechariah, who had understanding in the visions of God; and as long as he sought the LORD, God made him prosper*.

ii. Uzziah also led Israel in military victories over the Philistines and other neighboring nations, and he was a strong king. Uzziah was an energetic builder, planner, and general. 2 Chronicles 26:8 says of Uzziah, *His fame spread as far as the entrance of Egypt, for he became exceedingly strong*.

iii. But Uzziah’s life ended tragically. 2 Chronicles 26:16 says, *but when he was strong his heart was lifted up, to his destruction, for he transgressed against the LORD his God by entering the temple of the LORD to burn incense on the altar of incense*. In response, God struck Uzziah with leprosy, and he was an isolated leper until his death.

iv. So, to say **in the year King Uzziah died** is to say a lot. It is to say, “In the year a great and wise king died.” But it is also to say, “In the year a great and wise king who had a tragic end died.” Isaiah had great reason to be discouraged and disillusioned at the death of King Uzziah, because a great king had passed away, and because his life ended tragically. Where was the LORD in all this?

b. **I saw the LORD sitting on a throne:** Where was the LORD in all this? The LORD was **sitting on a throne**! God was still enthroned in heaven and was still in charge of all creation.

i. There is a throne in heaven, and the LORD God sits upon it as the sovereign ruler of the universe! This is the central fact of heaven; that there is *an occupied throne* in heaven. God does not sit on a *chair* in heaven. Anyone might sit on a *chair*. But *sovereign kings* sit on thrones. *Judges* sit on thrones. Those with proper *authority and sovereignty* sit on thrones.

ii. Isaiah was not alone in seeing God's throne. Almost everyone in the Bible who had a vision of heaven, was taken to heaven, or wrote about heaven spoke of God's throne.

·The prophet Michaiah saw God's throne (1 Kings 22:19).

·Job saw God's throne (Job 26:9).

·David saw God's throne (Psalm 9:4 and 9:7, 11:4)

·The Sons of Korah saw God's throne (Psalm 45:6, 47:8).

·Ethan the Ezrahite saw God's throne (Psalm 89:14).

·Jeremiah saw God's throne (Lamentations 5:19)

·Ezekiel saw God's throne (Ezekiel 1:26, 10:1).

·Daniel saw God's throne (Daniel 7:9).

·The Apostle John saw God's throne (Revelation 4:1-11). In fact, the book of Revelation may as well be called "the book of God's throne," because God's throne is specifically mentioned more than 35 times in that book.

iii. The core belief of atheism or materialism is that there *is no throne*; there is no seat of authority or power all the universe must answer to. The core belief of humanism is that there is a throne – but *man* sits upon it. But the Bible makes it clear that there *is a throne* in heaven, and *no fallen man* sits on the throne, but the *Lord GOD is enthroned in heaven*.

iv. Isaiah may have been depressed or discouraged because a great leader of Judah was no longer on the throne. God in heaven now shows Isaiah, "Don't worry about it, Isaiah. Uzziah may not be on his throne, but I am on My throne."

c. **High and lifted up:** The throne was exalted and majestic. The throne set its Occupant in a superior position.

d. **The train of His robe filled the temple:** Kings of that time would wear robes with long trains because they were difficult to maneuver and work in. Wearing a long train meant, "I am important enough that I don't have to work. I am a person of honor and dignity. Others must serve me and wait upon me." Essentially, the same is said when a bride wears a dress with a long train today.

i. God is so honored, so important, so dignified, that **the train of His robe filled the temple**. That's a long train.

e. **Above it stood seraphim:** Surrounding the throne of God are angels known here as **seraphim**. In many other passages, these angels are known as *cherubim* (Psalm 80:1; Isaiah 37:16; Ezekiel 10:3) or as the *living creatures* of Revelation 4:6-11. This is the only chapter in the Bible where these creatures are named **seraphim**.

i. Some deny that *cherubim* and **seraphim** refer to the same beings. But the name **seraphim** means, "burning ones." Ezekiel 1:13 describes cherubim (see also Ezekiel 10:15) this way: *their appearance was like burning coals*

of fire, like the appearance of torches going back and forth among the living creatures. The fire was bright, and out of the fire went lightning. That certainly seems to describe *burning ones*.

f. **Each one had six wings:** In Revelation 4:8, the Apostle John also mentions their **six wings**. They need the six wings, so each can cover **his face** (to show they are too lowly to look upon the LORD), so each can cover **his feet** (to hide this “humble” area of the body, so nothing even possibly deficient is seen in the LORD’s presence), and so each can fly.

i. The LORD said to Moses, “*You cannot see My face; for no man shall see Me, and live*” (Exodus 33:20).

