


The Book of Isaiah

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The Unity of the Book

The genius of Isaiah as a poet is unequalled amongst OT writers. The entire book is an extended poem with remarkable cadences in original Hebrew. *Frederic Charles Jennings*, himself something of a poet in his own right retired from business and spent 45 years translating Isaiah into English poetry finally in 1935 publishing his comments on the book. It asks a lot of the imagination to believe that there were 3 *Shakespeare* like poetic artists in different generations behind this product of the Holy Ghost. Its unity as a literary masterpiece is very evident to the Hebrew reader.

Scholars demur on the basic nature of prophecy.

It was the Seer John who said that Isaiah "saw the glory of Christ and spoke of Him". The book of Isaiah has been appropriately named "the Fifth Gospel". To be a gospel it must contain the message of the "kingdom of God" and reveal Christ. It does both these things very well. There are more references and quotations in the NT from Isaiah than any other book save the Psalms of David which has also 412 such references by my calculation. Our LORD Jesus who as the Word of God inspired Isaiah as He inspired the four evangelists referred all sections of this great book to one human hand. Scholars have spawned "Isaiah's" in their imagination because they lost the will to believe that the LORD who could foresee Cyrus by some centuries prior could enable the one and only Isaiah who was sawn asunder for his valiant witness under Manasseh to speak as *J.B. Meyer* said, "with the accuracy of a contemporary" of far distant events in the future. Peter, writing in his apostolic epistle states, "Holy men were carried along by the Holy Spirit"(2 Peter 1.21). The LORD presented forward events to the minds of the prophets.

Let's take our place alongside Jesus Christ on this issue.

The Apostle Matthew in *Matthew chapter 3.3* attributed *Isaiah 40* to the prophet Isaiah. In *Matthew 4 15-16 Isaiah 9* is affirmed to be Isaiac. The LORD consciously fulfilled the healing mission prophesied in by the self-same Isaiah in *Isaiah 53* as recorded in Matthew 8.17. Jesus Christ Himself referred to *Isaiah 42 & 49* as recorded by *Matthew 12.18 & 29* as prophecy given by Isaiah. It is recorded in Matthew 13.14 that the LORD understood *Isaiah 6* as the prophet's oracle. In *Isaiah 15.7-9* the LORD linked *Isaiah 29* firmly to the prophet. To complete the authoritative findings of the NT the apostle Paul in *Romans 10 20-21* refers to *Isaiah 65* as from the prophet's pen. There is no warrant for inveighing named ghosts outside history and without credentials from Israel's OT community and call them biblical writers.

Travelling through Isaiah

Like Bunyan's pilgrim you will go "sometimes sighingly sometimes singingly". You will weep with Isaiah at his induction in the days when Uzziah died (*Isaiah 6.1*) 745 BC and likewise as he dies under the terrible teeth of Manasseh's saw circa 695BC. He prophesied under Uzziah, JOTHAM, AHAZ, Hezekiah (*to whom he was a confidant and advisor of calibre in serious days of Assyrian invasion*) and of course Manasseh who after despatched this godly man obtained grace to repent and reverse his evil ways. You will have reason to rejoice in retrospect as you read the oracles on the LORD'S love demonstrated in redemption and in of prospect of the glorious kingdom of Messiah which holds out to Israel and the world such promise in these times marked by modern comfort and fraught with unprecedented potential perils.

BOB COFFEY, WESTGATE.
ABC CLASSICS

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The vision of Isaiah

There are 408 NT references to Isaiah – 120 in the gospels. Hezekiah the king was delivered from Sennacherib at an historic time during Isaiah's ministry when Assyrian records show that 46 walled cities fell to the invaders.

DEAD SEA SCROLLS

The Oldest known Manuscripts of the Old Testament come from 900BC. As Albright said the discovery of the Dead Sea Scrolls which came from the late first century predated anything previously held. Their text of Isaiah, for instance, confirmed the existing text in detail -so that we may be strongly confident of its provenance over almost 1000 years on this account.

ISIAH'S NAME & GOD'S SALVATION

Why *[vylhzh]* "A vision" in the sense of a contemplation and more-a sight of (THE LORD). The word vision is made up of the Hebrew consonants "Fence weapon hook and fish". Isaiah often asks "How? He is the prophet with a methodology-he presents the gospel "answer". Isaiah sees the weapons of mans warfare and the Damocles sword of the LORD'S judgement and with outstretched arms he evangelises, indeed he has been called the "fourth evangelist"-he sets before the nation its hope and true satisfaction-the LORD whom he beholds as the answer to

its all-time need. His own name is made up of the Hebrew consonants "hand y, triune "shem" v, and "eye"[and the salvation he exalts is afforded by the "outstretched hands (or arms)"(or) atoning work and compassion of the LORD, by the work of the triune God and by the prophetic vision proclaimed or preached and seen by the eye of faith through light graciously afforded by the Holy Ghost. He appears to have been martyred about 680BC and prophesied during 5 reigns-those of Uzziah, Jotham, Ahaz, Hezekiah and Manasseh.

CHAPTER 1

A SICK NATION 1-6

A vision of Isaiah son of Amoz which he saw upon Judah and Jerusalem in the days of Uzziah Jotham Ahaz and Hezekiah, kings of Judah Uzziah(787-735 52 "might of the Lord") Jotham (749-734 15 The Lord is Perfect)Ahaz (741-726 15 "Lay hold of")and Hezekiah(726-697 23 "Strength from binding to the Lord) kings of Judah. The period is a century long-but Isaiah may not have served other than at the end of Uzziah's rule – hence for 60 and more years. Still it is a very substantial ministry

Hear O heaven and prick up your ears O earth for the LORD has continually spoken," I have made sons majestic and raised them high and they have broken covenant or rebelled against me. The ox knows its owner (Literally the "cane or rod [bearer]" or possessor) and the ass the stall or manger of its master but Israel has no personal knowledge and my people have not understood (by mediator). Alas sinning nation, people weighed down with iniquity, seed of evil ones; sons of wicked destructive ones, they are forsaking the LORD , they have constantly derided or spoken against the holy one of Israel (Piel – this consistent attitude of "derision" became true at the coming of Christ too). They have become Nazarites in reverse to themselves. (Niphal – That is, instead of consecration to God they are consecrated to "self") Why should you be further punished? You continue violating the law. All the head is infirm or worn down and all the heart unclean or diseased. From the heel of the foot to the head there is no end to illness. Deadly slashes or rents ([xp]; bruises from whip strokes (hrwbj); and fresh piercings from the sword (hkm). They have not been spread out (hrz) and examined properly (vbj); they have not been bound up; they have not been softened (kkr) with ointment. The LORD has the remedy for the conditions His people suffer; battles and stripes sustained by prisoners or escaped soldiers. He is ready to minister healing but his people are not ready to seek Him.

A DESOLATE LAND 7-9

Your land is laid waste, your cities are burned with fire. Strangers eat up (the products of) your tilled land (hmda) before your face. It is desolate as changed for the worse by strangers. The daughter of Zion has left herself as a booth in a vineyard, as a hammock bed (hml m) in a field planted with cucumbers, as a besieged city. If the LORD of Hosts had not left us a gain or victory, a coat of mail (drc), a polished sword (f[m])... (The word here is not simply a "remainder" or "remnant" but means a "victory snatched from the jaws of defeat. I hazard the guess that we are talking of the defeat of Sennacherib after a devastating campaign-and the bruises and slashes and wounds are those sustained in the conflict.)... **we should have been as Sodom ("Burning") belonging to Gomorrah ("overflowing with water") destroyed over and over again.** The scenario of pillaging and incendiary flames and water damage following the endeavour to put out fires would have resulted in a situation not dissimilar to that of Sodom.

A TIMELY WORD 10-15

Hear the oracle of the LORD you rulers of Sodom (The king of Israel and the counsellors of the period – perhaps Ahaz' time-when He shut the doors of the LORD'S house; the king burned his children in the fire; had altars built everywhere and sacrificed to idols – 2Chronicles 28) **and prick up your ears at the law of the LORD you people of Gomorrah. What is this host of slaughtered animals to me, says the LORD. I have enough of whole burnt offerings of rams, and the fat of fed beasts. I do not delight in lambs and goats. When you come to seekings of my face who has sought supplicated or demanded (vqb) these from your hands, you trampling of my holy courts.** The people had ceased to pray and have any effective understanding of the LORD or the substitutionary nature of sacrifice. It had become a mere ritual. They trampled around and never spoke to the Lord whose face they might have sought. The kings and leaders made many sacrifices but their personal relationship with the LORD was a problem. **Do not add to bring sacrifices of emptiness or lies, offering of odours (rfq) is an object of abhorrence to me (b [wt]) I am not able for the new moons, sabbaths, calling of assemblies and evil festivals.** The whole series of religious observances are valueless and are more than the LORD can take. The festivities that closed Passover and Tabernacles had pulled loose from their historical

moorings of worship and thanksgiving and had clearly ceased to be glorifying to Him. **Your new moons and appointed feasts my soul hates.** They had turned into holidays and feasts for them not the LORD. They are a weariness for me to bear (*Chaldee aj rf* – as if Israel were casting loads on the LORD and He found them unbearable – like Babylonian bondage) **When you spread out your hands (to heaven) my eyes will be turned from you** (*The Hebrew ml* [“to hide” also means “eternity” or “long age” so we may infer that the great distances and dimensions the LORD has created in the universe prevent the destruction of man. They are providential])(*The “spreading of hands” in prayer is found 5 times in scripture – 2 Chronicles 6.12-13 and in Isaiah 1.15,25.11,65.2 and in Psalm 143.6. The Piel is used in Isaiah 25.11 to show that it was a holding up of hands probably modelled on Moses praying with the assistance of Aaron and Hur – the first Prayer-Triplet. However solemn and favoured in the past this physical demonstration of zeal may have been – the LORD was not moved by it while the heart was not right.*) **Though you increase your prayers greatly I will not be listening-your hands are full of blood.**

THE REQUIREMENT OF THE LORD 16-20

(a) Wash your hands, cause yourselves to have been made morally pure (*The Hebrew xj r* stands for had washing physical cleansing-while *hkz* stands for moral purity. **Remove the evil deeds or self-gratifying lusts (lll) from before my eyes, forsake the evil practice.**

(b) Learn to do good By the discipline of the rod – by accustoming yourself to it – by long practice. This is godly habituation. There are four particulars here – the first is that each should seek God as his or her defender who can both judge wrong in the soul and pardon it. This great search leads to being able to deal with the violent, the under privileged and the grieving.

Seek justice or “defence”, guide or straighten out the violent man, deal just with the fatherless, strive in the cause of the widow.

(c) Come now “set yourself in the sunshine of judgement” or argue with yourself in rebuke (*Hebrew hky*) says the LORD. If your sins are double dyed red they shall be white as snow on the mountain; if they are red as the dye worm itself (*llwt*) they shall be as white as (when) a fleece is just shorn off. The whiteness is one thing-but the whiteness that is left is significant after the old dirty fleece is gone. If you are inclined or desire (*hba*) [this solution] and obey you shall eat of the good of the land. But if you keep refusing (*nam*) and rebel (*hrm*) you will be devoured by the sword for the mouth of the LORD has spoken the matter.

THE DIVINE LAMENT OVER ZION 21-26

How the city that was itself faithful has become a harlot. It was full of justice; righteousness lodged in it but now killers. Your silver is become dross (*gys*) and your wine broken or made bad (*lhm*) by water. Your princes are rebels and companions of thieves. They all love bribes and follow rewards. They do not see to justice for the fatherless and the case of the widow does not come before them. God's complaint is that a city once careful of its faithfulness has gone downhill swiftly. The rich character and joyful faith of the city is terribly adulterated so that it is a base place where money buys favour. **Therefore says Adonai Yahweh of Hosts the Strong one** The “strong one” *ryba* is indicative of a capacity to raise power beyond any adversary. **I will pant or avenge my adversaries and rebuke in vengeance my personal enemies. I will turn my hand against you and burn away years of dross** (*rbk* literally “a great amount of” or “continual dross”) and put in bonds all your alloy (*lydb* spurious metal may mix with pure silver as those who were not Israel in heart and faith were untrue to the covenant) I will restore your judges as in the first (constitution) and your leader-counsellors as at the opening (*llj* being the opening of the tabernacle or better the temple-i.e. the beginning of the nation's worship in the land or the beginning of the kingship – excepting that the LORD provides for no king save Himself in this latter day change.) **Afterward you will be called “city of wakefulness” “fortified place” associating or declaring itself for truth or faithfulness** The two designations show that like every city it wakes early and is a real buzz throughout the day-with this difference-it shall have arisen like Phoenix and shall have risen spiritually to new life. Second its strength will not be walls but the faithfulness of the LORD. So we are taken to the latter days and the restored temple-the theocracy-the time of quelling rebellion is long past.

LATTER DAY ZION 27-31

Zion shall be redeemed by the instrument of justice, and turn by the instrument of righteousness. The destruction of those who break covenant (*Israel in rebellion*) and sinners (*Gentiles*) will be one thing-one event and the forsakers of the LORD will be finished. And they shall be ashamed of the terebinth trees which they desired and you shall blush like Mount Lebanon (*rpj*) because of the gardens you chose. For

you shall be as a terebinth whose sprouting leaf fades away and as a garden without water. And the strong shall be like tow shaken out from flax and his evil work a glittering spark shall consume both(r[b) and no one shall extinguish them. *Delitzsch* makes the valuable point that the outwardly strong ruin themselves by idolatry and disobedience. *F.C. Jennings* usefully observes that Israel shall be brought through the Great Tribulation but the mass of the apostate and gentile sinners shall be destroyed together – cf. Revelation 19.20

POETIC CLIP

In occasional clips of Isaiah's poetry brought into English I will try to convey some of his majestic thoughts. To rehearse the Hebrew Poetry is a source of inspiration itself. The lines translated are the key to the surrounding passage

ISAIAH 1.19

Leku na winiwaka yomer yehowah
im yehu hatekem cashanim ksheleg yalevinu
go
im-yadhimu kathola katzimer yihu
show

Come now I pray, God says, judge and convince yourself
Though double dyed your sins as mountain snow shall

Though like scarlet worms like white shorn fleece will

Chapter 2 Israel at the end of days

THE MOUNTAIN OF THE LORD'S HOUSE 1-2

The act-word which Isaiah son of Amoz saw "over" or ""surpassing" Judah and Jerusalem *The prophetic visions passed over the present disobedience and showed the future. It is thus that I understand Isaiah's Hebrew I [-and if the reader will compare the current and latter day situation where the visions are given it will become clear that the Lord in covenant mercy is sweeping the mind of his prophet and his people on to his great future plans for them in Christ as Saviour and in Christ as their King. And it shall come to pass in the latter days "a mountain" of "a house" of the LORD shall establish itself "near" or "in the presence of" or "over and against" a chief of the mountains and shall lift itself up from the hills and all the Gentiles shall stream into it.*

INTERNATIONAL LAW 3

Great peoples will come and say, "Let us also go up to the house of Jacob's God and He will teach us His ways and we will journey in His public paths of conduct for out of Zion the law shall be issued and the Word of the LORD from Jerusalem. *There are no definite articles with the "house of the LORD" but the Hebrew word for "constitute" מִלְכָּה is a Niphal – with the stress of a significant "self assertion and self establishment in face of all existing rule and the high rule which before asserted itself but which is unable to challenge the LORD'S heaven sent rule. New public law is gladly sought and Jerusalem becomes the world administrative centre. This is the lesson taught.*

INTERNATIONAL COURT AND THE END OF WAR 4

He shall judge or litigate between Gentile nations and shall convict in altercation or correct by punishment or prove and make matters clear concerning great peoples. They shall beat their swords into ploughshares and their lances into pruning instruments; nation shall not lift up sword against nation and they will not still continue to learn war. *The return of Christ brings religion and godliness back to the heart of life and shows that true religion ends wars. But the "living oracle" or the "word" is essential to instituting and guaranteeing peace.*

THE PROPHET APPEALS TO THE HOUSE OF JACOB 5-8

O house of Jacob come and let us cause ourselves to walk in the light of the LORD. For You have forsaken Your people the house of Jacob

- (1)For they are satisfied (Literally "full") from the East and they are practicing sorcery and divination like the Philistines and they are in covenant union with the offspring of aliens.
- (2)Their land is full of silver and gold and there is no end of their stores
- (3) And their land is full of horses and there is no end to their chariots.
- (4)Their land is also full of idols; they continually worship the work of their hands, what their fingers made

Man bows down and a warrior lowers himself and do not lift (*the burden of sin*) that belongs to them
This is vintage Isaiah – a purple passage and mightily effective critique of Israel's ways. The nation seems not to need God but is satisfied with spiritualism as its religion, riches as its surety; horses & chariots for military strength and artistic idols to vainly comfort its conscience. Isaiah says, "Forgive them not" for they don't want or confess need of YOU!

THE DAY OF THE LORD (1) 10-11 "HIDE"

Go into the rock and hide or "bury" you in dust. *This is classic Isaiah – suggesting as it does that they put themselves in sepulchres and in graves like the dead away from the dread of the LORD and the splendour of His exaltation. The haughty eyes of man shall be brought low and the exaltation of fleshly men cast down (j v) and the LORD alone shall lift Himself high in that day. A terrible humbling experience for "mankind" (ADAM) lies ahead. Even & rulers "strong men" (ENOSHIM) will be humbled.*

THE DAY OF THE LORD (2) 12-18

For the day of the LORD of battle hosts shall surpass all that is proud and lofty, and surpass all that lifts itself up and it shall be lowered. And surpass all the cedars of Lebanon that are high and lifted up *This may be a comment not so much on the lovely trees but on the people and government of Lebanon in the later day – which even now lift themselves against Jacob and her LORD. It shall surpass the oaks of Bashan. This may well refer to the latter-day state of Jordan* **He will surpass all the high mountains and every high hill that lifts itself up.** *The reference is to great nations and smaller peoples of proud intent. He will surpass every elevated tower and every inaccessible wall fortress There is no military security against the kingdom of Christ. He surpasses all the fleets of Western iron smelting nations. He surpasses all the beautiful flag ships. The seas are His and no craft devised by the latest architecture with every beautiful feature takes from the glory of His oncoming kingdom. The haughtiness of mankind shall be taken down and the high fleshly men will be brought low – the LORD alone shall set Himself on high in that day. This great refrain sits beautifully in the mouth of the prophet who beheld the LORD high in heavenly glory and lifted up upon the cross. How fitting that the crucified LORD should take pre-eminence over our race and bring it back to humble ways. All the idols He shall abolish. The word "idol" / I / a may mean "vain leader" "vain armies" "vain whatever". Empty things that men trust in or institutions will be abolished. The significance of these three words is mighty- "All vanities abolished" Afterward the world will be suddenly different. They shall go into empty places of the rocks; they shall enter openings of the dust of the earth from the face of the dread of the LORD and from the glory of His majesty when He arises to strike the earth. Gesenius suggests the Hebrew *xr[* may be compared with the Greek *αρασσω* "to knock loudly at the door". There is the kind of knock that we read of in Revelation 3.20 and this kind-which shakes the whole world. Isaiah's literary Hebrew uses two words with the same consonants and different vowels. *xra xra* "arotz eretz" in transliteration.*

THE DAY OF THE LORD (3)

In that day mankind will cast their vanities of silver and gold which they made to worship to the holes of the rat and to the bats... *Valuables will be thrown by streams and into old barns. They will be cast away as the true value of Christ and the gospel suddenly stirs them in deep dread. The lowly animals who inhabit the dark will take their precious things which in their darkness they formerly treasured. Again we see the LORD speak employing the stroke of genius in the revelation He makes by the pen of Isaiah To go into the fissures (*rql*) of the rocks and into the clefts or divisions (*p[s]*) of the high rocks (as Petra) from the dread of the face of the LORD and from and from the glory of His majesty when he rises to strike the earth to "arotz eretz". Sever yourself from such a sort of mankind whose soul is in his nostrils – for what account does he take of himself or what meditation does he himself do or what imputation does he impute? (only sin)*
The prophet is calling for a thorough spirituality which meditates on the future God shows; which considers matters of the soul and which thinks of oneself as one ought and imputes no pride of works but recognises one's sin and need of the LORD.

To be satisfied with vanities is a way of life that must end in judgement as Solomon warned – and here Isaiah takes up that warning and calls for separation unto the LORD.

POETRY CLIP (Isaiah2.2)

Wehawah beaharith hayamim

It will take place at last in days that come apace

NakonYihweh har beth yehowah berosh heharim
and tall
Wenisha migebaath wenehauelaw kol-hagoyim
and small

The Mountain of God's house will stand grand
Lift o'er the hills its grace – draw peoples great

CHAPTER 3

The chastisement of Judah

THE PEOPLE HAVE BROUGHT EVIL ON THEMSELVES 1-3

God will take away their trusted society leaders

For Behold Adonai Yahweh of Hosts removing from Jerusalem and Judah the supply (or "confidence" *The Hebrew word נִלְוֹ occurs four times in one verse. Israel is leaning as on a staff on 13 sources of confidence but as in Isaiah 30.15 the LORD in holiness would have them confidently trust in Him by faith.*) **And the staff they lean on-all the supply of bread and water. The mighty and the man of war; the judge and elder; the prophet and diviner(or false prophet); the captain of fifty and the man who lifts up faces; the counsellor-advisor and the skilful metal worker or engraver (מַיְרֵךְ) and the charmer who has established himself.** *The society of the period can be understood as having good leadership and equally as having false prophets, and charmers and metal workers who could create idols. This same society was in process of decline and choosing the dark path to hell. It was shifting allegiance to satanic enchantments.*

GOD GIVES PRINCES LIKE PEOPLE 4-7

I will give boys for their princes and babies shall have dominion over them. The people will be harassed man by man and each by his neighbour. The child will be proud or insolent (*Hebrew bhr – the name for "Egypt"*) **towards the elder and the despised or sharp one against the glorious or noble. When a man or warrior takes hold** (*Hebrew vpt – to take as we would say "by the collar" or with violence as in war*) **of his brother "You have an outer garment"** (*A word from an Arabic root for "garment" I mc – suggesting an Arab period of control in Jerusalem-the "quilt like Arab garment suiting the Hebrew word for "wrapper"*). **Let these tottering sunken (ruins) be under your hand. In that day he will lift or rise up to say, I am not your cure (or) I cannot put a turban or crown on your head and in my house there is no bread and no clothes to wrap around you.- do not set me over people as an Arabic magistrate** (*again the Hebrew מַיְרֵךְ is from an Arabic root so there is good reason to believe that Jerusalem and Judah in God's will were to fall to lowly Arabs. The etymology confirms it*)

JERUSALEM HAS STUMBLER 8-12

Jerusalem has tottered and Judah has fallen for their tongue and their heinous deeds are against the LORD to grieve or embitter or make the eyes of His glory troubled. The stupor or shamelessness of their faces is witness against them and they teach their sin as Sodom. They do not "deny it" – woe to their souls for they build up evil by camel loads. *We are told that gross sin ultimately made God weep and made Him bitter. Their sin like homosexual consorting in Sodom was not hidden. Today those who live this lifestyle "come out" with it as if it were virtuous in the sight of God and man rather than being a matter that before God and His word should afflict conscience and bring fear of eternal judgement The Jews before the Babylonian captivity practiced gross sin widely.*

Speak with promise to the righteous for there is good in store for they shall eat of the fruit of their works. Woe to the tumultuous - for camel loads of evil will fill their hands - it will be done to him. Oh my people, those who guide you cause you to go astray (*Hebrew h[t]*) **and they destroy both your personal way of devotion and the public witness of your life** (*Hebrew Jrd and Jra the personal and public paths [I b with "consume" or destroy]*).

GTHE LORD STANDS UP TO PLEAD (cross & crown prophecy) 13-15

The Lord Himself stands up to plead the cause-to strive(*Hebrew byr "to deliver by striving for"*) **The LORD must be standing up for the judgement of nations** (*The imperative participle דַּמְּ can mean only one thing – there is not "judge" but Yahweh and He must have the last word not only over Israel but all nations – this is the latter day final judgement of nations we are looking at-and the previous strife to deliver is as ever Isaiah's suffering servant seeking to save men and nations from that judgement. Ever and again we meet the Christ upon His cross and upon His throne in this book.*)

The LORD will come into judgement with the elders of his people and his princes and those who have consumed or kindled by fire the vineyard. *These are pillagers and destroyers of the latter day. The robbery (things taken by force) of the poor is in your houses.* Here again the parables of Christ fulfil this very statement. Matthew 20.1ff; 21.28ff; Mark 12.1; Lk. 13.6 and Lk. 20.9. This "vineyard theme" will emerge clearer in Chapter 4. Even in His teaching the LORD strove to prick the conscience of the elders of Israel and they remained unrepentant -indeed called for the cross. The prophecy of Isaiah is so felicitous and literally accurate of Christ's ministry of deliverance or salvation and in especial of Hiss striving to bring truth home to the nation's leaders). **What belongs to you who trample with the feet (as in a press) my people, who crush as in a mill the faces of the poor whispers the LORD Adonai of Hosts** *The Lord sees the people crushed like wine and broken like bread-enduring alike vilification as He would Himself experience through the cross. Seven centuries BC the notion of this "bread and wine" experience of Israel was muted by Adonai our Saviour as a precursor to the cross*

THE PROUD DAUGHTERS OF ZION 16-17

Answering or Singing Yahweh says *We need to bear in mind that Isaiah is a poet and speaks in prophetic oracles of a poetic or hymnological sort. I have not tried to set the words to rhythm for they were not rhymes of our sort-but they were* **Because the daughters of Zion are arrogant** *(Literally "like tall trees Heb hbg)* **and walk stretching themselves out producing a "dancing" sound and looking around with wanton glances, walking and tripping along and their feet adorned with tinkling anklets** *The Lord will make bald(Hebrew jpv "to make the hair fall off) the crown of the head of the daughters of Zion and Yahweh will open their hidden parts* *The word hrjy meaning "honeycomb" brings a double meaning. Their blood-flow will be continuous or often and as the comb in the east is "hidden" this respects those hidden recesses of the female body.*

TWENTY ONE ORNAMENTS TAKEN AWAY 18-23

In that day He Adonai will take away the adornment *(Hebrew rap the rosiness. It will not be a lovely or rosy picture. The "heat of the face" which is the basic meaning and reason also for the attractive hue of the face will become cold and pallid.)* **the intertwined anklets; the little suns** *(worn round the neck); the little crescent moons; the drop ornaments; the wreathed bracelets; the tremulous veils; the tiaras (rap); the stepping chains (d[x being short chains to effect short elegant steps – fastened to both ankles); the girdles; the houses of the soul (perfumes); gold or silver ornaments inscribed with enchantments or magical songs used as charms(myvj l) ; nose rings (Pa mzn); splendid garments (literally garments "to put off" xlj once the occasion is over); large cloaks; wide spreading dresses; engraved or tooled purses of a conical nature (frj); mirrors; wound turbans; robes touching the ground (dydr)*

WHAT WOULD MAKE WOMEN DISCARD THEM? 24-26

It shall be *(The divine reality enters with a second literary quatrain of Isaiah (cf. 2.7-8).*

Instead of perfume balsam there will be rotten stench *(of ulcers Hebrew qm).*

Instead of a sash a rope (pqn) which bound female slaves.

Instead of twisted hair *(The Hebrew hvqm applies to the turned work of the golden candlestick as well as pleated hair) baldness.*

Instead of a large robe purple in the midst or linen and thread a girding of sackcloth because of what stands under splendour and beauty.

And she is destroyed desolate and pronouncing herself innocent (hqn) shall sit on the ground

I have translated in line with the exact text which contains four changes and stayed with what is Isaiah's reason- there is something more basic-more fundamental than outward beauty-there is a spiritual battle-there is the promise of God to Israel who "sits on the ground" indeed-but she is not innocent-she is mourning because her sin has caught up with her and a terrible nemesis for the moment has hit the nation with the force of a turbulent storm-and the satisfaction with idolatry and things of the flesh is such (Chapters 2 & 3) that recovery is beyond this or many succeeding generations. In chapter 2 the prophet says there is something more than monetary satisfaction. In this chapter Isaiah says there is something more than physical and sexual joys.

Your men shall fall by the sword and your warriors in the war. And her gates shall weep and mourn and she continues to sit or reside belonging to the ground empty destroyed "calling herself free from obligation"(hqn)

POETRY CLIP

Isaiah 3.13-14

Nizab larib yehowah
waomed ladhin amim
Yehowah bemishpat yavoah
im-yiqeni imo washaraw
weathem beartem hakemem
gezelath heani bebathecem

The Lord Himself strives on an altar men to save
But stands before the peoples in judgment grave
He'll do right by elders nor be over hard
He'll judge the princes of His people by the book
And bring to justice You who burned His yard

CHAPTER 4

GATHERING THE POOR FRUIT 1

And seven wives will take hold of one husband in that day saying, "We will eat our bread and clothe ourselves with outer garments only call your name upon us gathering our reproach." *This little parable can be applied to the LORD who takes upon Himself the reproach of those without hope. Here is the equivalent of old or overripe grapes which are included among the choice ones by the harvestman as the women whose husbands have died are married under Levirate rule to another kinsman. Christ is that kinsman and he is "gathering to Himself" the reproach of the needy and lost. The issue to be dealt with is "reproach" and this can only be dealt with by union with the LORD – after which the duties of a wife are an approbation of the husband-as is working the works of righteousness glorifying to the Saviour and profitable for the saint*

THE BRANCH OF THE VINE – OUR WONDERFUL SAVIOUR 2

In that day the branch of the LORD will be beautiful or splendid (Hebrew *hbx* "shine brightly like a star") and be glorious (The concrete meaning of the Hebrew *dlbk* is "heavy" so Christ as "the Branch" will carry great weight in the world. He will be the noblest and the honoured one). **And the fruit of the earth will belong to a majestic One and to a gleaming glorious One** *I have translated literally because in the first instance the "corn" is related to the planting (Hebrew *traptl* *mag*) – the One who gave His life – Who was and is truly majestic and glorious – so is the corn which comes as harvest from the work of the cross* **The fruit is possessed by or concerns those who have been delivered or escaped of Israel.** *The Hebrew for "escaped" *fyl p* in its concrete meaning is "flowed away". The idea being-from the winepress of suffering those who have escaped or flowed away and remain enjoy the Land. Spiritually it speaks of those who remain have the earlier characteristics of the fruit. The saved ones are majestic and glorious.*

THE REMNANT OF THE JEWS (those in Zion & Jerusalem) CONFESS CHRIST 3

And it will come to pass that the one (Niphal of *raV* meaning "one who brings himself or herself") as a remnant and the one who hangs on as a remnant (Niphal of *rtj*) in the city of Jerusalem – will say of himself the holy(LORD) belongs to him-every one who is written among the living ones in Jerusalem. *I have followed the literal reading of Isaiah – who is not in the first instance telling us that men call themselves holy (Niphal *rma*) but that they maintain that either **God** or the priests or the places of holiness belong to them. The first (God) is the prophetic meaning – although it includes the "places" by implication and promise. The speaker here does not say "The 'holiness' belongs to me – but the "holy (one)" (That would be *qodesh* not *qadosh*)*

THE CENTRAL ISSUE – THE LORD DEALS WITH SIN 4

When the LORD washes away the filth of the daughters of Zion and purges out the blood guilt of Jerusalem from her midst. *The first washing (Hebrew *xj r* is of the "flock" or "bodily" and speaks of dealing with sin or uncleanness). The second washing (Hebrew *j and* is special – it has to do with washing the blood from the burnt offering before it was made a whole offering. This speaks of dealing specifically with the sin of bloodguilt – the sin of Christ – rejection is prophetically in view). **This is done by the "Spirit"-the Spirit of judgement and the spirit of burning.** *Here is something ostensibly revealed in the N.T. and shown plainly in this prophecy. The Holy Spirit whom the Lord gave was sent to convince of sin righteousness and judgement and He is spoken of as the "Spirit of burning" only here though in the N.T. we are forbidden to "quench the Holy Spirit" whose action is to purify by burning up the dross and utterly take away in this case the "bloodguilt"(Heb *md*)**

Only Jesus can do this and accomplish it by the work of the Holy Ghost. There were at times fires lit in vineyards to utterly remove disease and prepare the renewal of vine husbandry. This act of Christ in respect of His ancient

people is clearly on the prophetic agenda – and its force serves to show that all who will know fruitfulness and joy must be taken through the process of cleansing and purging.

THE NUPTIAL BED 5

And the LORD will create from nothing over the "establishment" of the mountain of Zion – over the people "called together" a cloud veil and vapour or smoke by day and glittering licking fire and morning light shining at night because rushing from above or over all the glory is the nuptial bed – the bridal chamber. *The Glory of God covers the people so renewed as it travelled with the desert pilgrims. This time it shields and enjoys the intimate relationship with all the LORD'S people in the city who have been cleansed and prepared for a long relationship with Him* And there will be a booth-tabernacle for a shadow daily from the heat and protection or "hiding place" from the hail storm shower and from the rain *There may well be a temple but besides there is a construction which houses all comers from occasional elements of hail and rain which will not cease during the period of Christ's rule. The Lord is immensely practical towards those who seek His face and whereas there is normal weather there is extraordinary presence and protection of the Glory Cloud over the holy city. The lesson is that we can always expect the Lord to nurture the most exquisite spirituality in His people and equally to protect and care for them in every practical manner.*

POETRY CLIP

Isaiah 4.2

Beyom hau yihevah tsemah yehowah litsevi ulekabodh In that day the Branch will shine and carry weight
Uperi ha-aretz legaon ulethipe-ereth lipelletath yishrael With fruit for One of Majesty & Glory His people sate

CHAPTER 5 The Vineyard Song

THE WELL-BELOVED DID EVERYTHING 1-4

Please let me sing now for my "well-beloved" a song of my beloved concerning His vineyard. There was a vineyard belonging to my beloved at the summit of a son of oil *The latter expression suggests a "very productive location" benefiting from sunshine and adequate rainfall. Like much of Isaiah's writing this is a "song" and in Hebrew verse.*

He kept digging it (Piel); He had cleared it of stones again and again (Piel); He planted it with a noble vine *(Hebrew qrc the kind of vine Abulwalid says grew in Syria. The LORD indeed brought Abraham from Ur and the stock of Jacob a lonely Aramean to Jerusalem* **He built a tower in its centre and also hewed out a winepress in it and He kept hoping (Piel) it would make cluster and it made odious displeasing grapes. And now inhabitant of Jerusalem and man of Judah – please let them judge between me and my vineyard. What is to be done to the vineyard that I have not done? Why then when I awaited good clusters did it bring forth displeasing?** *The locale was good, the digging and irrigation constant; the stones were never allowed to prevent rooting; the vine was of the best; vigilance prepared a tower to watch for foxes. The LORD was exempt from blame*

WHAT THE LORD WILL DO 5-6

And now please let me make you aware what I will do to my vineyard. To take away its intertwined thorn hedge and it will be burned; to take away its fence(not a living "fence" but a stone and clay structure) and it shall be for treading down (or walking over like potter's clay) I will make it desolate – it will not prune itself; it will not set itself in order. Briars and thorns will come up on it and I will command the clouds not to rain water upon it. For the vineyard of the LORD of hosts is the house of Israel and the warrior (Lion) of Judah His delightful planting and He expected justice and behold baldness or falling away and for righteousness and behold an outcry against it *(Like the outcry against Sodom-Genesis 19.13) The prophet Isaiah is immensely literary. His song plays on two sets of words here. (Hebrew hpvm and fpvm; hq[x and hqdx the latter hope for righteousness is utterly disappointed and He is met with a call for the destruction of the city as if it were Sodom*

THE SEVEN WOES OF ISAIAH 8-22

WOE No.1: THE ACQUISITIVE DELIGHT IN REAL ESTATE 8-10

Woe to the joiners of house to touch house; who were marrying field to field until there is no farther space that they had to dwell in the midst of the land. As I listened to the LORD of Hosts surely many great houses

are to be desolate and great and good ones will have no occupant *The critique of the LORD is that the will to acquire too much is like a "bad marriage" and "immoral intimacy". The LORD considers greed of this sort heinous and ripe for judgement. For ten acres of vineyard shall make one bath and a homer of seed make an ephah. Ten acres yielding 4 pints of wine is a disaster and a homer of seed yielding but a tenth of what is sown is the stuff of famine. This would be "Woe" for the whole people*

WOE 2: THE EPICURES – PREOCCUPIED WITH WINE & SONG – NO TIME FOR THE LORD 11-17

Woe to drinkers who rise up early in the morning pursuing it till late when wine consumes their soul. The harp and the Nabal, the tambourine and flute and wine are their banquets and they do not look at the work (Hebrew *l* [p] "great undertakings" "creative work" "what He has undertaken") of the LORD nor do they see prophetically His effecting (Hebrew *h*v[Which relates to the carrying out what He planned and promised") of these works He prepared. This woe is solemn because these spent their time in a stupor and divorced from reality. They do not consider that the LORD prepared to deal with the sin that ruins life and that He will complete this task. It is blight on our soul if we will not give time to understanding the will of God for our salvation which was even in those early prophetic times known to Isaiah (cf. Chapter 53) and is certainly clear to us today. Therefore my people have been made naked as captives from lack of intimate knowledge and their glorious men are hungry and the multitude of them terribly thirsty. Therefore Sheol has made itself large and gaped with open mouth (Hebrew *r*[p] without right or statute. Their splendour and multitude and joyful ones crash into it. Mankind shall bow down or submit (Hebrew *h*hV) people shall be levelled and the eyes of the proud shall be levelled. And the LORD of hosts shall be lofty in judgement and The God who is Holy shall sanctify Himself in righteousness and the white lambs shall feed there as their pasture and strangers shall eat the broad plains of fatness. We are told that "strangers" and "white lambs" will fill the vacuum where the captives left – people who had no "personal acquaintance with God.

WOE 3: THE PRESUMPTUOUS 18-19

Woe to those who are drawers of deep iniquity with ropes of vanity and sin as the rope of a cart. The cart loads of sin and iniquity which each has in tow is deeply incriminating. And they are saying "let Him precipitate or hurry His (Hebrew *r*hm) doings and accelerate it (Hebrew *v*ij). The call for God to proceed at headlong or impetuous speed is fatuous. Their reason is less convincing, namely, "That we may see for ourselves (Niphal) the prophecy fulfilled and the decree of the Holy One of Israel may be close and come to pass (in our time) that we for ourselves may become familiar with it. This is a pretentious attitude. That God would bring Calvary forward so that this generation of sinners might see it take place. Only so could the culmination of the Messiah on mount Zion be hastened-for the cross came first. But the LORD would neither precipitate the cross nor accelerate the Kingdom.

WOE 4: THE DECEIVERS 20

Woe to those who say about evil "it is good" an about good "It is evil"; who make constitute or turn darkness into light and light into darkness; who make bitterness or weeping into sweetness or pleasantness and pleasantness into bitterness sadness or fierceness. This "Woe" is addressed to people who are in power and are able to "spin" stories while doing the opposite to what they say. They are "liars" and the LORD will visit them in judgement. The Religious figures who confronted Christ called Him a Blasphemer and chose Barabbas for release

WOE 5: THE SELF-DECEIVED 21

Woe to those who are pious and skilled in their own eyes and in front of their faces they consider themselves capable interpreters or mediators or judges. The LORD hates hypocrisy of a religious sort and especially the type that believes itself capable of interceding, determining and enlightening but has no such religion or wisdom. The trial of Jesus revealed such a group in action

WOE 6: THE DRUNKARD 22

Woe to those warriors of wine drinking There appear to have been within the military men who are all too given to wine and soldiers who are heavily indulgent of even more potent and alcoholic drinks.

WOE 7: THE CORRUPT 22

Woe to the men of arms who mingle intoxicating liquor made from barley or dates *Clearly the result would be an inferior fighting force and ultimately searing defeat in war. They justify the tumultuous for a bribe and deny justice to the just ones* *The LORD sees the process of law overturned and subverted and pronounces against "bribery" and "corruption".*

THE ANGER OF THE LORD

Therefore as a tongue of fire devours the stubble and a flame the chaff their root *(Hebrew *vr̥v* of Jerusalem)* **will be as rottenness or desert them or decline and their blossom** *(Hebrew *j r̥p* for their youth)* **will go up as dust. For they have rejected the Torah of the LORD of hosts and rejected with contempt the word of the Holy One of Israel.** *The Mas and Naz onomatopoeia serves to stencil in the memory of listeners the "rejection" of the command and "derision" for the word and promise of God. Therefore the anger of the LORD burns against His people and He has lifted His hand against them and struck them and the hills quaked. Their corpses were as "offal" in the middle of the roads. For all this the anger of the LORD was not turned away. His hand still extends out (in judgement)* *Amos, who lived half a dozen miles south in Tekoa was contemporary. In Amos 1.1 he speaks of the earthquake in Isaiah 29.6 and it appears there was a quake at least the very year of the call Isaiah in Chapter 6.4. Amos gives the epicentre as Jerusalem. This prophecy of Chapter 5 is the more awesome when one sets the quake in the context of the ethical rottenness of the city – though it had huge defences and a powerful army in Uzziah's days (cf. Woe7)*

He will raise a banner to the Gentile nations from afar. He will whistle with a pipe or hiss as a beekeeper *(Hebrew *qr̥V*)* **to him from the ends of the earth and behold he will come swiftly at precipitous speed** *(Hebrew *rhm* – this obedience of the nations who bring judgement is to be compared with the wish of the disobedient people that God would "hasten" His plans – here He most decisively will do – but to the chagrin of the unbelieving Jews cf. "Woe 3" v18-19). None will be weary; none totter at the knees; none slumber and none sleep; neither the belt of their loins open; nor the intertwined strap of their sandal be drawn off. All of this intimates speed. They would not sleep or loose their armour or take off their shoes so swift would they come – all their arrows are sharpened and their bows treaded by foot to bend flexibly. The soldiers had not stinted the preparation. The horses hooves will seem like flint and the wheels like the whirlwind The hooves had a long way to travel and would need to be strong and the speed of the chariots is compared to the wind. Their roaring will be lion-like – they will roar as young lions. They will hold their prey. They will slip it away secure and none will deliver. And they will growl against them in that day as the growling of the sea and he will keep looking to the land and behold darkness of sorrow and the light is darkened by the rain clouds of heaven* *The Babylonian captivity is foretold and the sorrow of warfare is reflected in the weather itself. This oracle or song might as easily refer to the rejection of the Christ and the Roman invasion in AD 69-70 as the Babylonian Captivity of 607BC*

POETRY CLIP

Isaiah 5.20-22: The three woes

Hoi haomarim la'ra tov welatov ra
shamim hoshek la'or we'or hoshek shamim
mar lemathoq wemathoq lemar
Hoi hakemim beenehem wehegedh penehem nevonim
Hoi givorim lishthoth yayin
weanishe hayil lemesok mimenu

Woe for calling evil good and good bad
Turning dark into light and light into gloom
Making bitter sweet and pleasant sad
Woe the piety that thinks it may presume
Woe the jaunty heroism of wine
Woe fleshy warriors who brew and dine

CHAPTER 6

Crucified and ascended

PERMANENT VALUE

Only in Revelation – and in 7 chapters of that volume – is this vision of God Himself given. (cf. 4.2,8,9,10;5.7,13;6.16;7.10,15;15.8;19.4;21.5-as ever surrounded by humble ministry. The chapter refers also to the nation's pride and hardness-resulting in the cutting down of its power and the remnant of faith. The Gospel writers pick up this theme too (cf. Matthew 13.14-15; Mark4. 12; Luke8. 10, 19.42; Ac28.26-27; John12.40-41)

KING OF KINGS

The consoling reality of our lives is that above all earthly rule God is enthroned as sovereign. In the year 740-39 after 52 years of "able and energetic" rule by J.C

Waite's description (article in N.B.D) Uzziah died a leper in the year of the earthquake. Halley has 735 as the King's final year. We read in 2Chronicles 26.5 "As long as Uzziah sought the Lord – God made him prosper... when he was strong his heart was lifted up; he was a leper until his death and dwelt alone. The witness of Zechariah son of Jeberechiah held the king on a steady spiritual path (cf. Isaiah 8.2). It would seem this prophet's witness was curtailed (Perhaps on account of the King's leprosy) – Zechariah was still active when Maher-shalal-hash-baz was born – circa 732 – the child would call "mama" & "dada" before the north was annexed – and by then Uzziah had been deceased 8 years on Wait's thesis.. In Jewish tradition Isaiah was of royal blood so the king's death was viewed with personal grief – though his own call in this year of earthquake and demise of the king is a significant act of God, who never leaves Himself without a witness. (cf. Amos 1.1 & 9.1).

THE LORD HIGH AND LIFTED UP 1-2

*The vision of Adonai assures the prophet & the world of unmoved sovereignty. The LORD is high (at this present He is and continues to be high (cf. participial meaning) and lifted up ("constantly" Piel and "presently" Qal Fut. and "by His own action" Niphal – so this has to do with His right to rise, His praise and His sacrifice). The train of His robe filled the priestly part of the temple.-In the original tabernacle this was 30 feet long by 15 wide. This prevented anyone coming nearer than the laver-the door at which Isaiah stood. The Aramaic is "hem" so the Lord is priest king and His offering is redemptive for the world. Six-winged seraphs ministered "nearby" or "onwards in time" as "belonging to Him" – each had six mantles (or wings) – and here we may render "belonging to the worship of the united one" *dj a* i.e. the "three in one" or stay with "belonging to each" In the house of two wings he hid his face; in the house of two he covered his feet and in the house of two he keeps continually flying. No names no pride – no desire for earthly glory- only the throne is in their view. Ezekiel 28.14 pictures the king of Tyre & figuratively Satan gifting to himself the "mount of God" and walking proudly amid the stones of fire as king- priest (in the stead of Christ – who alone should wear the ephod) and adopting a function where he has none – hence pride is found in him*

SERAPHIC CALL 3-4

And this one called to this one and said, "Holy, holy, holy – Jehovah of Hosts – all the earth is full of His glory. The witness of the seraphs like the "ark cherubim" is two-fold. "Filled" arm is used to say, "God filled His hand and gave all"(or)"completed by His glorious presence"(or) "satisfied with His person". The seraphs did not view the awesome beauty of the earth simply as astronauts might do – their zeal for the plan of salvation prompted worship and a Christ-centered signal – "The glory of God shall cover the earth as the waters the sea" for this is the "planet of glory". **The foundations of the "threshold" or "dish (-es)" were disturbed or moved to and fro. The house was filled with smoke** Here the voice of this call was answered by God – shaking the foundations of temple worship and of the showbread and laver dishes – calling for "the cleansing of God". The smoke signals God's anger with Uzziah's pride."Full" is nominal. It speaks of a setting being filled-so the Lord is the "Jewel" and when He sat in the temple the earth displayed its jewel. So when He walked the Calvary Road.

ISAIAH CLEANSED – A GRAMMATICAL & INTERPRETATIVE ERROR CORRECTED 5-8

*He spells out three woes. First, "I am a man of sinful lips". Second, "in the centre of a people of unclean lips I remain" Third, "My eyes have seen the King Jehovah of Hosts". The awareness of not being right with God by legal sacrifices was immediate. God's answer – one of those seraphs flew to me (a repentant man) with a live coal (The Hebrew word *hpxr* is a feminine word) taken by tongs from the altar of Sacrifice (possibly the annual Passover). He touched my mouth-and he said, "Behold this one (The Hebrew word *jz* is a masculine word – indicative of the Lord) has touched your lips – your iniquity is removed – your sin covered." The fundamental truth of covering of man's nakedness of spirit by true humility is shown by these creatures as is the fundamental of a clean heart showing its fullness through purified lips and the fundamental zeal for Christ and holiness is expressed by their dealing in fire (not animals) and the altar of Christ. The Rabbis first understood the "live coal" as the agent of sanctification and all western texts follow like ducks. Simple attention to grammar would have obviated the error... It would be obtuse and heretical to look to the "blood of bulls" to expiate sin and certainly it is not intended that we place confidence in "coal" – but only in the whole sacrifice of the Lord Jesus – the uplifted crucified one to whom the seraph pointed*

ISAIAH'S CALL 8-10

The *ynda* I q i.e. "The voice of the Lord" is associated with the vision and it would seem with the *dj a* "unit of Adonai" which is reflected in the "unit of Seraph" – meaning that "one" seraph called and one person of the Trinity was cited -otherwise the seraphs covered head and feet and flew using 3 pairs of wings – cf. verses 2 and 6. The voice spoke in recognisable Hebrew **"Who will I send and who will go for us"**. This statement in itself holds up a mirror to the divine union – God is "one" as in Deut 6.4 where, significantly, the same words *dj a* [*mv* are to be found. Isaiah replied, **"Behold me, send me"** The former is an "act of grace" the latter "an act of secret preparation to supply Gods people in the presence of the enemy" as the aqueduct (cf. Isaiah 8.5) The Lord says, **"Go, Declare to this people 'they must listen in order to hear & obey and they will not understand (by mediator)'"** The idea is based on the experience of Isaiah whose experience of forgiveness was the object of the exercise of listening- but that could only come with repentance. Again **"they must see or study prophetic things to see (God) and they will not obtain intimate knowledge (of God) 'Feed or make fat the heart(their thoughts will and affections- their reasoning and understanding) of this people and burden their ears-cause their ears to listen favourably or with grace – lest they see(the word is as in Genesis 38.15 – "deep desire for union") in the house of the eyes and hear in the house of the ears and understand in their heart and turn and I heal it"**. Here the people are taken as a whole and what is not on offer is "revival". The reasoning is, **"They will not learn from speech alone, they want to have a vision like you were given-however they will not go on to a true relationship of union with the Lord"** This word *apr* "hea1ing" is a restoring to the pristine and a speedy hea1ing. This is neither the time nor the dispensation – nor are the people yet prepared for this act. The 53rd chapter of Isaiah and the cross must intervene

HOW LONG? 11-12

Isaiah asked **how long** this state of affairs would last The Lord *ynda* replied – **"Till the cities are destroyed from no-one dwelling in the houses, from no man to work it the land is also destroyed and a silent wasteland. Jehovah has sent *mdah* man as a race far away (a verb used of both space & time) and there is a forsaking of the centre of the land of Israel.** There is an allusion to Eden and the prophecy fits the days of the Roman conquest of Jerusalem as well as the days of the Babylonian Captivity of the people. The great "forsaking" Hebrew *hbz* indicates "ruins, a broken bond with God, end of the present state" as to the city of Jerusalem. **A tenth will be left and it will be carried captive belonging to a time of destruction by fire – which took place under the Romans.**

THE TEREBINTH & OAK 13

As the terebinth – "btm" is the modern name – is a very long-lived tree-with a term of life comparable to the American redwood. The oak also is a long lived tree – cf. Major Oak in Nottingham & others in Greenwich Park. So in the place of felling there is a settled stump stands monument to what was-so among them a holy seed remains or stands. The prophet with the royal connection is being told that the seed of the Messiah to be holds the right to be born there as the shoot from the root of David.

A POETRY CLIP

Waomar aoi-li ci-nedemithi
ci ish tema-sephathaim anoki
Ubethok a'am-tema sephathaim anoki yosheb
Ki eth-hamelech
Yeh'wah tsebaoth rau ac'ena'

Woe to me for I am like the rest
Married to sinful lips and quaking
At home with people and talk that I detest
For my eyes have seen the king a-breaking
The risen LORD Sabaoth, and I am shaking

CHAPTER 7 The Immanuel Prophecy

THE FIRST CHALLENGE TO AHAZ 1-6

The man" the LORD possesses needs faith. The LORD added to speak to Ahaz to enable him to conquer fear, become established or built up on the foundation of truth and enter into the deep things of God – but Ahaz was no model for the believer and we learn from him by default -profiting by his failures. **Now it happened in the days of Ahaz son of Jotham (the LORD is perfect); the son of Uzziah (might of the LORD), king of Judah that Rezin**

(prince) king of Syria and Pekah (open-eyed, seeing) the son of Remaliah (the Lord adorns...with gems) went up to war against Jerusalem but they were not able to fight against it (They could not make a meal of it-it was beyond them even in the third generation since faith blossomed strong and the army of Uzziah stood unchallengeable in the region. Faith leaves her heritage – but we learn the gift goes to embers if it is not fanned to a living flame – see 2 Timothy 1.6) **And it was shown to the house of David in order to say that Syria guided over Ephraim** There was intelligence manifesting a move of forces and the guiding hand of Syria – which to this day acts as big brother in the region. **And the heart of Ahaz and of his people moved to and fro** His heart swung like a branch in the wind or a miner on a rope in a pit or like meal in a sieve – Isaiah chooses the first metaphorical option which captures the fact that the Spirit of God was shaking him **as the trees of the wood from the face of a strong wind.** Then the LORD said to Isaiah **Please go forth as a child being born to meet Ahaz you and Shear Jashub your son to the end of the trench or watercourse of the Elyon pool – to the highway of the field of the fuller.** Location is everything in house purchase & sale as in the matter of the soul. The LORD was "birthing" a relationship between the prophet and the King. The child who went with him spoke of God's remnant and its return to walk with him. That was vital – for the child's name would be enquired of. God sought to turn Ahaz to Himself. It was by the Elyon pool for the Most High would be dealing through the prophet with the king. What was required was a thorough purging of the soul. Was the king inspecting the vital water supply of the city and studying how it might be secured? Was he collecting some robes from the cleaner as a diversion? One thing is sure – he needed God's cleansing **And say to him "Fear not, Remain watchful and lie quiet"** Hebrew SHAMER and SHAQET are effective "sound bites" and let not your heart run down like the stream from these two tails or stumps of smoking torches through the heat of the anger of Rezin (august) and Aram (high) and a son of Remalyahu (the LORD adorns with gems). **He testified that Syria had taken evil counsel with Ephraim and a son of Remalyahu saying, "We will go up against Judah and cause sickening dread and break and opening (in the wall) for ourselves and we will put a king in their midst-a son of Tabe'al (the goodness of God)** Clearly this plot was presumptuous. First, these people were a "spent force". Second, they were "fear-mongering" in the main. Third, a breach in the walls would be hard to effect without engines and a long siege. Fourth, the puppet king they had in mind had a "taking" name but he was not God's choice nor from the house of David cf. v.2 The first challenge would be overcome by understanding that the Spirit of God was shaking the nation-stirring it to recognise and take hold of the true grounds of its confidence-to be done with fear and return to the LORD – as we too must in putting on the helmet of a sure salvation

THE SECOND CHALLENGE TO AHAZ 7-9

Thus says (Hebrew *rma* "speech inclusive of promise) Adonai Yahweh – it will not arise and it will not happen for the head of Aram is Damascus and the Lead player in Damascus is Rezin and it is still sixty and five years till Ephraim will be laid low as a people or penetrated (Hebrew *tjy*) by Syria. The head of Ephraim is Samaria and the Lead player Ben-Remalyahu – if you do not believe it is because you will not commit yourself to trusting. The A.V. translation *et alii* shares the weakness of failing to convey the play on the word "trust". The future indicative and the Reflexive create the nuance. "If you will not believe it is because you will not commit yourself to faith in the LORD." That commitment is at the root of "possessing a relationship with God and being possessed by Him! The second challenge seems to have evoked an indifferent reaction in Ahaz so that the prophet stressed the problem was personal and stemmed from weak faith or absence of faith and love for God

THE THIRD CHALLENGE TO AHAZ 10-25

The LORD added to speak by oracle to Ahaz saying in promise (Hebrew *rma*) **Ask belonging to yourself a sign from communion with the LORD your God of the deep unsearchable Sheol or the height above** (Hebrew *hl[m]*) And Ahaz answered, "I will not keep proving or testing the LORD (as with hard questions) The same word was used by Gideon when he asked God for another sign-"that it be dry only on the fleece and upon the ground there be dew" Judges 6.39 In 1Samuel 17.39 David said to Saul "I cannot go in these for I have not proved them" His kingship was 16 years and his life 36 (2Chronicles 28.1) and his evil walk included burning his children and high place and grove sacrifices. Essentially he demurred because he was not keen for a closer walk with God. **And he said, "Please listen, O house of David, the wearyings of men is a small thing for you, for will you also attempt or execute wearying God in His strength?" Therefore Adonai Himself will give you a sign, "Behold "The" virgin** (Hebrew *hml* [meaning – Matthew confirms "virgin"; Jerome cites ALMA in the Punic language as meaning "virgin" Isa 7.14 in *παρθενος* and the LXX is clear. It is also linked with *ml* [which means "youth" – of the puberty years. (1Samuel 17.56) In Job 42.3 the earliest use of the root word means "hidden from" and

"covered" – so it relates to children protected. The Hebrew *hlwtb* "is an equivalent but is from an Arabic root. used of a "newly married" in Joel 1.8) shall conceive and be the bearer of a son and she shall call his name "God with us" (Hebrew *la imml*) **He will eat curdled milk or cheese and honey** (Hebrew *vbd*) or **"honey of grapes" -not a suited childrens' drink in order that He may have the experience to reject or show aversion to the house of the bad and choose in the house of the good.** This is the only reference we have to the youthful Jesus as to his diet. Why was it so vital? God was teaching Ahaz that He would put up with the house of David and its wearying ways on account of Christ. For us it is just so – the LORD is gracious to us for His sake. The LORD was also showing that an early training helps anyone discern between that which is good and bad and that He would ensure that His own Son was exposed to the bitter/sour and the sickly sweet in order to develop discernment. For before the young man gains experience to reject evil and choose good the land which you "weary" (Hebrew *xq* from *xmq* to weary and loathe) or "put in fear" (a reference to the evils he would perpetrate) will be forsaken of the faces of both her kings. The prophecy tells of Christ's coming long after the kingship of David's house had left the throne. There is no reference to a 7th century BC nativity here-it is to that of Christ in the very distant future. **The LORD will bring the king of Assyria upon you your people and the house of your father-days which have not come about since the departure of Ephraim as neighbour or protector of Judah.** The time of captivity 586BC was still 150 years in the future – Ahaz reigned 732-716 (*Kitchen & Mitchell NBC*)

THINGS CONTEMPORARY WITH THE CAPTIVITY

(1) Assyrian & Egyptian contest for the land

And it shall happen in that day that the LORD shall whistle for the fly (Hebrew *bmbz*) which is in the extreme parts of the rivers of Egypt and for the bee (Hebrew *hmbd*) that is in the land of Assyria. And they shall come and rest in the torrent valleys of desolation and in the clefts of the rocks and in all the thorn bushes and in all the pasture land where cattle are led to graze. And in that day He will shave off with the razor of a hired man by those who cross a river by the king of Assyria the hair of the head and legs and also remove the beard (Hebrew *iqz*)

(2) Simple husbandry shall become the norm

And it shall come to pass that the "life of a man or husband" shall be a young cow and two sheep. And from the large yield of milk he will feed, all who cause themselves to remain in the land will cause themselves to eat curds for curds and honey

(3) No vineyards-just thorns

And in that day where there were a thousand vines worth a thousand shekels at sale there will be briars and thorns. Men will go there with bows and arrows for the all land there is become briars and thorns and each of the hills that they might dig for themselves by hoe they will not go to dig for fear of thorns and briars and it will be a place to send cattle and trodden by sheep *The circumstances after the captivity are stark. No riches – no vines – no cultivation; just a few animals by the habitation. The rump of the people did indeed live in this manner for centuries until the time of Nehemiah – and even thereafter life was simple and even the city of Jerusalem was but a fraction of its former size under Hezekiah and Ahaz. This situation obtained in large degree through Maccabean times through to the end of the OT era. By the time of our LORD better food and better choices were available.*

POETRY CLIP

La cen yithen adonay hu la kem 'oth	Concerning this laver
Hinne h'almah haram weyoledeth ben	God's sign is His favour
Weqara'th shemo immanu el	Look out for a virgin's son
	Immanuel -the very One

CHAPTER 8

The Maher-Shalal-Hash-Baz scroll

THE FIRST CHALLENGE 1-6

God's 5th word of promise 1-2

And the LORD spoke to me in promise, "Take for yourself a great scroll (Hebrew *nyl yg* a blank or "naked" tablet or scroll of large size) And cut or write in it with a stylus or graver of a strong man the story of Maher Shalal Hash Baz (Hebrew for "Hasten to the spoil-the prey hastens away") Rush to strip spoil from the people (for) the prey (of people and their wealth & cattle) hastens away; in other words the story is one of alacrity on both sides. The enemy must be fast – this cogent advice in the prophecy suggests that the Jews will be no foil for the invaders. Since the LORD advised the writing probably of a wooden or stone tablet it was to illumine His warning to His people And for the causes or (Hebrew *hdy* [a "turnings" or "twists" in the story] or "my account") I will take 2 witnesses – Uriah (light of the LORD) and Zacharyahu (whom Yahweh remembered) son of Yeberekyahu (may Yahweh constantly bless). And I drew near the prophetess and she became pregnant and bore a son.

GODS 6TH WORD OF PROMISE 3-4

And the LORD said to me "call his name mahershalalhashbaz" The name has 10 Hebrew consonants and the truth largely missed by translators is that "where there is rapid attack defensive tactics may be employed-but to no avail-but there is a subtle hint that the "speed of the LORD" will ultimately defeat the mighty Assyrian! The advice is to the Assyrians for the spoil would ultimately prove elusive in the days of Hezekiah – about 701BC "for before the boy shall call "da-da" and "ma-ma" the riches of Damascus and the spoil of Samaria will before the face of the king of Assyria The attack was just a year ahead. It was the first of several. This corresponds with the Tiglath Pileser defeat of Damascus in 732 so the year of the tablet was 731BC and Ahaz was about 29 or 30 at the time.

GOD'S 7TH WORD OF PROMISE 5-10

And the LORD added to bring an affair by oracle to me saying again, "In response or testimony (Hebrew *n[y]*) because this people refused the waters of Shiloah that go gently and murmur and rejoice in Rezin and a Son of Remalyahu – for this reason behold the LORD brings over them the conflux (Hebrew *rhn*) of waters strong and great – the King of Assyria and all his glory. He will overflow his channels and banks. He will glide through (hostile) He will inundate and pass over and reach to the neck He would humble the pride of Damascus, Israel and Judah itself. And the extension of his wings or forces will fill your land, O Immanuel. The child called Immanuel is even here termed the "Lord of the land"-hence he cannot be other than the direct heir of the house of David and the future Messianic and ultimate holder of the land. This statement on its own dispels the notion that the child is to be son of a contemporary maiden. The Long time frame that is given alongside the Boy-Child of Chapter 7 is vast by comparison with the year long time frame from Mahershalalhashbaz' birth to the early Assyrian incursion. The prophet's first son Shear-Jashub in Chapter 7 links the Messianic birth with the remnant and "The" virgin is Isaiah's understanding of Genesis 3.15 paralleled by the "Virgo" astrological night sky interpretation long understood in the same connection.

Be broken you peoples (Hebrew *[r* "to be evil" and "sad & broken") and be seized (Hebrew *htj* "to remove a fire-pan") and give ear all you from great distances of the earth. Keep girding yourselves and be broken-keep on girding yourselves and be broken in pieces Unavoidable ruin is coming Take counsel and join together, propose plans and it will not arise-for "Immanuel" This joyous note of faithful promise brings back perspective. The great distant peoples of all ages must take heed. However strong, united, or strategically capable they will be conquered in Immanuel's land.

GOD'S 8TH WORD OF PROMISE 11-22

This promise has 3 sub-sections. Section 1:- the conspiracy theorists; Section 2: – the testimony of believers; and Section 3: – wizardry and its dependents.

(1)THE CONSPIRACY 12-15

For the LORD spoke in promise to me like this with a strong hand (Hebrew *ynrsyw dyh tqzj b* meaning "with an arm that caught hold of me and reprov'd me") He and disciplined me from walking in the way of this people saying with promise (I use the "bring to light" or "promise" significance of the Hebrew *rma* as a tool of exposition which anchors all to God who first said "Let there be light" and lends lucidity to the prophetic and gravity to the commands embedded in the declarations)Do not say "conspiracy" (Hebrew *rvq* means "a confederacy" or "compact" conspired to throw off hegemony or blunt attack) concerning everything this people speak hopefully about under "conspiracy" – you (my people) (plural) do not fear their threats-you do not be terrified (my people) The LORD of hosts, Him you are to sanctify as your "fear" and of Him you are to "be in awe and

dread" This concept of awe was re-instated by *Kierkegaard* in his "Fear and Trembling" published in 1954. The "discipline" of a gracious but earnest Father should innervate His obedient children. Isaiah's involvement with children and youth is itself indicative of the care of the LORD who sent His own Son as a child and seeks obedience from his disciples. This concept God develops in His next speech to the prophet. **He will be for sanctuary and for a stumbling stone and a cut rock of crashing down to both houses of Israel and for a fowling snare and a net for the inhabitants of Jerusalem and many among them will stumble and fall and be broken and enticed and snared intercepted or captured by others.** What's the use of God? Here the Lord casts Himself in five roles. He delights to be a "sanctuary" (a place of safety and commitment & holiness). Otherwise men say He's in the way – a stumbling stone; they say He's careless and causes disaster; they say He takes away our freedom and He allows evil men to prevail against good.

(2) THE TESTIMONY 16-18

Bind together the declaration or witness (Hebrew *dm* cf. Greek variant in loco) **Seal with a signet law** (Hebrew *hrrt*) in the house of my disciples or those I am training. **And I will keep waiting for the LORD who hides His face from the house of Jacob** [Latin *moram nectere* – "weaving and contriving hindrance and delay" (*Seneca*) Hebrew Piel *hkj*]

"I will bind myself to Him so the knot of union is ever stronger) **and I will keep on waiting for Him** (Hebrew Piel of *hmq* which means twist myself around Him strengthening my relationship as I expect Him – all this in sharp contrast to the body of thinkers at that time who in Chapter 5.19 "Let Him expedite His work that we may see it in our time. We have here a wonderful prophet who is committed to putting his work in a book that it may be known and read for millennia ahead. He is all too aware that the things of which He speaks will take centuries and more to come to fulfilment. This aspect of the prophet's self-understanding and methodology owes something to the LORD'S method in Chapter 8.1-2) **Behold "I" and the disciples or growing ones whom the LORD has given me for signs** (Hebrew *tatwa* root *hwa* "wish" or "desire") **and miracles or proofs and portents** (Hebrew *tpm* which Gesenius links with *hpy* "beautiful" but I think may also have links with "open" and "key" *j tp* and *j ypm*) **in Israel from near or "fellowship with" the LORD of hosts who dwells in the hill of Zion** Isaiah is saying that his intimacy with the LORD is putting him in a unique position of being gifted to express the "desires" of God and use the "keys" of God in his time. This is the privilege of those who strengthen their bond with the LORD

(3) WIZARDRY 19-22

And when **they say** to you, "Seek or follow every step of those with familiar spirits (Hebrew) *vrd* – We have Isaiah's parallel with Paul's statement in Galatians 5.16 mediums and wizards who mutter in a low voice (Hebrew *ppx* as sighing spirits) and who murmur or growl (Hebrew *hgh* as lions over prey). **Should not a people follow their powerful God** (Hebrew *ywhl a*) **step by step without** (Hebrew *d[b]*) **seeking the dead on behalf of the living.** "To law and to testimony if they do not speak with promise according to this oracle it is because there is no "dawn" (Hebrew *rj v*) or advent of Yahweh in them. Clearly the prophetic testimony here referred to and the promise of the coming of Christ was central to Isaiah's message. **And the one who passes on causing himself hardship or stubborn** (Hebrew *hvaq*) **and hungry and when he is hungry he will provoke or break forth in anger and curse his king and his God and turn his face up to heaven.** This astounding act of a Jew cursing God (indeed God and Christ) is attended with fear of penalty. But even here there is grace. **And they will look with confidence or for security or to cling onto the earth and behold clefts, running wounds distress** (Hebrew *hrx*) **and darkness of flying away , distress and expulsion or thrusting** (Hebrew *j dn*) **into sunset or thick darkness** (Hebrew *l pa*). But the gloom shall not be such as when he distressed (Hebrew *qwx* straitened or pressed) **her at the first and cursed or shook or brought to contempt** (Hiphil performative) **the land of Zebulun and Naphtali** (1Kings 15.20) **and afterward performed or executed glory therein** (Hebrew *dybkh*) (1Kings 15.29) **of the way of the sea across Jordan – of Galilee of the Gentiles.** I have to agree and commend the R.V. here for the translator's incisiveness in giving weight to the happiness of "Glory" and not lending weight to the notion of "heaviness" of battle scars. The contrasting darkness of judgement by the rod of Assyria and revelation by the Light of Christ is found in Matthew 4.12-16. The last verse in our English bibles is taken into Chapter 9.

POETRY CLIP

Tsor te'odah hathom torah belimudai
Wehikithi layehvah

Bind the scripture witness to the Christ
Fulfil the law through His own grace

CHAPTER 9

The Light of the World

INTRODUCTION

In this chapter the first and second advents of Christ thread together not in narrative fashion but in flashes of revelation as the prophet's words turn like a kaleidoscope through eras of polemathy. You will find the lovely lightsome figure of our Lord Jesus by Galilee in v.2 and again find the child of Bethlehem in v.6 whereas you will realise the consolidated era of the enthroned Christ in v.7. All this is woven in literary fashion to the harvest and ingathering joy and the defeat of Midian. The chapter climaxes with 3 reflections on God's anger against Israel's spiritual malaise, pride, failure to return & in brotherly love.

(1) 8.23-9.5 ISAIAH TESTIFIES OT GOD'S GRACE (for a people immersed in darkness through seeking mediums and wizards -grace that gives light which dawns amid great darkness)

The promise is that the darkness will not be the same as that which oppressed her in the former time when the Lord lightened Himself of (Hebrew *Hiphil I qh*) the land of Zebulun and Naphtali nor even the same as when He weighed down with oppression the way of the sea, the crossing of Jordan, Galilee of the Gentiles. *Enemy forces burdened the entire northern approaches of Israel. The balancing of God's lightening of Himself which represents allowing Israel her own way-and she falls into the ways of the evil one-this balancing is with His direct bringing of enemy forces against her. The first resulted in spiritual gloom, the second in many deaths and captivity in an idolatrous empire.*

The people who were walking in the darkness saw a great light – those who dwelt in the land of shadows or images and idols saw the dawn of a new day-new teaching new revelation (Hebrew *raa*) "Upon them" "In their very house" "Near to them" light of doctrine shone brilliantly. You have made the nation larger with no commensurate increase of joy. They are rejoicing before your face as in the shining joys of harvest-as when they dance for joy in sharing spoil (taken from an oppressor) The fulfilment of this prophecy is the harvest of souls yielded during the ministry of Christ and the many souls delivered from the evil one when our Lord cast out demons The prophet goes on to speak of three things God has done.

(1) You have broken the yoke of his shoulder. *This curved wood – familiar to animals – signifies the griefs and sins and burdens that Jesus lifted. This on account of His burden bearing recorded elsewhere by the prophet in Isaiah 53.4,11.*

(2) And the staff cast on the shoulder (of those who carry) the bed of sickness. *This is the second great recognisable ministry of the Saviour. He healed so many and the place which was awash with sick people in litters began to be known for its health.*

(3) And the threatening rod or spear of his taxer [Rome] (Hebrew *vgn* to exact tribute) You have utterly shattered. *Certainly in the Galilee as can be noted from the city of Capernaum the Roman centurions quite reversed their character as they came under gospel influence – and one even built a synagogue and from John Baptist, Christ's forerunner, they learned to "be content with their wages. So Jesus Christ fulfilled all three prophecies-though at His second advent in a far more profound rout of evil – Satan will be Bound as in the day of Midian The comparison is made with the contention against Midian – not so much Gideon's 300 for the singularity of their victory-but the fact that the Midianites were destroyed by a "loaf of barley bread". It was Christ the "bread of life" that rolled over the griefs and sicknesses and oppression of His people. For every leg greave of a shoe (Hebrew *nas* "Shoe" in the sense of boot to counter dirt) that clashes in a house of tumult (hence clashing and trembling) and every greatcoat from rolling in various bloods will belong to the conflagration of swallowing (flames of) fire. All of the military hardware of Midianite warfare was found simply "food for the flame". The work of Jesus similarly attended by the fire of the Holy Ghost reduced the nation's opposition at Pentecost to a wholesale rout as priests in massive numbers joined the faith.*

NB All of this was true of Hezekiah's period in Judah **in a measure.** *In the South of the country the sun of righteousness was shining amid gathering gloom-but not for 6 centuries was the gospel day to dawn and the Sun of righteousness to beam so brightly that darkness could not comprehend it. However, temporarily, burdens of misrule were averted by the righteous king. Health and healing came from the gracious hand of God even to Hezekiah himself and an enemy bent on farming out taxes upon the land was struck by the angel of the Lord.*

(2) THE PERSON AND WORK OF THE PRINCE AND HIS FOURFOLD CHARACTER 6-7

(His Person) For a child belonging to us is born, a son is given for us *The combined truths of Christ's humanity and divinity are easily deduced from this verse. The sense in which the "child" Christ belongs to the Jewish nation is that He came from the line of David. The sense in which Christ as the "Son" belongs has to be different. He is the anointed Messiah – but any personal interest in and relationship to Him has to be by faith. Clearly Isaiah has such faith and His prophecy speaks of the Messiah in relation to His atoning work in Chapter 53.*

(His Work) And the contention -hence from contending to save and lead "the government" shall be upon His shoulder *(Hebrew mkv – the body part below the neck towards the back is meant by this word – just where the cross was laid). In Isaiah 22.22 Eliakim has the key of the house of David on his shoulder. The ancient keys were heavy – though hardly comparable to the burden of the cross – the key with which Jesus opened the Kingdom of heaven to us through His atoning death.*

Ancient keys were as long as the arm and had pins at the end which answered to small bars which dropped into place in a hollow bolt shot across into the doorpost on closure. The key was inserted in a flat slot or hole and its pins knocked the bars up and the bolt was released. The love of Christ at the cross fitted the needs of the heart of man and opens lives to God's glorious entry.

1. His name shall be called wonderful consultant or director *(Hebrew xly -can mean "provider") the miracle is that in all His advice to others Jesus was never wrong. He spoke as a prophet to the woman by the well. He told the Centurion his servant was healed. He advised Peter to cast on the other side. He was unerring-miraculous in speech. If we take the other meaning "Provider" we are introduced to the miracles-bread, healing, wine, resurrection, fish, power over the elements.*

2. Warrior God/"divine warrior" (Kins) *(Hebrew rbg) Oesterley unfairly restricts "El" to "strong one" but there is no reason why it should not mean "divine one". I well understand that the word "warrior" like "ish"(man) is used of a human being and it would be strange to say "divine man" but is this not the very reality of who Jesus is!*

3. Founder – author or Father of "still" or "eternity" *(Hebrew dl) the word for "eternity" here significantly is one I have for many years taken as the better of "ever and ever"(Hebrew ml l). "Still" is used in Daniel and the psalms to express "eternity". Isaiah's excellent golden lipped Hebrew would seem to confirm its more correct natural aptitude. It speaks of that which just "goes on without end." Jesus said, "I give unto my own eternal life and they shall never perish" This is the third hallmark of Messiah.*

4. Contender or Prince of peace *The word prince (Hebrew hrv) does not just mean one born with a golden spoon in a royal house. It speaks of the "war he must wage" much in the sense that Moses "prince of the house of Pharaoh" would have won his laurels in war and leadership of forces so Christ commanded His church and contended with the devil for the souls of men and withstood sickness and sin and death .He made peace **possible by the pro active defeat of Satan.***

*Belonging to "the kind of greatness" the kind of government (cf. Hebrew prefix m from my) He contends for there is no cutting off of such upon the throne of David and upon his kind of kingship to establish it and to sustain it (Hebrew d[s – a verb which indicates the ongoing strength of a body well nurtured) in the house of judgement and in the house of righteousness from now and through the age. **The jealousy (Hebrew tanq) of the Lord of hosts as a lover of His people will act to do all this sacrificially**(Hebrew hc l) This comment is indicative of the fact that at very great cost and over long eras of contention the Lord will not tire of his governmental purpose.*

(3)THE JUDGMENT OF NORTHERN ISRAEL 9.8-21

Here Ephraim which was set in the fruitful hill of Samaria and might have been fruitful both spiritually and physically is rebuked for three serious sins: pride; rebellion and lack of brotherly love.

(1) The pride of Ephraim.

The Lord sent a word (Hebrew rbd) to Jacob and it fell upon Israel. *In this instance the "oracle" or "business" of God was destined to deal with the northern tribes. The primary reason for the lord's anger is "pride" – a mortal*

and angelic sin of the first order as the prophet Ezekiel confirms in Ezekiel 28.17. All the people will be well aware (of the deserved rebuke) who say in pride accompanying greatness of heart:

'The bricks are fallen down; they will be rebuilt with cut stones. The sycamores are broken; we will renew them with cedars. "Therefore the Lord will anoint the adversaries of Rezin against him and his enemies. Wiseman sees Rezin as the contemporary of David who fled north and founded the dynasty of Syrian rulers that spanned the monarchy in Israel producing rulers like Benhadad who made regular forays into Israel The Lord is saying that Rezin's enemies and Rezin will both oppose Ephraim. The Syrians in the north and the Philistines in the south will devour Israel with an open mouth. For all this the anger of the Lord is not turned away and His hand is still extended in judgement. Pride is the first cause of divine wrath. [A fascinating modern example of this mystic "judgment" is related in the book "The Harbinger" which shows how the Chapel where American founding fathers pronounced their allegiance to God at the formation of the States of the Union was itself protected by a "sycamore" tree from the force of the 9/11 explosion. On the anniversary of that event a senator quoted and 3 years later President Obama himself perhaps unwittingly referred to the same text –Isaiah 9.10-11. The author of the book suggests that America is close to judgment and these references by her modern leaders amount to pronouncements of oncoming doom; the only way of escape open being national repentance.

(2) For the people do not turn to Him who smites them in battle and they do not enquire after the Lord of hosts. The Lord will cut off the head and tail from Israel, the palm branch and the reed in a single day. The failure of Israel to return meant that God would bring them defeat in battle and take away their leadership and many ordinary people. (Palms and reeds) So the anger of the Lord, second, sources to a recalcitrant wilfulness that refuses to repent.

The elder and he who lifts up faces is the head, the prophet who teaches lies he is the tail. The Hebrew idea of "nobility" was someone who could bring cheer and joy; someone who could bring people out of prison or captivity; someone who could provide for people to get wealth. The prophet who deceives is compared to an archer who is not on target. The leaders of this people stagger or are drunk seduce or are apostate and those they lead are swallowed up. Therefore the Lord will not shine His face upon the young men nor have mercy on their fatherless and widows for everyone is profane or hypocritical and noisy & wicked and every mouth talks of folly or rape. The picture here is of total indiscipline. Drunkenness in leaders and profanity in widows and youth indeed everyone is turned to licentious living. No wonder the lord remains implacably opposed to the people in their gross sin. Moral profanity secondly attracts divine wrath

(3)For wickedness consumes all as fire swallowing thorns in array and hedge thorns(that guard property)and kindles the circumference of the forest and they keep rolling together as smoke lifting up By the wrath of the Lord of hosts the land is darkened. The people shall be as what fire swallows. No man shall have tender affection for his brother. He shall cut up food on the right hand and be hungry and eat on the left and not be satisfied. A man shall eat the flesh of his right arm. Manasseh shall devour Ephraim and Ephraim Manasseh and in unison they shall oppose Judah. In all this the anger of God is not changed and His hand is still uplifted *The third and final reason for divine anger is the disunity of His people. Here a forest fire intimates the wholesale destruction of the people of the north. The blackened timber of the forest is typical of a nation charred and spoiled. The lack of tenderness and brotherly love is one thing. The hunger is such that human constraint is lost and the great tribes that stem from Joseph are set on mutual destruction much in the style of beasts. The faithful south is their mutual foe. Lack of tender affection brother for brother deserves divine wrath as the rigours of war set in. Thus an oracle commencing in the deep darkness of night – and one that grew lustrous with the promise and dawn of Messiah's glorious ministry plunges into the gloom of war clouds and the gathering storm of the 7th & 6th centuries BC will inevitably lead to the Assyria-Babylonian captivities – the first and second of five successive eras of thralldom under Assyrian Babylon Persia Greece and Rome –each in turn recognisable within the Hebrew oracle of Moses exercising his prophetic role at the climax of his ministry recorded by the Spirit of God in Deuteronomy 28 33-68. That prophesy itself reads with the accuracy of *Hansard* in delineation of what is now verifiable history able to be compared with scripture after the epic roles of world powers have been completed exactly in character, in order and along with the specific unsavoury consequences exactly as detailed both by Moses & Isaiah.*

POETRY CLIP: Isaiah 9.6

Ki yeledh yuladh lanu ben nithan lanu

A child is born for us, and of this gift we sing

watheni hamishera al-shikemo
wayiqera shemo pele' yoetz el gibor
abi-adh sar shalom

He bore the cross of shame and rose to be our king
Wonderful and wise is He, a warrior and a friend
Founder of eternity and peace without an end

CHAPTER 10

Woe to the pen; woe to the saw; wait for the tree-feller

SCRIBES UNDER SCRUTINY 1-4

Woe to the engravers of legislation that is fraudulent or adverse, who as writers keep writing vexation trouble or wearisome law (Hebrew *lm*) To turn away defence or the cause (Hebrew *nyd*) of the helpless, to rob (Hebrew *lzy*) the poor of my people of justice, in order that it should be that the widows (Hebrew *hml a*) are stripped naked (Hebrew *l v*) of possessions and the fatherless are pulled to pieces (Hebrew *zzb*) What will you do in the day of visitation? What will you do about the devastation that is coming from afar? To what will you flee for help? And how long will you desert or (Hebrew *bz* ["cut the bands" that bind you to your glory- as we would say "cut ties with") without me they will bow down among the prisoners and fall down among the slain. In all this His anger is not turned away and his arm is stretched out still The expression is one of warning but I do not see it as uncaring. This is the hand of God – who holds the sceptre of mercy.

AFTER ASSYRIA'S JUDGMENT A CHILD CAN REGISTER WHATS LEFT 5-19

Woe Assyria he is rod of my anger and staff (Hebrew *hfm* for spear or sceptre or staff) in my angry hand. I will send him against a people of my overflowing wrath and I will commission him to take plunder and to seize prey and to place him as trodden mud of the streets. Yet he had no such intentions (Hebrew *hmd* imagine meditate or purpose), and in his heart he was not devising thus for it was in his heart to destroy (Hebrew *dmv* "to cut off" – a harsher fate was contemplated-so he would be reined in by grace) and to cut off nations not a few Here in the evangelical prophet is yet another case of "sin abounding but grace much more abounding – mercy rejoicing against judgement "for" he says, "are not my princes a united bunch of kings"? Is not Calno like Carchemish This city of **Carchemish** – a Hittite stronghold for 4 centuries was sacked by Sargon II in 717BC. Isaiah refers to this mighty conquest of a city straddling the Euphrates north of Aleppo. Calno was 50 miles south west of Carchemish. **Arpad** had been captured by Assyria in 756BC-sacked in 740 and again by Sargon II in **720 Hamath** (a Hamite colony) on the Orontes turned to Yahweh in the time of Joram son of Toi (possibly through David's witness!) fell to Sargon 2 in **721.Damascus was raided 734-2; Shalmaneser 5 sieged Samaria for 3 years but it was in the fourth that Sargon II took it** The "likenesses" are in similarities of strength and government

As that my hand has found belonging to kingdoms of idols and carved images is beyond anything from Jerusalem and Samaria will I not do to Samaria and her idols as I will do to Jerusalem and her images of idols (Hebrew *bx* [– wrought by hard work so perhaps "turned in pottery" or even "carved" – but not *lyl* a powerless gods – so the Jews had similar artefacts but different names – they were just called "wrought work") Therefore it will come to pass when Adonai has finished all His work on mount Zion and in Jerusalem he will visit the fruit of a proud heart on the king of Assyria and upon the glory of the pride of his eyes The Lord is just and chastises his people – lightening their affliction – but punishing their oppressor for gross idolatry. He says, "By the strength of my hand and by my skill I have done it for I have made myself an umpire (Hebrew *nyb*) and I have taken away the boundaries of peoples and caused their inhabitants to run away (Hebrew *dry*) like the mighty. My hand has found the riches of the people as one finds a nest; and as one adds up white eggs forsaken I have added all the earth and there was not one who moved a wing (Hebrew *pnk* – a poetic usage with reference to the mother hen and the defences of the military quarry – a usage well suited to "an army movement" and a bird "moving her wing" protectively) or opened its mouth threateningly and chirped. Shall the axe glorify itself against him that chops with it or the saw magnify itself against the hewer. As if the rod could elevate itself against those who raise it or the staff not being (as) wood should rise up. Therefore Adonai Yahweh of hosts will send leanness among His fat one and kindle a kindling like fire. The light of Israel will belong to a fire and the Holy One to a flame. He will burn and devour His thorns and briars in one day. This section maintains the sovereignty of God. Here the prophet expresses the general surprise that the LORD could turn to be a "fire-raiser" and an "incendiary". It is clear that the LORD has determined

on a swift judgement. The LORD will allow His name "the light" – "the luminary" of the universe to be associated with a devouring fire and his HOLY NAME to be associated with flames that sweep the thick forests. **And it will consume the glory of His forest and Carmel from soul to body and they will waste or vanish as a sick man fades away** This simile is aptly chosen for as in Isaiah 1.5-6 the nation is very sick in "soul" and "body". **And the remnant of the trees of the woods will be from the calculation such that a child could write(the number)** This section brings us back to the Prophet's family – he has children who are beginning to count and this touch suggests he is training them to calculate – which suggests a young prophet – a man in his twenties or early thirties.

THE REMNANT SURVIVES 20-34

And it will come to pass in that day that the remnant of Israel and those who escape of the house of Jacob will not lean on him who smote them but will cause themselves to lean on Yahweh the Holy One of Israel in truth. The remnant will return – the remnant of Jacob – to a warrior God Here Isaiah like so many OT "greats" refers to Peniel and the meeting of Jacob with God. Among these are Moses David and Isaiah – which makes Genesis 32 germinal to the OT experience of God. **For though your people O Israel be as the sand of the sea a remnant will return – the annihilation or "wasting away"**(Hebrew *nyl k*) **that was determined righteousness sweeps away. Again in the evangelical prophet "where sin abounds grace much more abounds"** For the LORD of Hosts will Himself decide the finish he makes in the midst of the earth. Therefore thus says Adonai Yahweh of Hosts **"Do not fear O my people who dwell in Zion-the Assyrian; he will strike you with his rod and lift up his rod against you in the way the Egyptians did. This consolation is for Jerusalem of the latter day – who though under tribulation like the bondage of Egypt has the LORD on her side and will be freed. It shall happen in that day that his burden shall be lifted from your shoulder and his yoke shall be broken from your neck from the face of the anointing. This refers to the Messianic coming and the end of warfare and oppression. Some references take us to Psalm 105.15 where "anointed ones" are mentioned. He has come to Aith; he has passed Migron; at Michmash he has paid attention to his equipment; they have crossed the mountain ridge; they have lodged at Geba; Ramah is afraid; Gibeah of Saul has fled. Cry shrill O daughter of Gallim, cause you voice to be heard at Laish – O poor Anathoth – the scene of Jeremiah's later labours - where his fields would be taken over as he prophesied. Madmenah has retreated; those who live in Gebim had to flee for refuge. He will be still a day in Nob to wait - or await or minister to (the king) waving his fist at the mountain of the city of Zion, the hill Jerusalem. The enemy stops but not to offer offerings but to show hostility to Zion which he has not reached. Behold the Adonai Yahweh of Hosts lopping off the bough in a crash and hewing in two those of exalted height and humbling the proud. He will cut down the thickets of the wood with iron and Lebanon will fall by the Majestic One. This appears to be a forecast of the ruin of the invading Assyrian at Jerusalem. The epic account of the progress of the invasion reads like the story of an embedded war correspondent. The whole passage is classic and is a "live" account of a big invasion taking us to a pause before the Assyrian attacks Jerusalem and reminding us of Byron's lines, "The Assyrian came down like a wolf on the fold. His chariots were gleaming in purple and gold. And the sheen of his spears was likeon the sea, as the moon shines nightly on blue Galilee".**

CHAPTER 11 The Kingdom Restored

THE BRANCH AND THE SPIRIT 1-5

And a shoot shall come forth from Jesse's "felled" tree (cf. Chapter10) Judah's kingship was no more and a **branch will burst forth** (Hebrew *hrp* is used of the young "issuing from the womb" – and of flourishing buds leaves and flowers and fruit of a tree – especially of swift fruitfulness – which applies to the ministry of our Saviour) **from his root** (Hebrew *vr v* which signifies both "the lowliest part; the term is used also for the "root of controversy" – so Christ chose to spring from David when the family had come to its lowest ebb and His life was certainly attended with controversy)

The Spirit of Yahweh Hebrew *hwhy* **shall rest on Him** (Hebrew *hmm* "to "settle down" or "be at home" or "draw breathe" – all of these are appropriate. In the event itself under the ministry of John the Holy Spirit rested from tumbling from heaven as a "wrestler" now that God's champion had come. The Spirit was at home on earth as in heaven with Him and in a momentary rest the triune God rejoiced in this emergent ministry which would lead to the restoration of all things). **A Spirit of pious wisdom** *mkj* ; **skill; and umpiring mediator-ship or understanding** *nyb*; **A spirit of divine will &counsel and firm prophecy** *hz*; and **warrior might** *hrbg*; **a spirit of**

intimacy based knowledge *hdy* ; and joyful reverence of Yahweh *ary* His delight (Hebrew *j yr* is a variant of *j wr* meaning that his inner delight shown and affection in evidence [as "odour" or "scent"] is in the house of the trembling joy of the LORD. And He shall not judge (*fpv* "set straight") from the distance His eyes can see nor reprove (*j ky* decide or arbitrate) from what comes to His ears. This indicates inner resources and cognitions of Christ. And He will prove or confute with finality and clarity of sunshine by righteousness the poor and He will fully execute by straightness like the sun's rays for the lowly afflicted of the earth (Both Hebrew Hiphil verbs *hky* and *hkn* are used of the "sun" – of its brightness and its "power" respectively and reinforce the opinion of the prophet that Christ will have the searching ability that the sun has in the physical world. Both verbs are final indicating Christ's kingdom dawning). He will (finally) [to reflect the Hiphil] strike the earth by the rod of His mouth and by the breath or spirit of His mouth He will slay the wicked. Righteousness will be the belt of his strong body and faithfulness the holster of his loins in war. Two aspects of our Lord's person are introduced – His "righteousness" which was first seen in His ministry as it is now in His church and his "faithfulness" to ancient promise which will be seen in his resolution of the human predicament in his kingdom of the latter times.

PEACE AND RUDE NATURE TAMED 6-9

The tawny evening wolf shall sojourn and wander with the lamb (during) one to three years (Hebrew *cbk* indicates a young sheep over a 3 year period of its growth – when this "strange bedfellow companionship develops) the spotted leopard will lie with its feet under (Hebrew *zbr*) it alongside the kid. The calf of the first year (Hebrew *lg*) the shaggy young lion (Hebrew *rypk*) and the fatted calf will be one united bunch (Hebrew *djy* is used of the inseparable "trinity") and a small youth will guide and conduct them. Again Isaiah comes up with "the child". As a father himself – conscious of the safety of his children in a period when animals retained the killer instinct he is assuring us that the latter days it will be a wonderful world to be brought up in. The heifer and the bear will feed together on pasture, their young will be a united clutch lying with their feet under them; and the lion will eat fodder (Hebrew *ibt* "threshed straw") like the ploughing bull or ox. The child still taking suck will caress with delight above the hole of the viper A further scenario presented in this prophetic message features children predicting that a baby will stroke the viper above its nest where there would be a family of serpents. And the weaned child will put his hand down the hole of the viper and her brood where light shines In normal days this would be a grave danger – the shadow of the intruder would be spotted and a lethal thrust would follow. Isaiah has crowned these days with wonder and glory showing that even the serpent which was earliest used by Satan is tame and considerate of the man child. They shall do no evil no destroy in all my holy mountain for the earth shall be filled with the knowledge by intimacy with the LORD as the waters keep covering the sea. This awareness will not be as in the first paradise soon destroyed – it will swell and cover every area of the earth for long ages As *Leonard Elliott Rimes* noted from his reading both *Virgil* (eclogue 4) and *Horace* (Epodes 16) mention 'the loss by animals of their blood-thirsty habits as a mark of the Golden Age. And in that day there shall be a root of Jesse who will be ministering as a banner (Hebrew *sn* a sign of guidance) seen afar for the peoples And the Gentiles shall follow Him step by step and His place of rest or residence shall be glorious. The city of the King will surpass any that ever was in glory. It will be an undisturbed place – a place of great significance and weight worldwide

FINAL ALIYAH 10-12

And it shall come to pass in that day (the 8th "that day" [*AwhJ myyb*] reference to the "latter day" kingdom of Jesus Christ on the earth). Adonai shall add to set his hand to redeem, possess or acquire a remnant of His people who are left from Assyria and Egypt and Pathros the Upper Egypt homeland of the Egyptians and Cush Africa and Ethiopia in particular. From Elam and Shinar, Hamath and the islands of the sea Iran and Iraq, Syria and the West, Greece and even Great Britain He will raise a banner of guidance and rallying to nations and add up the Israeli's that were driven out and the scattered and bruised ones of Judah continually quibbutzing from the four corners of the earth.

ISRAEL UNITED SWEEPS OVER THE MID-EAST 13-16

Also the envy of Ephraim shall depart and those who treated Judah violently shall be cut off. Ephraim shall not envy Judah and Judah shall not devise against & distress Ephraim. They shall fly like birds against the revolting shoulders of the Philistines seaward. Unitedly they shall pull the prey from the sons of the east, sending their hand (Hebrew *mdy j w/vm*) in business affairs with Edom and Moab or avoiding warfare with these. The sons of Ammon (Jordan) shall listen to them. Yahweh will devote to destruction the

tongue (Hebrew *mmv* meaning "bay" or "hostile speech") of the Egyptian sea. With his terrible frightening "Wind" of wrath he will finally shake His fist at the river (*Euphrates rhn*) in its seven streams and cause men to make their way over in sandals And there will be a highway for the remnant of His people which is left from Persia as that which happened for Israel in the day she came up from the land of Egypt. The drying up of the Euphrates is not alone for the armies of the East – as prophesied by John the divine but for the safe homecoming of the Jews of the latter day.

CHAPTER 12

Christ's reign

This chapter greets the day of Christ's reign. Israel brings to light the wonder of a new grace relationship with God. How far from fear! How refreshing never to thirst again! How outgoing the care for nations in the dark! How great a king is dwelling in Zion!

THE SHORTEST CHAPTER IN ISAIAH

Bishop Hugo De Sancta Caro (who created biblical chapters) set this section between the prophecy of the Branch in Chapter 11-with its apocalyptic peace of vv6-9 and Chapter 13 with its comparison of the overthrow of Babylon to the end of Sodom & Gomorrah-the other side of the apocalyptic coin.

THE THREE VERY GREATEST DAYS

This song in its second verse has a phrase which three times appears in holy writ. The first time Moses wrote it down-in testimony to the Lord as life-giver who redeemed Israel from Egypt during the historic Passover. Then in psalm 118 v14 it reappears – this time in a great psalm which *Spurgeon* attributed to David – quite fairly (*though Prof. Alexander* sets it in exilic times) – a psalm which commemorates Israel when praise was in its flower prior to the first temple and has been linked to the historical joy of the return from captivity – when praise echoed in the second house of worship. Again to draw from *Spurgeon* he emphasises its prophetic significance. It is therefore not strange that these lines **"The Lord is my strength and song and is become my salvation"** recur finally in Isaiah when the gathering of this nation to their long awaited **Shiloh** is realised!

THE LORD'S FIRST STATEMENT AND THE VITAL EXEGESIS OF THE WRITER

Hebrews 2 is a passage which asks the million dollar question "How can we escape if we neglect a so great salvation?" It is set in a time when "all things are not yet subject to Christ". The Hebrew writer clearly states that this psalm is one in which the Lord "calls us brethren". This can in fact simply be shown. God says, **"You (singular- of "the nation as one") will say in the day of world redemption "I will praise you Jehovah because you were angry and now you have turned from anger and are my comfort."** So the Hebrew writer sets the principal question of exegesis in perspective. God speaks prophetically in verse 1 – then God speaks again in v3. and yet again in v.4. The middle statement is not within "quotation marks" in the NIV but the first and last statements are.

THE SECOND STATEMENT

"With joy you will draw water from the wells of salvation". This gladness is associated with the "eyes" of salvation and the drawing from the direct evident compassion of Jesus as Lord the wonderful soul quenching salvation He brings when He returns. The "eyes" of Christ will bring that joy to Israel nothing else could ever do "These are the wounds I received in the house of my friends" as in Zechariah 13 where the prophets so fail and the Lord has to teach the truth that has actually been discarded from Isaiah with the omission of the 53rd Chapter from Jewish the Hebrew Nebiim (Prophets).