Apparently, the same is true even for angels, so the **seraphim** cover their faces.

ii. “The *two wings* with which the angels *fly* mean nothing else than their ready and cheerful performance of the commandments of God.... The *two wings* with which they *cover their face* show plainly enough that even angels cannot endure God’s brightness, and that they are dazzled by it in the same manner as when we attempt to gaze upon the radiance of the sun.” (Calvin)

iii. “For the seraph remembers that even though sinless he is yet a creature, and therefore he conceals himself in token of his nothingness and unworthiness in the presence of the thrice Holy One.” (Spurgeon)

g. **Each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew:**

The **seraphim** used four of their wings to express their humility and used two of their wings to express their willingness and ability to serve God. This is the proper balance.

i. “Thus they have four wings for adoration and two for active energy; four to conceal themselves, and two with which to occupy themselves in service; and we may learn from them that we shall serve God best when we are most deeply reverend and humbled in his presence. Veneration must be in larger proportion than vigor, adoration must exceed activity. As Mary at Jesus’ feet was preferred to Martha and her much serving, so must sacred reverence take the first place, and energetic service follow in due course.” (Spurgeon)

2. (3-4) What Isaiah heard.

And one cried to another and said:

“Holy, holy, holy is the LORD of hosts;

The whole earth is full of His glory!”

And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.

a. **One cried to another and said:** The *seraphim* are not even directly addressing the LORD God here. They are proclaiming His glorious nature and character to one another, in the presence of the LORD.

b. **Holy, holy, holy is the LORD of hosts:** Why do they repeat “**holy**” three times? Wasn’t it enough to simply say that the LORD was “**holy**” once? It wasn’t enough. They say it three times because there are Three Persons in the One God.

i. Calvin didn’t think that this was the best verse to prove the Trinity, but he still saw the truth of the Trinity here.

“The ancients quoted this passage when they wished to prove that there are three persons in one essence of the Godhead.... I have no doubt that the angels here describe One God in Three Persons.”

c. **Holy, holy, holy is the LORD of hosts:** Why do they repeat “**holy**” three times? Wasn’t it enough to simply say that the LORD was “**holy**” once? It wasn’t enough. In the Hebrew language, intensity is communicated by *repetition*. To say

the LORD is **holy** says something. To say the LORD is **holy, holy**, says far more. To say, **holy, holy, holy is the LORD** is to declare His holiness in the highest possible degree.

i. What does it mean that God is **holy**, and **holy** in the highest possible sense? **Holiness**, at its root, has the idea of *apartness*. It describes someone, or something, which is *set apart* from other people or things. An object can be holy if it is set apart for sacred service. A person is holy if they are set apart for God's will and purpose.

ii. What is the LORD set apart from? He is set apart from *creation*, in that the Lord GOD is not a creature, and He exists outside of all creation. If all creation were to dissolve, the Lord GOD would remain. He is set apart from *humanity*, in that His "nature" or "essence" is *Divine*, not *human*. God is not a *super-man* or the *ultimate man*. God is not merely *smarter* than any man, *stronger* than any man, *older* than any man, or *better* than any man. You can't measure God on man's chart at all. He is *Divine*, and we are *human*.

iii. Yet, because we are made in the image of God (Genesis 1:26-27), humanity is *compatible* with Divinity. They are different, but they do not automatically *oppose* each other. This is how Jesus, the Second Person of the Trinity, could *add humanity to His deity* when He became a man. Unfallen humanity is not deity, but it is compatible with it.

iv. God's holiness is a part of everything He is and does. God's power is a *holy power*. God's love is a *holy love*. God's wisdom is a *holy wisdom*. Holiness is not an aspect of God's personality; it is one characteristic of His entire Being.