THE THIRD STATEMENT

"And you are saying (plural of every person in the nation) ... 'Give thanks all of you to Jehovah-all of you call on His name-all of you cause to become known among the nations the "second gleanings" // [of God – because He returned to find the fruit laden branches of Israel. All of you cause to be remembered that "His name is lifted up by Himself" bgc – cf. "He hath given Him a name" – i.e. it was not in the first instance acclaimed by nations – but it was proclaimed by the Father-in the Christmas story-at the baptism-at the transfiguration – at the ascension – and it will be proclaimed by direction of the Lord himself through the Jews as a name the Father gave the Son which is above every other name" at His return. Now another Hebrew verb *hag* tells of "works which "lift oneself up" – as water rises on water or plants increase within themselves – so does

Christ and His kingdom towards the latter day. *This must be made known worldwide by the experience of the prophet and the nation.*

THE CONCLUSION – IMPROVING OUR GRASP OF GOD

Shout aloud and sing for joy. Israel is to be absolutely clear – like a horse's neigh. She is to "shout" or it can mean "shine" so the clarity is to do with her joy as much as her message.-this is put beautifully – **"my shiners and singers"** I hx – **"my arrows as they whistle away on their mission of proclamation"** mrr – **you who dwell in Zion – for "GREAT" IS THE HOLY ONE OF ISRAEL IN YOUR MIDST.** *Now the word "Great" used of God in Hebrew Iwdg means "twisted together". Thus the remarkable analogy to the trinity is found in this word so often used in the bible. So the apostle John concludes his theology with the expression "the great God" in Revelation 19.17 and Paul speaks in the very same language of the reappearing of Christ – Titus 2.13-cf Jeremiah 32.18 Job36.26 Nehemiah 4.14 and in the Psalms 48.1 96.4 135.5, 145.3 also Deut10.17*

POETRY CLIP

Hinneh el yeshuathi	Behold my God my Jeshua is strong
Ebetha welo etheadh	While trusting Him my Lord, I do not fear
Ki azi wezimerath yah yehwah	My breath my Life my strength my song
Wa yehi-li lishuah	He has become my own, my Saviour dear

CHAPTER 13

Babylon (Iraq) in prophecy

THE BANNER OF WAR AND ATTRITION 1-5

The burden or prophecy relating to Babylon (*Hebrew avm - "punishment" "repayment of debt"*) **which Isaiah son of Amoz contemplated.** *Babylon is due to pay for her millennia of fierce cruelty – continued by the Assyrians with cruelty. Their sieges were rendered terrible by impaling of live persons on poles – the forerunner of crucifixion. This would have happened at Jerusalem had the enemy had time to organise.*

Lift up a banner on a mountain that makes itself conspicuous. Raise your voice to them. Wave your hand that they may come in the open gate of princes or those who are ready (*Hebrew mybydn*). **I have inaugurated my holy ones and also called my soldiers who rejoice in my glory because I am angry.** (*There is*) **a voice of a multitude in the mountains like a great nations; a voice of tumult or destruction of numerous kingdoms of Gentiles. Yahweh of Hosts continually visits the host of war. They come from a distant land; from the extreme of heaven, Yahweh and His equipment of indignation to destroy the whole land.** *This is not a localised war – indeed there have been few with the exception of Cyrus of Persia who ever tackled Babylon – and he was not from the "ends of the earth". The great ancient people of Assyro-Babylonia unchallenged for millennia are due for latter day comeuppance or in biblical terms "visitation" dqp v.4 The equipment comes by air out of the distant heavens and the armies of the LORD are chosen with his holy ones – suggesting that like prophets and priest of old these armies have what we would term "men of God" or chaplains.*

THE IMMANENT DAY OF THE LORD 6-10 (11th & 12th & 13th mentions of the Day of the LORD)

Wail for the day of Yahweh is at hand (*Hebrew I ly "howl"*); **it will come with destruction from Shaddai.** **Therefore all hands will be slack or put down and all the hearts of men of flesh** (*not the spiritual or godly*) **will melt. Writhing and pains of travail will disturb them and take hold on them as a woman in childbirth; they will have been astonished; each at his friend, their faces of flames.**

Behold the day of the LORD comes – a fierce cruel or savage day – outpouring burning wrath to imprison the earth or impose its guilt on earth (*Hebrew mwc "to impose guilt on" or "prepare it")*) **"to desolate" or "astonish" it and He will destroy sinners from the apportioned lot** (*Hebrew hmmm*) **For the stars of heaven and the big "Orions** (*Hebrew I ysk*) **will not shine or "give praise" giving their light. The sun will be darkened in its rising and the moon will not issue forth from hiding with her light.** *We have nothing short of a geo-physical and cosmic darkness which brings its own suffering.*

(1) **I will visit upon the whole world its evil and upon the wicked deep moral wrong**

(2) **I will make a final Sabbath of the glory or pride of the ones whose hearts are haughty.**

(3) **And I will lower the glory of the terrifying ones or terrorists**

(4) **I will make a man of flesh more precious than refined gold and a man of Adamic nature than a wedge of Ophir gold** *The promise is that the most fleshly man will be refined by judgement and Adam's race is precious simply by scarcity after this judgement.*

(5) **Above this I will disturb and move (Hebrew *zgr*) the heavens and the earth shall move with crashing noise (Hebrew *v[r]*) from its place in the outpoured wrath of Yahweh of Hosts and in the day of His burning Anger.** *These expression of cataclysmic cosmic dealings of the Almighty are recorded in the gospels within the eschatological chapters of Mathew 24 Mark 13 and Luke 21 – so they have the confirmation of Christ and are to be expected before the kingdom of Christ comes-they are terrible but preparatory – cf. v.9 "to desolate" "to astonish" and "prepare". And it shall be as a hunted gazelle or a sheep no-one gathers into community, each man will turn his face to his nation and flee to his country. Everyone who allows himself to be found will cause himself to be shot through or stabbed. And everyone who takes off the beard (Hebrew *hps*) will fall by the sword. Their children will be dashed to pieces before their eyes; their houses plundered and their wives ravished. This terrible time we would describe in NT eschatological terms as "tribulation" – a period of unmitigated evil and unrighteousness ensconced.*

THE FALL OF ANCIENT BABYLON

Behold me stir up the Medes *Rinus*, the commentator notes that the Medes were a "nation of mountaineers" who mustered under Cyrus behind the Zagros range beyond the Tigris. **against them who will not give thought to silver and as for gold they will not delight in it. And their arrows will fell the youths and they will have no mercy on the fruit of the womb. They will have no compassion (Hebrew *swj* "pity of eye" as Jonah had for the gourd) on children. And Babylon the "star" or "battle splendour" of kingdoms** *Her infantry marched in file of ten pairs of fighters-bowman and shield-bearer 20 men per company – beauty of the pride of the Chaldeans will be as when God overthrew (Hebrew *kph* cf. Genesis 19.21 the first use of this term was by God (who overturns power) concerning Sodom and Gomorrah – hence the cogent reference) Sodom and Gomorrah. It will not be settled for supervision or dwelt in from generation to generation and the Arab will not continually move tent there(Piel) nor the shepherd make a final or enduring fold for his sheep(Hiphil). Desert dwelling beasts (Hebrew *yjx* as jackals) will recline there. Their houses will be full of owls, female ostriches will dwell there He goats will caper there from the word *ry[c]* we also get "Satyr" or demon - hence the concept of "demons in dry places" – revisiting the scenes of their past activities with civilisations that are fallen hyenas will howl in their castles; and jackals in their large magnificent places of delight. In a short time it is coming. Her days will not be dawn out*

CHAPTER 14

Babylon (Iraq) in prophecy

ISRAEL'S FINAL SETTLEMENT AND UNION WITH OTHER BELIEVERS

For the LORD will have mercy on Jacob and still delight in Israel and make them rest finally (Hebrew *mj ynh* Hiphil of execution) on fertile soil. And the stranger will join himself to them (cf. joining Yahweh Isaiah 56.3 – Hebrew *hwl* meaning "to serve" much as the prodigal "joined himself" to a man of the far country)and join himself to the house of Jacob (Hebrew *j ps* which as Gesenius points out is used just once in the Qal – and that is here in Isaiah 14.1. I think meaning "pour out over himself" [the second and spiritual meaning of the root "join"] has to do with pouring water and its Niphal suggests personal spiritual decision perhaps not as a proselyte so much as a baptised believer among Meshiachim of the latter days so emphasising the intimacy of a yet "mysterious connection and turnabout) **And nations shall take them for protection and bring them to their place and the house of Israel will have caused them to receive possession or inheritance upon the fertile land of the LORD as servants and family members and so it shall be that the captives who belong to their captives shall walk by the side (Hebrew *hdr*) of those to whom they have joined themselves.** *This is an especially beautiful and now historically enacted prophecy reading as history. Israel was received by western nations and in time conducted to her "homeland". She took with her wives and friends from the nations and they naturalised and became Israeli citizens and even practicing Jews or they together as today join branches of the church of the Meshiachim. Please note: the translators have added the words "take captive" which are not in the text-but are interpretative – so they have arrived at a meaning which states that the Jews will take slaves-which they never did and never will do!*

ISRAEL'S SONG OVER BABYLON'S KING 4-23

Israel's Song 4-8

And it shall come to pass in the day of the rest of the LORD from your grievous cutting of wood & stone (idols?) and disquieting fear (Hebrew *xgr*) and difficult labour in which you laboured that you will lift up this similitude or song about the king of Babylon, saying,

How is the tax exactor ceasing? How has the gold maker and exactor taken a Sabbath rest? *The so called "golden age" of the earth's first 'kingdom' under human government lasted with a variety of phases from 2000BC- before which Sumerian times extend back another 2000 years with 10 kings before the flood in five cities (one of which *Shuruppak* was apparently ruled by Noah according to *D. J. Wiseman*) – through post-diluvian times when "heroes" and "city states" (among which **Babylon (Babel)** linked to the biblical history of Genesis 11 was ever significant but not yet mistress) brought the Sumerian rule as far west as the Mediterranean. From 2400-2200BC Akkadian rule led through to Sumerian renaissance with expeditions west for metals and the "golden age" proper. By now Ur was pivot of development from 2100-2000BC. As Sumeria broke up under local chiefs **Babylon** (by now ruled by Amorite people of whom the most famous is Hammurabi 1792-1750) took leadership and built confederacies such as we read of in Genesis 14. The ancient Hittites of Asia Minor punctuated Babylon's rise by expedition which allowed Eastern tribes and Western Arameans to stage temporary take-overs. These came to an end when Nebuchadnezzar became Assyro-Babylonian overlord. Tiglath Pileser pulled **Babylon** back to the Elamite- Sumerian grasp (Sumer-close to the Garden of Eden; Elam (Shushan) in the eastern mountains) but by 705 after 50 years *Sargon 2* halted Elamite pretensions and in 694 Sennacherib overthrew the Marduk related dynasties. Dog fights with Assyrian were mounted but *Sennacherib Esarhaddon* and *Ashurbanipal* held the field till the **Neo-Babylonian re-naisance** when Nabopolassar (ruler of the sea-lands of the Persian Gulf – Chaldean area) in 626 occupied Babylon and entrusted the city to Nebuchadnezzar the crown prince. His Son Belshazzar died at the hands of Cyrus on October 16 539BC thus ending a period of 2000 years of polymathy when **Babylon (Babel)** figured everywhere and often centre-stage eventually building up to become "the" great city of the golden age. It is vital to recognise that over this so-called golden age and in the area of the ancient paradise of God the spirit of war **Apollyon** wielded cruel sway.*

The Lord has broken the "stretching branch" of the unrighteous (Hebrew [*vr* lit "crushers") the chastening rod of the rulers who would make others (tyrants) like themselves (Hebrew *l v m* "tyrant"; the word from which comes "simile") stubborn violent and he who rules or possesses the nations in anger is continually persecuted (a noun from the Piel stem) and no-one delivers Also the whole earth is at rest and not harassed (Hebrew *f q v*). They break into song. Also the cypresses rejoice over you and the cedars of Lebanon joy that from that time no woodman has come up against us.

HELL REJOICES OVER BABYLON 9-11

Hell from below (Hebrew *t j t* of "lower than earth as the earth is *m y m m v* t h t under heaven. Also as "foundation of the constitution") is moved to fear and grief concerning you to meet you coming to awake the Rephaim or "spirits of) the Giants (Gen 14.5, Isaiah 17.5) All the "he-goats" or Satyr spirits it has raised up their thrones apart, all the kings of the Gentiles. They will all continually (through eternity) testify and declare as an oracle 'Have you become as weak as we are? Have you made yourself a proverb as we are?' The powerful world leaders and evil ones in hell are stripped of bodily power and feel their weakness for they have no spiritual power in themselves hence in their realm of awaiting judgement they sleep in weakness. Your glory of the mourning of your 10 stringed Nabal has finally flowed down to Sheol. Under you is spread out (Hebrew [*xy*) as a marriage bed the worms (of putrefaction) and your concealment (Heb *hsk* is used for "a pardon or sin" covering is the worm of "double dye") What we have is a pun on worm laden soil being thrown on a grave – but in Sheol itself the cold comfort is that the union is putrid and there is no forgiveness or cover for their heinous sin. This is quite an amazingly deft but equally dread oracle of sarcasm such as the doomed in Sheol conceive.

LUCIFER'S FALL ISAIAH 14:12-17

How have you caused yourself to fall from heaven, O Lucifer (Hebrew *l l y*) "bright star" of the dawn? Satan was present at the very dawning of our (human) history. How have you caused yourself to be cut down (like a tree) to the earth – the one who caused nations to pine away like sick men (Hebrew *v l u j* – a word first used in Job 14.10 for "one sickening to pass away") For you are the one who said in your heart, "I will go up in station (Hebrew *h l l*) to heaven; I will raise my throne from being above all the stars (Hebrew *kk w k* is metaphorical for "illustrious princes") of God; and I will sit as a dweller in the hill of the congregation; I will sit

in the inner temple and/ or the extreme north (Hebrew **מִן־הַיָּמִין** ytkyb) I will above the altar of the covering (Hebrew **בְּיָמֵי** ytmb I [preferable to "heights of cloud" – or "threshold of darkness". This intent seems to launch a purpose to go beyond wondering at the atoning work). **I will become like the precious supreme One (Hebrew **הֵאֱלֹהִים** hl ['alah); yet you will flow down to Sheol – to the darkest and deepest recesses of the prison. As John the divine states plainly Satan will be bound for 1000 years – Revelation 20 1-3)**

ANTICHRIST – AT WHOM THE WORLD WONDERS 16-17

Those who look at you prophetically or in future will look at you (Hebrew **יִגְלוּ** j gv through the window) and continually understand that this is the warrior who shook or broke kingdoms. He constituted the world as a wilderness and corrupted (Hebrew **שָׁרַח** srh ""to destroy a people" or "to corrupt manners") its cities; and did not open the house of his prisoners. The real force behind godless realms is Satan who promotes war, makes the world like a desert and promotes licentiousness on a mass scale.

OLD BABYLON AND ITS CONTROL (IRAQ) UP TO OUR TIME 18-21

All kings of the nations sink down (Hebrew **כָּכַד** kkv) in glory, every man (sinks) in his house But you are cast off or despised by your sepulchre as a shameful branch Here is the mixed metaphor of poetry in which the abhorrence of a rotten carcass and of a bad branch are combined, as the garment of those slain by multiple sword thrusts (Hebrew **יָמַרְרָה** ym[r]f) running down on the stones of the sepulchre; as a corpse trodden under foot. You will not be united with them in the sepulchre for you have destroyed your land and slain your people. The seed of evil ones will not be called (before the judge) for an age or the seed of the evil (persons controlled by evil spirits) will not ever be called to fellowship (Hebrew **אָרַח** arq has both meanings and both are acceptable) Prepare execution for his children because of the iniquity of their fathers lest they rise up and possess the earth and fill the world with cities. The voice of the LORD through the prophet calls for curbs on the old "mother of harlots" lest through the cities of the earth she regains control. Thus the Middle East cauldron even in these late days is not boiling over because these checks remain in place. The book of revelation speaks about the four angels that hold the four winds of the earth to control the same area.

THE END OF ANCIENT BABYLON 22-23

And I will rise up against them whispers the LORD of hosts and I cut off Babylon's name and remnant flourishing progeny and posterity or future generations (Hebrew **דָּכַח** dkh first used in Genesis of Ahimelech's family and posterity) whispers the LORD. I will make it the possession the porcupine takes and I will sweep the reedy marshes of the waters by a sweeping out of destruction whispers the LORD of hosts. Here are four things the LORD promises. He promises to end the old race and deliver the old place to desert porcupine and to sweep the continuing people of the stagnant reedy marshes (Hebrew **מָגָה** mga) by a sustained exercise as a woman with a broom. We know largely through the recent Iraq troubles of the marsh Arabs and the LORD is still keeping a watchful eye on even these people who live in such otherwise unvisited and largely unknown places – but the LORD foreknew their plight.

ASSYRIAN BROKEN IN ISRAEL 24-27

The LORD of hosts has sworn saying, "Surely as I have thought ("to liken it" Hebrew **הִמָּד** hmd) so shall it be and as I have counselled so it shall arise. To break Asshur in my land and on my mountains I will tread him under foot. And they will lift the burden from them and remove the yoke of his tyranny from upon their shoulders. This counsel (of the LORD) is counselled (with benefit) for the whole earth and this is the hand that is stretched out over all nations. The LORD is compellingly following the oracle on Babylon with one on the people that develop west of Babylon and urges that His is the "mighty hand" both of judgement and mercy. For the Lord of hosts has decreed it (Hebrew **חָלַף** x[y]) and who will perform the frustrating or violating of it? (Hebrew **רָרַף** rrp)He has stretched out His hand and who will turn it back?

PHILISTINIA (PALESTINE) THE NEW ADVERSARY 28-32

In the year of the death of Ahaz the king this was the burden Isaiah dates this oracle against Philistinia to 726BC

Do not rejoice all you Palestinian peoples that the rod which struck you is faded away. For from the root of the serpent there will come forth a viper and its offspring will be a bright shining seraph of flight (or) with wings The latter day connection between Assyro-Babylon is dissolved but the latter day one yields what we would

call another menace – a deadly sting which is possible through the use of arms supplied by what we call the backers of present day Palestine – representing the new over lordship of Syria-Persia. The prophecy is alarmingly accurate-but as the LORD said in v.24 He would detail His will (just as He named Cyrus and gave us the precious 53rd) **The firstborn of the poor will feed as sheep, the very poor that belong to confidence** (The Hebrew is *hfb* which in the English equivalent is *Fatah*) **will lie in wait** (cf. Genesis 4.7) **or lie secure** (see Job 11.19) **and I will bring the end or death of your root by famine and it will slay your remnant. Wail O remnant, and cry in assembled complaint, O city. All you Philistines cause yourselves to melt away for from the north smoke comes** (The Hebrew word *nv* ["smoke" is a symbol of the divine anger but as in the Apocalypse probably the smoke of war or war machines) **and none is alone in rank** Thus there are many persons or vehicles represented by this "smoke". **What will one answer the Gentile? That the LORD founded** (built ordained planned) **Zion and in it the meek and afflicted of His people shall shelter and trust in that location** The bill of founding is the covenant with Abraham and the central act is in Genesis 22 where prophecy has it that "In the mountain of the LORD shall God's provision be seen" and that provision was the atoning death of our LORD JESUS CHRIST

CHAPTER 15

Moab Prophecy

A POTTED HISTORY OF MOAB

Moab fell in 587BC as did Egypt during a decisive campaign of Nebuchadnezzar. It was thereafter held first by Persians and then Arabs. It is the irrecoverable loss and fatal blow of Nebuchadnezzar that is stirred such inconsolable weeping. Moab is cited by Isaiah, also by Jeremiah in chapter 9, in Ezekiel 2.5, in Amos 2 and in Zephaniah 2 as a nation under divine judgement. This nation was the posterity of Lot and his eldest daughter. Moab had refused Israel permission to use the "king's highway" en route to Palestine (Judges 11.17) and they seduced Israel to idolatry (Numbers 25) They were a nation of "raiders" temporarily subdued by David, Omri, Jehoram-cum-Jehoshaphat and then Assyria before their virtual demise - though even in the 2nd c BC Alexander Jannaeus had to subdue them (*Josephus* Ant.13.13.5) (cf. *Nelson Glueck* "The other side of Jordan")

MOAB WEEPS ON THE HILLS 1-4

The hills yield no consolation but vain idols. Jennings remarks, "They have no song in the night" "As people fly too religion they run to the house of their god. Temples and highways housetops and public squares resound with lament". They buy and dress in sacks right in the streets

The burden (In the Hebrew word *avm* there is a possible play on the name of its king Mesha who wrote his exploits on the famous Moabite stone. Mesha strengthened Moab following the death of Ahab and became a thorn in Israel's side) **of Moab. Because at night Ar of Moab** (Not the suggested site 7 miles north of Kerak – "The" military city of Moab – sited by Relandi further north on the southern bank of the Arnon) **is devastated** (Hebrew *ddv* **by the Assyro-Chaldeans as by "violent tempest"**) **and has utterly destroyed itself** (Hebrew Niphal *hmd* from *mmd* "fallen silent" an onomatopoeic word pronounced "hm"(or) "dm" as in low stupefaction of voice). **Because in the night Kir** (The more southerly Kerak – an impressive stronghold which impressed the writer; and he location of a huge Crusader fortress) **of Moab is devastated and has self-destructed.** (The occasion seems to have been a "follow up" to the surprise attack on Carchemish in June 605BC when Nebuchadnezzar overwhelmed the Egyptian army. His troops moved to the hill country of Judea and through Moab to the borders of Egypt taking the King's highway for speed. It is of interest that Jerusalem escaped on this occasion but Daniel and others were taken captive. Nebuchadnezzar curtailed fighting because his father died in June 605 and he went back to claim the throne of Babylon)(The use of the Niphal *hmd* "self-destruct" suggests a second reason for Moab's fall-namely what she practiced in the night. Moab began in incest and continued in idolatry divination and seduction-sufficient reasons surely for moral self- destruction!) **They go up to the temple**(Of Chemosh) **and to Dibon** (Modern Dhiban 4miles north of Arnon meaning "decline") **goes up to the high places**(where idolatrous priests served) **to weep, she will wail (or) was lamenting to Nebo and upon Medeba** (This city "waters of quietness" was once a fort of Mesha and still thrives. The author noted that in February of 1995 it remained a bustling city offering excellent farm produce) **of Moab. Upon every head "frontal shaving" and every beard taken off; Signs of solemn long term sorrow in the streets they will gird on sackcloth; upon the roofs of the houses and on the streets they will all lament yes running down with tears.** The picture of lament is thorough and affecting. **Heshbon and Elealah will cry out and their voice will be heard at Yahatz** (A wilderness city cf. Numbers

21.23) therefore the well equipped soldier will blow the trumpet or cry out. His life will be a calamity for him.

ISAIAH'S HEART GOES OUT TO MOAB 5-7

My heart cries out for Moab.

- (1) **His Princes** Hebrew *hyyrb* to be preferred to "fugitives" – but they flee – so the princes become fugitives cf. *Isaiah 43.14* flee to Zoar as "an unbroken heifer of three years" weeping as they go up to Luhith.
- (2) For they raise an arousing cry of "violent destruction" as they travel the way of Horonim.
- (3) For the waters of Nimrim will be failing.
- (4) For the grass is dry -all the sprouting grass is not there.
- (5) Therefore their substance which they made and the deposits they hold they carry onwards to the Nahal Arabim. (Near Kerak according to *Buchardt*)
- (6) For the cry of the fugitives has gone to the borders of Moab,
- (7) Their lamentation to Egelim, lamentation also to the well of Elim.
- (8) For the water of Dimon are full of blood
- (9) I will appoint added calamities for those who slide away from Moab beyond Dimon.
- (10) A lion also will belong to the remainder of the arable land or region. Great fear has captured the people and the fugitives are many of them wounded. Their homes were ruined but in running away they were compounding their problems. If this has anything to teach us it is that we need to seek God not our own solutions. *Isaiah* pities the terrorised people for whom the sudden night attack was like Sodom and Gomorrah repeated. The fierce Assyrian took few prisoners. The story of over 1000 years of Moabite history was calamitously folding. The people truly had no song in the night and idolatrous mountain sites offered no response to the call of broken hearts. From this people came Ruth who found something very special in the God of Jacob. This "burden" of *Isaiah* teaches us that it is vain to fly to another altar than that of the LORD.

CHAPTER 16

The Damascus Oracle, God whispers in solemnity

The oracle on Moab is sustained from Chapter 15

SEND THE LAMB 1-2

Send lamb ruler of land.

(a)The Spiritual remedy: **Send the lamb to the ruler of the land, from Sela to the wilderness, to the mount of the daughter of Zion.** This expression is a figurative one but a well understood command that the people were to "give their fat skipping lambs to the king" for they were his own. **The lamb here is like the scapegoat in reverse.** The scapegoat was taken from the camp by the hand of a strong man and carrying the peoples' sins to the desert (Hebrew *rbdm*) it fell to its death over a rock precipice (Hebrew *hl s*). In this oracle the lamb is to come to the hill of the daughter of Zion. It is to be the offering of Moab and Edom to the LORD. The methodology of *Isaiah* sees no other way to resolve this terrible idolatry that has brought Moab to its own precipice and near demise. No king is mentioned - but He who dwells in Zion is signified. It is in giving to God not what the law demands but what the prophetic message affords and exhorts the "lamb" that hope will emerge. **For it will be as a wandering bird or eagle constantly thrown out of its nest-so the daughters of Moab shall be at the crossings of the Arnon river.**

COME, DO JUSTLY, and ENSURE PROTECTION 3

(b)Practical steps: **Come for counsel; execute justice; make your shadow or safety in the middle of the day when the sun is shining as that at night** (be ever vigilant-and trust in "the shadow of the Almighty" whose protection never varies); **protect the expelled nationals; do not keep revealing the (whereabouts of) the fugitive.** *This is the prophetic response to the frightened remnant which has moved Isaiah to the core of his being.*

ASSYRIAN ASSAULT ENDS – JEWISH EXILES IN MOAB RETURN 4

Let my fugitives live as strangers with you O Moab, be a veil covering or protection for them from the face of the oppressor who lays waste for it is the end (Hebrew *spa* meaning "extremity – as far as his armies will reach) of the one who squeezes you out is gone by (Hebrew *hl k*) and the destroyer and he who treads you down from the earth are ceased (Hebrew *mmt* "consumed" or "finished").

FUTURE OF DAVID'S THRONE 5

In covenant mercy the throne will be constituted and He will sit upon it by reason of truth in the tabernacle of David judging and following the footsteps of justice and precipitating righteousness *The future is a sudden change with the coming of the Messianic king who would suddenly come to his temple as Malachi 3.1 underlines picking up this prophecy of Isaiah. The New Testament Covenant is its inception and the establishment of the throne its completion – both were to be precipitate or sudden historic changes.*

THE SORRY STATE OF MOAB 6-11

We have heard the pride of Moab. Moab is very proud and his arrogant lifting up (Hebrew *tʰag*) and pride (Hebrew *mʰag*) and it does not stand alone or torn apart disjointed. Therefore Moab shall wail for Moab everyone will lament or growl as for prey for the grape cakes of the city of Hesheth (Hebrew *vva*) Surely they are slain for the fields of Heshbon are feeble or fade (cf. Nehemiah 4.2) and the vine of cool sweet smelling Sibmah (5 miles north of Medeba in Reuben's lot). The Lords of the nations have broken her noble prolific vine-plants as far as Jazer (10 miles south of Mahanaim in the former territory of Gad - the name meaning "may He help him") smitten they wandered through the desert. Her tendrils (Hebrew *ʾvʃn*) stretch out-they wander over the sea. Scholars dismiss "over the sea both here and in Jeremiah's reference because they do not twin the spread of the vine and the spread of fugitives-the one mirrors the other. The Moabite fugitives crossed the sea for safety just as the good vines of Sibmah was transplanted in far away places. Therefore in the wailing of Jazer I will bewail the vine of Sibmah. I will irrigate or satiate you with my tears O Heshbon and Elealeh for on your fruit and harvest the crashing sounds(of battle) or joyful sounds (of foes) have fallen Marauding armies with joyful victory cries have consumed or ruined the crops torched the cities and slain the inhabitants who failed to flee. Shining joy is gathered up and taken away like harvest (the Assyrians attacked in March-April, during the cereal harvest) and dancing from the cultivated garden. In the (June-July) grape harvest there will be no singing, at vintage no constant joyful shouting, no treading in the presses. I will give a Sabbath of joyful shouting. Therefore my heart (Hebrew *yam*) will be as a mournful harp for Moab and my inner being will be agitated (Hebrew *hmh*) for the city of the "wood and carpenter"

IDOLATRY HASTENS MOAB'S RUIN 12-14

And it will happen because Moab will show itself and Moab will labour in vain on the high place and will come to it's holy place (of Chemosh) to keep up a cycle of praying but it will not prevail. *The failure of joy in Moab is well described as the failure of "songs in the night" – that is, this race had no relationship with Yahweh and no resources to call on in the day of trouble. It brought sorrow to the LORD for back in the earliest days of LOT their forefather knew the LORD. The description of prevailing prayer in James involves "righteous persons" seeking the LORD and also this ingredient of "persistence". This is the word the LORD has spoken of Moab since that time (of looking to Chemosh) Clearly Isaiah was writing after the assault in Chapter 16 and His word was that "Moab could not have caused itself to overcome (Hebrew Hophal of *l ky*) or endure or be strong by that means – never! And now the LORD has spoken to say, "In three years as the years of the hiring the glory of Moab will make itself light by the big majority and the remnant will be small (Hebrew *f[m]*) and despised (Hebrew *r[z]*). Nothing serves to reduce the circumstances of a people more than false gods and nothing exalts a nation more than sustained dependence on the LORD. This whole "burden" rather uniquely discloses the "heart" of the prophet amid judgement and the tender heart of God Himself mourning as to the accompaniment of a harp. The use of Niphal reflexive verbs shows that our troubles are brought on by ourselves in the main.*

CHAPTER 17

Damascus Oracle, which God whispers in solemnity

Damascus is a capitol with no future (once laid waste 732BC – to be laid waste again) – a day awaiting to greet mankind!

THE BURDEN OR HEAVY WEIGHT OF DAMASCUS 1-3

1. Behold, Damascus removed from being a city (literally "apostatized" or "removed") a heap of fallen ruins *Hebrew *hl pm y[m]* "sin" "overturning" and "ruin" are from the root *hw[* and so in the "fall" *hl p* perversity and iniquity play their part.*

2. The cities of Aroer (*Reuben's heritage in Trans Jordan-currently Moabite*) are forsaken - they are for flocks and they lie with their feet under them, no-one causes them to care or tremble.
3. The inaccessible high walls of Ephraim will give themselves Sabbath style rest and the kingdom of Damascus alike and the remnant of Syria - and they (*all*) will be the glory of the children of Israel *whispers* the Lord of hosts.

PICTURES OF JACOB'S WEAKNESS 4 -6

Picture (1):

4. In that day the glory of Jacob shall enfeeble itself and the fatness (*Hebrew mmv which describes "the bull who casts off the yoke"*) of his flesh shall become enfeebled or suffer calamity. This prophecy is indicative of a self effected weakening of the nation of Israel in the latter day – enforced concessionary policy it may be in respect of land loss or treaty compromise?

Picture (2):

5. It shall be as a harvest man gathering heaps – he will gather up the ears of corn with His arm – as the gleaner of ears of corn in the valley of Rephaim - *a productive valley south west of Jerusalem.*
6. There will be a remnant of gleanings in it like the shaking of the olive tree-two or three olives at the top of the highest bough, four or five on the most fruitful branch (*broken off? Hebrew p[s]*) *whispers* the Living Lord of Israel.

RENEWED GOD-FEARING IN ISRAEL 7-14

7. In that day a man/mankind (*Hebrew mda*) will look with expectation and hope to his Maker and his eyes will look prophetically on the Holy one of Israel.
8. He will not look with expectation at the altars(*Hebrew j bzm the altar and the first fruits*) – the work of his hands – which his fingers made – he will not look to or see the Asherah or sun images prophetically.
9. In that day his fortified cities shall be as heaps of thick wood and the uppermost branch which they forsook before the face of the children of Israel will be a desolation (*cf. Daniel 12.11 mmv xwqv A sector of land from which Syria was driven out-the Golan heights qualifies both as an area of which Syria was dispossessed and a high area or "the uppermost branch"*).
10. Because you have forgotten Elohe Yeshech the strong one, your Saviour. Because you have not remembered the Rock of your strength -for this reason you will plant pleasant plants and He will sow strange seeds. The situation seems to be one in which returned Israel plant Jews in northern settlements and the Lord plants strangers at one and the same time. It may even be that the "pleasant plants" are one and the same with the "strange seed" – they are from foreign lands but His children – worshipping and expecting Messiah. They may also be strangers to the covenant of Jacob staking a claim and receiving status because Israel has forgotten her Rock.
11. ¶In that day you will constantly be hedging your planting about for protection (*Hebrew ygvqv "to form a hedge around"*) and in the morning you will cause the plantation stock to produce children – a rising up of harvest in the day of possession inheritance and pain of body and mind (*Hebrew bak*) of the common man.
12. Woe (*the most solemn word in the Hebrew language spells hope for God's people!*) to the hordes of great peoples who roar like the noise of the sea and the rushing dashing and confusion belonging to peoples like the confusion of tumultuous ancient seas.
13. As concerns the peoples they will rush in as great waters and He will rebuke him (*cf. Isa. 54.9 Psa. 9.6, 68.31, 119.21 & Zech3.2 Hebrew term r[g]*) and also a banner from a great distance and he will flee as chaff of the hills of threshing before the wind and as a rolling thing before the whirlwind.
14. Belonging to the time of the evening also behold terror and sudden destruction (*Hebrew hhl b*) and before the morning there are none of them. This is the divided booty of those who plunder us and the inheritance of land (*Hebrew l rwg*) of those who pull us to pieces (*Hebrew zzb*) The six day war was a historic reversal of epoch making character as was the turning away of opposing forces at the birth of modern Israel. This latter day despatch will be no less momentous.

CHAPTER 18

Oracle on Ethiopia

ETHIOPIAN OR EGYPTIAN AMBASSADORS 1

In the 8th C BC Egypt was ruled by the Ethiopians. So those who dealt with Judah were Ethiopian and the treaty they sought to conclude was in face of the threat of Assyria. The interaction was in 705-02 . Sennacherib's attack came 689-6. Some commentators, for example Jennings has rendered "beyond the rivers of Egypt as Europe and interpreted in favour of the latter day treaty of 7 years. This also entails "ambassadors" but the "fast ships" which "drink water"(i.e. steamers) have since his day given way to internal combustion so this interpretation fails for violation of historical accuracy. The national characteristics of the ambassadorial nation may be rendered "tall and fierce" which might seem to allow for a second layer of prophecy. I am not persuaded by Jennings. There is, however, relevance for our times in the Lord's trumpet and in His manner of promoting the ultimate harvest among His people.

Woe to the land "shaded"(Hebrew *lxl x* "protected" or "defended" with "wings" or armies) **with wings which is passes beyond the rivers of Egypt** (from the allotment across the rivers of Cush) **who send "messengers"** (Hebrew *ryx* ambassadors – cf. Joshua 9 – the Gibeonites) **by sea in vessels of papyrus reed – on the face of the waters.**

AMBASSADORS: MEN WITH GODS MESSAGE AT COURT 2

Go fast messengers swift lightly built messengers (of a king) **to a nation tall or strong and shiny or polished** (of skin) **woe to a people who made themselves respected (or) fierce from way far back. A nation of rule upon rule** (built on law) **and trampling down where the rivers divide their land.**

THE LORD'S TIME 3-5

All those who are inhabitants and possessors in the world and those who are neighbours on earth as He lifts up a banner see it and as He blows the trumpet hear it. For thus the LORD says to me, "I will be at rest(Hebrew *fqv* "be tranquil") **and I will look for my prepared place or fixed day** (Hebrew *nmk* "appointed day" or "place") **as the heat of bright sunshine, my exalted places of revelation or light, as a cloud of dew in the heat of harvest."** *The significance of the LORD looking and remaining quiet is His expectation – His patience of hope. The LORD has a harvest in ancient Israel in the days of Hezekiah and Isaiah and also in the later days. His intervention was timely in Jerusalem and we may be equally sure the return of Christ will represent sovereignty in its excellence of timing.*

THE JOHN 15 PROCESS IN 7th CENTURY BC ISRAEL 5-6

For before the faces of harvest as the whole bursting out or flourishing of the plant and the sour grape is ripening there will be a flower and he cuts the shoots with pruning instruments (Hebrew *hrrmzm* "pruners" so very like "harps" *trmmzm* – this "pruning" is at a time of earliest fruit but in expectation of much better as a result of pruning) **and cut away the apostate** (Hebrew *rysh*) **branches.**

They will be forsaken in their unity – left to the violent creature (Hebrew *fy[* "eagle" or "rushing violent one") **the nation in its spiritual apostasy will be left to the Assyrian and for the beasts of the earth.** *This prophecy has relevance for the second scattering in Christian times when the Jews dispersed among many nations and the John 10 lesson became relevant for the nation just as the Isaiah 18 lesson became immediately relevant for an earlier day. The eagles will summer on them and all the beasts of the earth will "autumn" on them. So two distinct periods of ravaging are prophesied-one we can call "summer" when the Jewish state is flourishing. The other is the autumn when it is at its lowest – we may suppose at the time of the Roman captivity.*

PRESENT FROM A TALL NATION 7

In that "latter" time He or this will be a Jubilee gift to the LORD of Hosts – *(In defence of Ethiopia's claim to fame here we are looking to a 1998 Jubilee Aliyah gift to the LORD From that land) A people "enduring" (Hebrew *Jvm* – the Ethiopian nation endured through millennia-and in the latter days "stretched out its hands to God and Christ)a people of polished skin and gathered together and hidden a feared august or admirable people from this (time) and farther back. A nation with a solid body of law conquering her enemies -whose land Great rivers divide-He will be a Gift to the place of the name of the LORD of hosts, the hill of Zion. In two ways this is true today-fulfilled by the home coming of Ethiopian Jews and by the service of the Ethiopian Coptic ministry in Jerusalem.*

Israeli Government figures for 1980-91 are above 40,000 according to *Shalom Benyeshaya* of the Israeli government office for immigration. The largest figure – half the total for the decade was 20,065 in 1991. I should have requested continuing data up until 1998. Clearly the prophecies are accurate showing the beginning of a trickle from Ethiopia in 1980 until it became a real stream in the 1990's.

CHAPTER 19

The Burden of Egypt

IDOLS AND MEDIUMS FAIL 1-4

The "burden of every hand" (Hebrew *hvm*) repaying Egypt. Behold the LORD a charioteer on a dark cloud and swift (Hebrew *l q*) coming to Egypt. The idols of Egypt will "move to and fro" (Hebrew *[m]* agitated and ready to fall) from his face and the heart of Egypt will melt as a sick man (the sickness that began a decline) in her midst. And I will cover Egyptians with armour each against his brother and against his neighbour; city against city, kingdom against kingdom. The Spirit of Egypt will empty out like the bak-bak-bak sound of a bottle emptying, and I will destroy their counsel but they will follow the steps of idols and whispering charmer; of ancestors by medium and wise-ones or sorcerers. And I will "shut up" the Egyptians in the hand of a harsh and stubborn (Hebrew *hxq*) master and a strong heroic king will rule over them whispers the Lord Yahweh of Hosts. The Egyptian system of old was shaken. Her civilisation became as a "sick man" ready to die. In 695 BC Egypt was split up after the overthrow of the Ethiopian dynasty and twelve small kingdoms followed according to this prophecy. Internecine strife followed, Egypt's spirit failed in a death like gurgle, the pursuit of spiritualism continued. Then *Psammethicus*, a stubborn and strong leader – reunited the nation – he might rightly claim to be the "hard lord" (Hebrew *z[klm]*). Historically Egypt was eventually defeated at Carchemish in 605BC after which Pharaoh Hophra 587-570 ruled establishing the 26th dynasty until the Persian 27th dynasty took over in 525BC. Egyptian rule returned under the 28th-30th dynasties **and spiritualism still remained** but with Persian reconquest in 343 Egyptian Rule ended. *Alexander* (who answers in the later period to the "strong heroic king") took over in 323BC – then the Ptolemies and the Romans in 30BC.

WATERS AND INDUSTRY FAIL 5-10

The waters from the sea will dry up (the reference is testimony to the original water volumes in the lower Nile) and the River (Nile) will dry up (Hebrew *brj* meaning also "edges" suggests a volume decrease of the river) or be ashamed. The rivers will stink and the bulwark channels become languid waters (Hebrew *l l d*) and the calamus (Hebrew *hmq* "sugar cane" Papyrus is *amg*) and reeds (Hebrew *pws*) will wither away. The river Nile will be naked, and by the delta of the river and everything sown by the river will wither and be routed and come to nothing. The fishermen will mourn – all who cast the hook (Hebrew *hkj*) into the river will walk crestfallen (Hebrew *l ba*) and those who spread the nets on the face of the waters will languish. Those who serve the linen or flax trade and the combers and weavers of white linen (Hebrew *yrwh*) will be silent with failed expectation (Hebrew *vwb*). And its set place will be become fine dust and all who make their livelihood will be grieved in their soul. The long history of linen production on the Nile and the extensive fisheries really continued till the building of the Aswan dam in aid of electric power production – so the prophecy takes us to events many of which have been fulfilled in the second half of the 20th Century. Something more than the changes brought about by the construction of the Aswan Dam appear to be forecast in this oracle.

PRINCES AND COUNSELLORS FAIL 11-15s

Surely the princes of Zoan are fools, the wise counsellors of Pharaoh counsel "let us consume" (as great brutes consume pasture). How do you say to Pharaoh "I am the son of the wise, the son of kings of ancient times?" Where now (Hebrew *awpa*) are your wise men? Let them expound to you from scripture, let them give first hand knowledge of what the LORD of hosts has purposed against Egypt. The princes of Zoan have made themselves perverse fools, the princes of Noph (*Memphis*) have allowed themselves to be carried away. They have led Egypt astray, the very mural tower of the tribes. The LORD has poured a warped Spirit in her midst and they have led Egypt astray in her whole labour scheme as a drunkard's wandering about in vomit neither will there be any work in Egypt which the head or tail – the proud frond of the palm tree or the lowly bulrush – can do.

REFERENCES TO EGYPT IN THE DAYS IMMEDIATELY PRIOR TO CHRIST'S RULE

"Behold the LORD a charioteer on a swift cloud.....its set place will become fine dust...what the LORD of hosts purposed on Egypt! *Egypt is not written off-but in prophecy it must come low.*

EGYPTIAN REVIVAL

There follow six references to the day THE LORD rides, the day of His purpose against Egypt, the day He mingles a spirit of guilt for depravity

1. In that day Egypt will be like women and tremble and be terrified from the face of the waving of the hand of the LORD of hosts which He will wave over her. And the fertile land of Judah will be a terror to her. Everyone who reminds himself of it will terrify himself from the counsel of the LORD of hosts which He has decreed (*Hebrew x[y]*)

2. In that day there will be five cities in the land of Egypt which will speak the language of Canaan and they will bring themselves under oath of allegiance to the LORD of hosts One of these will call itself by the enlightened name (*Hebrew rma*) "the city of destruction" *The possible meaning is that one of the five will be destroyed.*

3. In that day there will be an altar to the LORD in the midst of the land of Egypt and a monument to the LORD near its border for **they will cry to the LORD of hosts because of their afflictions or calamities and He will send them a Moshia(ch) and a Great One and He will finally Deliver them** (*Hiphil performative of Hebrew l xrr*).

4. Then the LORD will make Himself known to the Egyptians and the Egyptians will know Him by experience in that day. And they will serve Him with sacrifice and offering and they will make a vow to the LORD and complete the vow of peace and friendship (*Hebrew ml v which is the normal word for Salam – used in reverent worship of Allah – but one day it is to be used in devotion to the LORD. The use of this word is important.*) And the LORD will smite or defeat (*Hebrew pgn*) Egypt; He will touch and heal it. They will return to the LORD and He will allow Himself to be sought in prayer by them and heal them.

5. In that day there will be a Highway from Egypt to Assyria and the Assyrian will come in among the Egyptians and the Egyptians into Assyria and the Egyptians will serve and work for the Assyrians.

6. In that day Israel will be a third part (*of an agreement*) belonging to or with Egypt and Assyria-a blessing in the midst of the earth which the LORD of hosts will bless saying, "Blessed be my Egyptian people and Assyria the work of my hands and Israel my inheritance." *Never in human history have these things ever happened-they are reserved for the years of final peace on earth.*

In summary

1. Egypt will fear the decrees of Yahweh

2. Five Egyptian cities will speak Hebrew and one will be destroyed or call itself "Destruction"

3. There will be a central altar of Christ in Egypt and a monument on the border & Messiah will deliver them

4 He will reveal Himself to Egypt & they will be Christians and Salam to Christ

5. Peace will so prevail that a highway better than the Kings Highway & longer is built – for Jesus & unity

6. The mid east will be blessed and all three great nations owned by the LORD

CHAPTER 20

The barefoot prophet

THE YEAR OF THE TARTAN

In the year 711BC – ten years before Rabshakeh the Tartan was sent by Sargon II to besiege Ashdod.

SARGON II

Until 1842 when Botta uncovered Sargons's palace in Khorsabad northern edge of Nineveh critics said there was no such person as Sargon. His throne was 12X15 feet and its sides were sculptured showing him on his war-chariot with a pyramid of skulls before him-indicating his fierce nature.

THE SYMBOLIC & DRAMATIC ACT OF ISAIAH

In the year Tartan came to Ashdod in his mission under Sargon (II) king of Assyria to make war against Ashdod and to capture it, at his precise time the LORD was kept speaking by the hand of Isaiah son of Amoz to say, **Go and unroll the sackcloth from your body and draw off your sandals from your legs and he did so walking scantily or ragged clad** (*The Hebrew mwr[means "with only tunic or with loincloth)*and barefoot. And the LORD

said, "As Isaiah my servant has gone naked and barefoot three years for a sign and wonder to Egypt and Ethiopia so shall the king of Assyria drive captives the Egyptians -naked (Hebrew *hl g*-as we would say "showing all") Cush young and old ragged and barefoot and the buttocks naked (Hebrew *ypwvj*) a shame and filthiness to the Egyptians.

Our own Archbishop of York Rev John Sentamu acting within the prophetic tradition encamped within the Cathedral in solidarity with the poor. He also has ceased to wear his clerical collar till Robert Mugabe's sick regime has come to an end. The man must be honoured for his prophetic earnestness.

THE SHAME OF ASSYRIAN CAPTIVES 4

Then they shall be ashamed of Ethiopia their hope and of Egypt their boast. The inhabitant of "this habitable land" will say in that day "Behold thus our expectation where we flee there for help to be delivered from the face of the king of Assyria and how shall we make our escape?"

The effect of the captivity of Egyptians and Ethiopians on the Jews would be serious. They would suddenly have to face the real truth that their hope of deliverance from Egypt was dashed. They had not put their hope in the LORD as they should have done.

HOW SHALL WE ESCAPE?

*Here at the end of this very short chapter is the well known expression which we meet in the writings of the epistle to the Hebrews. That too was written in the light of imminent difficulty – the growing restlessness of the Jews who were soon to mount a challenge to the Roman regime and try to throw off their yoke. It was a vain hope. The fall of Jerusalem was near and as the Hebrew epistle hints in its language about the "camp" cf. Hebrews 13 11& 13 *παρεμβολή* (Greek) and Acts 21.34 where the tower of Antonia represents the limit of the Roman jurisdiction and the passage of Jesus outside as Lord is taken along with our willingness to be associated with Him and with the cross. They fled to Pella – a city of Decapolis. (One often wonders if this haven had become sturdily Christian from the faithful evangelistic work of the Gadarene demoniac – in which case the LORD would have used this brand from the burning to provide a resource – a city of refuge for the early church in Jerusalem).*

WITHOUT THE CAMP THERE IS HOPE!

The Hebrew writer asks in Hebrews 2.3, "How shall we escape if we neglect so great salvation which at the first began to be spoken by the LORD and was confirmed unto us by them that heard Him?"

The problem for 8th century Israel was that they had a false trust in Egypt. The problem for the Hebrews was that they were not trusting in the Son of God at the Right hand of God. Some Jews may even have thought that angels would assist them as in the days of Hezekiah. Their situation with the Romans was not as different as that of Israel with the Assyrians. They needed to exercise faith in the LORD JESUS CHRIST crucified by the Romans at the behest of the Jews – by going out to Him beyond the camp – the only one who could as the Manna from heaven give them the bread of life.

The hope of the Christians was not in the protection of the Romans or in the strength and zeal of their fellow countrymen or in angels but in Jesus only. So it ever has been since the faith was first proclaimed.

ISAIAH IN A LOINCLOTH 3-6

The tryst of this great prophet who spent 3 years of his ministry of about 50 years (745-695) in what would be the equivalent of a man's swim suit or a boy's shorts or a pair of briefs. The Tartan or commander in chief Sargon attacked in 713BC – and so as a mature prophet 32 years into his ministry or thereabouts Isaiah obeyed the LORD and dressed "appropriate" to the shame Judah would ultimately suffer in 701 BC under Sennacherib – who did take many captives.

Isaiah 21 – The three burdens

This chapter is quite pivotal to understanding how the greatest burden that the world has can be lifted – how the Babylonian Captivity of the ages in which men govern and Satan moves as prince of this world and the apollyon god of warfare will end. The prophet Isaiah is to "set up a watchtower – he himself being first in a long line of "watchmen" who include Jeremiah and Daniel-prophets all who foresee that day of peace and earth wide rule of Christ. In this chapter Isaiah introduces the decree of the LORD under which he operates within a Haggadah or teaching of God to him in person – which is the continuing feature of prophets under the umbrella of this decree. The de-contextualisation used by the so-called Jehovah's

witnesses in their comments on Isaiah 43.10 &12 elects that they replace the true bible witness of divine prophets outside the remit of the divine decree. Their teaching is confused and they derogate to themselves the role of biblical prophets.

THE BURDEN 1

In the chapter before us we have the **8th 9th and 10th "burdens"** of Isaiah. The idea of "burden" is found in Chapter 9.3 "For You have broken the yoke of his burden (Hebrew *l bs l* ["the heavy yoke" on the neck of a ploughing bullock is called a SABAL from its being burdensome. The Chaldee for "lifting up" used as Hebrew alternative to NASHAH. The only one who can lift the "burdens" which Isaiah presents is the Christ child who is termed, "The wonderful counsellor the Warrior God, the Everlasting high priest, the Prince of Peace." So we must relate him to every burden Isaiah presents. He is not only the Saviour of Isaiah 53 but the "Burden bearer of every chapter which begins "the burden of" I take it that the M attached to each burdened nation or people is apportioned or allotted by the Lord and can be lifted by Him

8TH BURDEN THAT OF THE "SEA WILDERNESS" 2

The burden of the wilderness of the sea! As whirlwinds in the Negev (are accustomed) to pierce through with hostility (Hebrew *pl j*) from the desert it comes from a land that creates fear. (Hebrew Niphal) A vision of heaviness (or punishment by God's heavy hand) is declared to me. (Hebrew *dgm* which carries the notion of "solving an enigma" or being "shown in front of" – hence the "Haggadah" is personal explanation of obscure matters) The hidden treacherous ones act with secret treachery; the strong and violent act with wasting power (The Hebrew *ddv* [to spoil] equivalent of the Greek word *αθετος* is generally used in a bad sense-not so the noun *παντοκρατωρ* which is cognate to Shaddai -the Arabic "**Saudi**" for "powerful" is equivalent and is taken from the verbal stem). Go up O Elam (Called after a son of Shem); press home the siege O Mede (Singular of Cyrus, the leader of the assault on Babylon). I have caused a final Sabbath of sighing. The end of the Babylonian culture under the skilful assault of Cyrus immediately spelt hope for the Jews – Daniel lived to see it. Belshazzar was overthrown. The seventy years forecast by Jeremiah were at an end. Israel was free; the broken walls and doors of Jerusalem would be repaired. The second temple would be built – no more sighing! Only Humility would have lifted this burden from Babylon – but world civilisation is weighty on the side of Hubris.

ISAIAH DESCRIBES HIS HAGGADAH – HE CAME ALMOST TO UNBELIEF 3-4

Over that that is established my sound body (Hebrew *ntm*) is filled with writhing pain (Hebrew *l wj* -a strong man writhing as if to give birth like a woman. As a husband Isaiah has seen his wife experience birth-pangs – now he feels a terrible pain but he knows there will be relief – cf. "no sighing" and the Jews will be free at last – and it is all away in the future) Pangs have gripped me as the pangs of a woman in childbirth (John 16.21) I was bent over with pain (Hebrew *hw l*) from hearing it and I was alarmed (Hebrew *l j b*) from the things I saw. My heart staggered (Hebrew *h l t* "staggered like a drunkard" or "wandered like an apostate") Horror (cf. Job 21.6 *t w x l p*) like a "horrible memory" suddenly grips me (Hebrew *t l b*). The twilight of my darkness or misery at that time made me fear greatly (cf. Genesis 27.33 Hebrew *dr j*).

ISAIAH THE WATCHMAN DESCRIBES BELSHAZZAR'S FEAST BEFORETIME 5-6

The news of Babylon's fall (Oct 539BC)

For thus Adonai said to me, "Appoint an extended table" The significance of this statement viewed historically is that Belshazzar used the golden vessels of the LORD'S house at his banquet on the eve of Babylon's fall so the LORD had a good right to set the table since it was his golden cups and table wear that was used. "Prepare the watch-tower to watch "Eat and drink, arise you princes" "Anoint the shield" for thus my God Adonai says to me "Go set up the watchtower which will report what it sees." Isaiah was to "place" that watchtower; "to serve that watchtower"; "to remain firm at that watchtower" "to constitute it by God's decree" Why such a vital constitutional statement from God to one man? Because the ultimate end of Babylon in 539 opened up a new world of development with the second temple era and God's people freed from captivity and cleansed from idols. The ultimate fall of the world system in the latter day will open up the world for the emergence of the kingdom of God. All "watching" and prophecy looks to this event on the earth – when the LORD takes back His power from human governors.

ISAIAH THE WATCHMAN CONCENTRATES ON THREE REPORTS 6-9

And he saw chariots and horsemen, donkey chariots, a pair of camel chariots and sharpening his attention he pricked up his ears in full attention. And he was calling out "My Lord a lion (*serving to indicate his Judah pedigree and his acute listening*) I stand continually upon the watch-tower by day and I am in my place upon my watch all night" And behold this rider coming-husband of a pair of charioteers spreading their hands and he was celebrating (*Hebrew hml*) and saying "Babylon is fallen is fallen and all the carved images of her gods are broken to earth where they belong. O my threshing and the son of my threshing floor -what I have heard from the LORD of hosts my Strong Lord of Israel (*this*) Haggadeh I have set out for you. *Isaiah is telling his listeners-the disciples he has around him, the good seed he found among the people of the nation and one in particular – it may be the king who is also of the house of Judah-it is for those who will take up this message later – watchmen of the bible. Certainly John the divine picks it up and emphasises **the colossal world change it heralds** in the Apocalypse Chapters 14.8 & 18.2*

THE WATCHMAN DECLARES HIS 9TH BURDEN – General message for the Arab World

Dumah (meaning "silence") was 300 miles east from Edom along the 30 degree latitude line-and equi-distant from Babylon. It is called after the son of Ishmael Gen 25.14 who is the real founder of the Arab community.

The burden of Dumah – One calls to me from Seir (Edom) "Watchman what of the night, watchman what of the night?" The watchman said, "The morning is to come and also the night". If or whether you (*plural*) will ask in the future, do enquire, do return, do come back (*to me*) in the future" The Hebrew word *htl* means "to come back to someone in particular-the one who is speaking". **So the Arab nation is asked to go back to the scriptures of Isaiah the prophet in the latter day. In their need and for understanding of the "morning of hope in the return of the LORD for His saints before the night of trouble where they will be heavily burdened they are to come to the LORD and his word to have that burden lifted!**

THE WATCHMANS' 10TH BURDEN

The burden of Arabia: in the wood or oasis in Arabia you will lodge (*overnight or a short time*) you travellers on the (*trodden*) paths (*of the desert*) you Dedanites; to those who call out in thirst bring water, O inhabitants of the land of Teman. With their bread they went to meet the one who wandered or fled. Kindred tribesmen of those who protected Moses, namely, the family of Jethro the Midianite, gave succour to those fleeing from the fall of Babylon. For they fled from the sword, from the face of the drawn sword and from the face of the bow and made their way from the face of the "burden" (*Hebrew dbk*) of war. For thus the Lord said to me, again within a year, as the year of a hired man all the glory of Kedar will finish. And the remaining number of archers, the mighty men of the sons of Kedar will be made small – for the LORD the Strong God of Israel has continually spoken on that issue. *The wickedness of the bow men of Kedar was recognised 250 or more years prior by David who also used the bow. (Psalm 120.5) They were still worthy of mention by Jeremiah and Ezekiel [Jeremiah 2.10 & Ezekiel 27.21]*

Isaiah 22 – THE BURDEN OF THE VALLEY OF VISION

THE BURDEN OF THE VALLEY OF VISION 1-4

This vision follows that of the storm troops of Babylon as they wreak havoc in Edom and Arabia.

(a) Isaiah's **prophecy** predicts a follow up campaign in the vicinity of Jerusalem. It is a threat with many prisoners taken but no field conflict which is foreseen. **What is it now? Why have you all gone up to the flat roofs of your houses? You are full of crashing noise. A city (with fortress & walls) of mourning and sighing (or the harp); a town (usually the "poetic" term and one for a city of villages often unwallled) of exultant joy. Your slain are not slain by sword and your dead not through war. All your judges and chief men have fled together. They are prisoners of the bow.**

(b) It was *Delitzsch* who suggested the meaning "taken by threat of bow but not shot – hence prisoners of the bow not having been shot dead by the bow **All who have found you are those who had been getting bound together (as prisoners) as they have been fleeing afar, For this reason I will say "Favour me by looking away from me who weep continually with tears trickling down. Do not be urgent or press to comfort me on account of the devastation or rapine of wealth of the daughter of my people."**

The apparent conflict in the vision between the prisoners and their being in the town can be resolved by the demise of the holding army which was struck by the LORD – hence though bound they could walk back to the towns from which they escaped. This also accounts for the exultation in the prior vision which seems inexplicable! The city is in deep grief and turmoil; the towns also house escapees who are joyous because

their lives were spared – glad as the others are sad. Clearly there has been much sorrow. The city is spared but many lives up and down the land are taken. *The Babylonian Annal of War* recorded on the occasion the remit to take 46 towns in Judea. The record states that 200,150 prisoners were taken through sieges – and "Hezekiah shut up like a caged bird". The campaign ends with the ignominious defeat of Sennacherib.

(c) *Herodotus* the historian puts it down to a multitude of mice that devoured overnight the bows and quivers and shield straps of the Assyrians so they could not fight and were slain.

(d) **Scripture** post event accounting of the defeat of Sennacherib says "the angel of the Lord slew them"(185,000 in all) 2Kings 19.35 Isaiah's vision is a prediction of the event and it centres on prisoners being taken but not executed by bow – many were taken away and held but much death prevented it would seem by divine interposition and plague!

A DAY OF TROUBLE 5-7

For it is a day of (cf. the onomatopoeic words MEHUMAH UMEBUSAH UMEBUCAH) **deep humming or busy disquiet, and of trampling down** (of the green beauty as timber is hauled to fortify the city and the fortifications are strengthened – and then as the enemy approaches and mulls around threateningly) , **and of weeping** (In Psalm 84.7 David previously refers to a "valley of Baca or "weeping" – the Kidron becomes such a valley and Isaiah may be transferring the metaphor)**belonging to the LORD of hosts in the valley of vision.** (It is allowed in divine sovereignty as a deep and dire warning to Jerusalem "His" city in this vision and forecast).**There is a digging under the walls and a shouting or "cry for help" towards the mountain.** (It would seem this "cry" towards the mount of God is prophetically registered before it happens – God not only hears prayer but He knows when in future it will be made – He knows the heart of the prophet and the king who is preparing for these days that they will cry to Him. Cf. Hezekiah placed the scroll before the LORD 2 Kings 19,3,14-15). **Elam lifted the quiver and Kir uncovered the shield** (*Alan Millard* writing in the *NBC*(1962) tells us "the problem(of Kir) is not yet solved". **The manner of warfare of the Assyrian was that a soldier with a shield accompanied one with bow and arrows so the military combination has to reflect geographical proximity..** The "Kir" contingent must have been trained in an area of Elam. Cheyne suggested Gutium by reading "Koa" for "Kir". He does not consent to that nor could. Immediately after writing the above comment the course of searching the more modern *Holman Dictionary*(1991) I came across an article by *Phil Logan* who tells us with categorical assurance that Kir was a city east of the lower Tigris (modern Badrah on the main road from Elam to Babylon. It was actually the capitol of Gutium province which later sided with Cyrus. So *Cheyne* was close to correct but his change of biblical text was procedurally inadmissible – the city's name is correct as set down by Isaiah. **It will take place that your surpassing valleys will be filled with chariots and horsemen setting themselves in array at the gate (of Jerusalem).**

FEVERISH DEFENSIVE WORK: NO REGARD HAD TO THE DIVINE DEFENDER 8-11

He (*the LORD*) continued to reveal the secret defensive cover of Judah. You trusted in that day to the arsenal of the house of the forest. You also saw (*prophetically*) the danger of the broken defences of the city of David for it was severe. And you made a catchment for the waters of the lower pool. And you numbered the houses of Jerusalem and you broke down houses to make the walls inaccessible (*Hebrew rxbi* i.e. high) You also made a reservoir (*Hebrew hupm*) between the walls for the waters of the "old pool"(*Hebrew hmv*) and you did not look with expectation towards its maker and you did not see the prophetic purpose of the one who formed it from far back in time.

THE LORD'S CALL FOR REPENTANCE OVERLOOKED 12-14

And in that day Adonai LORD of hosts even He was calling for weeping and mourning or beating of the chest and making bald in memoriam and girding with sackcloth. But instead joy and radiant happiness, a slaying of oxen and killing of sheep, an eating of flesh and drinking of wine, (*all killed*)**to eat for tomorrow we will die.** Paul in 1 Cor. 15.32 quotes this idiom in defence of the Epicure if Resurrection is not on the cards. Our LORD referred to the prediluvians as Epicures whose philosophy was "To eat and drink" Luke 17 26-9 **Then it was revealed in my hearing by the LORD of hosts, "Surely there will be no atonement for you for this deep evil"** This is the sort of message our 21st century needs for it is living in the "last chance saloon just like Noah's generation and the Wicked and adulterous generation of the LORD'S time. "No atonement" is the concomitant of "no repentance". The death of Christ cannot avail for those who seek pleasure but spurn the cross. There is no "covering" of their heinous sin – no *rpk* even till the time of your death says Adonai LORD of hosts. They have

time to repent but they will not and so this people whose life was ebbing away in apostasy under Hezekiah a godly king were doomed as surely as the men and women of pre-diluvian days.

SHEBNA THE STEWARD TOSSED AWAY LIKE A BALL BY GOD 15-19

Thus says Adonai LORD of hosts "Go and come to this friend or associate of the king (*Hebrew nks*) Shebna (*meaning "trust" "approach" "confidant"*) who is over the (Royal) household The LORD speaks to Isaiah about the "house" as if it were Isaiah's house – and indeed since he is of royal blood by tradition it would appear he will know Shebna well. What have you in this place and who have you in this place? That you are hewing for yourself a sepulchre here? Hewing your tomb high up? Carving for your use a rock dwelling? Behold the LORD casting you forth and wrapping you in a garment O mighty warrior. Winding He will wind you round like a ball (*Hebrew hpnx*) wound by hands in a circle into a great land. There you will die and there the chariots of your glory will be a shame of the house of your master.

This Shebna was preparing an outstanding tomb for himself. He was to be thrown out to a wide land – but it would seem and if he did not retain chariots he seems to have had a big funeral – a high embarrassment to his own king. From your military garrison I will push you (as we say "give you "the push") and from your ministry and standing He will pull you down 2Kings 18.37 & 19.2 show Shebna sill a scribe in the court of Hezekiah though replaced by Eliakim. We do not know anything about his final days.

ELIAKIM REPLACES SHEBNA 20-21

Then it shall come to pass in that day that I will call for my servant Eliakim (*Hebrew "the one God raised up"*) son of Hilkiah (*"The portion of the LORD" – appropriated to God*) I will clothe him with your robe and strengthen him with your girdle. and I will commit your responsibilities and your rule and giving sentence will be in his hand and he will be like a father to those who dwell in Jerusalem, and who belong to the house of Judah (that is, the royal household will be well served and also the city).

THE MAN WITH THE KEY ON HIS SHOULDER 22-25

And I will give the key that opens the house of David on his shoulder. He opens and no man is a shutter. He shuts and no man is an opener. *This text is adopted by the LORD Jesus in Revelation 3.7 where the context is the Philadelphia church – signifying as it does the LORD'S people in the run up to His return – He will open heaven to them and shut it to many. He is ultimately a Father or "priest" to the house of David – their Melchizedek – king priest. The context in Isaiah is given by the LORD and besides the role the NT reference states we have in the OT context one "GOD raised up" or one "raised from the dead" who is the ultimate shepherd King and perfect governor. I will strike him in (Hebrew [*qt* is a sign of "surety" a nail in a place of making myself faithful true or covenant trustworthy – where the Hebrew Niphal verb reflects on the one who puts in the nail which itself *dty* is symbolic of a prince on which the whole nation hangs]) and He will be a glorious throne for the house of his father. Eliakim did manage the household of Hezekiah in place of Shebna (2Kings 19.2) and his valued work is a type of the faithful rule of Christ. And they will suspend on him all the glory of his Father's house-the descendants and lower offspring all the vessels that hold little and wash bowls or lavers to great pitchers Like this steward who controlled and knew every vessel – so Christ has in his sovereign rule and care the little ones signifying children – the washing ones – signifying those who are cleansed for His use and those who carry the water of life to others – and in the day of His power He will hold the hold world in his thrall. In that day whispers the LORD of hosts the nail – the one who had been of noble breeding in a sure place will be removed and "she" will break herself in pieces and "she" will fall and "he" will cause himself to be cut off and the burden that hung on "her" will fall for the LORD has declared the matter. The fall of Shebna the former steward is spoken of with the feminine used but damasked within is a reference to one who "causes Himself to be cut off" and it is hard to resist the conclusion that the glorious one who will be such a faithful Shepherd has as part of His good shepherding to allow Himself to be cut off in his atoning death.*

CHAPTER 23 THE BURDEN OF TYRE

A POTTED HISTORY OF TYRE

(Founded 2700BC[Herodotus]/Loyal to Egypt so independent even in Tutmosis III 1485 LIST OF subjugated Cities which included Sidon – so it was not a colony of Sidon even then – but could stand alone. It withstood the first Philistine attack in 1200BC but became then a colony of Sidon – hence Tyre & Sidon.

Tyre grew as Egypt declined – Hiram whose ships controlled the Mediterranean & ployed east as well became strong in 1000BC helped David with temple wood and Ezion port construction. His main trade was glass and "purple" cloth. In 897 BC a priest of Astarte overthrew the king – his daughter Jezebel married Ahab-accounting for idolatry in Israel. In 841 Assyrians overwhelmed it. In 832 Pygmalion king of Tyre founded Carthage. Ashurnasirpal 885-860BC campaigned from Assyrian and taxed Tyre -as did Shalmaneser. By paying tribute it retained independence – but after a 2 year siege (Josephus) it fell to Shalmaneser 5 in 722, again by Ezarhaddon, holding out for 13 years and falling in 664 to Ashurbanipal. It rose again thereafter to be independent but fell to Babylon and Nebuchadnezzar 2 in 574 after another 13 year siege.

THE BURDEN OF THE VALLEY OF VISION 1-4

Burden of Tyre Howl you ships of Tyre (Literally 'Tarshish'15-19 "traders" of Tyre who went to Spain for crystalline amber and imported "iron ore". Hiram had a sizeable fleet which dominated trade. The Phoenicians also had substantial shipping based on Cyprus) **It is laid waste – no houses – no entrance harbour** (it would be blocked) **from the land of Kittim** (The turning back of Phoenician sailors(Cyprus)from Tyre's waters is a signal the first Tyre traders home after the destruction quickly interpret – they can't enter their home port) **it** (the situation) **is revealed to these ships. Be still you inhabitants of the island o coast, you Sidonian merchandising trafficker of the sea who fill your** (vessel). **Her income through the great seas is the grain of Sihor and the harvest of the Nile River** (fish or papyrus and linen) **and she is the rapid turn-over wholesaler** (Hebrew *rj s*) **of the nations**

THE SEA HAS SPOKEN 4-7

Be ashamed, O Sidon, for the sea speaks with light -the strength of the sea to give light in speech, "I do not become sick, I do not conceive, I do not grow great by young men nor become high through virgins. As when the report comes to Egypt they will writhe in pain like Tyre itself. Isaiah as so often speaks as a Father and husband. He was sympathetic to his wife's pain and feelings during several pregnancies. Egypt was like a friend to Tyre for so long as the "potted history" tends to show. Cross to Tarshish you inhabitants of Cyprus-cum-Crete(Kittim) in a state of lamenting (the oppressor and the loss of trading post) **This is your rejoicing, from ancient days; the original location of travel or transport or carriage; her feet**(those who travelled using this port)**were from great distances to holiday**(Hebrew *mygl* clearly Tyre was the starting point for a roaring holiday trade and exploratory tours conducted by the Phoenicians of Cyprus – which in our times is conducted by the Greeks)

WHO GAVE THE DECREE? 8-9

Who has decreed this over Tyre the city that distributes diadems (Hiphil) **whose travelling traders** (Hebrew *rj s*) **are princes** the equivalent of our "merchant prince" **whose Canaanites**(another name for Phoenicians as also coins of Phoenicia support – being stamped *mlk*) **were the glory of earth itself? The LORD of hosts has decreed it to wound the ornament splendour or magnificence majesty of all the stars or splendid ones or men of belly of the earth; to diminish or bring into contempt all who have made themselves glorious on earth.**

THE DECREE AGAINST THE PHOENICIANS TAKES EFFECT 10-1 2

Pass through your land as a river O daughter of Canaan. There is no daughter of strength left. He (the LORD) **shook his hand over the sea. He caused trepidation or commotion for kingdoms. The LORD of hosts has given commandment against Canaan to destroy its strong places. And He said, you will not add still to** (your) **exulting you violated daughter of Sidon. Arise, cross to Kittim** (Cyprus & Crete) **neither will there be any rest for you there.**

THE ORIGINS OF CHALDEA 13-14

Behold the land of Chaldeans, this people which was not. Asshur founded it for desert dwellers or ships (Hebrew *myyx* – its original founders were semi-nomadic and it did have access to the sea). **They have set up its siege towers; they laid bare its castle palaces. He made it a wonderful place.**(Hebrew *hl p* "wonderful" not "ruin" – the origins of Assyrian power were simple-it was taken by a people of simple origins and made distinguished. They took it from the original inhabitants of Abraham's time and were ensconced by 1000BC The area was again under a Chaldean leader *Nabopolassar* [father of Nebuchadnezzar] in 626 This people now

threatened other lands) **Wail you ships of Tarshish for your fortified place is laid waste.** The ships are here associated with fortification and the ore they carried strengthened the Canaanite or Phoenician peoples greatly. The Philistines who were related to the Phoenicians made large use of iron.

TYRE IS FORGOTTEN 15

In that day it will come to pass that Tyre shall be forgotten seventy years according to the days of one king. At the end of 70 years it will happen to Tyre as the Harlot's song goes," Take a harp, go round the city O forgotten harlot, (*Niphal* -literally one who made herself forgotten – probably by being so low) She pleases as she constantly sings a big selection of songs to make herself famous. And it shall happen at the end of 70 years the LORD will visit Tyre and she shall return to her hire – (*giving her presents or selling her soul for goods or money*) and harlotry with all the kingdoms of the earth upon the face of the fertile world. Her gain and her pay will be set apart or "holy" to the LORD. It will not be stored up(*Hebrew rxa*) or hoard and possessed as wealth for it is for those who dwell before the face of the LORD, and their merchandise will be (*provided*) that they may eat abundantly or to satisfaction and for shining clothing (*Hebrew qt* [*handsome or noble as an aged one and enduring for ages*]) In the latter days the purpose of Tyre will not be to supply wood for the temple but food and clothing for the people of God who live with their King and are before His face for the needs of the world.

CHAPTER 24 TRIBULATION JUDGEMENTS

WATCH THE LORD MAKE THE EARTH EMPTY 1-3

One could set a picture of a gurgling bottle of wine being emptied out over this chapter in which the way the world celebrates is taken by the LORD and the prophet to emphasise the solemnity of the troubling times prophesied

INTRODUCTION

This passage speaks of days of divine wrath as in Luke 21.22 where the passage is quoted. The word "tribulation" is not used in the passage but the passage is quoted 5 times in the NT. Among these quotations are two in Luke 21 which refer to times in parallel with Matthew 24:15-35 where the term *μεγάλη θλίψις* (Great Tribulation) is used **Behold the LORD emptying** The Hebrew *qqb* is an onomatopoeic word for the gurgling of a bottle being emptied **the earth and making it waste.** The Hebrew word *q/b* means "popping the cork" and signifies that the LORD begins to waste or pour it out. **Keeps twisting its face or circular surface and scatters abroad its inhabitants** Hebrew *xwp* as "seed or arrows" – The word is used of scattering mountains in Hab. 3.6 **And it shall be as people as priest, as servant as employer, as maid so mistress, as buyer so seller, as lender *hwl* (Hiphil of lender) so the one who receives a loan *hwl* , as creditor *hvn* so he who is in debt to him; the earth emptying itself will be emptied and plundering itself will be plundered. for the LORD has continually spoken practically as the oracle (which is) this act-word** The notice of troubling and terrible times is everywhere in scripture and of financial ruin which is going to affect the world's integrated society everywhere and touch everyone, however religious or noble or rich. To the prophet it was revealed that the last days will be marked by a "loan based society" deeply dependent on "credit."

THE EARTH CURSED:FEW MEN LEFT 4-6

The earth grows old (Hebrew *l bn* literally "fades like a leaf" or "like a leather water bottle") **and the earth wastes or droops** (Hebrew *l ma* meaning "grows old as a man would" or "**sickens as one dying**" and so ages or fades). **The high and mighty of the productive world**(Hebrew *l bt* for "globe" or "copious" and "fertile") **waste away.** We cannot reflect long on these statements about "fading" and "wearing out" without contemplating what is elsewhere shown – *tht* fire or what we would call nuclear night and contamination prevail. **The earth also is profaned or polluted** (Hebrew *pjj* is used for "apostates from true religion" and for "hypocrites" besides the "profane". All three are acutely accurate of our own day) **under those who dwell in it because they have bypassed the law, come against or changed the established law (of nature) and broken the everlasting or age long covenant** The commandments are bypassed, the law of nature in man's use of man and woman and otherwise is changed and the basis of spiritual life by forgiveness through atonement is broken. **Therefore an imprecation or covenant accompanied by a curse has devoured the earth** (The Hebrew word is *A'L'A h/l* a which describes an alternative covenant attached to a curse presumably on those perfidious to the covenant)**and those who dwell on earth are**

become guilty (*mva* Like the slow paced camel weary -so negligence and a faltering way of life marks the earth)Therefore the inhabitants of the earth are burned (Hebrew *rrj* "shrivelled up" "destroyed by heat") and a remnant of few men of flesh has left itself. (Isaiah is describing literal heat or "radiation" which destroys a great body of mankind leaving few with "good flesh" [Hebrew *vma*])This effect could never have been known to him any more than to Peter in 2 Peter 3.10 "the day of Christ" when fission is "discovered")

THE EVENTIDE OF JOY, WINE IS NO COMFORT 7-13

The new wine (*intoxicating stuff*) fails (*literally "bows its head in regret and sorrow and languishes"*) the vine languishes – all those who are (usually) merry in heart cause themselves to sigh or groan. There is a Sabbath for the joy of the drum. The noise of the jubilant comes to an end; the joy of the harp has a Sabbath. They shall not drink wine with a song, intoxicating liquor is bitter to those who drink it. A whole end-time way of life is punctuated – the reference to **the Sabbath** – might simply indicate it commences on a Saturday or more likely in accord with other scripture that it has a Sabbatical or seven-year duration after the world shattering "radiation" event here prophesied occurs. The city of vanity, emptiness, desolation (Hebrew *what* a word used of the earth prior to the Spirit's renewing work. This sorry state requires divine renewal and is beyond man – cf. Revelation 17.1) every house is shut up (Hebrew *rgs* – the word used of Jericho being "shut up" against Joshua.) there is a crying command for wine in the squares.(Like "give us wine give us wine" *hwx*) **All joy has come to an eventide.** The earth rejoicing (Hebrew *cwc* "jumping up and down" or "leaping") is made naked or disclosed and rushing tumult (Hebrew *hyav*)will hammer the city gates to pieces. For it will be in the midst of the earth among (its)peoples just as when the olive tree is beaten (for its last olives) and the vine is repeatedly gleaned(for its last grapes) The picture is one of the last hurrah of our era – when men cast about for the last pickings of wealth and pleasure that still exist before gross trouble strikes.

AFTER THE DARKNESS THE DAY OF CHRIST DAWNS 14-16

From the wings of the earth we heard songs. The earth is like a cloak spread out and from its two arms come songs-its east and west we might say "A coming forth (as an army) or (as a star) – "a brightness" "A splendour" for the righteous or "justified ones" but I was saying or will say, " I am scratching myself" ("I am wasted, barren. lean, suffering from calamity, enfeebled" (Hebrew *hxr* which root means to "scratch" out of poverty or weakness)" I am scratching myself"(like Job) "Woe to me" Those who deal falsely dealt falsely and (it was) a wrapping up or a cover up – the faithless dealt treacherously The word *dgb* is complex – its concrete meaning is "garment" – its symbolic or metaphorical meaning is "covering". It is used "five" times in this phrase. It laments the "hiddenness" of those who lead guide or more likely relate internationally to Israel in end times. The intrigue of politics and broken promises lie behind this lament. Whereas the "songs" come from the wings of another garment which the righteous wear, the "cover-up" arises from a garment that the unrighteous use.

THREE TRAPS OF TREACHERY DURING THE TRIBULATION 17-18

The Hebrew words are "PAHADH" "PAHATH" AND "PAH".

(1) The first trap is "trembling" or "dread" or "trepidation" or even "shame".

(2) The second trap is "the pit" "the dug-out" Clearly those who escape to shelters are like trapped animals in their pits.

(3) The third trap is a world-wide or "spreading snare" or "a sheet lightning (along the clouds)". This latter is used in Psalm 11.6 for "crooked lightning's" binding itself like a noose or serpent. In the light of what we know it would seem to be a sort of shining cloud fraught with terrible danger, these are over and upon the inhabitant of the earth. And it shall be that he who flees from the "voice" or "loud voice" or "rumour" of the terror will fall into the shelter and the one who is making his way up out of the midst of the pit will cause himself to be caught or intercepted (as he goes) by the "radiation cloud" for the windows from a high elevation will open themselves up and the foundations of the earth will be broken. It is as during the flood – celestial and terrestrial effects of fire parallel those ancient effects of the deluge.

THE BROKEN REELING EARTH CANNOT RISE WITHOUT MESSIAH 19-20

The earth will have been repeatedly broken in a series of noisy explosions; (Hebrew *[r* "noisy breakings in pieces")the earth will have again and again split in multiple quakes; the earth will have tottered Usually of the mountains shaking or coming down in massive landslides or volcanoes. The earth reeling will go on reeling

like a giddy drunkard and flee or run about like a lodger from one position to another as a heavy branch of the vine with blossom it will break away and fall and not add to rise. This series of events will put paid to the earth we know as the flood put paid to the earth Noah knew before the deluge – but just as the waters receded and the LORD swept the earth clean in a larger operation of creative magnitude the Lord will renew and stabilise the earth as the scene of His kingdom. It cannot die and rise the same – but it is adequate for convening the judgement of the remaining evil rulers and later in the book(Chapter 65) its renewal for an age or aeon is an event to which those privileged and called may witness.

THE JUDGEMENT OF NATIONS 21-23

And it shall come to pass in that day that the LORD will visit (*punishment*) upon the army of the high ones in sublime places-upon kings of the (*preserved*) fertile earth upon (*that*) fertile earth(*Hebrew hmda not xra*). which in v 19-20 was subject to ruin – or partial ruin of the skies above *παρελευσονται* Peter speaks of a the earth 2Peter 3.10) The judgement of rank and file who appear to perish in battle is conducted in eternity. The judgement of those who survive because they have prepared for this type of warfare and eventuality is upon the habitable part of the earth (*Hebrew hmda*). They will be added together as prisoners to the cell and will be shut in a subterranean prison. After many days they will be punished. This as the usage of *rqs* in Job 12.14 shows is preferably indicative of burial and then judgement or final punishment at the heavenly throne. The latter is the raising of the dead to hear the "Depart from me" sentence – and it occurs in the later heavenly sphere. Then the white moon shall blush or (*Hebrew rpj* for lack of tranquillity) and the sun be pale (*Hebrew vwb* "as with terror") for the LORD of (*heavenly hosts*) is ruling in mount Zion and in Jerusalem and in the presence of the vigorous elders "a glorious" LORD The honour of Christ is that He is able to establish rule from such chaos and war. He has maintained the state of Israel throughout and in a devastated world it is "the" kingdom and the hope of the whole earth.

CHAPTER 25

KINGDOM BLESSINGS EVOKE PRAISE

YOU HAVE MADE THE CITY OF THE TERRIBLE NATIONS A HEAP

O LORD you are God I will raise you up. I will praise your name for You have done miraculous things. Your counsels from distant days are faithfulness and truth. God's works are beyond understanding – and to be wondered at. His counsels over great epochs work out perfect and can be relied on in prophecy. You can rely for support on what God says on His wisdom and care too.

THE GOD OF JERICO 1-5

For from a city You have made a heap of stones and a besieged city to be set apart as a fortress of strangers or palace of a harem; a city of old that that will not be rebuilt. Therefore a strong people will glorify You ; a city of the very powerful gentiles will fear You for You have been strength to the poor and strength to the abysmally poor(*Ebionite*) in his distress The Lord saw the poor with another type of adversary and became their strength. For You have been a shelter refuge confidence from the overwhelming inundation or violent storm, a shade from the heat for the breath or spirit of the terrible ones is as a downpour that ruins walls. One should understand that in those days city walls were of a clay construction and the underpinning was easily washed away. It was in such manner that Jericho's walls crumbled. The first triumph over Jericho is the most obvious interpretation of this passage. The Canaanites and nations of Canaan who were feared because of their iron weapons feared the LORD thereafter cf. Rahab's story Joshua 2.10 & Joshua 6.27. The story of Gideon outside the tent overhearing the Midianite warriors exchanging fears bears this out even in later years Judges 7.14. The "captain of the armies of the LORD" wrought a great miracle in those days. As heat in a dry place or Horeb in Zion you will bring low the shout of strangers and as heat in the shadow of a cloud shall be the song that the terrible sing. We have two similitudes in Hebrew-speak. From high desert temperatures to much lower ones so the strangers will be muted in their tumult and as heat reduces when there is cloud cover so their songs will die away.

THE LORD OF JERUSALEM 6-8

On this mountain the LORD of hosts will make a feast for all nations – of nourishing food (*Hebrew mmv*) and a feast of aged wine – enriched by delicate marrow meat. He will swallow up on this mountain **the covering that envelopes all peoples** and the intertwined protection that is a hedge over all gentile nations. He will swallow up "death" into perpetuity or completely or altogether (*Hebrew hxn*) and

Adonai Yahweh will wipe away tears from upon all faces. The scorn reproach contempt or stigma of His people Adonai Yahweh will remove or drive away (Hebrew *ms*) from all the earth because the LORD has spoken. There will be the best feast ever known and the absolute end of death and the end of the stigma of the Jew. Three outstanding promises and they are guaranteed by this divine factual prophetic word.

THE HAND OF THE LORD RESTS ON THE MOUNTAIN OF JERUSALEM 9

And the saying that day will be, "Behold, this is our Strong God. We have waited or clung to Him and He will save us. We have waited for Him, we will dance and shine radiantly in the house of His salvation" For on this mountain the hand of the LORD will rest and Moab is to be trampled down under Him as straw is threshed (to absorb) the waters of dung That is to make the sheds or feeding areas of cattle more convenient for the farmer and for the herd. And he will stretch out His hands in their midst as he who spreads out his hands bowing to dive and He shall bring low their pride and the fraud of their hands. The inaccessible fort of your walls He shall lay low. He shall cause it to touch the ground-the very dust. Moab as the seed by incest of Lot – the worldly nephew of Abraham – is to be identified with the current worldliness when Messiah returns. So the hand of God will not be restricted to the Moabite territory but at once bring the fraud the militarism and immorality of the worldly into judgement

QUOTATIONS v8 1Corinthians 15.54, Revelation 7.17, Revelation 21.4

Isaiah 26 – A Song for the Golden age

(1)THE LORD BRINGS ABOUT THE REDEMPTIVE CONSTITUTION OF HIS KINGDOM 1-2

In that day this song will be performed in the land of Judah "Performed" (Hophal of he Hebrew *ryv*) in the sense of "come to pass" and also "in a musical setting" We have a strong city. He (The LORD) will constitute salvation its walls and fortification Open the gates and a nation of righteousness that keeps the covenants will come in. This is a context in which "covenants" is in the plural – so what is significant here is the Israel is described as a people who keep both covenants. Israel will become a NT people who inherit the promises of the OT promises to Abraham. The strength of Israel Redivivus is that it takes Salvation not the "Law" for its walls and salvation

(2)THE LORD BRINGS "FRIENDSHIP PEACE" BECAUSE HE IS ROCK OF AGES 3-4

You keep fashioning forming [like an artist or potter] peace-friendship (Hebrew *ml v ml v* in the mind) of him who rests on You because he trusts in you (Hebrew *j fb* this word has two roots – the first "to lie at the feet of one's conqueror confident of one's life; the second, to ripen or mature – hence we "ripen" as the LORD) "Mature" and "be confident" in the LORD for an age and still (Hebrew *d[yd]*) Since through "the one who lives on" or "who pays the price" or "eternally possesses" or "ever who passes over" is the rock of ages or strength that lasts for ages. The idea of the "Rock of Ages" is one of special interest. It means the "founder" of ages as in Isaiah 51.1 it means the "founder of the nation" He may also be considered as the one who "binds together" all ages. Our faith in the LORD is to be a lifetime faith growing and maturing and that of Israel an age-long confidence for through all time the LORD abides as the possessor and sustainer.

(3)THE LORD PUNISHES THE PROUD : TO THE RIGHTEOUS LOVE IS BETTER THAN BUSINESS 5-7

For He humbles or causes to sink in the mire those who dwell high up, the city that exalts itself (Hebrew *hbg* is related to *bbg* with curved ziggurats or arches) He brings down to Shephelah (*plain*) – even down to earth. This appears to be a reference to mighty elevations in Gentile cities. He will smite it to the dust (with a stroke or plague – Hebrew *hgn*) the foot will walk over it or profane it. The feet of the poor and the slow paces of the needy shall tread it down. The path of the just is straightness. The Just one balances out the hurrying about or "going round" of the righteous Great cities come to nothing but the public path of the just is straight. God is weighing the worth of the busy life. It may not be that all our bustling about does much to accomplish His purposes.

(4)THE LORD IS THE DESIRE OF ALL ABOUT HIM 8-9

Yes we have waited or clung to the path of Your judgement, O LORD. Our Soul's desire is for your name and your remembrance. My soul desires You in the night, Yes my spirit in my midst constantly or regularly seeks You at dawn or with the morning star. In the city of His presence everyone will want to wake early to get

sight of Jesus. There never was on earth a "morning watch as fervent as will be in the day He rules in Jerusalem. **For when your judgements belong to the earth the inhabitants of the world itself will learn righteousness.** The time comes when the word of Christ is "law" and the earth will respect his law or right way as legally binding worldwide. Then the world will learn justice liberation welfare felicity-simply "how things ought to be" in all areas of life.

(5)THE LORD IS SUPREME:THE HOSTILE DESTROY THEMSELVES 10-11

Grace will have been there for the wicked but he will not learn righteousness. In the land of righteousness he will turn aside (or) be deprived (Hebrew *lwl*) and he will not see the majesty of the LORD. In *that* era the proud who turns aside will never see the LORD who dwells on earth. Clearly very definite exclusions apply to rebellious living and the presence of the LORD. In a sense this has always been true. David said, Let him who approaches have "clean hands and a pure heart" **When Your hand O LORD is high they will not see** (the "vision" or "covenant" Hebrew *hzj*) **but they will be ashamed for the anger of the people , yes the fire or war of Your adversaries will devour them.** In this era to declare hostility to God is to be vanquished as in the era of Elijah.

(6)THE LORD ALONE BRINGS PEACE.: ISRAEL FAILED: WORLD SYSTEM WENT ON 12-18

Lord You will place peace (Hebrew *tpv* "as cows in the stalls) for us; for You have also done all our illustrious deeds (Hebrew *l p*) for us. **O LORD our God other masters besides You alone have been called to mind or recorded or given memorial offering of your name. They are dead. They will not continue in being; they are shades of Hell-they will not rise; therefore You have visited and destroyed them and made all their memory to perish. You have added to the nation O LORD, You have added to the nation; You have glorified Yourself . You have enlarged all the borders of the land. LORD in trouble they visited You. They poured out their hearts out (like molten iron) whispering in prayer Israel's watch at the western wall has been a sixty year vigil when they were under discipline. As a pregnant woman drawing near to being delivered is in pain and cries out her writhing so we have been before they face O LORD. We have been with child in pain; we have delivered wind; we have not brought about deliverances of the land or earth and the inhabitants of the world (globe or Babylon) have not fallen.**

(7)THE LORD'S COMING 19-21

Your dead will live; they will rise with my corpse. The inhabitants of the dust must arise from death's slumber and sing for the dew of lights (Literally the "life-giving dew" like that which causes grass to grow gives life to the dead. The idea here is "dew that abides longest with the long rays of the morning light or heat. The life giving power of Christ "endures" and is associated especially with the dawn of His return) **is your dew and the earth shall cause her dead to be born** (drop or fall like a foetus). **Walk my people** (an expression the LORD used when first calling Abraham to go out in faith in Genesis 12) **into your chambers of death shut your doors behind you. Hide as a little "wink" or "instant" until the indignation is passed by.** For behold the LORD comes from His place to visit the evil dwellers on the earth. The earth also will reveal her blood(guilt) and not cover any more her slain. This section heralds the resurrection of the Lord's people. It also speaks of many who are called on to die just like the LORD called for the sacrifice of Isaac. That is the significance of "Walk into the chambers – shut the doors" The full disclosure of sin and guilt and of war crimes & attempted racial homicide of Israel is doubtless at the heart of this statement of the all seeing Lord and interpreted it can only mean that the sequel to the 2nd World War holocaust is a soon on-coming divine judgement which brings retribution. The prophecy also shouts "Rapture". It reads "Shut your bridal chamber"rdj. It calls for the people of God to "depart"(Jl) and "come" away(ab). Its language is that of the parable of the seven virgins and of the "shut door". It speaks of withdrawing into the privacy of chambers of the bridegroom and also of the bride shutting the two leaves of the gospel door – the reason is to hide the bride for a little till the "indignation"(m[z " very great anger and punishment sent from God" be past. In this punishment the slain will be too numerous to be buried. The event has all the hallmarks of the Noah saga repeated. It will be sudden. It will involve the entire earth. It will be accompanied by easily as many deaths and it envisages the righteous being taken away before it happens and being enclosed with God. Well might we call Isaiah the "fifth gospel" because He teaches us the incarnation and the crucifixion and also the wider vista of the church within the context of the Kingdom of God.

Isaiah 27 – Israel blossoms in Christ's kingdom

THE SWORD SLAYS SATAN BABYLON AND THE SUBMARINE MONSTERS 1

In that day the LORD will visit with "His heavy sword" great and strong upon Leviathan (*Between "Levi" and "Leviathan" there a big difference in meaning though the root of the words is the same. One means "twisted crown" and the other means "twisted serpent". Whilst in Job 40 Leviathan clearly means a crocodile or large animal of the waters in Job 3.8 we read of "those who are ready or prepared as leaders or princes to raise up Leviathan with the sword"-the reference is to a powerful state. Job lived in the midst of Arabia Deserta above 300 miles from the Babylonian or Sumerian cities which he was well aware of through marauders noted in Job 1.15-1. Ezekiel also refers to Babylon in terms of "Leviathan cf. 29.3 & 32.2-3) that fleeing serpent. The flight of Leviathan is on account of an earlier expulsion and it continues. Behind the world power base is the "prince of this world" and he still "flees" – the NT assures us he can be put to flight as in James 4.7 by spiritual resistance. ("Satan flees when he sees the weakest saint upon his knees") upon that "perverted" or twisted serpent and He will slay the monsters which are in the sea.*

THE LORD'S ATTENTION TO ISRAEL'S DEFENCE 2-5

In that day keep celebrating or testifying (*Hebrew Piel of חלל*) concerning her "a vineyard of fermenting wine". I the LORD defend or observe to irrigate it moment by moment (*Hebrew my[gr-1]*) lest any strike it, attack it or hurt it I watch over it night and day. The basic concept of Israel is of a fervent nation – whilst this fervour is seen at the western wall something even more thorough-going is spoken of – the state of Israel's spirit under Messiah. Fury is not in me. Who would give thorns and a hedge of thorns against me in battle? Who would constitute enemies and enemy defences against the LORD and His People? I would break through it, I would burn it (*Hebrew תש*) in one go. Alternatively let him take hold of my strength and make peace with me and he shall make peace with me.

IMMIGRANTS SETTLE 6

Those that come He shall settle with their roots in Jacob. Israel shall flower and flourish or bud like a tree and fill the faces of the world with produce. The building of a nation from immigrants is a reality of our time – the bridge from the mid 20th century to the 21st. This trend continues into Messiah's day and of course those who arrive then will never want to leave. The "fig tree" to which Jesus refers (*Matthew 24; Mark 13; Luke 13*) is today giving very obvious sign of continuing to succeed. It has been putting forth leaves and branches and in the time of His return it will begin to fill the earth not with its lovely citrus fruits but with the "fruit of the mouth" – with teaching and a "heaping up" (*Hebrew root בנה*) of understanding of God's kingdom and end time purpose of rule and Shalom or humanity redeemed and entire for the first time since creation.

THE EXPIATORY PROCESS IN HISTORY AND ISRAEL'S HISTORY ESPECIALLY 7-9

Must He strike the striking of the striker (*of Israel*) or as the slaughter of His killers (*a phrase that suggests the crucifixion because none are able to take vengeance on their killers but the Christ – all others can merely deal with "would-be" killers*) will He keep (*Pual*) slaughtering? By measuring and measuring in the house of missiles (*sending it*) you strive/strove with it. He took them away by His heavy or stubborn wind in the day of His east winds. The reference is to Babylon – the east wind and the "stubborn or strong wind" or "turning wind" is the Medo-Persian overthrow of the old seat of power. The "missiles" are arrows in the first instance. An equivalent latter day action is suggested by the idea of "measuring" of the cloth of Babylon to cut it off when the LORD has had enough her pride and warfare. Therefore by this (process – Hebrew feminine) the iniquity of Jacob will have been covered and "this man" is "to perform the taking away" (Hebrew Hiphil Infinitive) of all the (degenerate) fruit of his sin. This highly complex passage which demonstrates the expiatory process by which Israel is cleansed – involves warfare and the discipline of the nation -then the "cutting of the cloth" of Babylon her chastiser but it also involves the direct taking away of sin by the LORD Himself. (When) He makes all the stones of the altar of sacrifice as quicklime broken and thrown down (*Hebrew שבר*). Such quicklime must spell out not just an end to the victims or sacrifices but also the altars too. The asherah and images of Astarte or the "sun god" shall not rise up. All alternative means of atonement will cease to be acceptable-indeed the period of Messiah's first coming being in view the end of altar sacrifice at that time-both traditional and idolatrous is prophesied.

JERUSALEM FALLS IN RUIN 10-11

For the city in its straits or siege (*Hebrew rux*) is solitary or alone; the resting place a prey and forsaken like desert. There the calf will feed and there keep destroying or "eating" all its branches. By the lopping off of branches they (the vines) are being broken to pieces. The women of candlesticks or who kindle (*home*) fires come – for they are a people without understanding-for this reason He who made it (*the city*) will have no mercy on them and the One who formed them will not show them grace. *The men allow the cows to destroy the vines and the women continue the destruction. The ruin of the vine is a sign of self-destruction for it is the emblem of Israel.*

ALIYAH AND RECONSTITUTED WORSHIP 12-13

And it shall come to pass in that day that the LORD will flail from the deep flowing channel (*Euphrates*) to the river of Egypt and you will be assembled one by one O Sons of Israel. And it will take place in that day there will be a great blast of the trumpet and the ones about to perish in Assyria will come and the ones expelled from Egypt and they will worship the LORD in the mount of holiness in Jerusalem. *The "trumpet blast" is the LORD'S own escape signal and jubilee call of freedom 1Thessalonians 4.16. The wonder is that Christ's return for His church strikes the note for Israel's final Aliyah*

CHAPTER 28 Woe to Ephraim

THE FALL OF SAMARIA (*like that of Rome*) HASTENED BY MORAL LAXITY 1-4

Woe to the diadem of pride (*This is a very apt description of Sebaste [Samaria] which is beautifully situated on an oval hill and surrounded by a most fruitful valley – with the additional circle of hills beyond the geography suggested a chaplet or wreath of flowers-a crown of verdure*) **those of Ephraim who drink to hilarity, whose "ongoing" crowning beauty** (*Hebrew #trapt*) **is** (*in the "now" of prophecy*) **as a fading flower. Who at the head of the valley of fruitfulness** (*or Shemanim*) **are "hammered" with wine** (*as if they had taken blows in a fight and finish up knocked down and out*) **Behold the LORD has one who is established undaunted or who restores and one who is alert and swift-footed like an overwhelming storm of hail and a sweeping shuddering storm like a great twisting** (*Hebrew rbk – a word for "mattress" since it required a great deal of twisting*) **flood of waters overwhelming. He will perform their coming down to earth with his hand. The proud crown of the drunkards of Samaria will be under the feet of trampling. The glorious beauty which continued long above the valley of fruitfulness will be a fading flower. Like the first fruits of the harvest which the one who watches sees and eats up the instant it is in his hand Samaria would be denuded at harvest time. During our visit(s) to Sebaste which is at the "head of" or overlooks the fertile plain we could observe the riot of natural plant life even in its halcyon wilderness condition. Isaiah's description is exactly expressive of its grandeur.**

THE CROWNING DAY 5-6

In that day the LORD of hosts will be a diadem of beauty and a circlet of adornment for the remnant of His people

The prophet continues to describe the beauty & adornment of Samaria-its central height, its surrounding valley and circling hills and this is precisely as LORD'S crown – a tiara. The "beauty"(Hebrew ybx) of the LORD like that of the gazelle is the "speed" with which He will return and the splendour (Hebrew rap) of the LORD will be His marriage to Israel – His glorious bride. The LORD will be a Spirit of justice for him that sits in judgement and for warrior strength to those who turn the battle at the gate. This final day which is never far from the thoughts of Isaiah even as He deals with up and coming events – this great day is one of righteous judgement of the peoples and of effective consummation of warfare through his "warrior"(Hebrew rbj) power – cf. Isa 9.5 "The warrior God"

WANDERING THROUGH WINE 7-8

But they have erred (*Hebrew hgv*) **through wine, they have staggered** (*Hebrew h[t "reeled in heart" hence become apostate*) **through strong drink. Prophet and priest have stumbled through intoxication. They are swallowed up of wine and stumble from strong drink. They err in vision and vacillate** (*Hebrew qwp "move to and fro"*) **in even-handedness** (*Hebrew l l p where rolling a matter round and round gets everything clear*) **for all**

the tables are full of vomit. No place is without filth. Error followed by apostasy followed by vacillation render the very prophets and priests unfit for purpose

WHO IS THERE TO TEACH? 9-13

To whom will He point out experience based knowledge? Whom will He make understand the joyful message? (*Hebrew h[mmv]*) **the one weaned from milk? the one taken from the breast?** For it is precept to precept, and precept to precept, rule to rule and rule to rule, a little here and a little there. For with mocking lips and another tongue He will speak to this people. **"This is the resting place of rest for the languid, this is the "place to shut your eyes for rest" but they didn't want to listen** *The LORD would teach them how to relax and rest Him – give them rest from law and present gospel joy but the people want "Law"* **But the word of the LORD that will belong to them is precept on precept line on line because they will walk forward and stagger backward because they will break themselves, snare themselves and take themselves captive.** *This prophecy is cast in the satirical style of mimicry to show how the LORD gives them what they want – the "law" and to that they add in the way they were accustomed to do – and yet it was not "good news" and it brought no real rest or peace.*

GOD'S SERIOUS WORD 14-15

Therefore hear the word of the LORD you fleshly men of Zion, you rulers of this people in Jerusalem. Because you have said, "We have cut a covenant with death and with Hell or Sheol we are celebrating or constituting a league" When the overflowing whip or scourge passes me it will not come to us for we have made a lie our refuge and deception our hiding place. *The false comfort of a league with Egypt and one which will lead to the grave which pays little attention to the might of the northern power is gross folly.*

CHRIST THE FOUNDATION OF ISRAEL'S CONSTITUTION 16-17a

Thus says Adonai Yahweh, "Behold me laying (or "behold while I lay") in Zion a "Chaldean stone" a "stone of the field", "a precious or proven stone" (tested by rubbing or trial), "a corner stone", "a magnificent or costly stone", "a foundation stone that consolidates foundation" (lit. Hiphil "performs being a fundament) **He who believes will not hasten away. I will also set justice for the rule or law (Hebrew mq) and righteousness for the measuring weight of what is straight (plummet – Hebrew t l qvm).** *This statement invites Israel to watch the life and ministry death and resurrection of Jesus Christ. He is from Abram of Chaldea; He has common humanity; He was tried in all points; He is the corner by His resurrection and holding Jew & Gentile together; He is magnificent in life; He died to consolidate righteousness and he fulfils law by being just & the justifier. Finally His life is the ultimate measure of what is right. What is wanted is "faith in Him – to say Amen to all that He is and has done.*

THE SCOURGE AND STORM TO COME 17b-19

The hail will sweep away the person to whom one flees (Hebrew hsj m the source of false confidence) and the waters will overwhelm the hiding place; Your covenant with death will be covered or atoned for and your vision or league with Hell shall not rise for the sweeping whip will pass through and you will be trampled down. Because when it passes it will capture you (all) for morning by morning and day and night it will pass over and to understand (fully) the mere report will be a terror itself. *The coming "storm" of conquest will defeat all schemes of confidence save trust in God. It will be like Egypt's Passover repeated on a twice – daily basis each morning when fighting re-engages.*

THE BED IS INADEQUATE FOR REST – THE EARTH WILL BE DESTROYED 20-22

For the bed is short for him that stretches on it and the woven tent covering cut narrow as to the one wrapped in it.