d. **The whole earth is full of His glory:** The *seraphim* surrounding the throne of God could see this probably more clearly than Isaiah could. We are often blind to the obvious glory of God all around us.

e. **The posts of the door were shaken by the voice of him who cried out:** The *seraphim* are majestic beings, and their voice carries *weight*. When they speak, the doorposts of God's throne room shake! The idea may be that Isaiah was watching from the doorway, and when the *seraphim* cried out, he could feel the doorposts shake.

i. Yet these high, majestic beings – perhaps the highest beings in all of God's creation – have *one occupation*. Their existence is given over to the praise and worship and honor of the LORD God who is enthroned in heaven. What could we possibly do that is a higher calling than that?

ii. They sang so powerfully the doorposts were shaken! Shouldn't we sing with the same passion, the same heart, the same intensity? Do those angels have more to thank and praise God for than we do?

f. **The house was filled with smoke:** This **smoke** reminds us of the pillar of cloud that represented the presence of God (Exodus 13:21-22), the smoke on Mount Sinai (Exodus 19:18), and the cloud of God's Shekinah glory that filled the temple (1 Kings 8:10-12). A cloud of glory often marks the presence of the LORD.

3. (5) What Isaiah felt.

So I said:

"Woe is me, for I am undone!

Because I *am* a man of unclean lips,

And I dwell in the midst of a people of unclean lips;

For my eyes have seen the King,

The LORD of hosts."

a. **Woe is me, for I am undone:** What made Isaiah feel like he was coming apart? Two things. First, the sight and sound of the *seraphim*. Second, the vision of the Lord GOD.

i. When Isaiah saw the angels, in all their holy humility, obedience, and praise to God, he realized not only that he was unlike the Lord GOD, he was also unlike the angels. They could cry out *Holy, holy, holy* and praise God so beautifully, but he could not because he was **a man of unclean lips**. “I am a man of unclean lips; I cannot say, Holy, holy, holy! which the seraphs exclaim. They are holy; I am not so: they see God and live; I have seen him, and must die, because I am unholy.” (Clarke)

ii. When Isaiah saw the LORD, he knew what kind of man *he* was. As poorly as he compared to the *seraphim*, that was nothing in relation to how he compared to the LORD. This vision (or actual experience) of the throne of God did not immediately make Isaiah feel *good*. The more clearly he saw the LORD, the more clearly he saw how bad his state was.

iii. Isaiah’s deep sense of depravity is consistent with the experience of other godly men in the presence of the LORD. Job ([Job 42:5-6](#)), Daniel ([Daniel 10:15-17](#)), Peter ([Luke 5:8](#)) and John ([Revelation 1:17](#)) each had similar experiences.

iv. **I am undone** is not a bad place to be. “God will never do anything with us till he has first of all undone us.” (Spurgeon)

b. **Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips:** Isaiah saw his sinfulness, and the sinfulness of his people, mainly in terms of *sinful speech*.

i. By nature, our lips are full of flattery and false intent: *With flattering lips and a double heart they speak* ([Psalm 12:2](#)). By nature, our lips lie and are proud: *Let the lying lips be put to silence, which speak insolent things proudly and contemptuously against the righteous* ([Psalm 31:18](#)). By nature, our lips deceive: *Keep your tongue from evil, and your lips from speaking deceit* ([Psalm 34:13](#)). By nature, our lips are violent: *Swords are in their lips* ([Psalm 59:7](#)). By nature, our lips bring death to others: *The poison of asps is under their lips* ([Psalm 140:3](#)).

ii. Isaiah did not think for a moment that this was his *only* sin, but he saw that this was an example of the *great and incurable disease of sin* in him and his people.

c. **For my eyes have seen the King, the LORD of hosts:** Isaiah was a righteous, godly man by all outward appearance. Yet when he saw the enthroned **King, the LORD of hosts**, he saw how sinful he was in comparison.

i. Isaiah’s life may have been as brilliant as a diamond. But when you lay a diamond against a perfectly black background and have the right light upon it, you can see every flaw and imperfection – flaws that were invisible before. Even so, when Isaiah’s righteous life lay against the background of God’s perfection, it looked different.