For as at Mt Perazim the LORD will rise up as in the valley of Gibeon He will be moved or disturbed to effect His sacrificial work(Hebrew hv[has the connotation of doing or preparing or making a sacrifice) of a stranger and to serve his servant work His service(or servile work) as an outsider. And now (Hebrew ht[- at the time of the "strange" actor "servant" act and even now when it is prophesied) do not mock or deride(Hebrew xw/) for I have heard from Adonai Yahweh of hosts that destruction or perishing has been decreed. There can be no doubt this old world is subject to a decree of "passing away" or "finishing" or "consumption"(by fire) or "wasting away" (Hebrew hl k)over the whole earth.

THE PLACE OF SOWING AND PLOUGHING 23-26

Give ear and listen to my voice. Prick up your ears and hear my speech. "Is the ploughman ploughing the whole day to sow? Does he keep on ploughing or opening and keep on levelling the fertile soil? When he has made it suitable (Hebrew *hiv*) he scatters his nigella melanthium and cumin and sows the wheat in rows and appoints the place for barley and reckons by his boundary (Hebrew *yl bg tmsk*) so he uses every inch of space. He concentrates on sowing and he has different techniques for different crops. The farmer uses every inch of the field and our Lord wants His message to reach every man on earth. The types of seed here referred to have culinary and medicinal value besides providing staple bread. The life of Christ whose life fell as seed into the ground (John 12.24) The apparent irritation of the prophet (and the LORD) with ploughing is significant – it indicates that His people Israel are not showing that they are good ground despite all the "opening up" of His work with them. They remained a people of "anise and cumin" whereas He would have had them a people of Bread and Wheat who understood the "servant" messages of the Cross which are latent in this chapter and expounded more clearly in later chapters.

HOW TO HARVEST CUMMIN 26-29

For He chastens him (Hebrew *rsj*) for judgement, his God instructs him to be accurate. (Hebrew *mr*) For the nigella is not wounded in threshing. (Nigella leaves its threadlike seeding readily – it is medicinal and a condiment too) and cumin is threshed by a stick or rod. Bread flour he will crush for he will not for ever be threshing. If the farmer did not use the millstone and the sharper instrument like the cart with iron teeth pulled by oxen he could be for ever flailing the grain and the noisy wheel of his cart and treading oxen will not grind it small (enough) This also "goes forth" or "is published" from the very presence or near the person of Yahweh of hosts who is miraculous in counsel and great in "setting (men) upright (Hebrew *hvy* of "being" and "truth") The truths about threshing come from the throne of God-who is a sower and a harvestman. He explains through the prophet that small medicinal herbs are easily processed – but bread takes a sterner process. The farmer requires an instrument that works – otherwise he could never arrive at fine flour. The deepest crushing known was that of the cross where the finest provisions that man ever has known were made in the atoning sacrifice of Christ the Bread of Life. Like the iron teeth of the threshing sledge the nails that pierced our glorious Saviour were the means of providing "life" for humanity. This lesson clearly came from the heart of God and the very throne of heaven as Isaiah said.

Isaiah 29 – The Lion of God rampant

Hebrew terms are simply transliterated **in this Chapter** not presented in Hebrew font style. This chapter is set within the context of the coming of our Almighty redeemer (v6 & Rev.1.8 & 16.14) 2Sam23.20 speaks of "lion-like men" slain by Benaiah. Jerusalem of the latter day has a Lion's heart. It would appear at this very point in history that fearlessness to stand with God alone – notwithstanding pressure-is appearing. The v22 reference to JACOB "forbids application to the church" (Jennings). I agree! 2Kings 19.32 rules out connection to Sennacherib

JERUSALEM OR ARIEL – the sign of Judah is "the Lion"

Woe to the lion of God or the altar of God. Scripture says that twice. The Roman ramparts in 70AD and the future encirclement are comprehended in the statement. This massively important Jerusalem oracle speaks of Ariel as a "city". (QIRYATH from Piel QRH meaning "continuing to build") It is to be noted that the issue of "continued building of settlements is within the notion of its source problems. It is the city where David set his siege or pitched his tent. The concept of growth in this verse is shown by "you will cleave together or be banded together from year to year (cf. Isa. 14.1). And I (performed) a siege or entrenchment towards Ariel"-this describes Gods longing to conquer her – emphasised by LE (the suggestion is an extended period of divine molestation of her unyielding heart. The Hebrew then speaks of a "warlike uprising" KADOR and the "military garrison" NAZAB and the TZUR "the stone" So we have the three elements of uprising, enemy garrisons within and stone-throwing – while God awaits his peoples' response. Further in v4 we read of Israel's weakening position – 3 Hebrew feminine nouns are used: –

1 Your words of execution DABAR suppressed

2 Your commands AMAR like a whispering soothsayer

3 Your call QOL like the chirp of a fallen sparrow.

REVERSAL PART 1 and the RAPTURE

And the noisy multitude will be as pounded dust and the overwhelming multitude as chaff.

"Unexpectedly" (*Pithom – cf. Mal3.1 – the Lord will come as to the temple in his first advent – where there were two cleansings*). The word is twice used-once with the LE of the possessor and once simply as PATHA – "the' opening of the eyes" or the "loosing of the warrior's girdle". The next word MEIM means "hidden" or "gathering". The Hebrew runs **The Lord of Hosts will visit or Lord of Hosts you will visit** (*Heb can be either person*) **in the house of the sea roaring and the earth quaking-and a great voice QOL GADHOL of snatching away SUPHAH** (*fem. to agree with the bride's journey to the Bridegroom's house*) **and in the house of disturbing the people like chaff.** The concept is one of "harvest" – which has both elements – the home going wain of grain and the scattering of the chaff. **Also "there is glittering steel devouring fire"** a prophecy precise enough to speak of rocketry and SAM missiles etc.

THE DREAM 1-10

The Gentile hosts against Ariel will be as a dream HALOM – cf. Dan2.4 "The dream of the stone falling on the clay & iron empire" Also as a vision HAZON in the night Dan8.1-13ff relates to the wakeful Jews and the realities of the temple trouble and as in 9.23-24 the vision is achieved by the millennial changes. This underlines the fact it occurs actually but has to be understood as an historic event at two levels of consciousness. It is akin to a man with an empty stomach RAAB dreaming HALOM and behold he eats and awakes HEQIZ and his soul is pouring out – and like the thirsty one dreaming he drinks and he awakes and behold his soul is flying away. Thus it will be with the humming hosts of nations in the proximity of Mt Zion. Being stunned (v.11) or looking at one another in shock they MUST be amazed and look with alarm SHAAH for help. Be drunk not with wine, stagger not with beer for Jehovah has poured out NASACH as metal is poured out a breath of snoring (i.e. they are in another state). He has tied up AZAM the eyes AYENIM – nearest they have to prophets like a water bottle so they can pour out no water. And the chief seers or visionary national leaders who consider the vision HAZAH (or "day consciousness level") – cover them as with a veil CASAH.

THE COMPREHENSIVE VISION 11-16

The comprehensive vision HAZOTH HACAL (v11) is as the words of a completely sealed book which they give to one who knows the book saying "I pray read out aloud" QARA. And he says "I can't digest it – for it is revealed to somebody HATOM (the idea is completed by the giver – shown to the prophet and sealed". THAT SOMEONE IS CHRIST Jesus picks up the phrase in v13 .This sort of comment is illuminated by our Lord's comment in Matthew 15 8-9. Then as now the orthodox devotion brings the lips near the Western wall. The awe of the people is for the prohibitions of the men of flesh. Nevertheless behold me adding perform a wonder HAPELIAH centering on or with or for this people – a wonder and a miracle (THE DEATH AND RESURRECTION OF CHRIST). The wisdom of the wise will perish the understanding of those who understand themselves will be under a veil. Woe to those who hide counsel from the Lord – who say "who will see?" This is an oracle fit for the latter day men of secrecy. Shall the product say to the maker – "you didn't make me" or the pot say "the potter doesn't understand"

REVERSAL PART 2 17-21

LEBANON – sign of renewed spiritual vigour – just as Solomon's era began with cedars and impressive construction – the coming golden period is initiated by the construction of the 4th temple.

Not for a little while – a very little while MAZEAAR – will Lebanon turn to Carmel – a garden and Carmel make itself a rugged thicket of wood and briars. In that day the deaf or those who devise iniquity will hear the words of the book and out of obscurity and darkness the eyes of the zealous and ardent will see and v19 "the poor will increase joy in the house of the Lord and the willing and pliable man will dance around or centre on the Holy one of Israel. It is the end of scoffing and interpreting and all lying in wait is past. It is the end for those who cause men to err in the house of the word or oracle and arguing and rebuking among the remnant – i.e. orthodox who object to Meshiachim and for those who stretch out and shoot the righteous in the house of emptiness.

REVERSAL PART 3 22-24

Nevertheless thus says Jehovah – God of Salvation – to the house of Jacob(*the Jews*) the one who redeemed Abraham -not in this short period will Jacob be ashamed – not in this short time will their faces become gaunt (*a foreshadowing of the awful holocaust*). For they will see by vision and prophecy their children the work – the offering of my hands in their midst and they will hallow my name (*SHEMI – the ancient sign of the "triune"*) and they will hallow the holy one of Jacob and they will perform reverently toward the God of Israel (*cf. the altar of Isaac & Calvary becoming awesome to them*) The wayward in Spirit will have personal acquaintance with the MEDIATOR – (*BINAH – understanding communicated by a person*) and the murmurers will learn to take possession. This last greatest truth is what the people did in Canaan under Joshua. This again they will do under the ever great and kingly King of Righteousness – Jesus.

END TIMES AND ISAIAH'S SUBSTANTIAL CORPUS OF REFERENCES

So this very complete picture of the emerging extreme end of the times of the end brings us to appreciate most clearly the purposes of God in Christ otherwise elucidated in holy writ – but as clear here as anywhere. **We see from this quality of prophecy why 1/6th part of the new testament references to the OT are from Isaiah.**

CHAPTER 30

Woe & Grace, Rebellion & Return

There are 4 NT references taken from this chapter – all from v.33 in Revelation 19.20, 20.10& 15, 21.8. All refer to the OT Tophet as an emblem of the "Lake of fire" and three retain the biblical concept of "fire and brimstone".

THE LONG WALK OF WOE TO EGYPT 1-5

"Woe" This most fearful word in the Hebrew language is used towards those who sin against their own souls in rebellion against the prophetic warnings and turn to Egypt – whose end is Tophet **to the sons of stubbornness** (Hebrew *rrs* cf. Hosea's "untamed cow" as an example) **whispers the LORD** The Lord does not "yell" at rebels in His fury – He whispers (Hebrew *mar*) in His deeply sad allowing whatever comes to pass in the lives of the unwilling ones who court doom **who "make" counsel** Hebrew *hx[hv[* "wrestle in their souls" as opposed to "entering counsel with God (Hebrew *amb*) and not from me, who pour out a drink offering(of covenant) but not my Spirit that they may expand or draw out sin upon sin Like a potter or copper worker making a bowl which is expanded by turning or from ductile material. Sin is very ductile-one leads to another. **Who are already walking to descend into Egypt and have not enquired of my mouth** They have not sought God's will or his mouthpiece the prophet. **To strengthen themselves in Pharaoh's strength and to take refuge** (Hebrew *hsj* "to flee for refuge – a rapid response without thought of God) **under the shadow of Egypt. Therefore the strength of Pharaoh shall become your shame and to trust in the shadow of Egypt your ignominy or undoing** (literally "calamity". We get glimpses in many words of Hebrew as the original language font of the whole world through the first ever civilisation in Erech from which area language division first took place. The Hebrew *hml k* CALAMAH is the root of our word "calamity" through the Latin "calamitas") **for his princes were at ZOAN...** *J.C Jennings* gives us a fine spiritual lesson by giving us Zoan's meaning "to strike tent" and comparing it with Hebron, which means "communion" or "home" – founded 7 years prior (Numb 13.12). So he cutely says "we were chosen in HIM before the foundation of the world (that is Zoan) that we should be "Holy" Thank God he says that Hebron was built before Zoan!)...and his ambassadors touched HANES (fifty miles south of Cairo). [*Ken Kitchen* remarks that **HANES** word may translate HA-NESU-the king's palace where the ambassadors met the Jews who travelled to make an alliance]Hanes was the centre of power of the 25th Dynasty which ruled 712-663BC so Isaiah (floruit 739 to beyond Sennacherib 701BC) could be speaking of the seat of Egyptian power in David's time when the rulers were in Zoan which means "place of tents" – and leaders could still come there to initial agreements which would be worked out by officials in **Hanes**. Isaiah may therefore be saying "It was a long hike!" – hence his "descend into Egypt" in v2. **They were all ashamed of a people which could not rise to their benefit** (Hebrew *l y* – the Egyptians were shortly to be unseated as a world empire). **They could not even be a help or aid for they were an embarrassing shame and also a scorn.**

SHE SITS IDLE DENYING PROPHECY 6-11

The burden of the beasts of the Negev in a land pressed or shut up and narrowed or straitened; from which portion comes the lioness and lion; the viper and flying serpent they will carry their riches on the shoulders of male asses and their treasure or stores of food on the humps of camels to a people who will cause them no benefit. For the Egyptians shall help as vapour and with emptiness therefore I have called her, "Rahab (*Pride*) Ham spending a Sabbath" Now go write it on a plate and inscribe it on scroll that it may be there for later days "until an age and still" (*Isaiah like David and Daniel use this precise expression for "eternity"*) **For this people is rebellious, children of disavowal** (*Hebrew bjk*) **children who are unwilling to hear the law of the LORD who say to the seers "DO not see ahead" and to the men of vision "Do not give honest visions about us" "speak to us smooth flattering things – lofty things with good vibes"** (*Hebrew root l th from l l t-they did not want "deceptive visions" but "great lofty ones which gave good feelings"*) **Deviate from parts of the way; deflect from the public path** (*of ministry*) **cause the Holy One of Israel to turn away from our faces** *The call was to refuse futuristic prophecy, to tamper with what God said, to flatter and produce good feelings, to change the message a little and not go public on delicate matters and finally to keep the idea of holiness and God at a distance.*

SIN COMPARED TO "A BULGE IN THE WALL" 12-14

Thus says the Holy One of Israel because you have an aversion to or reject (*Hebrew sam*) **this word and trust in extortion and deviousness and support yourself on them therefore this iniquity shall be to you like a dividing or breach falling a swelling of a wall that lifted itself up – a breaking in pieces which suddenly & unexpectedly comes** **And its breaking shall be like the breaking of the pitcher of the potters. It will be broken in pieces** (*Hebrew ttk*). **He will not be gentle or mild. There will not be found among the pieces a sherd sufficient to take fire from the kindling or skim water from the pool.** *"Walls" of those times were thick and filled with substances as ash and cinders and mud much like the "cob-walls" of Devonshire which reliable information from "The Quarterly Review" shows derived from the "east".*

These walls put great pressure on the external kiln brick face and developed a frontal bellying which would break down without warning. The sudden despatch of Egypt would similarly and just as suddenly pull away all hoped for support from that direction.

SALVATION AND GRACE 15-18

For thus says Adonai Yahweh Holy One of Israel "In returning and rest you will be saved, in tranquillity or unruffled quiet and such security as enables you to lean all your weight (*on the LORD*) will be your warrior strength or battle strength but you would not have it. But you said, "No-for"; "for on horses we will flee" Upon horses indeed you will flee. "And upon the swift we will ride." Therefore your pursuers will be swift. One thousand shall flee from your face at the threat of one and from the threat of five you shall flee till you are left as a mast on a mountain and a banner on a hill. Therefore the LORD will wait or bind Himself (*Hebrew hkj cf. Job 3.21 & 32.4 "Binding to death" & "waiting or binding to Job " in hope of addressing him*) **in order to show you grace and to become "high" to show mercy to you for the LORD IS A GOD of justice – happy are all who bind themselves to him** *The great weakness of Israel as a fighting force stemmed from no confidence in God. Nevertheless the LORD promised that He would wait long binding Himself to this promise and then when He came to ascend to His heavenly throne "on high" He could at last show mercy on the people of Israel in a future day.*

A DAY OF GRACE FOR ISRAEL INVOLVING APOSTLES 19-22

People of Zion dwelling in Jerusalem to weep – You will not weep – as to being gracious He will be gracious to the voice of your cry. As He hears He will answer you! **The LORD GIVES you the bread of distress and the waters of oppression. Your teachers will not be on the wings or extremes of the earth or at the edge of society but your eyes will see your teachers.** *This Hebrew word **hrm** signifies "one who targets" like an archer. It is arguably the root of the Aramaean for "Lord" and its earliest use is of God-Job 36.22 "Who is a teacher like Him?" and in Genesis 12.6 "The Oak grove of the Teacher" or terebinth of Moreh. So when the LORD is to show grace this prophecy says Israel will see her LORDS OR TEACHERS. From this we may conclude that Israel would see her great teacher JESUS and those He chose those who would become in His words "JUDGES OF THE TWELVE TRIBES" Matt 19.28 & Lk. 22.30 – hence LORDS. So we may say that Israel is duty bound to read and obey the supreme masters of Messiah – the apostles – in fact they not Moses will judge the nation in the latter day not only by the gospel in conscience but actually upon thrones. Equally when Paul spoke to the JEWS in*

Acts 26.26 saying **"This thing was not done in a corner"** his allusion comes from Isaiah 30.20. In fact the *New King James* uses **"a corner"** in both texts. Your ears shall hear a word behind you saying, **"This is the way, walk in it!"** when you are faithful and when you turn to the left You will defile or destroy the overlay of your images of silver and the ephod sheath of your molten images of gold. You will scatter them as a sick wretched thing. You will say to it, **"Get away"** The clarity of the message of **"THE WAY"** (John 14) was to characterise this era of divine grace – when the apostles were respected and the **"WORD OF GOD"** WAS to be in the Jewish heart – the focus of this reviving change.

WHEN THE TOWERS FALL LIGHT INCREASES 23-26

He will give the rain for the seed you sow in the fertile ground and bread that will come of the ground (as corn or wheat) and it will be fertile and able to produce in and of itself. And your cattle will feed from large round feed or bales. Here are the exact circumstances in which Israel now finds itself on the land are prophesied. Fertility and productive land bearing 2 crops per annum and indeed the cattle feed from large round feed or bales of hay. Likewise the oxen and young donkeys that serve or minister to the fertile earth will eat fodder or grain mixed with sweet additive. Arabs added sweet nourishing items along with fodder given to camels. The husbandry of farm stock has in late years increasingly used supplements not available in earlier ages. **There will be grain which has been examined thoroughly by wind and fan.** The old tradition was to use an instrument which was the nearest thing to our modern electric fan – a winnowing shovel a semi-oval lightweight wooden frame shovel a yard in diameter and made of hair or palm leaves. A current of air would blow away the chaff from a shovel full of grain thrown in the air. The modern procedure is modernised in current fan assisted separating systems. **In the house of the day of great slaughter by "the falling of the towers"** The first ever MIGDOL was not a defensive tower but a high building to gain its builders a name – Genesis 11.4 Doubtless defence towers fell when the Babylonians overcame Jerusalem but here the prophet is looking forward to Israel's prosperity and linking it with a particular time signal which is understood world-wide. The engineering techniques that delivered water to the highest cities in Israel are no different than that which provided utilities for the "twin towers" in the USA. This prophecy is aimed not only at an earlier audience but at 21st century readers – we "upon whom the ends of the world have come" (1 Corinthians 10.11). **There will be canals and copious flowing water on every lofty mountain and upon every uplifted hill.** This unexceptional conducting of water to hilltop settlements and over mountainous areas could not have been engineered in an earlier era. In Galilee I personally have seen great culverts which use natural gradients carry water over scores of miles to locations within a wide area. Today in Safed one of the highest towns in Israel there is a plentiful supply of the best water. There are excellent washrooms right across the Golan. **And the light of the moon in its whiteness shall be as the light of the sun.** The quantity and quality of light worldwide at night will be brighter on earth than the moon itself – people can obviously see to work and travel as if it were day light. Again we are talking about post *Faraday* developments in electricity in this period – we are talking 20th-21st century era – for prior to that such a prophecy was a pipedream and an utter fantasy. **And the light of the Sun will be sevenfold as the light of seven days.** The diffusion or re-diffusion which will be available to man will so increase the natural power that the Sun's light provides that by comparison with Isaiah's time it would be like the power not only to illumine by day but also by night – which is instant doubling – but also derivative energy now enables at least seven-fold work to be effected as was possible even by intensive manpower. Besides the "binding up" and "HEALING" is yet not complete and **in that day** when it comes even greater energy and illumination will break forth upon the whole earth. **In the day when the LORD binds up the "brokenness"** (cf. fracture of the wall vv12-14) **of His people and heals the blood wound of His people sustained by the smiting of battle** Here are two tasks – first to unify and strengthen His people whose city is not her own and to end her warfare and heal her in such a fashion as to "sow together" her whole life and make Israel whole.

THE FAME OF THE LORD FROM AFAR 27-28

Behold the name reputation glory **"fame after death"** (Hebrew *mv*) of the LORD comes from a great distance anger burning burden heavy or glorious, lips full of rage (Hebrew *m[x* based on "the camel foaming") tongue as a devouring fire. His breath as a torrent or river overflowing over the neck divides (the river) He will sieve the nations with the sieve of falsehood (literally the "dropping down" – so truth remains and the lie is shaken out) or "swearing falsely" and a bridle which causes peoples to err is upon the jaws of nations. We learn that at His return the LORD carries from heaven his noble repute as "the risen LORD" and that He is set for judgement. The river of life is going to be divided by the Spirit of God. The cultivation of the lie by the false prophet

is so widespread that many people are like horses with bits in their mouths – they just go where they are forced to go. They have no say in the matter.

YOU SHALL HAVE A SONG! 29-32

There will be a Song belong to you as on the night when the Holy Passover festival was kept (Here is warrant for calling Christ the Passover lamb of the NT and the song that was sung by the Lord before His Gethsemane experience was most likely Psalm 116. This song has belonged to His Christian people ever since and will be even more appropriate to a returning people-so while it may be No. 1 favourite to fulfil this prophecy – of this there is no definitive proof) and gladness of heart as when one walks with the flute to come to the mountain of the LORD to the Mighty One of Israel. The LORD will cause the beauty or majesty (Hebrew *dh*) of His voice to be heard The NT Passage in Thessalonians calls this a "shout" or "cry of command" 1Thess 4.16. It is not difficult to see that Paul could derive his teaching from this verse as the earlier lesson he teaches in Acts 26.26 from this chapter. And the pressure (The Hebrew *tj* word is "pressing down" or "punishment" Psa 38.3. His arm that punishes will be seen to be the arm that was punished or nailed to a cross) of His arm he will have in view with sad countenance (Hebrew *p[z* can indeed mean anger and this is equally true – but it is mixed with great sadness since so many were insulated by this "bridling" of the last days from the gospel truth) of anger with flame of fire devouring, inundation of pouring rain overwhelming or bearing away and stone of hail. For the voice of the LORD will terrify Assyria. This indeed happened when the angel of the LORD smote Sennacherib's host – by a Shepherd's rod (Hebrew *fb* cf. Psalm 23.4). He will strike. I think with great respect to the translators it is God with whom the initiative remains through this verse not Assyria (a symbolic nation whose name means "steps" which should follow divine footprints but in sliding fall under judgement) – there is no "who" and the Hiphil future tense does not suit the idea of punishing a "past" action, in fact one could say it is both a contextual and grammatical error. And in every place where the "staff" And in every place where the branch or sceptre (Hebrew *hf*) of (Christ's) decree passes or sweeps which the LORD makes to rest upon him it will be with tambourines and harps and battles of sieving or waving to and fro He will cause Himself to fight against him. There is nothing but victory forecast here. This is not hand to hand conflict. It is a sifting of "Who is on the LORD'S SIDE in the only truly "holy war" of history where not machines or bullets are the telling factor but the presence of the LORD and his sweep across the globe uniting to Himself those who praise his name and sifting out the hearts of men by His great power.

THE CONSTITUTION OF HELL AND WHY IT IS ETERNAL 33

For "a long time past" (lit. "yesterday") Tophet was "put in order" or "set up as a place of justice" (like a court) or "prepared as taxation with various grades" (Hebrew *kr*). Yes it was established constituted for the king (that is, at his behest. He has made it "deep and hidden" (Hebrew *qym* Dan 2.22 "not to be searched out") and large (Hebrew *bj r* comprehending height and depth as if "storied" cf. Psalm 119.96 "Your commands are exceeding broad – i.e. "copious and infinite") the fire of God and great counsels (as a massive pyre for bodies requires much wood this "FIRE OF eternity" is backed by eternal counsel and decrees and infinite wisdom of decision over a myriad of creatures whose lives will by their fruits be shown to have lived in rebellion to his loving plan) The "life" (Hebrew *tmv*) of YAHWEH as a continuing RIVER of brimstone or resinous trees (the idea is of a forest fire) but going on as GOD Himself is everlasting - its continuance is effected by his unending anger and justice. "Who (indeed) can dwell with everlasting burnings?" (Isaiah 33.14).

CHAPTER 31

To the days of *Allenby's rout of the Ottomans* and beyond

WOE TO THOSE WHO GO DOWN OT EGYPT FOR HELP 1-3

Woe to those who flow down to Egypt for help and lean (for salvation) on horses and trust in the chariots because of their great number and upon horsemen because of their strength but do not lean on the HOLY ONE OF ISRAEL and do not seek the LORD. But He is wise and will bring disaster. He will not recall His words but will rise against the house of the wicked and against the help of the preparers of iniquity. The Egyptians are ADAM and not EL. And their horses are flesh. And when the LORD PERFORMS a stretching out of His hand both the helped and the helper will fall as one -they will all be destroyed together.

THE FEARLESS LION 4

For thus says the LORD as when the lion roars and the young lion over his prey – when a handful of shepherds is called out against him he will not be terrified by their voices nor subdued by their noise – so the LORD OF HOSTS will come down to belong to the host on behalf of mount Zion and on behalf of it's hill

AERIAL RESCUE – “AS BIRDS FLYING” 5

As birds flying / hovering the LORD of hosts will cover or protect Jerusalem and snatch her from danger and passing deliver her. *Prophetic scholars have connected this prophecy in the first use of aircraft -when a fly-over of British planes scared the Turkish defenders from the city early in the 20th century and Lord Allenby entered the city on a donkey. His name was of similar sound to a name in the Koran which may also have played its part in the end of the Ottoman defence. This prophecy was in part fulfilled by the angelic protection in Hezekiah's reign and may find fulfilment in the future aerial defence of Jerusalem under the attack of Rosh.*

RETURN 6-7

Return to Him from whom the children of Israel have deeply revolted (*Hebrew qym[speaking of the deep valley and cleft between the Lord and His people*). For in that day they will reject or melt down the husband of idols of silver and of gold which *sin* their hands made for themselves. In rejecting their idols the people will reject the sin that lies behind it. That is repentance.

THE SWORD OF THE LORD 8-9

And Assyria shall fall by a sword not of a warrior and be devoured by a sword not of mankind. And he will flee from the sword belonging to HIM(GOD)and his young men shall become labour gangs. He shall cross or pass his Sela or rock from terror and his princes shall fear the signal, whispers the LORD whose light is in Zion and whose fire or furnace is in Jerusalem. *The presence of the LORD in Jerusalem is marked by a banner a mighty signal light and the fire of his defending power. Here the divine slaughter of the Assyrian as recorded in 2Chron 32.21 is clearly foreshown.*

CHAPTER 32

The King who sends the Spirit

THE COMING KING 1-4

Behold a king will reign for righteousness and leaders or nobles will reign for the sake of justice and a man or warrior will be like a hiding place of wind or a secret place of the Spirit. *While the concrete meaning "a rock to protect" is in concert with the sequence of phrases the metaphorical sense- "one who sends (The righteous King/Christ) the Spirit" is linguistically acceptable and theologically correct also for in Isaiah's day the worldwide Pentecostal outpouring was a secret or mystery and a veil or protection from the overwhelming storm. As Streams of water in a desert place or Zion Strictly "a desert" agrees best with the context though before pointing Zion(sunny mountain) was both known and the Hebrew word is מַיִם and as the shadow of a glorious protective rock([I s is so used in Chapter 31.9) in a thirsty land or a land of fainting. The eyes of those who see prophetically shall not look elsewhere for aid or look away from it (Hebrew h[v] and the ears of those who hear will prick up. Also the heart of those who are precipitate or on at hurry will understand ("the man of understanding" – a "mediator" is always entailed with this word) personal experience. And the tongue of the inarticulate will be skilled or quick to speak clear and bright and with perspicuity or comprehension.*

A NEW GENEROSITY 5-10

The foolish person will no longer be called a spontaneous giver nor the fraudulent said to be rich for the foolish will speak foolishly and his heart will do iniquity to practice impiety or profanity (*Hebrew of Esau in the NT [Heb 12.16] of πῖς a word used as the Greek paedophilia*)in order to act and speak as an apostate (*Hebrew h[at]*)against the LORD, in order to impoverish the lives of the hungry ones and to diminish the drink of the thirsty ones (*Hebrew h[at]*)The people who have no respect for the living God do grave injustices to their fellow-man besides. The ultimate test at the time when the king comes will be the relationship with THE LORD. No fraudulent people who make themselves rich at the expense of the poor will get away with it in His kingdom. All the knavery of the evil ones are evil devices that he deliberates to destroy the poor by words of vanity or deceit and that in the house or court of the needy speaking out for justice. But a generous man devises generous things and on account of his willingness or liberality of heart he will rise Here the "rising"

would appear to be the sharing of Christ's kingdom and the liberality speaks about the willing heart tested by the litmus of piety or "being faithful to the LORD" God "looketh on the heart" and He will judge the hearts of all men according to that man whom he has ordained as judge.

ISAIAH CHASTENS ISRAEL LIKE A LISTLESS WOMAN 11-12

Rise up you careless tranquil wives listen to my voice and daughters of confidence and security prick up your ears at my word. Be terrified within a year and some days you secure women for the vintage will fail and the harvest will not come. Tremble O restful women at ease – strip and make yourselves bare and gird sackcloth on your waists, beating upon the breasts for the delightful fields, for the fruitful vine. *The end of regular harvesting is foretold and a halt to vintage – both of which occasions normally involved women fully. Social dancing and joy accompanied such occasions and this would be forfeit. The women literally were to dress shamefully in humility and beat their breasts in recognition that through their careless ways and godlessness as much as anything the loveliness and fruitfulness and food of the land was gone. The publican of Luke 17 "beat his breast" in repentance. Isaiah's request would of course go unheeded.*

THE SPIRIT OUTPOURED ON ISRAEL 13-15

Upon the fruitful land of my people will come up thorns and briars. *The latter would cast seed pods which would often pierce the feet of women. Thorns of course were a constant hazard to walkers.* **Yes upon all the joyous houses of the city of exultation. Because the palaces** (*J.D. Michaelis renders "women's apartments or harems"*) **will be cast down or struck; the multitude or riches of the city will be left; the hill of OPHEL** (*fortified by a separate wall*) **and the watchtower will have their places taken by dens or lairs for a whole era – a joy of wild donkeys – a pasture for flocks.**

Until the Spirit pours itself (*Niphal of the Hebrew word hr[upon us from on high*) **upon us from on high and until the desert turns to become a Carmel or cultivated garden and the garden is reckoned to be a place of luxuriant shrubs and trees.** *The first stage is the gentle cultivation of foodstuffs as in a garden but with time the nation becomes extensively afforested and full of glorious shrubs besides these gardens*

PEACE 16-20

Justice will dwell as in a tent in the wilderness (*Hebrew rbdm – the sandy area with green patches where flocks feed*) **and righteousness remain or sit enthroned in the Garden** (*Hebrew "Carmel"*). *It is a picture of Paradise regained and of absence of encirclement and threat.* **The product Righteousness' labour (Hebrew hv[) will be peace (Shalom) and the ministry of righteousness rest beyond strife** (*Hebrew fqv*) **and confidence** (*Hebrew j fb*) **for an entire era. My people will dwell in a rest of peace (Shalom) -in secure dwellings and tranquil places of rest.** *This great promise attached to the time when Messiah comes is understandably awaited by ultra orthodox Jews who do not see this coming to pass by political arrangement or military belligerence. Though to hail it hails the forest and in lowliness the city will be brought low. Blessed are you sowers upon all waters, who send out the feet of the ox and the donkey. In former times the ox and ass were sent out in other lands to prepare the land under water for sowing rice and could it be that rice crops will be the main staple cultivated in Messiah's time? Certainly animals will be used again. That such abundance of water would turn parts of Israel into paddy fields is at present not in mind but times change and habits change with them.*

Isaiah 33 -Woe to Assyria

THE COMING KING 1-4

(1) Zion of the future -"distress hrx "pressure" 1-4

Woe to you who destroy though you have not been wasted; to you who afflict though you were not afflicted. As soon as you compete destroying you will be destroyed and when you stop dealing in affliction you will be afflicted. O LORD Show grace to us – we have waited on you. *The call for the grace of God to be shown to the people is linked with "waiting". I ask, "Is there an essential connection or is this a gratuitous plea no more likely to be heard for all the waiting?" The answer has always to be in terms of the GOD OF BETHEL BECAUSE "waiting" is there defined as "twisting around" the LORD. Not letting Him go unless one is blessed. Be their arm every morning of their lives be also our salvation in time of distress. Be their arm of help companionship and strength every morning suggests not just a "Bethel" experience but a continual "morning by morning" enabling from God such as Jacob experienced. It is of interest that ISAIAH requests this in intercession*

as if he has it already himself and he is so pleased to know the presence of the LORD-he will have all Israel live in that manner. The other request is for "salvation" in time of distress. **At the noise of tumult the peoples shall flee and from Your lifting up of Yourself the Gentiles disperse** (Like a flock of sheep). **As the gathering of the locust not yet winged** (Hebrew *lysj*). **Your plunder shall be gathered and as the greedy running of the locust He shall run upon them.** Here the sudden defeat of Assyria and other nations is predicted and the wholesale plunder of the armies that attack Jerusalem. This was fulfilled during Sennacherib's attack.

(2) ZION FILLED WITH RIGHTEOUSNESS, STABLE, SAVED. 5-9

The LORD has lifted up Himself for He dwells on high continually filling Zion with justice and righteousness. Piety and personal experience of God will be steady or faithful in your times (spoken of the LORD) and the binding strength of salvation ; the reverence or fear of the LORD is His treasury (Hebrew *rxā* "a sparkling gem") **Surely their heroes shall cry for help as a divided nation.** (Hebrew *hxj*) **The ambassadors of Peace will weep bitterly.** There is no mending of the strife. **The highways are making themselves desolate** (Hebrew *mmv* is used similarly in Daniel 9.27 (of *Antiochus Epiphanes*) and of the abomination of desolation in Daniel 12.11) **The man who passes along the public roads has ceased**(in the sense of Sabbath – one day to come back as we now know); **absolutely abolished the covenant;** (Hebrew Hiphil Part *rph*) **rejected the cities and does not so much as think about the common people.** The land mourns and grows feeble; Lebanon blushes and withers away or is covered with insects; (Hebrew *lmq*) **Sharon is as Arabah; Bashan and Carmel cast their foliage.** Here is the state of Judah certainly under Hezekiah when a great revival consolidated faith and righteousness. Thereafter the division of Israel and Judah came into play and through that weakness their foes prevailed. Desolate roads; the covenant was broken; cities became uninhabited, common people were in poverty. Weakness set in and productive land turned to desert.

(3) ZION'S "NOW" – WHEN THE LORD MINISTERS 10-13

Now I will rise says Yahweh; now I will have exalted or raised myself high, now I will lift myself (on a cross) **as a sacrifice.**

The Hebrew "Now" *ht* [means "Shortly" or in the near future following the circumstances brought about by the division and conquest of Israel and her ultimate Old Testament demise. Christ Himself states that He will do three things:-

(1) He will rise – the keynote of future hope is the resurrection of the LORD from the dead.

(2) He will have been exalted. This is a most significant **Hithpael** – showing that resurrection is not followed by earthly rule at the point of His first coming – but a future return as Messiah is in this manner deemed to be expected.

(3) The Niphal of "uplifting" as on a gibbet or by sacrifice is the third essential element in preparing for final historic change and the kingdom of God.

The pathetic existing situation into which this great act of grace comes is set out and then the call to acknowledge the momentous nature of this intervention is issued (a)The pathetic deterioration of the nation You will conceive hay and bring forth chaff. The fire or zeal of your spirits will devour you. Israel's is likened to a nation of chaff which its own zeal sets afire. This is exactly what happened as the Romans surrounded the nation their adversary *Titus* testified that if they had not quarrelled with themselves they might have conquered Rome itself and their governor *Josephus* is on record as saying that their zeal took away as many lives as the Romans. **(b)The people shall be as the burnings of lime.** So many bodies they would be so disposed of. **(c)They will be cut off like lopped thorns and burned** This became the terrible reality in the city in AD 70. **Hear You who are afar off what I have done and know you who are near my warrior might** The things the LORD did were twofold. First He died to redeem and rose again and ascended; second He delivered Jerusalem to its enemies. Second, He is a Warrior who could go through with His redeeming work and also fight against the rebels of His people. All this is annotated for distant lands in *Josephus*. The call of the LORD is not just to "hear" but to "obey" Him.

(4) ZION NEEDS NO MONEY LIBRARY OR MILITARY – HER FOOD GOD'S GIFT 14-19 THEY SPEAK ONE LANGUAGE

The sinners of Zion are afraid; trembling has seized the apostate; who belonging to us will have his residence with swallowing or enveloping fire? Who from among us can dwell with firebrands of a (coming) age? This is not asking "who will go to hell" but in the light of "fear" and lack of faith it is asking that when Israel

arises as Ezekiel 37 prophesies who will stand in those future days to live with the burning unabated zeal of those days represented first by the presence of a holy LORD God and then by the firebrands of those His servants. We need to consider too are we getting ready for future time and eternity when mighty zeal and worship will characterise our dwelling places. Isaiah -despite the revival he lived to see is well aware that the God who struck Uzziah is not dealing in half-heartedness. He is the Holy One. **The walker of Righteousnesses; the speaker of straightnesses; the despiser of those gains achieved by fraud; the shaker of his hand against taking a bribe; the shutter of his ear from listening with acquiescence to bloodguilt; the shutter of his eyes against beholding evil.** Here are six characteristics of the person who will be better fitted for the presence of Christ. Living righteous by faith; speaking absolutely honest; without deceit; one who cannot be bought, one who is innocent and will not even watch evil – to become such a person in a television age is of grace and requires as in each case the discipline of faith that works by an expulsive affection. **Seven promises are given to such a person** He will dwell high (in high places) ; his inaccessible places will be the MASADAS of Petra like rocks; bread will be given Him; his water will be faithful; Your eye will see as by vision and wonderful reality the KING in His beauty; they will see a land of great distances. Your heart will meditate or take away (as dross from silver) terror. Love will cast out fear and the KING will be the glory in Zion of the future and it will be a place surer than Jerusalem under the provisioning of Hezekiah. The vision does not preclude millennial glory but sees rather to excel it in the idea of "great distances". **Where is the scribe, the one who weighs money?** (or "the shekel" itself). **Where is the one who counts towers** and defences or the military man? This era surpasses the writing of books – it is one of glorious experience of the LORD: this era surpasses the monetary – it is one of grace and provision without need for hoarding or buying; this era is one which requires no military budgets or preparation. It is one of great peace.) **You will not see a people obstinate or (Jerome)"shameless" (Hebrew qm[)] in themselves , a people of "deep" speech beyond power of attention, a people who speak a language you cannot understand.** The assurance of the future is that heaven will be full of soft and modest people who speak plainly so that all may listen easily and who speak one language. The implication is that that language will be known to the Hebrews – so despite all the jokes about Welsh or some other tongue being that of heaven – Hebrew – which may be most nearly related to man's first speech has claim to being used eternally. Whether any state of man on earth prior to a wholesale reorganisation under Christ could bring about such a life-style is a matter hard to conceive though with the extensive use of computers books could be done away without loss. Equally with universal peace military provisions would be unnecessary. A reversal of Babel – a linguistic provision such as Pentecost signalled – is quickly possible under the Spirit of God.

(5) ZION'S TEMPLE RESTS AMONG BROAD RIVERS 20-23a

Look at Zion city of our appointed festivals. Your eyes will see Jerusalem a resting place of tranquillity. Its tent of meeting will not be moved; its tent pins will not be plucked out; and its ropes will not tear away or separate This period is represented as so quiet that no great storm will again smite the city tearing at the tent ropes. It is so serene and secure that no year will demand the movement of the tent. And most interesting of all in the light of the great emphasis on the "temple" it appears Zion rejoices in a tent – which suffices for the LORD during His rule. **For Behold there the glorious or illustrious Yahweh will be for us.** This will be the dwelling of Christ presumably hard by the temple itself. That being so there will be no prevention to access to the LORD. (He will be) **a place of rivers and streams with broad sides** where one might walk. We are also told affirmatively in other scriptures that waters will not flow from Jerusalem Psalm 46.4 & Zechariah 14.8. **Absolutely no vessel with oars will go on it nor grand ship will pass that way. For the LORD is the one who sets up (everything) and litigates; the LORD is the leader (Hebrew qqj literally "the one who cuts out" and decrees) the LORD is King and He will save us** The salvation of the LORD involves a life style that is free from noise pollution and leisure and pleasure but full of worship. One could imagine a ship in the centre of Jerusalem or visiting boats with all sorts of social events. From our present life style the LORD is to save Jerusalem in that day. **They made themselves forsake your district, the place you had measured out, or your company, they definitely could not restore or confirm the base of their flag; they could not spread sail or banner (as a sign of invasion)** This series of statements confirms that the LORD permits no flags of other nations in Zion. This fact alone confirms that we are speaking of an era on earth-an era when national signs exist still. There will be no holdings as we now have-no division of the city of Jerusalem between nations. IT is the LORD'S alone.

(6) THE WEAK ARE STRONG CITIZENS ARE NEVER SICK MEN ARE FORGIVE ONES 23b-24

Then he will have continually divided the prey that was stripped off. We are to understand that previously nations had attacked and left immense prey which is given to the LORD'S people. The "spared" ones take the prey. Not lame – for the word *j sp* only means lame when either in the NIPHAL or when accompanied by the Hebrew *mr* and it is in the Kal participial. So the people passed over or immune from penalty or the PASSOVER PEOPLE take the prey. The term "take the prey" is Hebrew *zab* which is a lion-like action of seizure – so there is no question of lameness. The only "Limp" that might be alluded to although not literally permitted by text is that of a Jacob people who have now seen the LORD returned. **And the inhabitant will definitely not say, "I am sick".** (Hebrew *ytyl j* which covers "sickness, disease, infirmity, pain, weariness, wounds, strokes, affliction, pressure, disease of the feet" – cf. 1Kings 15.23 – hence we have a watertight reason for rejecting the idea that the "lame take the spoil" – the very notion of "lame" in this context is unsupportable) **The people that dwell in it will be forgiven their iniquity.**

Isaiah 34 – Listen O Nations

THE RUIN OF ARMIES – HEAVEN SHAKING EVENTS 1-4

Come near O Nations to listen and give attention you peoples. Earth and its complete population you listen, O world and all the children it has produced. For the "breaking forth" or "cutting off" (Hebrew *pxq*) of the LORD is upon all nations and his hot anger against all their armies. He has devoted them to destruction (Hebrew *mrj*) He has given them over to slaughter. They shall be pierced through and thrown out and the rank odour of their bodies shall rise and the mountains shall melt or flow with their blood. This latter hyperbole is not just a literary device – it serves to tell the immensity of the military slaughter in the last days when the LORD in anger ends the power of armies. The 33rd chapter should be read as introductory to this piece. It states that "there shall be no more strategist of defence" for militarism is to end in His kingdom. Hence the great endangering armies of our times with their fierce weaponry must pay the supreme sacrifice. Nations are called to listen. Peace will prevail-but not by international compact rather despite willingness to implement righteousness and put away weapons. **All the hosts of heaven shall melt away** (Hebrew *qgm* "like wax candles") **and the heavens shall roll themselves up as a scroll, and all their hosts will shrivel and fall as the leaf falls from the vine and as the leaves & unripe figs fall from the fig tree.** In several places the bible testifies to the "fall of stars" Matthew 24.29 and Mark 13.25 also in 2 Peter 3.10 we read of the passing away of the heavens. Revelation 6.14 takes this statement about the "heavens rolling up as a scroll" and fits it into the 6th seal following the events of 5 seals – first seal one with Apollyon's warfare and under the second and third seals resulting worldwide depression; and after the death of one quarter of humanity under the 4th seal and under the 5th the terrible slaughter of persecuted ones "who had been coming of their own will dying for Jesus and as they were willing to follow Him washing every spot from their robes and making them glistening in one act of total obedience as at the cross" together with the 5th seal completion of the number of Jewish witnesses. Then to quote the Apocalypse, "A great earthquake; and the sun became black as sackcloth of hair and moon became as blood and the stars of heaven fell unto the earth even as a fig tree casts her untimely figs when she is shaken of a mighty wind, and the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places and the kings etc hid in the rocks" recognising the foretold "wrath of the lamb".

THE SWORD OF THE LORD 5-7

My sword will be constantly soaked (Hebrew Piel of *hwr*) in the heavens. Watch it coming down on Edom and upon a people devoted to destruction for judgement. The sword of the LORD is full of blood. It has been smeared or satisfied from the best of the male lambs and male goats; with the best of the kidneys of rams for the LORD has an expiatory sacrifice in Bozrah and a slaying of sacrifice in the land of Edom. The Oryx will fall with them and the young with the strong. The land will be soaked in blood and the dust saturated with fat. This gory paragraph cites the location of judgement as Bozrah – 50 miles north of Elath or modern Eilat – and the capital of the ancient Edomite kingdom. In the 5thC BC Edom fell under "Arab" control – a nomadic people of Ishmaelite extraction. Other of the Arabs settled on the southern Arabian part of this vast triangle of sand probably on account of better irrigation became growers of spices and as a result settled in towns. In the days of Amaziah (2Kings 14.7) 10,000 Edomites had been cast from the top of Sela to their death. In 736BC Edom became a vassal state of ASSYRIA (*Assyrian inscriptions*). Isaiah's "has been smeared"(v5b) bears testimony to this defeat. Isaiah's call was in 735BC the year of Uzziah's death – so he is looking back at this event.

The next great battle was to be with Arab invaders in the 4th C BC, 300 years later. The events of which Isaiah now speaks involve the peoples of Arabia in the end times.