B. The cleansing of the prophet.

1. (6) A seraphim brings a coal from the altar.

Then one of the seraphim flew to me, having in his hand a live coal *which he had taken with the tongs from the altar*.

a. **One of the seraphim flew to me:** These angelic beings, surrounding the throne of God, ministered to Isaiah. One flew to Isaiah with a **live coal** – which means the **coal** was still hot and burning. It was so hot that even an angel had to use **the tongs from the altar**.

b. **The altar:** This must be heaven's version of the altar of incense that was set before the holy of holies in the tabernacle of God (Exodus 30:1-10). We know that the earthly tabernacle God instructed Moses to build was made after the pattern of a heavenly reality (Exodus 25:9).

i. The *throne* is for God; that is where He rules and reigns. **The altar** is for us; that is where we find cleansing and purging from sin. We should never confuse the two.

ii. "The fire was *taken from the altar*, to intimate that it was divine or heavenly; for the law forbade any *strange fire* to be brought to it, because in sacred things every human mixture is absolute profanation. By this figure, therefore, Isaiah was taught that all purity flows from God alone." (Calvin)

2. (7) A coal from the altar cleanses Isaiah's lips.

And he touched my mouth *with it*, and said:

"Behold, this has touched your lips;

Your iniquity is taken away,

And your sin purged."

a. **And he touched my mouth with it:** This must have been painful; a burning hot coal applied to the lips, one of the more sensitive areas of the body. Yet, nothing is written that Isaiah reacted in pain. Either there was no pain, because of a special blessing by God, or the pain did not matter because of the majesty of the surroundings and the goodness of the cleansing.

i. Isaiah knew he did not serve the LORD like these *seraphim*, the *burning ones*. So God said, "I will light a fire in you, also!" That is why a burning coal was used to purify Isaiah. "Jehovah, who is a consuming fire, can only fitly be served by those who are on fire, whether they be angels or men." (Spurgeon)

ii. Isaiah cried out, *Woe is me, for I am undone!* (Isaiah 6:5) We might think that a burning coal to the lips would be more painful than a vision of the holy God. But for Isaiah, it was more disturbing to see the holiness of God, and to see his lack of holiness, than it was to have a burning coal applied to his lips.

b. **Your iniquity is taken away, and your sin purged:** Isaiah's sin had to be *burned* away; the fire of judgment was applied to his place of sin.

i. This was obviously a *spiritual* transaction. If one has a sinful mouth, it will do nothing to place a burning hot coal on their lips. That will not take away or purge their sin.

ii. Yet, the same principle works on our behalf in regard to Jesus' work on Calvary. Our sin was placed upon Him, and He was burned with the fire of God's judgment. Yet because He was holy and righteous Himself, the fire of God's judgment did not harm Him; it only burned away the sin, our sin.

iii. Once Isaiah had *met* with the LORD, been *convicted* of his sin, and *cleansed* from its guilt, then he was ready to serve God. "The effect of that live coal will be to fire the lip with heavenly flame. 'Oh,' says one man, 'a flaming coal will burn the lip so that the man cannot speak at all.' That is just how God works with us; it is by consuming the fleshly power that he inspires the heavenly might. Oh let the lip be burnt, let the fleshly power of eloquence be destroyed, but oh for that live coal to make the tongue eloquent with heaven's flame; the true divine power which urged the Apostles forward, and made them conquerors of the whole world." (Spurgeon)

C. The commission of the prophet.

1. (8) God calls and Isaiah responds.

Also I heard the voice of the Lord, saying:

“Whom shall I send,

And who will go for Us?”