THE DAY OF THE LORD'S VENGEANCE 8-15

For it is the day of the LORD'S revenge-the year of retribution (Hebrew *mymwl v* – a pun on "Shalom") **for the contention or strife or cause of Zion. Its streams shall turn into pitch or oil** (Hebrew *tpz* – used for pitch and its flowing nature-the nearest to our word "oil" both in describing inflammable crude from which oil is derived and the main characteristic – "flowing") **and its dust to overspreading pitch** (Hebrew *rpg* used for highly inflammable material) This land to which Isaiah directs the attention of nations has "streams" of crude pitch or oil and its dust produces an abundance of crude. Bozrah (modern Buseirah) inhabited by Arab Bedouin is to be understood as representative of peoples also descended from Abraham who contest the right of Israel to hold land. This contention or strife is here referred to. **Its land shall perpetually belong to pitch or crude burning, day and night it shall not be quenched, its smoke shall ascend for an age, from generation to generation it will be dry or wasteland -the conquerors** (oil fire and desert) **to perpetuity, no-one shall pass through it. The pelican** (which likes sea-shells – hence its travel in Arabian coastlands) **and the porcupine or buzzard shall take possession there; also the owl and the raven shall dwell in it and He shall stretch out over it the line or measuring line of confusion and the stones of waste and emptiness. This TOHU WA BOHU is a picture of the earth before the work of the Holy Spirit.** The land of Arabia is so delineated in prophecy – for there it will be as if the Spirit of God had not moved upon the earth. **They shall call his nobles to a kingdom and none are there and all his princes are united in absence or have absented themselves.** Those who cut a powerful figure in the world of today when judged as to their response to the kingdom of God are wholly unrepresented. This probably could hardly be said of any great nation – some of its "nobles" follow the LORD despite the fact that Paul asserts that few great ones believe (1Cor 1.26) **And thorns shall come up in its palaces** (The Hebrew *mmra* was anciently used of "harem" – which sits accurately with a way of life cultivated by kings in the past and distinctly in Arabia today) **Nettles and briars in her castles. It shall be a resting place for jackals, and green grass for building material for the ostrich. And wild beasts shall encounter the jackal and the he goat shall call his companion. Also there the screech owl shall rest and find for herself a place of rest.** The overlay of ideas about evil spirits adopted by translators from the Rabbinic interpretation finds strong objection from *Tregelles*. (The Satyr and woman demon of the night if they count for anything symbolically reflect demonic forces that will be disabused of power by the LORD when the strife against ZION ends with the interposition of the LORD. Our LORD taught that dethroned spirits go through dry places – i.e. they remain amid the ruins that abide. Matthew 12.43. The search of spirits for rest is common to Isaiah 34 and Matthew 12 – the broken power base of Satan who bound the princes of v12. My treatment would be to allow the comment as the apostle John allows the idea of the "disturbing of the water" at Bethesda insofar as it testifies to a partial concept of greater reality – the battle between Satan and our LORD. **There the springing snake shall make its nest and lay eggs and hatch them and gather her brook of snakes in her shadow. There also the hawk or kite (birds of prey) will be gathered -each with her mate.** The ultimate in representation of a land given over to Satan is the snake and the bird of prey.

SEARCH THE BOOK 16-17

Search the book of the LORD and let them call the names. Not one of these shall be neglected (because absent), **not one will miss her mate for My mouth has commanded it and my Spirit has gathered them** Ironically the Spirit of God who cannot be content with "any part without form and void" has deemed fit for the age that is yet to dawn to people this empty world with creatures which represent its judgement. **He has thrown down for them a lot of inheritance and His hand has predestined an inheritance for them by a line of law for an age they shall possess it, from generation to generation they shall dwell in it.**

The LORD challenges us to check out this prophecy. Today Buseirah as I understand it occupies substantially the area once known as Bozrah. It did stand ruined for a long period. The challenge here would seem to affect the wider land and have international consequence stretching into the period when the Arab-Israeli conflict is finally ended by the interposition of the LORD. There are "**eleven species**" specifically identified which occupy the land of Edom and Arab territory where in Genesis 36.40-43 "**eleven dukes**" sprung from Esau formerly held court. Having visited **Petra** myself I recall first being apprehensive because of the reference to snakes. In the event I do not recall a single sighting of any one of these creatures on that occasion although some or all may well exist there. **Certainly in future time and in a far-flung area when no man passes this way – and tourism ceases – this TOHU WA BOHU desert possessed of eleven species will become a latter day reality.**

CHAPTER 35

The Highway of Holiness

THE RULE OF CHRIST CHANGES LANDSCAPE AND ATTITUDE 1-4

1. **The large plain and the sunny arid drought-ridden area will be glad.** (Hebrew *mc* "to rejoice" like "the leaping" of the horse – The desert springs or leaps into life at set times) **the sterile wilderness** (Hebrew *hbr* [as in 2 Kings 14.25 the basin of the dead sea) **will dance and break forth in bud & flower like the autumn crocus or meadow saffron** (Hebrew *tlzjb* a purple and white crocus like flower that is stirred by the former rains of November in Israel)
2. **It will burst into bloom and dance around even more and vibrate with joyful shouting. The glory of Lebanon will be given to it.** The desert areas of Israel will be adorned with trees – even cedars – and flowers will abound by the Dead Sea. When we visited in the 1990's even the northernmost area only small trees and flowers planted by the swimming facility and in the kibbutz were in evidence. **The ornament of Carmel and Sharon** (that is deciduous trees and grass and even wheat. **They will see the glory of the Lord and the majesty of our God.**
3. **Strengthen the infirm hands and make firm or swift the feeble knees.**
4. **Say to those who in themselves have timid impetuous hearts "Behold Your God will stir Himself and arise – He will come with retribution-He will come and will save you. This message is addressed to a nation that has little strength to oppose its foes and will appear isolated.**

THE RULE OF CHRIST BRINGS HEALTH AND SAFETY 5-7

5. **Then will the eyes of the awakening ones open themselves and the ears of those who are deaf** (Hebrew *vrj* means to plough in that which fills – so the Lord spoke of "digging our ears" so that they can be filled with His messages) **will be opened**
6. **Then will the halt with dislocated limbs leap like a deer and the tongue that was bound shout for joy and waters will rend the sterile desert** (Hebrew *rbdm*) **like wild beasts** (Hebrew [*qb* breaking from rock and tearing through the ancient arid areas). **And streaming rivers will burst through the sterile desert** (Hebrew *hbra*)
7. **And the hot mirage will become a pool of reeds and the arid desert gushing fountains of water in the resting place of the jackal village resting places for man with sugar cane and papyrus.**

THE RULE OF CHRIST RESULTS IN HOLINESS AND JOY 8-10

8. **There will be there an embankment raised up and a route-and the name it will be called is "the way of the holiness or the way of the Holy of Holies. A profane or impure person shall not pass through that way. It will be for him who lives in the manner of the way and fools** (Hebrew *lay l* [means "people who distort" or "people who deceive" as judges misdirecting justice or merchants using wrong balances) **shall not stagger or wander about there.**
9. **No lion shall be there nor beast that crushes shall go up – they shall not be found there – the redeemed shall walk their walk there.**
10. **The delivered for whom the Lord paid the price shall return and come to Zion with singing and age-long festivity or radiance on their faces-they shall attain perfectly or surpass totally previous experience of joy(which is accompanied by anointing and banquet) and** (Hebrew *mcc* accompanies *hj mc* in Isa. 22.13;35.10 & 51.3.11 cf. Ps. 45.8 All your robes are fragrant with myrrh aloes and cassia out of the ivory palaces) **cheerfulness** (of merry voices or cheering because of the aid or presence of the Lord) and grief at parting and sighing shall be exiled or driven away). The absolute unsullied rapture of this era is presented in the word "surpassing" (Hebrew *gyvy* in verse 10) **The ultimate returnees for whom the LORD paid the price have yet to respond with radiant faith.**

Notes: These conditions do not exist today. The salt is being conveyed away indeed and farmed extensively. A road built by the British exists and it provides good access to the length of the Dead Sea. Lions do not figure in the fauna of the area. That much is history. But the gushing fountains and the villages are not a feature. There are a few *Kibbutzniks* living in a few settlements. Crocus and saffron; Cedars and great trees with wheat and cane and papyrus are not in evidence. Singing which lasts age-long and the cheer that comes from the presence of the Lord Himself awaits another stage of revelation. This chapter is a sign of an era still to be. All the prophecies of the Old Testament are not fulfilled. Holiness joy and cheer characterise the time yet ahead when streaming fresh water will flow in Jeshimon.

CHAPTER 36

Woe to Assyria

SENNACHERIB ATTACKS ISRAEL AND THREATENS JUDAH 1-3

Now it happened in the 14th year of King Hezekiah (712 BC) that Sennacherib ("conqueror of armies") king of Assyria came up upon all the inaccessible cities of Judah and tore them to pieces. Then the king of Assyria sent the Rabshakeh (*chief cup-bearer and confidant*) from Lachish to Jerusalem to Hezekiah with a glorious troop and he took position at the trench of the pool (*Hebrew hkrb literally, "kneeling place [of camels]"*) the highest place on the highway to the fuller's field. And Eliakim son of Hilkiah ("Whom God shall establish" and "portion of the LORD") who was over the house (of the king) and Shebna (*access, confidant*) the scribe and Joah the son of Asaph ("whose brother or friend is the LORD" and "collector") the historian came out to him.

THE CUPBEARER SHOUTS A CHALLENGE TO THE LORD IN HEBREW 4-8

And the cup-bearer said to them, "Say now to Hezekiah, thus says the GREAT KING, king of Assyria, "What is this confidence (*cf. other use of Hebrew mj fb iEc. 9.4 "Who is approved or chosen by or desired by or pleases all the living ones has hope"*) in which you trust?" "Your counsel and warrior like courage for war is only a word of the lips, at present who is it you rely on that you rebel against me?"

(1) "Behold you are trusting in this support (*Hebrew tm[cm "chief man"]*) of a broken reed of Egypt upon which if a man leans for a stay it will go into his hand and pierce it. Such is Pharaoh, king of Egypt and all that trust in him."

(2) "And because you were saying or will say to me 'We trust in Yahweh our strong God', is not this He (*THE GOD whose high places and altars Hezekiah has completely removed?*)" A marvellous testimony lies in these words both to the impact the reformation of Hezekiah had worldwide. "And he said to Judah and Jerusalem 'You shall worship before this altar!' "And Now I implore you – you have already given pledge to or exchanged pledges with my master the king of Assyria and I will give you thousands of horses if you are able to put riders on them". This was an offer to join forces and become a minion of the king of Assyria in his war effort. It was less than fulsome praise of the prowess of Hezekiah but offered an escape clause from war if he would become a vassal.

RABSHAKEH DERIDES THE LORD 9-12

How will you turn back the faces of one of the least deputies of my lord and put your trust in Egypt for horsemen and chariots?" And now without the LORD I have come up to this land to destroy it. The LORD said to me "Go up to this land and destroy it." And Eliakim and Shebna and Joah said to the cupbearer "Please speak Aramaic to your servants for we can listen in Aramaic and do not speak Hebrew in the hearing of the men on the walls." Rabshakeh replied, "Has my master sent me to you and your king and not to the powerful men that sit (*to guard*) the walls who will eat their excrement and drink their urine with you?" The heathen cupbearer says he can do without the LORD and in the same breath says the LORD sent him to Jerusalem. He also throws caution and diplomacy to the four winds in failing to speak in confidence in Aramaic.

RABSHAKEH TRIES TO DIVIDE AND CONQUER 13-17

Then Rabshakeh stood and called in a great voice and spoke in Hebrew "Hear the words of the great king, king of Assyria, "Do not let Hezekiah lift you up for he is not able to deliver you. do not trust yourselves to the God of Hezekiah saying "The LORD will surely deliver us and not give this city into the hands of the king of Assyria" "Do not listen to Hezekiah for thus says the king of Assyria "Make me a present (*or peace terms*) and come out to me and each man shall eat from his own vine and fig tree and drink from his own well until I come and take you to a land like yours, a land of corn and new wine, a land of bread and vineyards. The promise with the sting in its tail sits uneasily upon the comment that the soldiers will eat their excrement. Now Rabshakeh promises Judah vines and figs and water in abundance if they agree his terms – abject surrender.

WHERE ARE THE PROTECTIVE GODS OF OTHER NATIONS? 18-22

Lest Hezekiah sweep you away saying "The LORD will deliver us" "Has any warrior among the gods of the nations delivered his land from the hand of the king of Assyria?" "Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Indeed have they delivered Samaria from my hand? ""Who

among all the gods of these lands has deliver their land from my hand?" They heard him silently and answered not a word for the commandment of the king was to say nothing in response. Then Eliakim son of Hilkiah, superintendent of the household, and Shebna the scribe and Joah the son of Asaph, recorder, came to Hezekiah, having torn their garments, and explained to him all the words of Rabshakeh. *Rabshakeh was linking Yahweh with the idol gods who cannot save. Here we have the setting and background against which Yahweh shows Himself the ONE and only LORD who can save. Again the wise command of Hezekiah that his servants should say nothing is in line with our Saviour's wonderful patience and character under provocation at the cross. This gives us some idea about the sort of man Hezekiah was. He used diplomacy and as we shall later see depended on prayer and sought prophetic advice.*

CHAPTER 37

Sennacherib's host slain

SENNACHERIB'S THREAT-THE DIVINE PERSPECTIVE 1-7

And it happened as Hezekiah listened he tore his garment and he "will have covered himself" (*Hebrew Hithpa'el future of [rq]*) with sackcloth and "he will go" into the house of the LORD. And he sent Eliakim who was over the house and Shebna the scribe and the elders of the priests covered in sackcloth to Isaiah the son of Amoz the prophet. *The first act was one of penitent humility before God. Hezekiah knew how to come to the place of blessing. Hezekiah sought to have the leading priests demonstrate humility and concern. He personally sought God and he sent his leaders to discover the mind and will of God. And they said to him, thus says Hezekiah, "This day is a day of adversity or distress; of 'rebuke or chastisement; of insult or occasion of blasphemy for sons are come to break from the womb but there is not strength to give birth. Perhaps the LORD your God was listening or will hear (both tenses are supported by [mvy]) to the words of Rabshakeh whom the king of Assyria his lord sent to reproach or dismiss as worthless the living God and firmly rebuke the words which the LORD your God is listening to or has been hearing. Lift up your prayer for the remnant that has found itself (true to God and in a reduced position through the onslaught) And Isaiah said, "Thus shall you say to your master, "Thus says the LORD, do not fear the faces of the words which you heard by which youths(Hebrew r[n can mean "new borns" – a play on the king's statement about his own new born revival and those who had but a tender faith) of the king of Assyria reviled me Isaiah was in touch with our wonderful LORD and the LORD was well aware that these were just like little cattle minders to him. They could shout and scare cows but "Don't let them scare you, Hezekiah, said the LORD. Behold me giving him a spirit and he shall hear a rumour and turn to his own land and I will cause him to fall by the sword in his own land Here is true prophecy. Only God knows about what news will come tomorrow-or what false report. Only the LORD knows how men meet their end. This was as a dulcimer chord to the ears of Hezekiah.*

THE LETTER OF SENNACHERIB 8-14

So Rabshakeh returned and found the king of Assyria fighting at Libnah for he had heard that he had broken camp from Lachish. He (*the king of Assyria*) has been hearing of or was hearing of Tirhakah (*sublime one*) king of Ethiopia..... *Kenneth Kitchen in NBD says that Tirhakah was an army commander in 701BC. Sennacherib defeated the Elamite and Arab and Chaldean allies who challenged Assyria, then in a 2nd campaign quietened the hill people of the east and then turned his attention to Hezekiah and Egypt. In 701 Sennacherib met and defeated Tirhakah the Ethiopian who led Egyptian forces in 701 at Eltekeh (vicinity of Dan) and became king 690-664 in the 25th dynasty. I deduce that Isaiah was writing this narrative during his reign – i.e. 10 or more years after the event of Sennacherib's attack. Presumably Shebna and Joah the scribe and recorder respectively kept records also of these events.....he has come out to make war with you. When he heard it he sent messengers to Hezekiah, saying, "Thus shall you speak to Hezekiah king of Judah, saying "Do not let your God in whom you trust deceive you saying, "Jerusalem shall not be given into the hand of the king of Assyria" "Behold you have heard what the kings of Assyria did to all lands to destroy them and will you deliver yourself?" "Have the gods of the nations delivered those whom my fathers destroyed – Gozan, Haran, Reseph and the sons of Eden who were in Telasar (*the mound of Asshur – which was between the Euphrates and Balih rivers, close to the earliest seat of human life*) Where is the king of Hamath, where is the king of Arpad, where is the king of the city of Sepharim, the kings of Hena and Ivah? And Hezekiah took the letter from the hand of the messengers and was reciting it aloud (*Hebrew arq*) and Hezekiah went up to the house of the LORD and was spreading it before the face of the LORD.*

HEZEKIAH'S PRAYER 15-20

And Hezekiah had been praying to the LORD, saying "O LORD God of hosts God of Israel, dweller among Cherubim, You are God, You alone, God of all the kingdoms of the earth; You made the heavens and the earth, Incline your ear O Lord and hear; open your eyes and see; hear all the words of Sennacherib which he has sent to reproach the God of Life. Truly LORD the kings of Assyria have laid waste all lands and their own land! They have consigned their gods to the fire for they were no gods, for behold they were made by men's hands, just wood and stone-they abandoned them. And now O LORD our God save us that all the kings of the earth may know that You are God alone."

ISAIAH'S LENGTHY RESPONSE – GOD'S ANSWER GIVES ASSURANCE (Part1) 21-22

Zion has "laughed behind the back" of Sennacherib

And Isaiah the son of Amoz (*Hebrew "Alert" "swift" as a fast horse-appropriate here because God's response through the prophet was immediate*) the prophet sent to Hezekiah saying "Thus says the LORD God of Israel, because you have prayed to me against Sennacherib king of Assyria this is the act-word which the LORD has spoken against him. The virgin daughter of Israel has despised you and mocked you in a foreign tongue. The daughter of Jerusalem has swung her head to and fro behind your back *probably from this source we get our phrase "to talk behind the back."*

WHOM HAVE YOU HELD IN REPROACH? (Part 2)23-27

THE CONTINUING ROLE OF PERSIA-IRAQ!

Who have you reproached and reviled in determined sin (*Hebrew pdj*) against whom have you raised your voice loud and lifted your eyes on high – against the HOLY ONE of Israel *The Hebrew phrase is phonetic and sings well ETH ME HERAPHTA WEGEDAPHTA. By the hand of your servants you have reproached the LORD and said, by the great (number) of my chariots I have come up to the high mountains – to innermost Lebanon. I will cut down its tall cedars and its choice firs. I will go to the heights of its tree culling and to its Carmel. I have dug and drunk water. This phrase is equivalent to Jacob's well-digging – a sign of **gaining possession** of the land. With the calf of my footsteps*(*Hebrew "footstep" $m[p]$ doubles up as "anvil blow")* I have dried up all her streams of defence. *It was just south of here that Assyrians met the main force of the Egyptians so the forward defences were overrun in Lebanon Did you not hear how from of old I created it and from the times of antiquity I formed it, now I have made it come about that you should be for the noisy crashing down of fortified cities to heaps of stone and desolation. The two verbs from Genesis 1 – ASHAH and YOTZER are used to demonstrate that the LORD is creator and **possessor** of Lebanon. Then the LORD adds that He caused Assyria to come into being to tumble down other proud cities – and to humble Egypt. We do well to recognise that ancient Persia and Iraq to this very day are cast in this very role of humbling modern nations in check – though ironically their own pride grows apace and will finally need a divine curb. The inhabitants had too short a hand (to be effective in defence) they were terrified and confounded. They were (as) herbs of the field, and vegetables, green grass of the roofs (or sheaves drying) and of the fields before the face of the "rising "(stalks) or "gathering". These four lowly greens are either compared to the corn that replaces them or the gatherer that uproots or harvests them. The little used word for "gathering" blends better if as with QUM we take it as a noun formed from the verbal stem like "rising". The former idea is "burned verdure" – although the idea of "blighted" is "read in" the second "powerlessness" suits better-having an agent of terror, i.e. "the gatherer".*

GOD'S RING IN THE NOSE OF THE BULLISH SENNACHERIB (Part 3)28-29

The LORD disarms Assyria saying, I know where you dwell and I know you're going out and you're coming in and the trembling fear of me that you have Yahweh knows everything about ASSYRIA. He knows not only whereabouts, address but also every move the nation makes and the mind of its leaders – and how they fear the living LORD Because your rage or perturbation in my regard to me have come to my ears I will put my nose ring in your nose and my bridle in your lips and I will turn you back the way you came. Yahweh tells Assyria that he will as easily turn her round as a farmer turns a bull with a ring or a horse with a bit. James (3.3) also uses this simile of control of speech. He also will curtail Assyria's loud boasts.

THE RETURN TO NORMAL LIFE (Part 4) 30-32

And this is a sign for you – you will eat self-sown grain this year; and in the second that which grows of itself in the second and in the third you will sow and harvest plant vineyards and eat their fruit and the remnant or escaped ones of the house of Judah shall add to leave their root lower still and make their fruit

grow higher. For out of Jerusalem shall go a remnant and a group that escapes from mount Zion – the jealousy of the LORD of hosts *(for Judah his wife)* will do this. Isaiah thus predicts respite and a renewed agricultural cycle. It was not till 587 - 114 years ahead – that Jerusalem ultimately fell.

SENNACHERIB WILL NOT REACH JERUSALEM(Part 5) 33-35

Therefore thus says Yahweh concerning the king of Assyria "He shall not come to this city shoot an arrow there, nor come with shield to its eastward, nor will he throw up a mound against it. By the way he came he will return. He will not come to this city whispers the LORD *Here the quiet but mighty confidence of Yahweh as opposed to the loud boast of Sennacherib stand in purest contrast. God says this five times as if to empty his quiver of arrows of assurance in repulsing the enemies of His people.* And I will protect this city to deliver it for my own sake and for the sake of David my servant *Yahweh still looked down and saw the palace of David and the temple of Solomon and many signs of praise and faith and was not ready to relinquish it or cease to move it and glorify Himself in its people. Again Yahweh whispers that assurance – it is quiet but it is mightily effective besides the loud mouthed Rabshakeh by the walls.*

GOD ANSWERS – GIVING SPEEDY DELIVERANCE 36-38

THE ANGEL SLAYS 185,000

Then the angel of the Lord went out and struck from the army of Assyria one hundred and eighty five thousand, and they *(the people of Jerusalem)* arose in the morning and behold all the dead carcasses *(Hebrew rgg "lifeless ones")* So Sennacherib king of Assyria broke camp, left and returned and he will settle *(The future of the Hebrew verb means "he will not stir to touch Jerusalem any more)* back in Nineveh. And it came to pass as he worshipped in the house of Nisroch his strong god that Adramelech and Sharezer his sons struck him with a sword and he died and they made their escape to the land of Ararat and Esar-haddon his son ruled in his stead.

CHAPTER 38

Hezekiah's sickness

SET YOUR HOUSE IN ORDER1-3

In those days Hezekiah was sick and near to death and Isaiah the son of Amoz *(always swift to act)* the prophet came to him and said to him, "Thus says the LORD delegate by command for you shall die and not live. Then Hezekiah turned his face to the fortified wall and he was praying to the LORD. *Whether before Isaiah left this was his response we know not – but he changed from seeing audiences and did not even take the prophet's counsel and call his attendants to establish a successor. He consulted the LORD.* Now LORD remember I pray how I walked before your face in faithfulness and with a heart of peace and have done that which is good in your sight. And Hezekiah was weeping – many tears trickling down.

REPRIEVE – THE SUNDIAL SIGN 4-8

And it happened that the act-word or act-upon-word of the LORD came to Isaiah, and He said, "Go to Hezekiah and say, "Thus says the LORD God of David your father, I have heard your prayer, I have seen your tears, "Behold me adding to your days fifteen years." *Here is a special statement of the LORD – when he invites us to watch Him doing something-which he does at special times-one stands in awe.(cf. Exodus 16.4;23.20; 2Kgs 22.16; Zech 3.8; Malachi3.1)* And I will deliver you and this city from the king of Assyria and I will protect this city above. And this is the sign for you that the LORD will bring to pass his spoken word of action. Behold me turning up the shadow in the sundial of Ahaz which was going down. by the sun backing ten degrees and the sun turned ten degrees by the dial where it was going down *This notable miracle was found to be the key alongside Joshua's" long day" to the missing time in the solar clock which was apprehended by astronomical measurements. It was a miracle that restored the hopes of Hezekiah – confirming to Him that the LORD was not alone God of all the earth – but of all time and of eternity.*

HEZEKIAH'S LETTER – THANKS TO GOD 9-14

BITTERNESS AND PRAYER

This is from the writing of Hezekiah king of Judah in his sickness and when he was restored to his wellbeing from illness. *It is notable that we have his personal diary – not by days but registering his experience – and that it has been set in scripture. It is for our learning. I said in the ending of my days "I will go into the*

gates of Sheol missing the remainder of my years "I said, "I will not see Jah, Jah in the land of the living ones I shall not look at the hope of man again with the inhabitants of the world." My generation is gone like a tent plucked up and carried away from me as the tent of a shepherd. I am cut off as a weaver's shuttle. He has cut off my life threads from the beam (*Which is to say, "I am a completed piece of His work" Many people without notice have this experience – we need to ponder these wise words. Hezekiah felt that the frail tent of life interests-as a pastoral king – which had stood around him would just blow away. From day dawning until evening will finish me. The suddenness – the awareness of it – my last day is here! May the LORD GIVE ALL WE LOVE and oneself great fortitude and faith for that great day. I remember a nonagenarian whom I had the pleasure of leading to Christ – who was able to say "I'm going to see the KING why bother about a letter from the queen" That's the way it should be – Good old Bill – He has by the time of writing been with the king for over twenty years in the land that is fairer than day. I kept on meditating till morning He had lived longer than presumed-he got through the night as a lion thus he will break all my bones – from dawn till night You will finish me. As a swallow chattering wheeling I chirped. I mourned as a dove or Jonah (790-770 BC -prophet of Uzziah's time). My eyes are languid looking upward. I am distressed-become my surety – my pledge (Hebrew *yibr* []*).

CAREFULNESS AND REPENTANCE 15-17

What will I say and do? He has both spoken with light to me and done what He said. I will have walked slowly – loitering like a little child modestly and submissively (*Hebrew hdd*) all my years upon the bitterness of my soul (*i.e. experience of soul*) O LORD upon or from experience of these things men (*begin to really*) live and belonging to everything that is in these is the life of my Spirit. So You will recover me (*Hebrew mlj "make me to dream" as the Jews felt sleep and dreams made for a full and rich life*) and make me live Your life. Behold the bitterness the bitterness that was mine was for my peace and You did cleave to my soul with great affection (*Hebrew qvj "to desire" "to join"*) to deliver me from the pit of corruption for You have cast all my sins behind your back.

PRAISE AND TESTIMONY 18-22

For Sheol cannot give You thanks and death cannot praise You. Those who go down to the pit cannot break their hearts in contrition (*Hebrew rbv – this is not to be taken exactly as "hope in" but rather "repent before" It testifies to the final state of the soul*) because of your faithfulness. The one who lives Your life, Your living one, he shall praise You. Like me a father making Your truth known personally in the experience of (*his*) children. Here in a splendid way Hezekiah "sets his house in order" for he now sees how his family can profit from what he did-we often say that his extended years meant that a son was born who became delinquent spiritually during his reign of 55 years but that does not take away from his intent and purpose to train his sons in God's truth – and indeed may explain the ultimate repentance of Manasseh too. All this is a great lesson and considerable encouragement to Christian parenting. The LORD was the cause of my salvation and we will continue constantly (*as a family*) to sing my songs all the days of our lives at the LORD'S house. Whereas this may not have been true of Manasseh it was of Hezekiah and his queen and their servants one cannot doubt for the remaining 15 years. There are a dozen psalms in each of books 4 and 5 of the Psalms which could easily have flowed from the grateful pen of Hezekiah. His undertaking was to become like David his forefather an asset to the body of praise of the people and thus take up God's consideration of him for the sake of his singing forefather – cf. v5. And Isaiah said, "Let them take up a softened cake of figs and press them upon the ulcer and he will live. For Hezekiah was saying, what is the sign that I shall go up to the house of the LORD? This saint of God was understandably crushed and unsure of the messages that he was hearing – since he had so affirmatively been told "You will die!" The medical remedy of a poultice was a most comforting help and doubtless extracted much poison from his system – though the fact that he lived probably did not depend upon it at all. It was a sign and a benefit-much like many of our medical prescriptions.

CHAPTER 39

Hezekiah's sin

RECOVERY NOTE FROM AN OLD ENEMY 1-3

At that time Merodach Baladan (*Hebrew "Mars" or "Baal is Lord"*) the son of Baladan king of Babel sent letters and a present to Hezekiah for he heard he was sick and was Hezek (*"strong"*) again. There was clearly respect for the only king who had withstood Assyria in the known world. "Letters" in the plural suggests a number of

well-wishers. The "pun" on the king's name suggests the Assyrians were saying "The old strong man is strong again". And Hezekiah rejoiced over them and showed them his perfume house, the silver, the gold, the balsam and the precious ointment and the whole house of armour and all that he had obtained or harvested in his treasury. There was not any thing that Hezekiah did not show them in his house or kingdom. The grand tour includes no details of the LORD'S grace to him in recovery. He may have testified to that but the record is silent. God's word to him would have been appropriate to cite rather than other things he was puffed up about. The various medicinal stores he had were even shown-the balsam and the ointments.

THE PROPHET'S CONCERN 4-5

Isaiah had known of the ambassadors and wondered naturally about their lengthy visit. Isaiah the prophet went to king Hezekiah and said to him, "What did these men say and where do they come from?" Hezekiah said, "from a distant land-from Babel" Clearly the king was diffident about his unguarded actions. And Isaiah said, "What have they seen in your house?" And Hezekiah said, "All that is in my house-there is nothing which I have not let them see among my treasures" Hezekiah does not convey the impression that he is a steadfast character although he was courageous enough to grind NEHUSHTAN to powder. He was not astute enough with the representatives of a foreign power. Moreover he demonstrated a degree of pride and a seeming failure to witness to the LORD.

ISAIAH'S WARNING OF FUTURE LOSS 5-7

Then Isaiah said, "Hear the word of the LORD of hosts, "Behold the days are coming when all the treasure that you and your fathers have obtained right to this day will be lifted and taken to Babel. Not one thing shall remain" says the LORD. And they will take from your sons who will descend from you whom you beget and they shall be (castrated) ministers of court in the palace of the king of Babel.

HEZEKIAH'S SHORT TERM VIEW 8

And Hezekiah said to Isaiah "The word of the LORD which you have spoken is good and he said "For there will be Shalom and Truth" or "peace and stability" in my days. The scripture records this response as one of some complacency-granted the inbuilt assurance of "peace in his time" the future was one of captivity and the responsibility for it lay with him. He had shown what an enemy would be interested in attacking to obtain and he had apparently failed to witness to Yahweh and to testify about his healing so far as we can judge. On this account the LORD adjudged that the kingdom was ripe for punishment-not least when "things" were put before the "glorious truths and gracious ministry of Yahweh"

CHAPTER 40

Speak comfortably on the heart of Jerusalem her wars are over!

THE PROPHETIC MESSAGE AND METHOD 1-2

1. "You comfort my people – you comfort them" (*mj n* – Hebrew PIEL signifies "keep on doing so"), God says (Hebrew *rma*) the idea of "comfort" involves "pity" and also "repentance". So the prophet and his hearers are to **engage their hearts** consciences and feelings concerning the nation. It may be of interest that the Hebrew word for "say" is akin to the word for "mountaineer" so that like a mountaineer every word gets us nearer the peak of vision. Who are these "comforters"? Are they some who are outside the people and inside the covenant? Are the *Meshiachim* Christians the comforters who join the prophets? Certainly up until this day the "warfare" and the military preparedness of Israel holds good.

2. They are to **"speak comfort to the heart of the city of peace"** This time the word *rbd* is used. The prophet is "mandated to promise" the end of warfare. He is to "call"(Hebrew *arq* or "scream out" means to "turn his body towards the city" to get his message across) There is dogmatic and hope and directness in the prophetic message. The message has three elements.

1. Her going forth to war is complete. The winepress is full – the idea is like that of "setting a gem" in a ring. The warfare ends in joyous relationship.

2. Her deep dyed sin is paid off or "appeased" Hebrew *hxr*.

3. She has received from the Lord's hand "two-fold" for her sin. The help of God is described by Job as "two-fold" in Job 11.6. This taking from God's hand is like a wife taking sore rebuke.

VOICE NO 1 THE MESSAGE OF JOHN THE BAPTIST PRESENTS THE LOWLY MESSIAH 3

The voice of one continually calling in the wilderness, "Turn your face to the way of the Lord, make straight in the Arabah valley by the Jordan near the Dead Sea a highway... (Hebrew *hl s* – a place of "weighing up and lifting" – and the prefixed *m* in *hl sm* "waves of or waters of") ...for our God. Nothing could be more specific of the dawn of the New Testament age with the ministry of John the Baptist.

The New Geography yields increasing comfort 4

Every valley will lift itself up and every mountain and hill will be cast down or become low. The places that retard walkers Hebrew *bk* will become level as water and the rugged places Hebrew *skr* wide plains Hebrew *[qb]*

The Glory of God yet to be fully unveiled will bring huge comfort 5

The glory of the Lord will uncover itself. The idea is that the face of the Lord and His person will be known by men. All flesh shall see it together or at one time Hebrew *wdj y* for the mouth of the Lord has promised it.

VOICE NO.2 THE COMFORTABLE MESSAGE OF THE LYRICIST FOR THE AGE TO COME 6-7

GOD'S PROMISE WILL NOT FAIL

The voice of a poet in crescendo and singing "what shall my oratorio be?

All flesh is grass and love as nature's flower.

The grass blushes, the shining petals fade and die,

Because the Spirit of God blows in its house (The Hebrew *b* introduces the other meaning of grass)

Be very sure the people is God's house of grass (The Hebrew *ryxj* means fenced habitation or grass)

The grass house withers, the loveliness fades but the promise of Our God will rise in the age to be. (Hebrew *ml al* – so the promise belongs to a coming age – it will stand as an instituted "word" and rise as from the dead as a long neglected promise).

ZION SEND OUT THE BREAKING NEWS OF GODS GLORY

REVEALED BY LOCAL COMMUNICATIONS

Ascend the mountain of elevation which belongs to you, O Zion who persistently publishes waves of good news received (Hebrew *trcbm* with the prefixed *m* speaking of "waves") O Jerusalem lift up victory celebrations ascend in the house of strength of voice of your continual good tidings – the Hebrew participle is *Piel* or continuous & intensive – also the "good news" is usually "glad tidings received This may well speak of the publication by radio antennae such as are mounted on high ground and sent by airwaves. Lift up victory celebration -do not be afraid. Say to the cities of Judah "Behold your God." This message must reach the world but there is fear because over the long ages Jews have failed to receive Jesus as Messiah.

THE PROMISED COMING OF THE SHEPHERD OF ISRAEL (cf. Genesis 49.24)

The call is to "Look at the Christ". It comes three times. **First** He is the promised Messiah and Israel's God – the very same which initiated "good news" and who now comes to establish His rule.

Second(v10a) He is Adonai Yahweh – the one they revered so much as not to pronounce His name – and now they find He is the "Lord" Jesus with the strong arm (Hebrew *[wrz]* speaks of military authority) first evidenced in the release from Egyptian bondage. Now the Lord ensures His peoples' final liberty and peace. The second identification mark to which our attention is called is the "ruler" (Hebrew *hl cm* which means that He is able to bring opinions under His judgement or order the state of the earth aright) **The third** "Behold" (v10B) **His reward is with Him** – suggests He brings His saints and his great undertaking is before His face (Hebrew *l [p]* express an undertaking not a result – so the preparing of the kingdom on earth is ahead. **As a shepherd feeds his flock so he will care intimately for His own. He will kibbutz the lambs in the house of His arm** (often used of Military/supreme power) **He will lift the little ones into His bosom and gently lead or protect the mothers who give suck.** (This picture of Jesus is consistent with Matthew 19.13-15 – only it is to be more widely experienced in the good kingdom of the age to come).

FIRST CHALLENGE OF THE CREATOR 12-17

Twelve Questions

1. Who has measured the waters in the house of His palm?
2. and the heavens with a span of the hand or in their spreading out?
3. Who has weighed all the dust of the earth in the third (part of an Ephah) or levelled all the dust on the third day?

4. Who has suspended the mountains in equilibrium or weighed them in a balance?
5. And the hills in scales?
6. Who has weighed the spirit of the Lord – as to proportion or put *the Spirit* into operation?
7. Or experience of Him as a man of His counsel?
8. With whom did he cause Himself to gain experience/knowledge?
9. And who mediated for Him?
10. And disciplined Him in the path of judgement/law
11. Who taught Him wisdom/knowledge of *Me* (God the Father)
12. And caused Him to know the path of distinguishing?

*The first five questions may be fairly answered by one who has "a palm" "a span of hand" – namely the Christ!
The second seven have the same answer! The 8th indicated the Father and the second series as a whole indicates the final supremacy of Jesus as God. The questions suppose the work of the Trinity*

THE NATIONS 15-17

They are "as drops poured into a bucket and as the small dust of the balance." *The first allusion speaks of "bitter water – even poisonous" as nations depart from the Lord. Equally they are as dust in His balances of judgement – to be cast away on account of failing to seek Him. As to the (Greek) isles they are as a very tiny crushed thing which He casts forth as a spear or like the wind. This characterisation of the tribes and scattered nation states of Greece is as excellent as the "thrusting" of this nation into its most classic and notable phase historically under Alexander the Great.*

*Lebanon is not sufficient to keep (altar wood) burning nor its beasts for burnt sacrifice. The nations all are as nothing compared to Him and "they reckon themselves" (Niphal reflexive *wbvj n*) without cause (cf. Isa. 52.4 on spam) and "chaos" with regard to You. So the nations do not acknowledge their true creator seeing only original chaos and admitting of no creator.*

SECOND CHALLENGE OF THE CREATOR – TO THE IDOLATER AND HIS MODELS 18-20

To whom will you liken the strong God in your mind or with what model or pattern will you arrange that He belong? *(The Hebrew word *kr* offers options of putting Him first or down the chain of command as in an army)*

1. The artificer pours out the molten image and the purifier of gold beats it out thin and the purifier of silver makes it chains of silver
2. A poor or disabled man chooses a tree that won't rot and seeks a wise woodworker to construct an image that won't fall down

Notice that whether the image is a rich man's idol – of great value or a poor man's carved image each must be bound or constructed in such a way as to keep it on its feet. Both are built to last at least a lifetime to be worshipped faithfully for an entire lifetime. Both gods are man-made. The rich man is afraid his god might be taken away. The poor man is afraid his might rot.

THIRD CHALLENGE – THE CREATOR'S CONTINUAL WORK 21-22

Have you not known by experience? Have you not heard and obeyed? Has it not been declared from the beginning to you? Have you not understood from the foundations of the earth?

THREE SIMILES

1. *The simile of the dance reel* **It is God who is continually enthroned on the circle** (*bwh* that which is "scribed with the compass" or the "round reel" of the dance – so the notion of a flat earth is foreign to scripture) *If as in the dance the circle is mobile God thus rules over the whole known scene*
2. *The simile of the veil.* **Those who sit on the earth are as grasshoppers or locusts:** so called from "veiling" the ground. God sees them in their multitudes as in fields and armies and in today's cities.
3. *The simile of the curtain* **He who extends the heavens as a fine cloth and stretches them out as tents by cord (Lengthening the cord) to dwell in them?** *This suggests that God is moving on and His glory trails the whole system of the universe behind it. So that the speed of Light seems to be related to the speed of God – and it is not an exact constant-reflecting as it does the way His tent and curtains are moving. The expanding heavens are the lightning and thunder trail of the Lord Himself.*

THE LORD IS ABOVE RULERS AND LAWYERS 23-24

"He it is who renders austere princes to "belong to nothing" i.e. to lose their grip on power. He it is who makes the judges of the earth as empty as the earth before the Spirit worked upon it – i.e. He renders their judgement without spirit by His judgement.

The are not yet /b entirely *pa* planted not yet entirely sown, not yet entirely rooted in the earth when He blows on them and cuts them down and they wither and the violent storm takes them away as straw." *The bible teaches that rulers can be short-lived compared to the eternal one.*

FOURTH CHALLENGE DIRECTLY FROM THE CREATOR 25-26

"To whom will you make me like, says the holy one!" *This time the Holy nature of God is factored in. God's holiness is surely a vital claim – because the word who communicates with man is also the high priest whose blood of the New Testament was shed for sinners. The challenge is to lift the eyes high and see and then answer the question, "Who created these things from nothing?" (arb "to create from nothing" is the Hebrew word that sets God apart.) He speaks and the world is. He causes them to come out or to rise -waves of them in their houses and He has count of the number of their hosts. He calls them all by name from the exceeding greatness of His ability (nna – in the stars is hidden the mathematical and memory capacity of the Almighty. He knows everything about everyone of the stars and planets and everything about ours in particular). The nimbleness of His pursuit and supple mind as a strong warrior is such that not one can escape unnoticed or defect. Here we learn that he not only can hold the saints in His hand but not a shooting star gets away unnoticed from His discipline of the heavens.*

FIFTH CHALLENGE – WHY SUPPOSE GOD CANNOT SEE YOUR DOINGS? 27-30

Why do you speak comfortably, O Jacob and say in an authoritative and optimistic way O Israel, 'My way will hide itself from Yahweh and my judgement or punishment is passed over'? *(As money that the merchant accepts without action or a word)* Have you not known by experience if you haven't heard (by teaching) that Yahweh Mighty God of the ages creator the ends of the earth does not get weary from swiftness nor weary from great exertion. *(p[γ and [γy God can drive the universe beyond its present edges and yet traverse all heaven to come to our aid or to stem evil. Equally He can create new words which rise to adore Him and undertake victorious intervention for His church besides). There is no exploring or searching of His understanding (as there was in Job's time no searching of the deep recesses of the sea – cf. Job 38.16 cf. Romans 11.33 He gives physical strength to those who can no longer run and to those who have no ability he increases firmness of bone. Even youths faint from running and weary of labour and the young men totter into a fall.*

THOSE THAT EXPECT OR WAIT UPON THE LORD BIND THEMSELVES TO HIM 31

(1) Those who bind themselves to the LORD "alter" or "change" their strength – they will go up [*"mount" in the AV – the word hl [as Gesenius observes within the Indo-European family of language links to "altus" and with the breathing hardened at the beginning to "cello" whence "excel" – also "collis"(hill)]* soaring like eagles. Here are two actions-first the mighty climbing action of the eagle flying against gravity and then the soaring which relies on the strong air currents in the atmosphere.

(2) They shall run and not grow faint

(3) And walk and not be wearied by their labour

CHAPTER 41

The gospel fares well in the west

To quote *J.B. Meyer "Christ in Isaiah"* 'the conception of this passage is superb. Jehovah is represented as summoning the earth as far as the remote isles of the west, to determine once and for ever who is the true God. The test is a very simple one. The gods of the nations were to predict events in the near future, or show that they had had a clear understanding of the events of former days vv.21-23 "Show the things that are to come hereafter" He gives an instance of the best that history furnishes on the matter.' *Croesus* hearing with alarm of the growing power of *Cyrus* sent to Delphi to ascertain the outcome of his victorious march. Delphi replied, 'He will destroy a great empire' This was not prophecy but a guarded guess – since *Cyrus* must either destroy *Croesus'* kingdom or his own.

WESTERN ISLES (Greece and more distant isles) 1

Keep silent (Hebrew *nyrj h* spoken of in Jonah 4.8 as a "vehement" wind – not noisy but "hot"-the isles were to remain 'voluntarily silent' by the LORD'S command) **before me and as to their peoples they will change their strength. They will draw near at that time they will speak as one "let us come near to judgement or pleading the cause"** The silence here is coupled with "renewal" as in Isaiah 40.31(Hebrew *pl j*) and it shows that Western revivals were designated in God's purpose and also that "prophetic meetings in the presence of the LORD were in His decreed will for western isles. This is as surely forecast as the prediction about Cyrus.

PERSIA 2

Who woke up a righteous one from the east and called him to his feet, who gave the nations before his face (to him) and caused him to bring down kings and who gave them as dust to his sword, who gave them as driven chaff to his bow? It is to be noted that Cyrus was not yet born and **six accurate facts about his power are given hundreds of years prior.** He was "righteous" and did justly towards Israel; he was called of God, he overcame nations, he overthrew kings as Belshazzar, he used sword and bow. **He was pursuing them passing securely a route in which his feet had not gone before. Who prepared and did it, summoning or naming the generations from the beginning? I the LORD the first and the last, I am He.** The coastlands (Hebrew *myya* "maritime islands" often of "Mediterranean coasts" or "remote islands beyond the sea") saw it and were fearing The "seeing" is the LORD who created – the prophetic message and they were awed and reverent.

GOD'S CHALLENGE AND EIGHT PROMISES TO RETURNING ISRAEL 10-29

(1) Israel, Fear not I am with you... I will uphold you with **my righteousness**- they that war against you will be nought 10-12

(2) (3) Israel, Fear not I will help you...I will help you & hold your hand says your redeemer, you worm Jacob 13-14

(4) Israel, Fear not... I will make you a sharp threshing instrument 15

(5) The promises of GOD...I will hear 17

(6) I will open rivers 18

(7) I will plant trees in the wilderness that the may know the Lord's hand has done it. 19

The impotence of other gods ...**show the future!** Worse than nothing – worse than an viper

The message of the coming of Cyrus and more gloriously of Christ...I have raised one from the north. He shall come as a potter treads clay 20-25

(8) Who has declared from the beginning that we may know? I have **He is righteous**, the leaders or ancients or Russians shall say "Look I have looked at them" **but I will give to Jerusalem one that brings good tidings** – for I saw there was no man... This final promise suggests that the people who return will be despised by world leaders but the Lord will stand on their part and provide them a Saviour in the latter days 25-29

CHAPTER 42

The Servant of the Lord

His triumphs in "the coastlands" despite the blindness of Israel

THE SERVANT OF THE LORD AND THE TRIUNE GOD 1-4

Behold my Servant whom I take hold of-or I adhere to (Hebrew *j mt* -"to mutually hold") The **four servant passages** Isaiah 42.1-7; 49 1-9; 50 4-10; 52 13-53 12) speak of Jesus – in fact the first and fourth are in the third person and by the first person of the Trinity whilst the 2nd & 3rd are from the lips of the 2nd person Christ Himself-the one whom Isaiah saw in his consecration vision of Isaiah 6.

In my chosen my soul delights (*hxr* speaks of the joy of association and it is used as a noun for acceptable sacrifice in Lev. 22.19 & 23.11 – but here it speaks of His PERSON especially – with possible connotations to His work – cf. the Hiphil of the verb – "to pay off a creditor or restore goods" – but here the Father speaks of his soul delighting agreeably in the Son. As part of this delight the Father has given the Holy Spirit to the Son – to the work on earth – **and He will cause Judgement** (Heb. *fpvm* – right body of law & custom) **to rise like flowers and rivers and grow and run.** Here we should understand the promulgation of Christ's teaching by the Holy Spirit among the Gentile nations. He will not cry out for help nor lift up in pride or weeping (when it is recorded Jesus wept he simply groaned as the tears fell) or cause his voice to be heard "outside the house or camp." Christ

adhered to this prophecy & ministry strictly. **He will not break in pieces a crushed reed** (one who has been teaching truth as John the Baptist) **and a dim linen flax candle** He will not keep putting out – i.e. the light of Israel in its dimness He will finally cause to flame worldwide – while He causes the "right body of law" that belongs to the Truth to rise or flow. **He shall not grow feeble or be restrained** (Hebrew *hhk*) **or rush like a Persian warrior to the provinces till He has placed right teaching in the house of the earth/Israel and the Greek isles shall adhere to his Torah.** So the first great nation outside Israel to be evangelised was to be Greece.

THE MISSION OF CHRIST AND HIS PEOPLE 5-9

Thus says El Yahweh Creating One of the heavens and the One who continues to stretch them out (Hebrew participle *hfi*) – the stretcher out of the earth as hammered plates (Hebrew *[qr]*) and its species. The giver of its species (Hebrew *axax*) and the soul of its people and spirit of breath to those who walk in it, **Yahweh have called you in the house of righteousness** and (1) Will hold you firmly in the house of your hand and (2) I will lay you up as a treasure and (3) Give you to belong to a covenant of a people (4) To belong to light of the Gentiles, (5) To open the eyes of the blind, (6) To cause the prisoners from being held restrained sitting in darkness in the house of the prison, (7) To have a rising like the sun (Hebrew Hophal *ayxwh*)

I am Yahweh – that is my name – and my glory I will not give to "another" or one of another sort or my praise to images. Behold the former or first things happened and "the new things" I am declaring before they take place I am letting you hear of them.' This is the Father's early prediction of the ministry of His Son.

There are seven statements about Jesus. His calling centres on building the household of righteousness; the Father is mightily allied to this work; Jesus is to be prepared and opened as treasure is opened in the future; He is to establish a covenant; to enlighten gentiles; to release those bound by Satan and to be author of resurrection life. The Father adds "This, His servant is within the unity of the godhead and though distinct as a person He is not of another 'sort'." The LORD declares that this is a very new concept.