Then I said, “Here *am I!* Send me.”

a. **Whom shall I send, and who will go for Us?** God looked for someone to **send**. He wanted someone to **go**.

i. How strange it is for God to ask a question at all! What does God wonder about? What questions would He have? What does God not know? But God was asking for a *person* because God wants to reach the world, and He wants to reach it through willing people. It isn't that God doesn't know who these people are. It is that God is waiting for ready hearts to reveal themselves.

ii. How strange it is that this God of majesty, sovereignty, and power *asks for volunteers!* He could easily *create* robots to do His work or *command angels* to carry out His will. But God wants willing, surrendered servants. Have you been waiting for God to *force* you to serve Him? He looks for *volunteers*.

b. **Whom shall I send:** This means that the missionary, the Christian worker, the witness of Jesus Christ, is *sent*. This is a divine commission. **Who will go for Us** means that the missionary, the Christian worker, the witness of Jesus Christ, *has decided to go*. God's divine will to send and the human will to go are in perfect cooperation.

i. Here we see another subtle reference to the Trinity. Who is sending? **I** or **Us**? It seems to be the same Person speaking in both the singular and the plural. It is the same Person! “The change of the number, *I* and *us*, is very remarkable; and both being meant of one and the same Lord, do sufficiently intimate a plurality of the persons in the Godhead.” (Poole)

c. **Here am I! Send me:** Isaiah *emphatically* answered God's call. He did not hesitate. *Isaiah wanted to be the answer to God's question.*

i. What created this kind of heart in Isaiah? First, he had a heart that had been in the presence of God. He had a heart that knew its own sinfulness. He had a heart that knew the need among the people, the need for God's word. He had a heart that had been touched by God's cleansing fire. And he had a heart that *heard* God's heart to reach the nations.

d. **Send me:** This meant Isaiah was submitted to the LORD in all his service. He didn't even say, “Here I am, I will go.” Isaiah would not go at all unless he knew he was *sent* by the LORD. Many are quick to say, “Here I am, I will go” but never wait for the LORD to **send** them.

2. (9-10) His mission described.

And He said, “Go, and tell this people:

‘Keep on hearing, but do not understand;

Keep on seeing, but do not perceive.’

Make the heart of this people dull,

And their ears heavy,

And shut their eyes;

Lest they see with their eyes,

And hear with their ears,
And understand with their heart,
And return and be healed.”

- a. **And He said, “Go”:** When we say, “*Here am I! Send me*” to the LORD, we should expect that He will say “**Go.**” He may say, “**Go** and serve Me here” or “**Go** and serve me there” or “**Go** and be prepared for future service,” but God always has a “**Go**” for us.
- b. **Go and tell these people, “Keep on hearing, but do not understand; keep on seeing but do not perceive”:** God told Isaiah to go and preach to a people who wouldn’t respond so that their guilt would be certain. As Trapp wrote, Isaiah would “Preach them to hell.”
- c. **Make the heart of this people dull, and their ears heavy, and shut their eyes:** This is an unsatisfying audience and ministry for any preacher. Isaiah might not be satisfied with this ministry. The people might not be satisfied with it. But God would be satisfied with it.
- d. **And understand with their heart, and return and be healed:** This shows what the word of God *can* accomplish when it is received with open eyes, open ears, and an open heart. It brings *understanding* to our hearts, it makes us *return*, and it brings *healing* to our lives. If you are under the word of God and these things *aren’t* happening to you, ask God to work with your eyes, ears, and heart.

3. (11-13) Isaiah is told how long he must prophesy this way.

Then I said, “Lord, how long?”

And He answered:

“Until the cities are laid waste and without inhabitant,
The houses are without a man,
The land is utterly desolate,
The LORD has removed men far away,
And the forsaken places *are* many in the midst of the land.
But yet a tenth *will be* in it,
And will return and be for consuming,
As a terebinth tree or as an oak,
Whose stump *remains* when it is cut down.
So the holy seed *shall be* its stump.”

- a. **Lord, how long?** This is a logical question from anyone who is given such a difficult commission. “Do I have to preach to those who won’t hear, and their rejection of my message will ultimately seal their doom? How long will I have to serve in that kind of ministry?”
- b. **Until the cities are laid waste and without inhabitant:** This answered the question of how long Isaiah was to preach. He should preach until destruction comes. He should preach in hope of the restoration of a remnant (**yet a tenth will be in it, and will return**). Even though Isaiah’s ministry was difficult, it was not without hope.
- c. **And be for consuming:** The remnant will indeed return, but even the remnant will eventually be judged. Israel was not done being disobedient when they returned from the Babylonian captivity, and God was not done bringing His judgment on a disobedient Israel.

i. “The devastation, great as it was to be, would not be total; but even its survivors would have to submit to further judgment. The illustration from nature, however, introduces an element of hope.” (Grogan)

ii. We would expect this dramatic call of Isaiah to open the book. But the Bible clearly states that the *message* is more important than the *messenger*. Isaiah’s *message* was more important than Isaiah the *messenger*.

iii. When Isaiah *saw the LORD*, who did he see? He saw God in the Second Person of the Trinity, he saw Jesus before He added humanity to His deity. We know this because the Apostle John quotes Isaiah 6:10, and under the inspiration of the Holy Spirit, adds: *These things Isaiah said when he saw His glory and spoke of Him* (John 12:41).

(16-18) Prepare by waiting on the LORD.

a. **And I will wait on the LORD:** Waiting on the LORD is not passive inactivity. It means to **wait on the LORD** as a waiter would *wait on* a table. It means to be totally attentive to the LORD, focused on His every move, and responsive to His every desire. At times it means inactivity, but even that is an "active inactivity," where we stand before the LORD, totally focused on Him, waiting for what He wants next.

i. At the time Isaiah spoke, the leaders and the people of Judah were waiting on the armies of Israel and Syria, because they were under attack. As they heard of the danger from the Assyrians, they would be tempted to put their focus on them. But their focus was on these armies, not on the LORD. Isaiah says, "Battle against Syria and Israel by setting your focus on the LORD. Prepare for the coming attack from Assyria by waiting on the LORD instead of your enemies."

b. **Bind up the testimony, seal the law among my disciples:** Waiting on the LORD is connected with His word. We can wait on the LORD by waiting on His word.

c. **Here am I and the children whom the LORD has given me! We are for signs and wonders in Israel:** Isaiah had been called to prophesy, and to use his children in his prophetic messages (Isaiah 7:3, 8:3). So, he declared, **Here am I and the children whom the LORD has given me!** It is as if he is said, "Look at us! We are the message!"

i. The name *Maher-Shalal-Hash-Baz* means, "Speed to the spoil, hurry to the plunder." This spoke of the coming attack on Syria, Israel, and Judah by Assyria. The name *Shear-Jashub* means, "A Remnant Shall Return." This spoke of the restoration God would eventually bring. The name *Isaiah* means, "Salvation is of the LORD." This spoke of the attitude and hope Judah needed to have.

ii. We are also the children of God, and we are *His* message. Hebrews 2:11-13 quotes this passage to communicate this truth: *For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, saying.... "Here am I and the children whom God has given Me."* Just as much as Isaiah's children were living witnesses of the truth of God's word, so are we as God's children.

Gill's Exposition of the Entire Bible Isaiah 8:17

And I will wait upon the Lord,.... Or "for the Lord" (x); for the coming of Christ, the Immanuel, who would be a sanctuary to some, and a stone of stumbling to others, and whose doctrine in the meanwhile would be bound up and sealed; faith in, and expectation of the Messiah's coming, are often signified by waiting for him, Isaiah 25:9, that hideth his face from the house of Jacob; to whom the promise of him was made, from whom he should descend, to whom he should be sent, and whom he would redeem. This is not to be understood of his deserting of his people, and withdrawing his gracious presence from them, to show his displeasure at them, and resentment of their conduct, which is sometimes the sense of this phrase; but as descriptive of Christ before his assumption of human nature, when he was "Deus absconditus", the hidden God, as some render the words in Isaiah 45:15 until he was manifest in the flesh; and which is therefore called his "appearing",

2 Timothy 1:10 and I will look for him; the prophet here speaks in his own person, and in the person of the church who in that, and in succeeding ages, as well as before, were looking by faith for the coming of Christ, and redemption by him, Luke 2:38 though some understand this of Christ, expressing his satisfaction in the few disciples he had among the Jews, and determining to wait for the accomplishment of divine promises hereafter, when he should have a larger number; the Lord for the present hiding his face from the Jewish nation, and giving them to a spirit of judicial blindness; which sense well agrees with what goes before, and follows after.