ISAIAH RESPONDS IN PRAISE IN THE VEIN OF DAVID 10-13

Sing to the LORD a new song The Hebrew for "new *vdj* means "sharpened" or "polished" or "swift" and is used of "a sword. We may say of such "new song" that it is based on the word of God and that it is a "victory song" speaking of the deepest purposes of the heart. An entire volume of praise has arisen from the earliest dawning of the gospel in the west. *Stuart Townend* at Keswick 2008 explained that his music is geared to turn modern Evangelicals back to God centred praise – a welcome resumption of the work of *Watts and Wesley* in continuance of a tradition left by *Luther* who built his praise on scripture. **Sing His praise** From the Piel of the Hebrew *l h* comes the sense of "continual" celebration **from the harvest and/or ends of the earth** Hebrew *hxq* **you who go down to the earth and its fullness** the LORD in expounding His new thing predicts that there will be "celebration" from business peoples of distant lands who trade on the seas in days when earth's fullness is sought by trade and harvested by mission overseas. **You isles** the coastlands of the Mediterranean in the first instance – sometimes of India too **and their inhabitants** the word "inhabitant" Hebrew *bvy* is used of "active sitting" such as befits a king who is ever declaring decrees and of a lion settled only in order to take prey. The LORD is predicting an industrious people with a highly developed interest to exploit the good things that derive from the whole earth and even spiritually be involved in its harvest. **Let the cities of the wilderness lift up.** Let them "increase" and "lift up their eyes" and "rejoice" and "wish for God's aid" **let the nomadic tented villages of the dwellers of KEDAR lift up** here the later cities of the Arab nations are coupled with the earlier and continuous nomadic villages **and the inhabitants of Sela sing – let them shout** Of joyful outcry in this case because at the return of Christ the message of CHRIST reaches the Bedouin and the Arab peoples in all its glory (cf. Who is this that comes from Bozrah?) **from the tops of the mountains.** The LORD shall go forth as a warrior; as a man of (many) battles. **Against the enemy he will awaken his zeal** He will cry aloud (as in war) or blow the trumpet; He will shout aloud from the watch-tower against his enemies. He will have shown Himself victor – able to bind His enemies The context here is a contest of strength in the latter days in which the Arab world and the most distant nations join in the celebration of His strength

EIGHT PROMISES 14-17

I have remained silent from a (previous) age. I have kept silent. I was constraining my strength.

(1) I will bleat low and breathe hard or press hard at one and the same time as a woman in labour'.

(2) I will dry up or desolate mountain and hill and all their verdure and vegetables arid conditions.

- (3) I will make all the rivers coastlands or islands *raised sea levels is implicit* .
 (4) I will dry up the reedy marshes *(of the Nile) decreased river water is predicted*.
 (5) I will cause those who walk in misery & the dark to walk in a way they never experienced before.
 (6) I will cause them to take a course or way of worship that they never experienced.
 (7) I will make the darkness that belonged to their presence to belong to light or revelation. *Wide vision*
 (8) And things perverted to be things righteous. *People declared guilty will be justified*.
 All these acts or promises I will bring to pass and not forsake them .They will decline away from "god" much ashamed for confiding in graven images, saying to that which they anointed or poured out -"You are our gods".

The gradual and thorough departure from graven images in Africa and South America-also in Afghanistan and Moslem lands is to become absolute in the era of Messiah. The message of "justification" has to reach these peoples – this commission Christ left with us. Here the LORD shows deep care of those in darkness.

SURPRISING DISABILITIES 18-20

Hear You deaf and behold You blind that you may see (prophetically) Who is blind the Hebrew רָמַל is a Piel coming from "chaff" which constantly blows in the eyes and blinds because my "if" servant? and deaf as my messenger? Who is blind from that which blows in his eyes as the sincere or whole one? Hebrew מְלֵךְ Who is blind as a servant of the LORD, he sees many things but does not guard himself, opening ears but he fails to listen or obey? Here the LORD puts on record the terrible possibility of being a "conditional" servant who is blinded by chaff because he stands in face of the wind. Again he may be ever so sincere and at peace with God but stand in face of the wind or the Spirit Again the true servant of God must abstain from evil, and he is to obey what he teachers. Christ had a saying on "blind teachers" which was doubtless taken from here – Pharisees who stood against the Ruach or wind of God – cf. Matthew 23 16-26

TRAPPED IN CAVES 21-22

The LORD is pleased or delighted because of the purpose of His righteousness. He will perform the magnifying of the law; He will render it illustrious. The delight of the LORD is in Jesus and His righteousness displayed in humanity. He completed the law and made it the world's highest standard of ethics. But this is a people of plunder and spoil, all of them snared in caves underground. All of them have hidden themselves in prison houses. They are prey of war-and none pulls it back; a spoil and none says "You must return". This seems to have been the response to the onslaught of the Babylonians – people went into hiding and barricaded themselves in strong houses

THE REASON FOR SIEGE AND ASSAULT 23-25

Who among you will listen and prick up your ear for time to come? Who gave Jacob for plunder and Israel for prey? Was it not the LORD against whom we have sinned, for they were not willing to walk in His ways or to obey His law? And He was pouring on him the fury of His anger and the strength of battle. It has kindled or is burning all around him and he is unaware and it was consuming him as a fire and he did not take it to heart.

Isaiah 43 Israel restored as "witnesses"

FEAR NOT 1-7

And now, thus says the LORD, "Jacob, I created you from nothing, and formed you O Israel, do not fear for I am your kinsman redeemer. I have called you by name you belong to me" created, crafted for use, called "prince with God". Because you are passing through the waters I am with you and through the rivers you will not be swept away. Because you will go in through fire it will not burn or brand you or the glittering flame eat you up. (Hebrew חָמַק) These promises link to the Babylonian captivity of Israel and assure the nation that neither the captivity on the rivers of Babylon nor the persecution that breaks out there will spell the end of Israel. We have but to study Daniel 3 24-27 to find the last and most unlikely promise fulfilled to the letter. For I am the LORD your God, the Holy One of Israel your Saviour The title of the "living God" and that of "The Holy One" are allied with the title "Your Saviour" J[יְהוָה] In Exodus 2.17 it is Moses who first delivers in the case of the daughters of Reuel as a type of our Salvation. God is pledged to save Israel and to hold them safely at the Exodus he

depleted other nations. **I gave Egypt for your atonement and Cush and Seba in your stead.** From these allied peoples the firstborn died at the time of Passover-when the "blood atonement" on the houses of Israel-symbolic of salvation by Messiah – was the token by which the nation were spared.

From that which You are precious in my eyes you showed yourself glorious or honourable (even boasted yourself or became arduous-as we would say "hard work") "and" or "but" The Hebrew *ו* bears either significance **I loved you and I will give "mankind"(up) for you or "a man" for you and to belong to peoples for your soul** Again the exquisite forethought of the LORD is inscribed here. He will graft in Israel again at the last after her great suffering. He will set aside all nations to gather her and protect her in the latter day. But beyond that he will give "His own Son" for her. Such Love!

Fear not for I will bring your seed from the sunrise and kibbutz you from the setting sun. I will say to the hidden north "give up" and to the south "do not separate and confine"(my people)-bring my sons from being thrust far away and my daughters from the end or harvest of the earth.

Each one I myself called in the house of my name and for my glory I initially created that one and patiently formed that one and laboriously made for myself The LORD speaks of His end-time purpose in Israel. All three words for "create" *hva rxy arb* reflect Genesis 1 and the resumption of the purpose of original creation to fully reflect God's glory and be "very good" -they show besides the serendipity and speciality and strenuous care of God is going to create not just a saved nation but a people designed as never before in history to turn the world upside down-everyone a Paul of the latter days.

THE CHALLENGE OF ALL NATIONS AND THE UNITED NATIONS OF THE LATTER DAY 8-13

Bring out the blind people and the seers or eyes. There are also dull deaf or silent ones but they have ears (alright). Let all the nations gather themselves together as one and let them be assembled according to their nations. This speaks of the days when all nations have a concert such as we speak of in our term "the general assembly of the united nations" Hebrew *myyng wdy y psa* (assembly of united nations) The challenge is a 20th/21st century challenge. **Who among them can explain this and cause us to hear former or first things with acceptance.** The challenge is given by the LORD and He is stating that the most modern explanations of the sinful violation of the sovereign will of the creator and the fall followed by the judgement of Noah are neither welcome nor understood by the nations as the main problem and effect from which we suffer. **Let them produce witnesses (who were there at the first) and they will be justified or let them listen and say, "It is truth"** If they listened to Christ who was with the Father and took His verdict it would be acceptable. **"You are my witnesses"** whispers the LORD and my servant whom I have chosen for the purpose of knowing Me personally and believing in me and understand because I am He before whom no God was pottering about with Himself and none will be after me. The Niphal of *rxy* indicates that God by definition is self-existent and sustaining. He has no progenitor and no successor. He is first and last.

Israel is witness to the beginnings and the God of first things in Genesis-the unique book they hold – cf. Romans 9.4 & 2 Tim 3.15 **I even I am the LIVING ONE and besides me there is no Saviour.** The particle *yknā* means "I deny any deliverer besides me!" or "I only I" **"I have made the enigma(of life) clear; I have performed salvation; I have summoned and called (men) There was no "stranger" among you and you are my witnesses and I am 'God of strength',** whispers the LORD. From the origin of day Hebrew *myym* there was none other; I prepare what I do and who can turn it around?

DIVINE PROCLAMATION OF ENIGMAS BROKEN, SALVATION SHOWN, EFFECTUAL CALLING 14-21

1. Thus says the LORD your kinsman-redeemer, the Holy One of Israel, "On account of you I have sent to Babylon to bring down princes and all the Chaldeans shout or wail in their ships. The scene depicted here is a naval one. The ships that traded on the Tigris and Euphrates were the forerunners of a big navy with which later Darius attacked Greece. The upshot of this Median assault on Greece by Darius (who ruled the kingdom of the Chaldeans Dan 9.10) when the Eastern power (490BC) used ships and was routed with huge loss of life on both wings of their fleet – the more dramatic because the Persians could not swim – besides the sinking of 7 ships torched in the ensuing chase. This was the first foray to endeavour to encompass Greece and Egypt in the satrapies of the east. Darius died before he could endeavour a second excursion westward. **I am the LORD your Holy One -the Creator of Israel your king.**

2. Thus says the LORD who gives a pathway in the sea and a "regularly used" path or "course of life" in the strong waters. He brings forth the chariot and the horse – the army and strong men. They will lie down to die together. They will not rise. They are put out like a light. They are quenched like a wick. Do not remember the former things. Do not meditate on them *The LORD refers here to the Exodus and maybe to the snuffing out of the assault of Sennacherib but he teaches the nations to look ahead. There is Pharaoh, Sennacherib and Darius in the future – when the east finally loses its grip on power but there is a more exciting and powerful event to eclipse all these.*

3. Behold me doing a new thing ("new" like a new sword entering a battle). "Now" Hebrew *h t l* meaning presently It shall sprout forth like grass or trees in the first creation Hebrew *j m x* cf. also 2Cor; 5.17 .Will you not experience it ? or "O that you would experience it!" Hebrew *a w l h l* I will even make a way in the desert. *This was not the way to Canaan but the path to God through the lamb proclaimed by the last prophet – as registered elsewhere – Isaiah 40.3 and streams that flow together in Jeshimon. The name means a place destroyed. It is used of areas margining the Dead Sea. There streams will meet in days yet to be. The beasts of the field will honour me. The preying Jackal and gluttonous Ostrich for I give waters in the desert and rivers running in the wilderness of destruction. Cf. Ezekiel 47.10 "There will be fishermen at Engedi" from the waters that flow from Jerusalem to irrigate and give drink to my chosen people – they shall write hymns.*

CURRENT CARELESSNESS OF THE LORD 22-28

But you have not called on me O Jacob and you for you are weary of me O Israel. You have not brought me sheep Hebrew *h c* Deut. 14.4 "one kid or lamb from the flock" – *JB Meyer* "The small cattle" for burnt offerings or honoured me with your sacrifices I have not caused you to serve me meal offering nor wearied you with incense. *The Lord was content with the "sin offering" and the annual "thanksgiving" or "Passover lamb". The other offerings involved appreciation of the bruised Christ – the suffering lamb and the relationship of prayer. These were areas of spirituality to be heightened in days of the New Covenant. You have not spent for sweet cane nor have you given me to quench my thirst or drink deep from the best or the milk or fatness of your sacrifices but you have made me to serve and be a slave by your sins. You have wearied and made it burdensome for me by your gross moral evil. I even I only am he who blots out or rubs out utterly your transgressions and will not remember your sins because of my own intent or purpose. Here is grace and the willingness to get under His peoples sins – Gods willingness to expunge the memory to forget them and to take the heavy burden Himself. The speaker is the Lord Jesus who is the Redeemer. The Hebrew *y k n a* emphasises the fact that only the LORD of all so called gods would do this. This is the great conclusion of the challenge God puts to Israel*
Remember me, let us unite as one in setting things right or judgement. Recount or write down your case – or rather "celebration of praise" as we are here to factor in the earlier statement about "writing praise" for justification. To humbly express gratitude to the LORD for His taking upon Him our sins is the way to spiritual health for Israel and for us all. Your first father sinned and your mocking songs derision or interpretations rebel against me. Therefore I will dissolve or loose the princes of the holy place. The LORD promises to end the priesthood that has a crown and may be called "princely" to enact the Melchizedekian kingly priesthood. And I will give Jacob for destruction Hebrew *m r h* and Israel to mocking words. All this has been fully realised – for centuries the priesthood has been eclipsed and is not yet re-established. Israel was terribly handled in the national demise as in the holocaust and for all this time Jews have been sadly maligned in Europe over much of the time since Christ and in other lands it is even so till this very day.

CHAPTER 44

Israel's "prophetic witness"

Kodak gives you pictures of yesterday.

Polaroid gives instant pictures of today. Only the LORD can give pictures of tomorrow.

PART ONE: THE SPIRIT OUTPOURED ON ISRAEL 1-5

And now hear O Jacob my servant and Israel whom I have chosen in the house of him. Thus says the LORD Hebrew *h k* (from *y w h* "to call and warn as in 'ho' and 'wo' and *k* "in a manner way measure or moment") is both a calling and exhortation and a warning designed to draw God's people after him and away from Satan and evil. The expression stands out – it is always related to the moral struggle and the age-long epic battle for righteousness. There are three "Thus says" epics here. The first warns "princes of the sanctuary" and encourages

"the chosen" by promise of the Spirit; the second warns of "useless Jews" who make idols and encourages to hold to the Rock; the third warns "diviners" and encourages the "redeemed by promise and sign of the Return" **Thus says the LORD who prepared your life and formed you in the womb. I will help you** The Hebrew *rz* in the first instance means "gird for battle" and presumes a struggle and the need for alliance and defence. **Do not fear, my servant Jacob, and You Jeshurun whom I have chosen.** This Hebrew diminutive of "righteous" or "justified" one is a specialty of Moses used once by Isaiah. It exalts God as the author of justification" and "righteousness". Moses is sad that the "beloved righteous"(JESHURUN) grew self satisfied and kicked against God like a backsliding heifer. He also rejoices when the LORD reigned unrivalled in JESHURUN. He exclaims in a third reference "There is none like the God of JESHURUN the "beloved justified". Cf. Dt. 32.15,33.5 and 33.26 **in the house of him I hesitate to translate with all and sundry "in him" because *the choice is related to justification or righteousness and the house of Jacob insofar as its righteousness is concerned looked forward to Christ not backwards to Jacob.*** Besides the whole burden of Isaiah's prophetic word is the act of the LORD in creating saving and pouring out His Spirit. **For I will pour waters upon the thirsty** The Hebrew *qzy* as Jehoshaphat in 1Kings 22 35 poured out his life-blood means to pour out of one's own life and streams or dew on the dry ground. **I will pour out my Spirit upon your seed and my blessing on your offspring.** The Hebrew is precise. The LORD is saying, "I will pour out of my Spirit into the form of your Seed (singular of Christ) and the blessing that is Christ into the many (plural of "future righteous ones") sons of faith. The general word to "pour out" has the first significance of "pouring into a mould" so that the LORD is to be thought of as "making an image" of Himself to come about by the work of His outpoured blood and the outpouring of His Holy Spirit. This will contrast with man's endeavour to create Gods by a mould process-as in the second part of the chapter. **They will sprout in the intervals or spaces of dwellings or open grass as willows by plenteous waters. This one will say, "I belong to the LORD" and this one will call himself "JACOB" and this one will continually honour himself with the celebrated name" ISRAEL".** Jews popularly called themselves Jacob in NT times and in modern times adopt Israel for a forename. E.g. *Israel Zangwill*

PART TWO: ONE SOLID ROCK 6-20

Thus says the LORD the king of Israel and his kinsman-redeemer, the LORD of hosts – I am the first and I am the last.

It is of interest that in ordinal numbers the first and last are unique in that their termination is diminutive as if to mean "the little first" and "the little last" The other ordinals resemble the construct.. It is a most remarkable epithet of God's own choosing. It also has the significance of "beloved" or "very affectioned". The LORD speaks of Himself as factually "first" and "last" and with immense humility as one deeply in the affections of His people for ever. **And "apart from not until me" there is nothing of gods.** The cumbrous adverb which I have translated by five English words is saying, that if you or I neglect the LORD and until we get to know and find Him we simply have no god in our lives-or to put it another way, without factoring Yahweh in there is nothing that can be named Absolute in terms of sovereign creating ruling saving and maintaining strength. **Who can call** Hebrew *arq* "to name", "prophecy", "call to oneself" or "meet with mankind" **Let him give explanation and lay things out in order of occurrence for me? From my constituting the ancient people let him explain to them the things (we are) now entering and the things yet to come. Do not be terrified, do not be afraid – have I not caused you to hear it and expounded it for you and YOU ARE MY WITNESSES. Is there a God "apart from not until me"? I know no other Rock!**

TOHU

All who fashion or form a graven image are "useless"- i.e. "hollow" themselves. To Yahweh they are vain and empty of the quality of witness and their delightful or desirable things will not benefit or help (literally "climb a mountain") These (idols) are their own witnesses-they neither see nor are capable of relationship that they should be ashamed. The concept of fertility gods is mocked. God pours scorn on their stony and metallic incompetence-and their incapacity for the merest blush. **Who would form a god or pour out a molten image that could not help himself (Lit. "Lift himself up") surely all his associates would be ashamed, and the artificers that are from Adam's stock. Let them all be kibbutzed – they will stand. They will be terrified. They will be ashamed together. The LORD foretells the day of judgement of the idolaters. The worker in iron cuts and prepares with coals and hammering it out fashions it and works it in iron by his strength – even so he is empty and his strength fails and he drinks no water and he is wearied out. The wood working**

craftsman stretches out his rule and keeps marking out *He is modifying its dimensions* – the prophet makes a laughing-stock of the god in process. He marks it with chalk. He prepares it with a plane; he marks it out with a circle *presumably for its head*. He makes it like the build of a man, like the beauty of the human figure to Sabbath in his house

He cuts down cedars for himself and takes the ilex (*or hardwood*) and the oak. He prevails to fell for himself among the trees of the wood. He plants tall pine species and the rainfall promotes high growth. And he used it for burning and he takes from the trees and will warm (*himself*). Yes he kindles it and bakes bread. Yes he will make a god and worship it and make a carved image and fall down before it. Half he burns with fire and upon this half he roasts a roast and eats meat and is satisfied. He even warms himself and say "Hey, I am warm", I have seen the light (*of prosperity*). *This man is witnessing not the "light of God" who is the true source of prosperity but to "his own prosperity". The summit of his experience is to enjoy the labour of his hands in a warm fire and good food -but he is an idolater as we see from the sequel.* The remainder he makes into a god, his carved image and falls down and worships it, and prays to it and says, "Deliver me for you are my god". They have no personal experience (*of God*) they do not understand for He covers over their eyes *literally "plasters over"* against seeing and over their hearts against being prudent or really prosperous *Hebrew lkc*. And no-one will turn it over upon his heart nor knows nor considers to say, "Half off it I have burned in the fire, Yes I have baked bread on the coals, I have roasted meat and eaten it and shall I make the remainder of it a detestable thing or an abomination, and will I fall down to a trunk of wood?" He pastures on ashes. A waving heart has bent him down and he will not save his soul and he will not say, "Is there a lie in my right hand?"

He is described as a branch of one of his trees. He waves about in the wind. He is lowered like a branch to shameful worship of a trunk. He is feeding on ashes spiritually and will not confess his folly and sin which he knows right well. The LORD pronounces that he cannot save his soul. He will be lost!

PART THREE: SALVATION SINGING 21-23

Remember these O Jacob – and Israel – for you are my servant. I formed you (a vessel) as my servant that you do not forget yourself or who you are. *There is an argument between Jewish commentators on this phrase. Some make the Niphal a Kal and render ymvt as "Lest you forget me" Kimchi renders "You will not be forgotten by me" (assuming a yf or ymmmm) I take the Hebrew as it stands and believe what God is saying is, "You are so formed that you cannot forget the form in which you are cast as a nation by the potter." God's sovereignty is entailed in the way he processed Israel since the beginning. I have blotted out your transgressions as a cloud that cuts out light (Hebrew b[) and your sins as cloud cover (Hebrew m[) that veils the very presence of heaven's light (that is, God's light) Return to me for I am you kinsman redeemer. Sing O heavens for the LORD has done (this). Sound the trumpet or cry aloud O "beneaths" of the earth Hebrew hj t meaning the places under mountains. Those who have lived under shadows have been ransomed and enlightened. Break into joy you mountains Demosthenes used the expression "Ripping voice" and Cicero spoke of "Opening throat and stomach" Isaiah has 6 such references and the first five relate to the latter day blessing of Israel 14.7; 44.23; 49.13; 54.1; 52.9 the last one is 55.12 and it relates to all nations..."everyone that thirsts". You woods and every tree Here people hidden in the dense forests of the earth are called to rejoice. For the LORD has redeemed Jacob. He will have become glorious in Israel.*

PART FOUR: EIGHT UNIQUE ACTS OF THE LORD 24-28

Thus says the LORD your Redeemer who formed you from the womb, "I am the LORD maker of all things,
(1) Who stretches out the heavens alone *Hebrew hfi "to expand like a curtain",*
(2) Who hammers the earth into plates from (*where*) I (*am*) myself *Hebrew [qr the earth is metal and its plates were prepared by the LORD. We have no occasion to distance from biblical creation – for Yahweh spoke of universe expansion and earth's plates before science was invented. He was there when there was no-one to witness managing a vast creation project with expedition. His purpose was not to travel within its emptiness but to reside at its heart – and late findings are that our earth is close to the heart of the created order.*
(3) Who makes void the signs of those who talk trifles or speculate and continually twists diviners of the future in pain or in mad circles? Who turns the men of higher learning backwards, and makes fruitless their experimental knowledge? Here the LORD sets in one club those who talk or philosophise with those who use ancient method and those who use scientific technique. The latter phrase about "learning" suggests science

turns away from grand reality and renders their findings inconclusive because they cannot arrive at all the facts unaided!

(4) **Who raises and establishes the act-word of his servant?** *The LORD establishes prophecy. In the first place the word of Isaiah and more especially the word of Christ "the servant" par excellence*

(5) **And who will show reward for the counsel of His messengers?**

(6) **Who says to Jerusalem, "You shall be inhabited," and to the cities of Judah, "You shall be built" and "I will raise up her destroyed places"?** *Here the LORD gives command about Jerusalem to which hundreds of years later Cyrus puts feet.*

(7) **Who says, "Cyrus is my shepherd. He shall perform all my pleasure, saying concerning Jerusalem, "you yourself shall build it" and to the temple "You yourself shall found it"?** *The request to the Jewish representative was answered by Cyrus in a manner that meant that he and his compatriots were to go about building unopposed and have their religious rights entire.*

CHAPTER 45

Prophecy on Cyrus

PREAMBLE

Isaiah prophesied 745-695. In 539 Cyrus entered Babylon 200 years after Isaiah foretold his name which means "the sun" and his work under God.

Ere suns and moons could wax and wane ere stars were thunder gilt or piled

The heavens, God thought on me His child, ordained a life for me, arranged

Its circumstances every one to the minutest; ay God said, this head this hand should rest upon

E.B. Browning

NAMED BEFORE HE WAS BORN 1-7

Thus says the LORD concerning his "messiah" or "anointed" – concerning "Cyrus", whom I have held by the right hand. *His grandfather Astyages frightened by a prophecy that his daughter's child would be his ruin gave Cyrus to Harpagos with orders to slay him. Harpagos instead placed Cyrus in the hands of a loyal herdsman who found his wife had given birth and the baby was still-born. He exposed the still born and saved Cyrus. To subdue nations before his face and the strength of kings, to open so I keep open continually the two leafed gate before his face. They shall not be closed.* *He dethroned Astyages; He overcame Croesus the richest monarch in the world. Then he swept over Asia and overwhelmed Babylon by a stratagem – one of 14 nations subdued. The festival when Belshazzar dined with his army commanders was one when boats had plied the Euphrates and the gates were open and poorly defended-leaving the city vulnerable. Suddenly as *Mayer* describes it," Cyrus diverted the mighty river that traversed the lordly city into a vast reservoir, arranged for the storage of water; and as it left its ancient course; his troops marched along the oozy channel and burst into the city with wild cries that startled the revellers at their cups. *Josephus* says that Cyrus sought Daniel who according to *Josephus* took the early opportunity of acquainting Cyrus of Jewish history and with the predictions of the books (including these). Cyrus was instant to fulfil the LORD'S will as Ezra 1 1-4 testifies. I will go before you to make the crooked places straight, to break the brass doors and cut the iron bonds or bars. *Herodotus* tells us that Babylon has 100 brass gates in all. I will give you the treasures laid up in darkness Cyrus became the richest man ever – he inherited the riches of Croesus, of Babylon and of all Asia 13 cwt of gold alone. The reserved riches of secret places for the reason that you will be aware that I am the LORD who is calling you by name the strong God of Israel. The LORD gave Cyrus as his last trophy the valuable cups and wealth of the temple. Cyrus gave of his trophy to his loyal followers – but returned the LORD'S vessels. Because of my servant Jacob and for Israel my chosen I have called you by your name, I have gently or kindly called you or nobly though you had no personal experience of me. How typical of the LORD. What kindness is shown us preventively! I am God; there is none other; remove me there is no god Hebrew *ת/י/ו*. I will strengthen you in war though you don't know me. Let me remind readers that *John Kitto* said Cyrus had 10 stratagems of warfare. Those I know of are scythe chariots; camel cavalry which scared horse; 20' stages on wheels for archers to pick off key fighters – sometimes with dressed up soldiers as decoys whilst he attacked another area of wall in a siege; camel arches mounted both ways; fighting the front or rear of an enemy; engineering as river diversion; cavalry draped with arrow proof armour; use of a large fast breed of asses; bow and javelin for distance engagement; Cyrus introduced the sword. Cyrus was once in deadly danger when his mount was shot from beneath him in the battle of Sardis before he took Babylon. Valiant men rescued him – he was immortal till his work was done – God had "helped him" In order that*

they may know from sunrise and from the beginning of sunset that it ceases or ends without me or until I enter Yahweh and there is none else. I form **light** and create **darkness**. This is a prophetic correction of both Magian and Zoroastrian teaching that there are two angels of light and darkness that are subject to one supreme control. *Prideaux* thinks *Zoroaster* worked from this text of Isaiah in personifying light & dark angelically. **I am maker or preparer of peace and creator of calamity, I the LORD prepare all these.** In the great disturbance of the then known world the LORD was overturning kingdoms. Through this another era of His people's life began with the return under Ezra and Nehemiah History was moving toward Greece and Rome and inexorably to Christ and peace with righteousness.

SALVATION FROM ABOVE: INFIDELITY QUESTIONS GOD: PRAYER RECEIVES AUTHORISATION 8-12

Drop down O heavens from above and O clouds flow down in future righteousness. Let the earth open to receive. Let them bring forth future fruits of salvation and let righteousness sprout united to (salvation). I the LORD have created it (salvation) Salvation is divinely created from above. It could not even exist without his creating action. **Woe to him who strives with the one who forms him. Woe to the potsherd that strives with the potsherds of the earth. Will the clay say to the one who formed it "Why have you made me like this?" And the your work say "You have no hands"**

Woe to him who says to his father "What are you begetting?" or to his mother, "What are you bringing forth?" The foetus cannot speak but to receive life and to be so ghastly ungrateful is to invite disaster. Thus says the Holy One of Israel who formed him **"Inquire of me "things to come" over my sons and make a will to me over the work of my hands.** Here are two methods of prayer. The first is to openly ask the LORD about His future plans; the second is to implore Him over the wellbeing or salvation of His creatures. The power of attorney can be granted to the prayer warrior it would seem.

Say what is Prayer, when it is Prayer indeed?

-the mighty utterance of a mighty need!

**The man is praying, who doth press with might
out of his darkness into God's own light."**

(Trench)

It was *F.B. Meyer* who said, "In the launching of a ship the pressure of a baby's finger is all that is needed to put in operation the machinery by which the iron leviathan glides evenly and majestically on to the ocean wave". All the machinery for the return of Israel stood in suspense until his people prayed. Cf. Daniel 9.3. This is the significance of "commanding God" concerning the purpose on which His heart is set.

I alone made the earth and mankind upon it – I. My hands stretched out the heavens and I commanded all its hosts.

CYRUS' DECREE TO BUILD JERUSALEM 13

I alone Hebrew *יְהוָה* The exclusive personal pronoun testifies to the fact that Cyrus forfeited through the fear of his grandfather the protection of his family and as one whom condemned to die by being exposed to animals on the hills was in the hands of divine providence like Moses from being a child **have lifted him up** Hebrew *רָאָה* as "a sword is lifted" or "a man awakened" **in righteousness and I will make all his ways straight** or "prosperous". It is notable that Jeremiah in Chapters 50 & 51 refers to nations north of Media assisting Cyrus. Jer. 50.29 "Call together the archers" 50.35 "a sword against the Chaldeans" Jer. 51.27. Call the kingdoms together against her – Ararat Minni and Ashkenaz. John Kitto from Avdall's "history of Armenia" laid bare that Tigranes son of the Armenian king joined Cyrus with 4000 horse, 10,000 archers and 10,000 with sword and shield. Also as in Jer. 51.31 "One post shall run to meet the other" from secular sources it is known that two detachments took Babylon – being instructed by Cyrus in a speech to enter from either end and meet at the palace **and he shall build my city and constantly send forth** Hebrew *פִּי* of *י* / *ו* as arrows one after another **my emigrants not for wages or a gift says the LORD of hosts.**

AFRICA BOWS TO THE KINGDOM OF GOD 14

Thus says the LORD the fruit of the labour of Egypt and the merchandise of Cush and the Sabeans, tall men will serve you and live for you. They will come after you. They will serve you and leap to you despite distance literally as "arrows traversing distance" or "as the tiger or lion of that land which draws its feet together to

spring. They will worship you. They will pray to you, **"Surely God is in you and (let it be said)"repeatedly"** The Massora allocated to the Hebrew *dw* a 12 times or thorough search **there is nothing beyond"** This verse does not fit well with the anointed deliverer Cyrus but suits the anointed Chris, the "light of the world". To him people who never served Cyrus would come over. They would worship pray and acknowledge the alone sovereignty of God after millennia of animism and polytheism.

THE TRUE ANOINTED ONE OR MESSIAH – ISAIAH CONTINUES TO PRAY 15-17

"You are established God, who has been hidden or concealed-the God of Israel-the true Messiah." They shall be ashamed and also all feel hurt and disgraced -they will go together into disgrace who engraved idols of stone. Israel will save herself in Yahweh – **salvation of ages. They will not be ashamed and not be disgraced for ages perpetual** Hebrew *d[d[* speaks of several ages when Israel is free from idolatry followed by perpetuity. Israel's worship of Yahweh is a testimony to the prophets and to the "one true God". Her prophets poke out and were read worldwide. She was from her Babylonian period a sign to nations that there is only one God and He is YAHWEH. So this chapter marks a special testimony to nations of God's alone creative and redemptive work

THE CHARGE OF "HIDDENNESS" COUNTERED 18-21

For thus says the LORD creator of the heavens who is God (*triune*), who former the earth, making or preparing it, who established it, **not creating it "empty"**. Here we have a denial that God created it or long ages of devastation. Scripture admits of no established era of uselessness. There was an interval that could not become the established order for God was not the God of chaos. He went on immediately to begin its habitation. **Creating and forming it for "a seat"** – rest or interruption of work lies behind this "seat of life" idea. Thus God was clear since Genesis 1.1 that He was moving to Genesis 2.3 **"I am the LORD and there is none other. I have not spoken in secret.** God revealed to others and Moses wrote it in Genesis that God spoke in a series of edicts day on day. There was no other thee but **THE LORD in a classic dark place of earth. I have not given spoken revelation to Jacob's seed "to seek me" in vain. I am the LORD who speaks righteousness and makes just and straight things clear. Gather together and come together you who have been pressed and harassed, you who have escaped or slipped away from the nations. Those who carry the wood of an image and have prayed to a god who cannot save have no personal knowledge (of me). Explain and present your cause yes let them be advised or seek counsel among themselves in meeting together. Who caused this (you have) heard to be explained from ancient time? Is it not I the LORD. There is no other God without me – a just God and Messiah or Saviour. Remove me and there is none. Here the LORD shows to future generations that long ago He was setting out "the purpose of His creation". He was claiming "alone to be able to save" as illustrated by the history of Israel and Cyrus. He was claiming to "have spoken by the prophets" and claiming to be "alone planner author and maker of earth and heaven".**

THE GOSPEL CALL 22-25

Face me and be saved all you ends of the earth for I am God and there is none other. By myself I have sworn; the righteous word has gone out of my mouth and will not return, **"To me every knee shall bow** Hebrew [*rk* "bow as in prayer" and every tongue will confess Hebrew [*bv* as in "swear worship" or allegiance. He shall say **"Surely in the LORD are righteousnesses and strength". To Him men will come and all will be ashamed who are kindled in anger against Him.** In the LORD ALL THE SEED OF ISRAEL shall be just and shall have praised Him. The Pauline expression "every knee shall bow" Rom 14.11 and Phil 2.10 appertains to this fundamental that "Christ alone is creator and LORD" and the justification of all the seed of Israel appertains to the homecoming of the revival and salvation of the whole house of Israel at a future time.

CHAPTER 46

The Sovereignty Lord in consultation

THE ARGUMENT FOR THE LORD: (1) Israel (2) Unique in prophecy (3) Establishes His will (4) Up to date
1. Bel (*the storm god*) **bends on one knee or stoops as to pray and Nebo (His son in mythology and the god of learning writing astronomy & science) at the knees or collapses. Their images cut in wood or stone belong to troops of men and are lifted up singly and borne by beasts of burden like the elephant and camel – a burden that wearies in the journey. There are three "I of belonging" expressions here. The first addresses the**

numerous men needed to lift the images – the second the powerful beasts that carry them and the third the weariness they induce by being borne. They are a burden to men and beast – as are all false gods.

2. They collapse and bow on their knees together unable to escape or slip from under the burden and their souls are walking in the house of captivity. The prophet sees and presents the crushing burden of idolatry and its bondage

3. Listen to me O house of Jacob and all the remnant of the house of Israel – you whom I have lifted up singly from the dividing of your birth (cf. Jacob & Esau besides God's Bethel call to Jacob) – I have carried you from the womb. The difference is that the Living God lifted them one by one though their sin burden was heavy and carried all that remnant of believers in the nation all of their lives. What Grace!

4. And until old age (Hebrew *iqz* when the chin hangs down or the beard grows long. **I am He and until hoary haired (days of expectation and satisfaction) I am he who will carry you** (Hebrew *l bs* is used of bearing the grief and sins of another – it is the vicarious word used by Isaiah again in his messianic passage – Isaiah 53 verses 4 & 11. This is a great promise. I made you to be an offered life, I will bear your weight; (of sin) I will carry your griefs vicariously; I will let you slip out from your heavy load.

5. To whom will you liken me in your mind (Hebrew *hmd*) and make me level or suit (Hebrew *mvvt*) and what will you say of me in fable or parable (Hebrew *l Vm*) that I may suit myself to it?

6. Some pour out (Hebrew *l w* "pour out as if it were of no worth"-lavishing it) from a bag and weigh silver on the balances, they pay wages to a silversmith and he makes it "god" and they have continued (since) to bow (Hebrew *Peal of dgs*) yes more than that continued since to worship it.

7. They lift it up on their shoulders and carry its griefs and burdens (cf. Hebrew *l bs*) they give it complete rest and it exists there and it stands ministering from that place. It does not withdraw from there. Even if one cries it does not answer his clear call. It does not perform an act of salvation for him. Here Isaiah is contrasting this god with the lord who vicariously bears our burden – the Lord of his 53rd chapter.

8. Remember this and make it constantly your firm foundation (Hebrew *vva*) and let it reside or live upon your heart you rebellious sinners.

9. Remember the first things from the age gone by, for I am God and there is no repetition of gods – nothing like me.

10. Manifesting or declaring (Hebrew *dgm*) what is afterward from the beginning and from ancient time what has not been done. I say **"My prediction or counsel will rise to reality"** and I will work all my pleasure.

Four marks of deity.

1. Prophetic declaration

2. Previous notice of shortcomings

3. One whose counsel is "resurrection"

4. One who does His good will – even controlling national leaders by His Sovereign will.

11. I call from the east an angry rushing bird of prey-from a land far distant – a warrior whose decree is moreover my word of action and moreover exactly what I will bring about – moreover it is my very thoughts of what I would do. Here the Lord shows Himself able to control to a fine point the actions of an unheeding distant power – probably Cyrus who would eventually topple Babylon and who is called "God's servant".

12. Listen to me you "brave hearts" or stubborn ones – you soaring ones -you princes-who are far from righteousness.

13. **I am continually bringing my righteousness near** (Hebrew *Piel of brq*) – it will never be outmoded or far off any more (*Piel Hebrew qhr*) and my salvation will not continue to be delayed (*Hebrew Piel of rj a*) and I will give my salvation in the house of Zion – my explanation – my digging down to explain to belong to Israel. Here the Lord gives us a series of three continuous verbs – He is constantly bringing righteousness near, constantly keeping up to date, and constantly hastening His plans. He fulfilled all this in the death of Christ outside Jerusalem and by giving the Jewish apostles the gospel to proclaim world-wide and still he is using the Jew to dig into the deep meaning of His will for time ahead.

CHAPTER 47

Why Babylon fell

1. BABYLON TREATED ELDERLY JEWS BADLY 1-7

Come down and sit on dust O virgin daughter of Babylon. Sit on the earth without a throne seat for it will not continue so that they call you soft or a "heart-break" and "enticing". Take the millstones and grind as a slave *Hand mill work was the work of slave girls.* Open you veil, Strip off your flowing skirt. Uncover the leg. You must pass through the rivers. Your nakedness will be uncovered *This speaks of the uncleanness of the beauties which will be shown in humbling their pride.* Also your privy parts will be seen. I will take vengeance and not make peace or arbitrate with man. *The LORD would not give any peace terms to Babylon when Cyrus came to overwhelm the city.* Our redeemer the LORD of hosts is his name the Holy One of Israel. Sit silent and go into darkness O daughter of the Chaldeans. For they will no longer call you "The lady warrior of kingdoms" *A Boadicea like city is reduced to silence and darkness.* I had an angry altercation with my people. I laid open my inheritance, gave them into your hand. You did give them debt remission mercies. Your repeated burdens were very heavy on the elderly. *The LORD'S anger with Israel is nothing as compared with the judgement of Babylon. It is just an altercation Hebrew pxq - as the Ps. 30.5 says, "His anger endures but for a moment, his favour lasts a life-time.* And you said, "For an age I will be mistress – still you did not place these things in your heart, you did not remember its end or hereafter." *We do well to think ahead to the time when God strips power and present abilities from us. The way Babylon treated the elderly concerned the LORD and Daniel was among those.*

2. BABYLON HAD A HISTORY OF HEDONY AND CONSULTATION WITH EVIL SPIRITS 8-11

Now listen to this you lax luxuriant lady, you who dwell secure, saying in your heart, "I and I only am still (here). I will not sit as a widow bereaved." But these two things shall come to you in a moment *Hebrew [gr "a wink" "an instant" bereavement and widowhood as a finish or pay out.* They will come upon you because of the greatness of your prayers and worship to idols or magic spells *Hebrew pvk because of your very numerous incantations Hebrew rbj.*

For you trusted in your evil. You said, "No-one sees me". Your wisdom and your knowledge have kept turning you round in a spin and you said in your heart "I and I alone continue". But evil shall come upon you and you will not know its dawning, and ruin shall fall upon you and you will not be able to appease it or atone for it. And calamity shall come upon you as a blow of a hammer and you shall not know.

3. BABYLON STAYED WITH ITS ENCHANTMENTS TO ITS RUIN 12-15

Minister now by your enchantments, and by the host of your incantations in which you have wearied Me since your youth. Perhaps you will be able to overcome. Perhaps you will become stronger. *Hebrew zr[* You have wearied yourself by the sheer number of your counsels. Let his enchantment of the heavens and those who gaze in the house of the stars and those who know the (events of) the months minister to save you from that which is coming upon you. Behold they shall be like stubble. Fire shall set them aflame. They shall not deliver their souls from the power of flames. Thus it shall be for you who have laboured -your commerce from your youth each shall err and stray in apostasy to his side and none shall save you. *The prophet sees nothing but continuance of the old astrology and speaks of its utter failure to ransom the soul. Events ahead shall burn up the grandeur of Babylon and there will be no escape. The judgement of the NT harlot is in line with this ruin and equally inexorable. God gave Daniel Mordecai Ezekiel and others to Babylon's leaders but they were not weaned from their hedony and spiritualism*

Isaiah 48 – Judah chastened

1. JUDAH STUBBORNLY ATTRIBUTES CREATION TO IDOLS 1-8

Hear this O house of Jacob who call yourselves by the name of Israel and have sprung from Judah, who cause yourselves to swear by the name of Yahweh, and by the name of the God of Israel offers memorial offering or makes mention of Israel's God but not in truth and righteousness. For they call themselves from the city of holiness and rest on or approach the God Israel the LORD of hosts is His name. I declared (explained) the former things (GENESIS) from ancient time *the book of beginnings and specifically the first 2 chapters of Genesis is authentically God's own explanation. Here He insists upon it.* They sprang from my mouth and I caused them to hear them. At a stroke I made or offered and they were coming to pass. Because I knew that you were hard or obstinate and your neck as an iron rod and your forehead bronze. *The book of*

Genesis and the story of the fall were given to a people who were no less than moderns prone to find other explanations of the world they lived in.

And I declared to you from of old in the beginning (or) before the beginning it came to be lest you should say, "My idol made them and my carved and moulded image commanded them (to be).

The difference between today's science story and the idol story is that it proposes to replace truth with assertion with more investigative knowledge on which the jury is out but as surely remains "proof wanting" as the idol story. It is of interest that recently Prof. Anthony Flew has come over to believe in a personal creator and discarded his previous theories. You have heard. Look hard at all this. And will you not expound it? I have caused you to hear new things now and things hidden that you did not know. Now they are creating themselves and not from ancient time and before the faces of today you have not heard of them lest you might say, "Behold I knew that" However you did not hear. Truly you did not know. Surely from ancient time your ear was not opened for I knew you were very perfidious and you were called a transgressor from the womb This is a notable and clear reference to Psalm 58.3 The "New Things" are the fall of Babylon and the prediction of Cyrus.

2. DIVINE ANGER AND CAPTIVITY DEFERRED BUT RETAINED: 9-16

MOMENTOUS PROPHETIC TESTIMONY TO THE TRINITY

On account of my name I will lengthen the time before my anger(falls) For my praise I will restrain myself concerning you and not cut you off. *Here the LORD shows mercy to Hezekiah and forebears with Judah. God is great in longsuffering not willing that any should perish. Behold I have refined you but not as silver and proved and chosen you in the furnace of affliction. The image of the LORD was not well formed in Israel so they were not refined but they were selected as the 3 youths in Babylon and doubtless many more whose story is not written. For my own sake for my sake I will do it, for how would He break His covenant and I will not give my glory to another.* *Here the LORD insists He as Saviour will be gracious and as Father will be faithful. The NKJ "my name" is an interpolation I do not accept. Hear me O Jacob and Israel my called one, "I am He, I am the first – yes I am the last" Yes my hand founded the earth and my right hand stretched out the heavens. When I have continued to call to them they have stood and ministered together. All of you quibbutz yourselves and listen, "Who has declared these things among you? The LORD LOVES Him. He shall prepare His pleasure in Babylon and his scattering The Hebrew word is [rʒ not [wʒ of the Chaldeans. I, I have declared the matter. I have brought him. I have made his way prosperous. All this 200 years before he was born. Come near, listen to this, from the beginning I have not spoken in secret. From the time it had existence I was there and now the LORD God and His Spirit have sent Me*

This privy and vital statement of doctrine is at the heart of divine revelation concerning the type of Creator God we have. Already in v11 we have a reference to the two persons of Father and Son and now we have the three persons. This revelation is very special and is set out here to testify for all time that God explains Himself and His very nature. He wants His people to know the nature of the God of creation – to understand the concept of ELOHIM.

PEACE COMES ONLY WHEN WE GO TO GOD'S SUMMIT 17-22

Thus says the LORD the Holy One of Israel, "I am the LORD your God who teaches you Hebrew Jml "to move with a goad" to receive benefit Hebrew l [y literally "to rise" "go high" "ascend to the summit" like the mountain ibex who leads you in the way you should go Hebrew future expressing "ought" – whilst the one who guides goes alongside Hebrew Jkyrdm It is ever comforting to know that the LORD is a shepherd-guide. He understands our tendency to wander best of all. I would that you had pricked up your ears at my commands then your peace would have been as an unfailing stream or river. Then your righteousness would have been as the rolling waves of the sea. The effect is the irresistible power of right and also the cleansing power. Your seed would have been as the sand of the sea and the issue from your womb as the offspring of the bowels of the sea Hebrew h[m "the fishes" or "fine sand" of the sea or the "flowing soft sand" of the sea. This is a word which is either derived from "intestine" or from "water" but the effect is something refined either by the body or by the depths of the churning sea and so "numerous" His name would not have been cut off as a branch lopped from a tree with consequent loss of life from my face. Go forth from Babel, flee as a gazelle to the desert from the Chaldees with a voice of ringing song. This ancient summons has its counter – part in Revelation 18.4 "Come forth from her my people. We are called to "love not the world" 1John 2.15. Large numbers of Jews refused the call and remained as a Diaspora." Declare (or) cause this to be heard, cause it to be published to the end of the earth, say, "The LORD has redeemed his servant Jacob. As F. B. Meyer notes in "Summoned to Exodus"

'Bills of slave – sales which have been deciphered contain Jew-names'. They did not thirst in the desert places. He brought forth water from the rock for them. He distilled water (i.e. dew) and divided the rock and waters gushed out. "There is no peace", says the LORD, "for the wicked ".

CHAPTER 49

Messiah

1. MESSIAH'S BIRTH 1-2

Listen O coastlands to me and prick up your ears concerning peoples from afar. The LORD has called me from the womb. From the opening of my mother's womb He has registered or celebrated my name *The name "Jesus" was given by God the Father through Gabriel's message. This prophecy was early fulfilled in the story of Jesus. He made my mouth as a sharp or swift sword. In the shadow (protection) of His hand he hid me. He has made me a polished arrow. In his quiver He has hidden me. The Messiah is the Father's secret weapon. His future role in defeating self and sin in our lives and discomfiting Satan awaits completion.*

2. MESSIAH: A PRINCE WITH GOD 3-4

And he said to me, "You are my prince with God" in whom I will be glorified. And I said, without purpose, for desolation I have wearied or exhausted, I have utterly consumed my strength. Surely or it is established that my right or cause is (being) near to Yahweh and my strenuous work is alongside my God (in the conflict) *The significance is that Christ because He is the Father's Son can, in the conflict of the cross establish our legal right to justification, and because of having come from the Father He can be the unique representative of man both on the cross and in the glory still.*

3 THE FATHER AND SON IN CONCERT PROVIDE SALVATION

And now the LORD says who formed me from the womb to be His servant to bring Jacob back to him and Israel will not gather himself *Hebrew Niphal of psa* **and I will be glorious in the eyes of the LORD and my God will be my strength.** *Here following the references to the Trinity in the previous chapter is a statement of the extraordinary development of a "way of righteousness" within the sovereign execution of Father and Son. This purpose has mutual acclaim and acceptance by Father and Son. The statement of this desolating and exhausting work of atonement comes in this form before the explicit statement we will soon find in Isaiah 53. Notice how complex this statement is by comparing the nation named after a "prince with God" in v.5 with Christ God's true "prince with God" in v.3*

And He said, "It is a slight or mean thing for You to be my servant to raise up or resurrect the tribes of Jacob and to bring back the preserved or guarded ones of Israel. I will give you for a light to the Gentiles that You should be my Yeshua to the ends of the earth. *Here the recognised value of the cross was such that atonement was to be limited to the Jews but spread in its grand objective and scope over the citizens of the globe in all future eras.*

4. THE SAVIOUR: DESPISED OF MEN – CHOSEN OF GOD 7-8

Thus says the LORD the redeemer of Israel, their Holy One, "To the One despised ; to the one constantly detested *Hebrew Piel of b[ʾ]t* **or abhorred, to the Servant of rulers by the nations Kings shall see Him prophetically and in judgement and they will rise in His honour and in the life to be Princes shall also worship because of Yahweh who is faithful, the Holy One of Israel and He will associate with You as a "Companion"** *The union here is a bond in salvation centring on the work of redemption by the cross.*

5. RESTORER AND LIBERATOR 8-9

Thus says the LORD, "In a time accepted I have heard you and in a day of salvation I have helped You. I will preserve You and give You in respect to a covenant of the people to raise earth up again to cause them to inherit the heritages of desolation. To say to the prisoners "go free" and to those in darkness "Uncover yourselves!" *The NT Covenant is one under which those bound by Satan and their sins are released by the Holy Spirit who rules for Christ in blood bought lives. Those in darkness need to confess their sin and their lost estate and deal openly and honestly with God and in so doing they will come into His glorious light The earth itself previously devastated in tribulation will be restored by Christ for His classic rule of the last age.*

6. THE AGE OF GOLD 9b-12

They shall pasture upon the pathways *the paths of biblical truth are compared to paths along which the Shepherd leads his flock and in all the prominent or elevated fellowship pastures. The word hlr carries the notions of "food"(spiritual) and "fellowship" too* **They shall neither hunger or thirst nor shall the mirage nor the sun strike them** *Like a flock well cared for the LORD'S people will not be persecuted nor be deceived any more for He who has mercy on them will constantly lead them panting Hebrew Piel of ghn to the fountains of water and care for and protect them. I will make all of my mountains belong to a path and my public highways shall be raised high. There will be no doubt about the way and the highest things will become accessible. Just as the LORD promised to make way for his people over the mountains so He will open a way we cannot see till as we near the dreaded obstacle His path becomes clear. Behold these from the North and the West and these from the land of China The two huge realms which have stood afar from the doctrines of the gospel-the one-time communist north and the communist east will revel in the truth of Christ and they will mingle with those from the West in His kingdom. The huge numbers of the faithful will be a glory to the lamb.*

7. ISRAEL COMFORTED 13-21

Sing O heavens and dance around O earth and You, Mountains break out into song for the LORD has comforted His people and shown mercy to His afflicted. But Zion said, the LORD has forsaken me and Adonai has forgotten me. Can a woman forget to show mercy to the child she breast feeds, the son of her own womb? Yes, she will forget, but I alone will not forget you! I have inscribed or fixed you upon the palms of my hands. *With oriental henna easterners tattooed the names of friends on their hands. By contrast our names are "graven" on His hands by the tool of Roman nailing. Your walls are before my face continually. The ancient walls before they fell into the debris of which Nehemiah writes were in God's mind. He speaks of the walls and watchmen of the great past and yes why not – the significant future. The LORD who died outside the city has ever since watched the walled city of Jerusalem and the 60 year cycle of prayer beside the walls may not be perfect but the elements Solomon spoke of must be there in good measure, "When they return to You with all their heart and pray to You then hear in heaven and maintain their cause and forgive Your people who have sinned against You" 1Kgs 8:48. Watchmen from the Jews and watchmen from the Gentiles are again today God's remembrancers on the walls.*

Your sons shall be prompt or diligent (even precipitate) and those who pulled down your walls or corrupted you and those who desolated you will go far from you.

Lift up your eyes and see all those who quibbutz coming to you. As I live says the LORD you will clothe yourself with them all as with an ornament and you will constantly or again and again bind them to you as bridal perfection. Because of your waste desolate places and the land of your destruction, for that reason hitherto you will be straitened for habitation (though) those who swallowed you up are far away. *The precise situation currently developing is one where new settlements are prevented by Palestinian "swallowing up" of land. Areas held by the Israeli people remain uninhabitable and may well become more so by unforeseen calamity. Still the sons of your lost children will say in your ears, "The place is distressful, small, stony Hebrew rx offer us a place o dwell". This is currently happening even in the first decade of the 21st century The sons of the first settlers or the generation now in its seniority is speaking in exactly these words to the current government of Israel.. You will say in your heart, "Who has borne these for me? Since I am bereaved or have aborted and am famished or sterile. A captive, driven out-and these, who caused them to be educated or grow and behold I made myself a remnant alone and whence are these? This long section is a quite remarkable prophecy in which the people of 700 BC seem to speak to the people returned from the nations. The Jews of ancient time along with Isaiah are confounded at the thought of the land which their faithlessness to covenant destroyed being re-inhabited.*

8. LATTER DAY ALIYAH 22-26

Thus says Adonai Yahweh "Behold I will lift my hand to the Gentiles and I will perform the lifting up of my flag or sign to the nations and they will bring your sons in their bosoms and lift your daughters on their shoulders. Kings shall foster you faithfully and queens suckle you. Angry faces Hebrew pna to the ground they shall bow to you and lick the dust of your feet. Then you will know that I am Yahweh. They who wait on me will not be ashamed. *The national flag of Israel is a prayer shawl with a Star of David. So it is unique among flags – it is a sign of prayer which God inspired-no other nation has such an emblem. Great nations in the wake of Cyrus have in the latter days helped Israel and to this very day returnees are being brought home by Christian agencies. The other prophecies about "angry faces in the dust" are even now not unfamiliar in*

Arab/Israeli conflict spats. Faithful rulers and their wives have cosseted the Jews. This process is set to continue and in the days of the kingdom yet to be to become marked. Shall the booty be taken from the soldier? Will the captives of righteousness be delivered? For thus says the LORD even the booty of the warrior shall betaken back and the prey in the jaws of the violent tyrant will be taken for I alone will strive with him who strives with you and will save your sons. And I will make your oppressor eat their flesh and drink their blood as sweet wine and all flesh shall know that I the LORD am your Saviour and Redeemer the mighty One of Israel.

CHAPTER 50

Messiah

1. QUESTIONS ON GOD'S CONSTANT LOVE AND REDEMPTION 1-2a

Thus says the LORD, where is this writing of the cuttings off of your mother whom I have put away or which of my creditors is it to whom I gave her for a marriage price? Behold by your moral iniquities you have sold yourselves and by your transgressions your mother was put away.

The LORD will not confess to a "paper of divorcement" – in other words He has not written Israel off as his beloved. What is the reason that when I came there was no man? I called and there was none to answer? Is my hand shortening that it is too short to redeem? Or is it that there is no power in me to deliver?

Behold with my loud rebuke I was drying up (or) will dry up the sea. I will make the rivers a wilderness.

Their fish will stink because there is no water and will die of thirst.

I will clothe the heavens with blackness and make sackcloth hide them.

2. MESSIAH ENCOURAGES THE WEARY : MESSIAH IS REVILED 2b-6

Adonai Yahweh has given me a tongue of learned men to know how to speak to continually aid the weary. He awakens me morning after morning. He awakens my ear to hear as the learned.

Adonai Yahweh has opened my ear and I was not disobedient and I did not turn myself back or decline (from God). I gave my back to the smiters *Hebrew hkn* and my jaws to those who plucked the hair *Hebrew frm* I did not hide my face from insult or injury and spitting. Of these three prophecies let it be said that Our LORD went willingly to death as His Gethsemane statement, "Thy will not mine be done" attests. He showed the obedience of the OT servant whose ear was bored in faithfulness to his master. Exodus 21.6 In all things He (our LORD) pleased the Father.

3. UNITY OF THE GODHEAD IN ATONEMENT 7-9

Adonai the LORD will help me therefore I will not be disgraced therefore I have directed my face as a flint (of an arrow) and I will be aware that I will not be ashamed. *The LORD Jesus speaking here tells us of His feelings 700 plus years later just as he relates the detail of how his persecutors would deal with Him. He asserts his steadfastness and asserts that He will be very confident that there is no shame in His death. He is near who justifies me. Who will strive along with me? We will stand to minister unitedly Hebrew djy hdm[n Who is the husband of severe punishment? i.e. the adversary.*

Let him draw near. Behold My Lord Yahweh will help me. Who is He who will render me guilty or use false balances? Behold as a bedspread or outer cloak they will all fade in disgrace. The moth will eat them *From the priests and Judas to Pilate those who passed unrighteous sentence faded out as figures of huge historical ignominy. As the moth eats clothing so it falls apart so their faces would become lean and disturbed as conscience gnawed at them. Judas is a prime example. His body literally "fell apart." Josephus also records that Vitellius sent Pilate for trial and stripped Caiaphas of the high priesthood. Ant 18.4.3*

4. WARNING FOR THOSE WHO PLAY WITH FIRE 10-11

Who among you fears the LORD obedient to the voice of His servant? Which walks in darkness and has no light? Let him trust in the name of the LORD and let him lean for support on his GOD. Behold all those who kindle fire and surround yourselves with burning arrows. Walk in the light of your fire and in the sparks you have set on fire. From my hand this is for you. You will lie down in grief or affliction. *The last end of the wicked is described here as painful and marked by grief of heart. Here is a simple invitation to leave darkness and come into the light or to remain amidst the "sparks" and "torches" of spiritualism and sin and await an awful death.*

This chapter ends by encouraging those who seek the light and warning those who prefer the sparks and false fire of Satan to the purifying holiness of God of the dire end they invite. The next chapter goes further in calling the LORD'S disciples

CHAPTER 51

The "Follow me" of Isaiah

1. LISTEN: THERE HAS BEEN A GREAT PAST AND THERE IS A GREAT FUTURE AHEAD! 1-3

Listen to me you who follow quickly after righteousness *Hebrew pdr who seek Yahweh. Hebrew vqb "to ask after" "to seek the face"* **Look to the rock from which you were hewn out and to the quarry pit from which you were dug out** *The seeker is asked to look to that great gaping hole in the rock from which he or she was taken, to study the exercise of the LORD in bringing one to where one is today. The idea is to study how God dealt in family and national history. Abraham rock and the Abraham story give notable instruction. Look to Abraham your father and to Sarah who writhed in travail over you for I called him alone, and blessed and made him great. The virtue of this encouragement is that one looks to the great "gap" resulting from the absence of Abraham. There is a place for each of us to fill. There is also so much travail of other good and loving souls behind the life we have begun that it befits us to understand its purpose and the hands that carve out man's destiny. The third aspect of this encouragement is that Abraham was "elected" from a world of sin and godlessness. Israel had providentially escaped the morass of being born amid grovelling evil. She was quarried from the best. The "individual" nature of the call of God goes back to Isaiah's accurate understanding of Genesis 12 where God spoke to Abraham and said, "Come though you must go alone with me".Jl = Jl .* **Isaiah as to Creation, doctrine of God and teaching concerning Abraham's call is a bridge to Genesis and a vital interpreter of that book**

For the LORD will keep on comforting Zion. He will keep on comforting her desolate places. *The verbs are in the Piel which means a "thoroughgoing" comfort throughout history. He will make her wilderness like Eden. This promise has never been fulfilled to date. The Judean wilderness remains a place where only geographic exploratory groups and nomads with small herds of sheep care to visit. And her Arabah as the garden of the LORD This is the valley of Jericho as far as the Aelanitic gulf inclusive of the Dead Sea region. The fulfilment of this prophecy awaits the return of the LORD. Joy and gladness will be discovered in it; thanksgiving and the voice of instrumental music. After the silence of centuries and more recently the creation of visitor centres and chemical plant a sea change will literally overtake the region at the advent of Messiah. Guitar like music will prevail and songs of praise hang in the air. The vale of judgement will become verdant and echo to the praise of the LORD.*

2. LISTEN; BEYOND THE ABOLISHED EARTH SALVATION STANDS 4-6

Listen to me O my people and hear me O my nation for law will arise from me and my justice will restore rest and quiet for the light of peoples. My righteousness is near. My salvation has gone forth and my arm will judge the peoples. The coastlands will wait or twist themselves around me and on my arm they will rest in hope. Lift up your eyes to the heavens and look at the earth for as smoke the heavens will glide away and vanish and the earth will waste away or tear consume or go into nothing as a garment and those who dwell in it like their base will die but my salvation will be for an age and my righteousness will not be destroyed broken or ruined. *Clear testimony is given to the disappearance of the heavens and the destruction of the earth, and by contrast the righteousness and salvation of the LORD will continue age-long and eternally.*

3. LISTEN: FEAR NOT PERSECUTION AND REPROACH 7-8

Listen to me you who have experience of my righteousness, people with my law in your hearts, do not fear the fleshly men who reproach you and do not be terrified by their blasphemy. *Hebrew pdg for at this time a moth larvae will eat a garment and a moth maggot will eat them as wool but my righteousness will remain for an age and my salvation belong from generation to generation. Disciples are re-assured twice that despite what ecological and indeed geophysical changes hit the world righteousness and salvation are unaffected and despite the destruction of earthly possessions they last for all the generations-indeed the last age witnesses to them rolling on through waves of people who are born in that time.*

A SERIES OF THREE EMPHATIC "AWAKENINGS" INTRODUCE NEW ENCOURAGEMENTS 9-11

4. Awake, awake "Awake, awake put on strength O arm of the LORD." Awake as in the days of old, the generations of the millennia before. Are you not He who slew Rahab *This literally means "Pride" but it is a*

well-understood poetic name for Egypt i.e. the Delta of Egypt – the word *Bochart* derives from the Egyptian "Riph"- so called for its resemblance to a "pear" and so at the centre of the delta is a district once known as Athribis-"the core of the pear" **who continuously pierced or wounded the serpent.** The LORD through all time has been countering with the sword of His mouth the advances of Satan against His saints and so "wounded the serpent". **Are You not He who dried up the sea – the great depths. Who made the unsearchable valleys of the sea a way for Your redeemed to pass** As was the case when God's first created the earth ready for inhabitation so here a corrective to the view that the crossing of the Dead Sea was virtually at a ford is provided. The sea was a deep channel not dissimilar to sections of the English Channel. **So the ransomed of the LORD shall return to Zion with instrumental singing and age-long radiance upon their faces. And rejoicing and radiance shall overtake (them) and grief and groaning shall "remove" as a sigh** Hebrew *hgm* or *hgh*. This awakening is to joy and the return of Zerubbabel and of the later days are envisaged.

5. I, EVEN I MYSELF, COMFORT YOU 12-16

I even I am He who comforts you. Who are you to fear a fleshly man who will die and the son of Adam who will give himself back to grass The verb is Niphal and means "to give oneself" not "to be made like" as in the NKJ...the reference is to the event of his burial. **And you will forget the LORD who made you the One who formed the heavens and founded the earth and you are trembling with fear constantly day after day from the face of the wrath of the oppressor as one who continually stands to destroy** Hebrew Piel of *mk* and **where is the destroyer?** Isaiah stirs the people as they recall the recent absolute vanquishing of Sennacherib. Their fears though gripping were groundless. It is so often so. **The captive exile who looses himself keeps hastening day on day** Hebrew Piel (repetitive) **lest he die in the trap and lest his bread should not fail. But I am Yahweh Your God who divided the sea whose waves roared or rolled, the LORD of hosts is His name.** Here Isaiah moves from the first to the 3rd person as he gives God the glory and to prepare for a conversation not between him and God but between the persons of the Trinity. **I have put my words in your mouth and covered you with the shadow or protection of my hand in order to stretch out the heavens and to lay the foundations of the earth and to say to Zion "You are my people".**

6. AWAKE, AWAKE, JERUSALEM WITHOUT GUIDE BUT GOD ALONE 17-23

Awake, awake, arise as corpses from the dead, O Jerusalem who have drunk from the LORD'S hand the cup of His wrath, the helmet goblet cup of past trembling , you have drunk it and have drained . There is none to sustain or pasture her day after day from all the sons she bore – none to take the role of taking her by the hand from all the sons she constantly educated and made great. Isaiah regrets that there were no great national guides or spiritual mentors who would consistently feed and guide Israel over the years and hold her hand in days of loss and unsteadiness. **These two things have happened to you and who will express pity; invasion or plunder and breaking, famine and sword, who (am) I to continually comfort you?** It may be rendered better adverbially, 'in what way am I to comfort you for continually? In this clause the prophet expresses his inability to continue thus – but the expression is so constructed as to enable the LORD to ask what method He will use to bring about this unfailing and continual comfort. We are moving inexorably to the atonement – the supreme method of care and comfort – in this section. **Your sons have become languid; they lie at the head of all the streets as an antelope in a trap. They are full of the anger of the LORD, the reproof of your God. Therefore Please hear this, O afflicted, and you hilarious or drunk but not with wine, thus says Your Lord and Yahweh your God who will plead the cause of His people "Behold me taking from your hand the cup of trembling, the goblet of the cup of my fury, you shall not longer add to drink it still. But I will put it in the hand of those who afflict you who have said to your soul, 'Bow down or worship and we will walk over you' and you have placed your back as the earth and as the street for them to pass over."** The Lord shows how supine His people have become even under the faithful Hezekiah. Yet He promised to bring his wrath to bear on the Assyrian hence the death of 185,000 of their army. The people were punch drunk from the shock of imminent danger. God asked them just to "look" at His wonderful interposition. That cup of wrath which was theirs and ours He took upon Himself at Calvary in an even greater interposition of which in the immediate chapters ahead we shall read.

CHAPTER 52

The "Follow me" of Isaiah

1. ZION AWAKE, SHAKE YOURSELF OUT OF THE DUST 1-3

Awake, awake, put on your strength O Zion. Put on the coverings of your beautiful ornament O Jerusalem the holy city. *The single ornament is the tiara of the bride which emblem is only hers because of her husband. In consort with that are garments that suit. Meyer speaks of the bride's "bloom" i.e. her temper or disposition "compassion kindness humility meekness longsuffering Colossians 3.12* **For the uncircumcised and the polluted** *Hebrew *amj* with idolatry or adultery or contaminating sin* **Shake yourself out of the dust arise and sit down to abide O Jerusalem. Continually loose the bonds of your neck O captive daughter of Jerusalem.** *The LORD directs the city to arise as from the dead and be free for ever from bondage to any nation or people-only God's servant.*

2. THE LORD ASKS ISRAEL TO WATCH HIM TURN HISTORY AROUND 4-6

For thus saith the Lord Yahweh, "My people went down to Egypt in the beginning as strangers and the Assyrian treated them with violence without cause and now what belongs to me here", whispers the LORD "for my people are taken for nothing cause them to wail", whispers the LORD "My name is blasphemed *Hebrew *xan* "to insult" or reject" always every day. Therefore my people will know my name, therefore in that day because I am He who ever spoke, "Behold Me" The LORD has always been speaking accurate and as history's oracle – even showing before the captivities of Israel – and He invites His people to watch how He brings His name to be honoured*

3. THE LORD'S BEAUTIFUL FEET AND STRONG ARM 7-10

How beautiful on the mountains are the feet of the one who brings good news *People of eminent rank or of holiness would be denoted anciently by their feet. So in the NT in Romans 10.15 preachers are commended by this ancient encomium, who causes Shalom to be heard, who published goodness Hebrew *bwf* God's "kindness" who causes salvation to be heard, saying to Zion, "Your God is king. Your watchmen shall lift up their voices, they will sing with united voice for they will see prophetically eye to eye in the LORD returning Zion."* *This was a joyful time when the captives who had traversed the long desert first looked the watchmen of the holy city in the eye. They would doubtless lift up united voices and sing. What then will it be when we meet together in the place the Lord has prepared for us in glory? Break forth into singing unitedly all you waste places of Jerusalem for the LORD Himself has comforted Zion, He has redeemed Jerusalem. The LORD has uncovered his holy arm before the eyes of all nations and all the ends of the earth will see as prophets see the salvation of our God. Here we continue to watch as the LORD reveals His glory – it will be explored in the next chapter fully – and it will become common knowledge among all nations. All the remote places would see with the clarity of prophetic vision because preachers would proclaim the very truths spelt out in the bible over many years and in all lands.*

4. ORDERLINESS IN LEAVING BABYLON – PUT FAITH IN GOD NOT SOLDIERS 11-12

Depart, Depart, and Go from there. *In Ezra we find that 1700 Jews returned with a preponderance of women. The white-robed priests went before bearing 5,400 vessels (Ezra 1 7-11), Be clean, do not touch an unclean thing. Be separated* *Hebrew *rrb* According to 1 Chron. 9.22 porters were "chosen" or "separated" so they are called to be what God's choice demanded of them. you who bear the vessels of the LORD For you shall not go out in fright or "springing up in a rush" Hebrew *zph* You shall not flee or ride away swift Hebrew *snn* For the LORD will go before your face and the God of Israel will assemble you together.*

5. THE MARRED SERVANT SPRINKLES MANY NATIONS 13-15

Behold my servant will deal prudently (like Israel who crossed His hands in choice Gen 48.14). *We are here to continue to "Behold" the servant as in Isaiah 52.6 .He will be high, He will be lifted up, He will be very great. As when many were astonished or confounded at you so his face and eyes will be more spoiled than any man and his beautiful form* *Hebrew *mrat* more than the sons of Adam Abel one of Adam's sons was viciously murdered but Christ's death was more terrible still. So He shall sprinkle great nations. Kings shall close their mouths upon Him for what they had not read continually they will see prophetically and what they never*

heard they will have mediated for their understanding. Kings indeed have ended their lives with Christ's name on their lips and in the course of Christian history many have seen the truth with clarity and have had it explained by chaplains. This prophecy is not so much one of threat of judgment as one of world-wide acceptance of the message. The "sprinkling of nations" is an eastern term by which those who are to be hosted by a monarch at His pleasure are first sprinkled with perfumed liquids as rose-water. This fits them for the presence of the host. In the same way the perfume of the sacrifice of Christ and the offering of their lives to Him in return will be a savour to the LORD 2 Cor. 2 15 & Ephesians 5.2

CHAPTER 53

Man of Sorrows

NEW TESTAMENT REFERENCES

There are 38 references to this central revelation. Every gospeller cries out with Wesley "Behold the Lamb!" and the Apostle follows John with his 29 references to the "beloved lamb" with his own message of the "rejected, risen, redeeming and returning Lord. Matthew 8; Peter in Mark 3 and in his first epistle 7; Luke in the gospel 5 and in Acts 2; John 2 in the gospel, 1 in the epistle, 4 in revelation; Paul 3 in Romans , 2 in 1 Corinthians plus 1 in Hebrews. Taken individually here is their story: here is the One they all call "worthy" in a paeon of worship.(1)This Servant is Matthew's **King-Messiah**: Nazarene or Branch, Bearer of infirmity, Son of God, Son of Man, Silent lamb, Betrayed one, Re-builder of the temple,(2)This servant is Peter's rejected **ox-like suffering** Son of Man, Son of the Blessed and Coming King-Messiah, King of the Jews. In the Epistle here is Peter's Suffering One and Glorious Lord, Wounded Healer, Shepherd and Overseer, non-retaliatory Example, Sin-bearer.(3)In the gospel this Servant is Luke's Messiah foretold by all the prophets, Suffering Christ , Source of the message of forgiveness, **the Man** identified with transgressors, Crucified intercessor, One who constituted Himself in the place of transgressors; in Acts Object of messianic prophecy(Peter) and Saviour to whom the Redeemed are glad emissaries to give witness (Stephen).(4)In the gospel John's **Divine hand** of miracle, Lamb of God; in the epistle his Sinless sin-bearer; in , and the beloved soon returning Lamb *αρνιον* of Revelation slain but yesterday to Mt.Zion, (5) In Romans Paul's **Rejected** Christ crucified, Atoning and **Risen** Saviour, Alone **Redeemer** by means of justification, and in Corinthians Christ our Passover and finally in Hebrews 9.28 the once for all atoning sin bearer **Returning** to bring salvation.

INCREDIBLE MESSIAH FORETOLD IN A PRECISION 12 VERSE PROPHECY

1. Who has perfectly supported or trusted or "built upon"(Hiphil) what we have heard and understood and to whom has the forearm or strength for war of the Living Lord been uncovered *αρνιον* made naked We come first here to the central story of a servant. He rolls up His sleeves. Jesus lived to serve right to the upper room & the cross. In His life as a carpenter and in public He lived to serve.

2. He will grow up as a sucker of an old tree (Hebrew *qumy*) belonging to the face of God and as a root (Hebrew *vrvo* often used of the "lowest", "the controversial") out of the sun-baked white ground. No especial delineation of feature and no outstanding honour belongs to Him and when we make ourselves look at Him no sight we take pleasure in. Here we have the Davidic root and the heavenly link with the Father set together and yet no evidence in His looks set him apart. All servants are plain and Jesus became a true a perfect and a plain man

3. Despised for who He was and declined or forsaken of men He was a heroic man of pain of body and sorrow of soul(Hebrew *bak*)and acquainted in body and mind with exhaustion /calamity /grief (Hebrew *hl h*)and it was as if we veiled our faces from Him. Despised for whom He was and we did not value Him or reckon to Him what belongs to Him

The Lord is said to be special in being able to bear suffering. Servants often have heavy roles and suffer exhaustion. In this Jesus was outstanding. In Samaria, in Gethsemane and at Calvary to quote but a few cases *αρνιον* He lived to the edge of physical endurance

4. Surely He lifted the burden of our exhaustion calamity or grief, He bore for those last months (as a mother a child in the womb) in His heart our sorrow of soul and pain of body and we imputed or reckoned to Him "meddling" or ""being smitten by calamity"; "having been smitten of God by a plague" and brought

low. This is precisely predictive of what the Jews thought of Jesus. He was meddling in matters where He had supposedly no right. Nemesis overtook Him. He was brought low. Indeed He was *απνιον* but for our sakes

5. He was pierced through (Hebrew *l j*) for our falling away or breaking the covenant (Hebrew *[vp]*); He was broken in spirit (Hebrew *akd*) for our iniquity (Hebrew *mw* [taking what is not mine in a depraved or barefaced way-as Joseph's cup – Genesis 44.16 or cohabiting Exodus 21.10 – as in Ezekiel 21.30 "The crime of the end" or one without recovery – due final judgement]) The Lord as servant interposed His precious blood in our utter extremity. The chastening or discipline of our peace was on Him and by His striped blows (Hebrew *rbj*) we find healing for ourselves. The uncanny precision of the Hebrew prophecy details the Roman flogging before its very invention. Rome was founded 752 BC Isaiah wrote 790-740. The "stripes" may be taken not alone as marks deep in the skin like joining rivers but may be taken as "joining that which is thrown down" in resurrection league and fellowship. So the WOUNDS are ghastly rivers of blood on the body but they build the body of Christ into a mighty movement of the Spirit. This is eternal health.

6. All we like a flock will go astray/wander (The word is used for "apostasy") – each man turning his face his way but the Living Lord performed the "end of sin" to strike Him-to slay Him-to meet on Him or Himself. The utter end of the people of God – the individual ruin of each, the final perversion of turning away was prophetically reversed by the judgement of all lighting on Christ.

7. He allowed Himself to be driven or harassed (Heb Niphal *vgn*) and He allowed himself to be humbled or oppressed (Heb Niphal *hnl*) and He did not open His mouth. As a lamb having been caused to run like water (Hebrew *l bj*) to the executioner and like a ewe or ewe lamb before her shearers is mute dumb or silent (Heb *ml a*) so He will not open His mouth The precision of the prophet makes the procession to Calvary like a river. One can imagine the people lining the route as the banks and the Christ being pressed along as the water of life going to the place where in the shedding of His blood a living fountain would be opened up for uncleanness

8. From detention or the assembly of people at festival (Hebrew *rxl*) and from judgement he was taken. Here is the predicted timing and illegality of it all-at Passover a judgement was given on the Son of God by the then Sanhedrin. How shameful! **Who will continually speak or celebrate or meditate on this divine thing (Hebrew *jyc*) – "the circuit of His life" "His thirty plus years", "the century He lived in", "his genetic origin"? (Hebrew *rw d*) for He cut Himself off or axed Himself or excluded Himself from earth of the living ones-for the covenant breach sin of my people He cut Himself off-for their sake.** The vicarious atonement left no friends who appreciated. Isaiah in 8.16 answers his own question – the disciples!

9. He will give the unrighteous or fraudulent His sepulchre. He will give to the rich in the house of His death because He had done no violence and there was no betrayal in His mouth This appears to be a statement which is fulfilled in two ways. (1) The tomb of Christ would eventually fall into the hands of those who guard it but gain no benefit (Romans) whereas to Joseph – that Jew who stood honest in the synagogue He gave his life giving death and to each who stands for Him

10. And the Lord is willing or inclines to continually smite Him with stripes crushing His spirit He makes Himself sick (cf. Micah 6.13 where God makes Himself sick by striking others – clearly He turned to making Himself sick for them! Hebrew *yl j h* Hiphil with the reflexive meaning) because You will place His soul or physical life as an offering -that by which one contracts guilt (Numbers 5.7-8) (Hebrew *mva*) The placing of the life of Messiah is described by the Hebrew verb *mw c* which means "to constitute" "lay as a foundation" and "name Him" – also "to pledge" "to treasure for the future" and "to prepare" This is the counsel of the divine will in eternity past.

He will see seed, lengthen His days and the "pleasure" of the Lord will finish well or be successful in His hand Here we see the desire of the Lord is for seed – those who receive the divine nature. Like "birth" this of necessity involves pain. As husbands and wives take "pleasure" in a new-born so the Father and the Son and the Spirit take pleasure in the results of the cross.

11. He shall see prophetically ahead beyond the travail vexation and exhaustion of his soul and rest. By His personal acquaintance my righteous servant will perfectly accomplish (Hiphil of *qy dxy*) the justification

belonging to great numbers of people and He will carry the "heavy burden" of their depraved defrauding sins (*Hebrew l bs "to bear penalties others deserve – cf. Lam5.7"Our fathers sinned and we bear their punishment"*)

12. For this reason I will continually divide evenly the booty that is His in the house of the great and he will divide the booty with those who become strong (*cf. Jeremiah 38.2 "His life shall be a booty"*).

CHAPTER 54

Israel Restored

1. STRETCH THE COVERING LENGTHEN THE CORDS STRENGTHEN THE PEGS 1-6

Sing O barren one who has not brought tear open your mouth to sing, shout aloud you who have not been sick for more are the sons of the desolate than the sons of she who has a husband, says the LORD. Make broad and spacious the place where your tent stands and stretch the curtains (or goats hair – as we would say "canvas") of your living accommodation. Do not spare or restrain Hebrew kvj the ropes or ties of your tent and strengthen your tent pins Hebrew rty and dty respectively for you will break out to the right and left and your seed (singular) will inherit nations and they will inhabit their cities of destruction *The heritage connects o the single seed(Christ) but the benefit falls to the whole people of the Jews.* Do not fear for you will not be ashamed nor be hurt and insulted for you will not be blush with dishonour for the shame of your juvenile years you will forget and the reproach of your years of virginity(or) early marriage *Hebrew hml [you will remember no more. For your Maker is your Husband. The LORD of hosts is His name and your Redeemer is the Holy One of Israel. He will call Himself and has been calling Himself the God of the whole earth. For as a woman forsaken and grieved in spirit the LORD has called you and as a youthful rejected wife says your God.*

FORSAKEN FOR A MOMENT: KEPT FOR EVER 7-10

For a little moment cf. "one little moment" of Ex 33.5 I have forsaken you, with great mercies I have gathered you literally kibbutzed In an overflow of altercation or strife I hid my face for a moment from you but in everlasting covenant love I had mercy on you says the LORD your redeemer. *This is high encouragement. Twice the LORD says that for "a moment" He forsook His bride to be but she should not doubt His love despite her failure. For this is like the waters of Noah to me, when I swore that the waters of Noah would not pass over the earth again; thus I have sworn that I will not strive or rebuke you. For the mountains will remove and the hills will totter but my covenant love will not remove or my covenant of peace itself totter says the LORD who constantly has mercy on you Hebrew Piel of mj r.*

JERUSALEM WILL BE BEAUTIFUL & SPIRITUAL IN THE LATTER DAY 11-16

O you afflicted one, shaken (*by adversity*) and not comforted. Behold me setting your stones in colour (or) hues and your foundations in sapphires. I will make your battlements ruby (or) red like the setting sun and your gates of carbuncle or crystal and all your walls of precious delightful stones *The "colour" of Jerusalem's civic and also its domestic buildings and walls is in mind. In the era of Messiah is to surpass that of any city. Coloured stones are now in vogue-in Leicester city centres early summer 2008 various coloured stones were being laid as paving. Jerusalem's sapphire foundations and crystal walls far exceed anything yet attempted in architecture. The oriental story of Aladdin instructs that his palace be of "porphyry, jasper, agate, lapis lazuli and the finest marble of various colours with a large hall of mass gold and silver bricks alternating enriched with diamonds rubies emeralds to exceed everything of the kind ever seen in the world". The difference is, this is not fable and the Almighty keeps his promises. The investment of detail will be worth it as the city will last for an aeon.* All your sons will be taught of the LORD and great will be the peace of your children *The education of Jerusalem in that aeon will be taught NT truth and it would seem by the LORD Himself.* In righteousness you will be established or constituted and you shall be far from injustice or violence for you will not fear terror for it will not come near you. Behold assembling they will assemble but without me. Whoever assembles against you will fall on account of you Behold I have created the blacksmith who blows on the burning coal or charcoal of the fire and brings forth instruments for his work, and I have created the desolator to lay waste.

WEAPONS USELESS 54.17(Prayer of Love Leicester Evangelism Group)

Any weapon formed against you shall not descend upon you or prosper and every tongue that rises in judgement against you, you shall declare guilty. This is the heritage of the LORD'S servants and their righteousness is from me, whispers the LORD *The encouragement here is that though nations develop arms against Israel they shall not afflict this nation in that aeon. Today this promise lies in scripture but the nation has not yet fully received its heritage and righteousness from Christ. The nation has the right to rebuke claimants to the land of Israel because here the LORD says, "Every tongue that litigates against you (as to heritage), you shall declare guilty" Hebrew y[yr t.*

CHAPTER 55

The Water-sellers call

1. "Ho"yh *The first word is a lament over all the thirsty ones. The prophet invites them to "belong to the waters". The call is issued "You who have no silver "as we would say "not a bean" – come "break your thirst" or "break down in sadness " rbv and eat wine and milk without a lamb of silver without the exchange price." The offer is "wine and the best (the fat of wheat or milk or meat)" blj Milk is yblj*

LESSONS:

1. **So very many are thirsty – and pass by the water-carrier – we are to feel their need – not to despair**
2. **The call is not just to come but to habitually drink-"to belong"**
3. **The call freely offers that for which He has paid. He offers without the silver lamb because He is the Lamb of God who makes atonement for sin.**

2. **"Why weigh out silver in the house where there is no bread and your wealth where there is no rest or Sabbath? Listen – listen to me and eat or digest what is good and live delicately – or as with the amorous delights of a lady with fertile things."**

Lesson: The Lord is saying that just as in the enjoyment of romance and the joy of family so His ways bring satisfaction – and that great bonus of rest and enjoyment of a wonderful relationship.

3. **"Incline your ears and come to me, obey and your souls shall live, and I will cut an everlasting covenant with you – the faithful lovings of David".** The Hebrew of "lovings" is a plural construct which identifies the numerous times God showed His love to David – and encompasses the future demonstrations of that love and faithfulness.

(1) THE LEADER

4. **"Behold th ("agreed" in Genesis 30.34) I have given David "a beloved one' to be a witness to the nations a leader and commander to the peoples.**

5. **"Agreed I will call nations you do not know" The "you" here may be the prophet or the nation. "Nations that did not know you (the Jews or the prophecy) will run to you because of the Holy One of Israel because of your splendour."**

Lesson: In great days still distant when this prophecy was given the splendour of Israel would not be its temple but its relationship with God ever present. Isaiah talks much about this splendour rap which is that of a bride.

6. **"Seek the Lord in the house of finding Him and call upon him in the house of His being present nearby"**
Lesson: We are encouraged by the turn of Hebrew expression to believe that the Lord will make Himself accessible in this house and come near His people.

(2) THE LEVEL HIGHWAY (BAGHDAD TO CAIRO 19.23 HOLINESS 35.8 (SIMPLE – EVEN FOOL CAN'T GO WRONG) FROM ASSYRIA 11.16 MAKE STRAIGHT 40.3 ELEVATED FOR NORTH WEST & CHINA 49.11 BUILD UP THE HIGHWAY 62.11

7. **"Let the guilty one forsake his path of life and the man of iniquity his embroidery of evil and return to the Lord.**

(a)for He will have mercy and to our God for he will amply greatly pardon or multiply pardon. [*hbr* that "elevates" *l l s* as a new highway]

Lesson: If a man forsakes his low road through life the Lord will put him on the highway to heaven by performing an act of incredible mercy and rendering him pardon for all his sins.

8. (b)"For my pattern of embroidery *bvj* in thought is not like yours and my paths of life are not yours whispers the Lord.

9. (c) "For as the heavens are high above the earth so are my thoughts and ways above yours." *hbg* is the Hebrew word for "arch". Thus Gods roads arch far above ours like flyovers over thronged city streets.

10. (d) ".For as the rain and the snow continues to come down from heaven and does not return there –

(e) "For because it waters the earth it yields and sprouts forth in development and gives seed to the sower and bread to the eater."

11. Thus will my word be that proceeds from my mouth. It will not return to me empty

(f) "For truly it will be effective in what I favour or incline to – my ardent desire and develop successfully in what I sent it to do.

12. (g)"For in the house of shining joy you will go out and in the house of peace you will lead people out with gifts in a beloved way (*h paragoric*). The mountains and the arching hills will crack before your faces of singing /vibrant shouts for joy

Lesson: In the NT Christ answered the Elders on the matter of children praising Him as Messiah that "if these should fall silent event he rocks would cry out` Isaiah adds, "And all the trees of the field will smite their hands together in exultation"

(3) THE LAND CHANGE

13 Finally, what *William Barclay* called "the principle of replacement" is stated quite strikingly.

(a) Instead of the thorn will rise the cypress (from which wood for the temple is cut) OF AGE-LONG GROWTH AND A NEW GOLDEN AGE IN PLACE OF SUFFERING

(b)Instead of the white mustard or nettle shall grow up the quick growing myrtle *sdh* (This throws a wonderful light on Queen Esther who matured so quickly and became the leader of her people) **THE MYRTLE TREE REPRESENTS TRIUMPH AND HEALING AND TRANSFORMATION.**

It shall belong to the Lord for a name and for an age long sign or millennial sign that shall not be cut off.

The trees may be cut down but the covenant promise here will not fail or be annulled. The highway; the leader; the land change are sure words from the mouth of God.

CHAPTER 56

Good news for the Stranger

1. THE ZEAL AND BLESSING OF FOREIGNERS 1-8

Thus says the LORD "Keep justice and do righteousness for my salvation is coming to be encountered (or) near to arriving and my righteousness to being uncovered or being revealed. O the blessings of the man who does this That is, the man who encounters it and declares it and the son of man who binds fast to it (or) who will strengthen and persist in it". The immanence of salvation is both true in its announcement by Isaiah and by its revelation in Christ at the incarnation. The "continuance" of the believer – what we call "the perseverance of the saint" is tied to blessings though the faithfulness of God will hold the believer who remains unfaithful. The Hebrew verb *qzj* means "to be constant" "to adhere" "to persist". Who keeps from defiling the Sabbath – the word *l l j* has as its primary meaning "dissolving" or "destroying" "loosing" although breaking it is acceptable and keeps his hand from doing any evil. Let not the son of the foreign person who has joined himself closely Hebrew *hwl* "to cleave so as to remain" to the LORD say, "The LORD has separated or shut me out from His people. Let not the castrated eunuch say, "Behold I am a dry tree". The LORD emphasises and the prophet assures us that the blanket goodness of God includes all men who cleave to the LORD in His covenant and none is set aside for race or physical imperfection as under the law(Deut 23.1) For thus says the LORD to the eunuchs which keep my Sabbaths and choose in those things which please me, the ones who hold fast to my covenant, "I will give to them in my house and in my walls a pledge and a name better than sons and daughters, an everlasting name that shall not be severed. The story of Acts 8 30-39 is a glorious exposition of the loving kindness of the LORD towards the eunuch. Also the son of the foreign person who joins

himself to the LORD to minister *Hebrew trv* "to wait on" or "worship" as if a priest to Him and to love the name of the LORD to be servants to him, all who keep from destroying Sabbath and hold fast to my covenant. I will bring them to my holy mountain and they will shine for joy in my house of prayer. Their whole burnt offerings and their expiatory and thanksgiving offerings will be a delight on my altar for my house shall be called "a house of prayer for all nations" *This is the divine designation of the temple and it was insisted upon by our Saviour and is recorded as His intent in 3 gospel accounts; in Mt 21.13; Mk11.17; Lk19.46* The Lord even the LORD who gathers the exiles of Israel whispers, "I will still keep gathering over and above him His people who gather themselves" *This suggests the people of Israel will be quibbutzed in Israel and the LORD'S people who unite to Christ will also be gathered in as they unite to Him(Christ) This is no less than a clear prediction of the church in the OT.*

2. THE LACK OF ZEAL AT HOME 9-12

All you beasts of the field enter *Hebrew hta* to devour, **all you beasts in the forest.** *The surrounding nations and evils of every kind can enter and rage unchallenged because the prophetic voice is silent* **His (prophetic) watchmen are blind. All of them know not. They are all silent watchdogs. They are not able to bark. Dreaming and nodding; lying down; loving to slumber. They are dogs strong of empty soul** *Oriental watchmen had no mobile phones – those in Cairo used to cry, "I proclaim the absolute glory of the living King who sleepeth not nor dieth"(Lane). The Jewish watch proclaimed, "O LORD, O Everlasting!"* *They are hungry – these prophets have nothing to give and they are not watchful and they seek their own.* **They know no satisfaction. These shepherds know not (how) to umpire or mediate or explain** *Hebrew nybh* **they all turn to their own way; every one for the sake of his own gain** *Hebrew [xb* **everyone from his own camp or region or extreme.** *The prophets here are described as in different camps but all crazed on wealth and amassing money. The tragedy of Isaiah's time is that there was not a school of the prophets as in the days of Samuel. So called prophets are seriously criticised by the LORD in this passage which in Hebrew begins with a bold x for wpx "The prophets are blind and not least because they are extreme certainly in their godlessness." Come" I will bring wine, we will drink strong drink and tomorrow will be as today – only greater pre-eminent by far."* *The character of prophecy in the land had deteriorated seriously when the prophet could only prophecy a heavier session of drinking the next day. Despite the revival of Hezekiah's days the religious pulse as taken by Isaiah shows serious weakness and emptiness in the spirituality of the people.*

Isaiah 57

Idolatry: Secret sin: Grace spurned: Revival

1. THE RIGHTEOUS CONGREGATION & EVIL WORSHIPPERS OF THAT ERA 1-6

The righteous perishes and no man places it on his heart. Men of the covenant collect themselves (or) gather up as the rear of an army *the NIV has "are taken away" as a rendering of the Niphal participle. I think the reflexive action demonstrates action to obey prophecy and continue fellowship with God's plans and the consideration or thought does not (occur) to anyone that the righteous is gathering himself from the face of evil.* *Alexander Smellie* wrote a book entitled "Men of the covenant" whether with this text in mind or not we shall never know. Its story depends on the AV translation: "Men of the covenant (or) covenant love destroy themselves". *The context favours "Men of the covenant gather themselves together".* **He (the righteous) enters peace they rest on their beds he walks straight before him.** *Righteousness yields peace with God and finds the righteous walking "before" the Lord like Abraham. It also enables unbroken sleep.* **And You draw near to settle this issue, you sons of the diviner, seed of the adulterer and she who practices harlotry** *Kal 3rd person Singular hmt* **Over whom do you dispute? Over whom do you open wide your mouth and lengthen (or) stick out your tongue? Are you not children of transgression, seed of deceit(or)covenant violation(or)winking eyes** *Hebrew rqv* **Getting yourselves excited and hot with gods under every green tree Slaughtering your offspring as animals in the torrent valleys under the clefts of the rocks.** *Immoral sexual and spiritist practices characterise the lives of those who insult the LORD. Your lot and heritage is by the smooth stones of the river valley. The reference is to unworked stones anointed and set up as gods to be worshipped. Theophrastus says, "Passing by the anointed stones in the streets, he takes out his phial of oil and pours it on them; and, having fallen on his knees, and made his adorations, he departs. From the mountains of Mourne where my wife and I grew up comes a useful notice by that esteemed Christian, the Earl of Roden in his book "Progress of the Reformation in Ireland"(published circa 1850). He has a reference to fetishism in Inisskea-an island off the Mayo coast. He says*

"A stone, carefully wrapped up in flannel is brought out at certain periods to be adored; and when a storm arises, this god is supplicated to send a wreck to their coast" *John Kitta*, to whom I am indebted for the reference, thinks that the practice of erecting stones (or circles) in Cornwall and elsewhere (cf. Stonehenge) may be derived from the Phoenicians. *Borlase* in "Antiquities of Cornwall" tells us that praying for safety and success to such stones ceased with the prohibitions issued by church councils of the era. Recent (2008) findings show prayers for "healing" were made at Stonehenge. **These, these are your inheritance; you poured out in profusion a libation to them. You offered up a grain offering. Because of such as these things should I be comforted (or) feel compassion (or) sympathise?**

2. THE EVIL HILL AND ITS CONNOTATION 7-11

Up onto a mountain of baldness also he kept carrying. You established your place of sleeping or ravishing there. You also to slay animals of expiation *The Hebrew verb "to sacrifice" hsz tells the story of the stricken conscience of idol worshippers. They offered sacrifice part to God by burning and part they ate. And behind the doors and the Mezzuzah you placed your memories or for to other apart from me you constantly made yourself naked and you were going or will go up to them and you have completed the expanded your lying down and pouring out There was an increase in dissipation going on and largely unrecognised. The commandments were on the doorposts but the practice of immorality continued unabated behind closed doors. And you on your part were covenanting with them. You were or are a lover of their ravishing beds. You feel Hebrew *tyj* a human hand(or)hand-pledge agreement (or) experience a hand with delight *One part of the people have given their pledge to others than the LORD and their choice vision agreement delight and experience all tie up with this gross iniquity. You travelled by caravan Hebrew *yrvt* "to travel with a gift" with ointment as a gift, and you were achieving or will achieve Hebrew *hiphal ybrt* increase of your spice perfume or apothecary trade. You continually sent your revolving ones or prepared ones to far distant parts and you succeeded in bringing yourself down to Sheol Isaiah now speaks of the trade development of this segment of the nation as a suited accompaniment to its low moral tone. They have supplied the royal house with ointments or perfume and also are specialist providers with a wide circle of distribution. They develop distant markets for their product and all the while are lowering themselves in a league with Sheol. Through the length of your route you are exhausted yet you did not say "it is void of hope"(or) it makes you despair Hebrew *vgy*. You have found the life of your hand therefore you are not sick and sore or grieved. Jennings translates v.10b "find a revival of your strength" but it might equally read "solved the enigma of vigour" or "discovered the season or period of your hand". The meaning is yet more abstruse. Certainly "finding the life of your hand" reflects Hebrew but says nothing in English. To translate we must recognise "trade that offsets lack of divine pleasure" or "sexual pleasure that counters conscience" The references in vv 8 & 10 to the "hand" suggest that the seamy side of Jewish life had merged with the trader's vision to produce an alternative to divine love, revival and vision.**

2 THE LORD'S HOLY HILL 11-13

And of whom have you been uneasy Hebrew *tgad* or been afraid for you have lied continually? Both the corruption of manners and the apparent linkage of life-style and trade promoted falsehood...and not remembered Me not placed it upon your heart. Is it not because I have been quiet or silent from another era or age that you have not feared me? I will profess or declare openly your righteousness and your works and they will not be noble or any help or profit. This breaking of the divine silence is to warn of judgement when the LORD declares man's works. In your crying out let your whole gathering save you. The reference is to the profits of industry and the gods of smooth stone and the paramours – hence "all of them" The wind will lift them, a breath will take them. But he who trusts in me will inherit the earth and possess the hill of holiness.

3. THE GOSPEL EMERGENCE 14-21

And He (unnamed) will say, "Lift up, lift up (an embankment) prepare a way, take away the stumbling block from the path of my people. For thus says the High One who lifted himself up Niphal of *avn* (sacrifice) who continues to abide or dwell still and His name is Holy, the One high and lifted up, "I will dwell with the contrite and lowly of spirit to revive the spirit of the humble and to revive the heart of the broken or crushed people; for I will not strive for a whole age and I will not continue indignation for perpetuity or eternity. Hebrew *hxn* Eternity was emblazoned over the Sydney Harbour Bridge in the 2000 Olympics after the smoke of the fireworks cleared. It was a tribute to a little man called *Arthur Malcolm Stayes* who began life as a bouncer in a brothel run by his sisters and when he found Jesus he asked God what he could do. At a meeting in

the city a pastor used the sentence, "I am the eternal one declare my glory" and for almost 40 years he chalked "eternity" all over Sydney and was untraced till his pastor revealed who he was **for the Spirit from before my face would languish or "cover itself"** The Hebrew *pf* intimates how the LORD Himself would feel about continuing in wrath over generations. He simply does not do it and could not. He tells us He would hide his face in sorrow to act so. He also tells us here he will not continue in indignation for eternity. This matter we have to take with all seriousness. David in Psalms 79.5; 80.4 and 85.5 realised the anger of God has a term. Psalms 85.5 pleads with the LORD for revival instead of anger! **And the souls I have made would languish (and cover themselves) for the iniquity of his spoil or unjust gain I was indignation and struck him. I hid and was being provoked to anger. He continued to rebel in his way of life. I have seen his ways and I will heal him. I will succeed in leading him back Hebrew *hjn* I will continually make sure secure complete his comforts or repentance Hebrew *ml v* "to secure" or "make peace" "to build friendship" "to complete" or "restore" "to finish the work" and those belonging to his mourners who esteemed him dead. I create the increased productivity of the lips. "Peace, peace to him who is afar and to him who is near", says the LORD, "and I will heal him" "But the unrighteous wicked are as the agitated or driven sea because it is not able to be quiet or undisturbed and it tosses out its mud and mire." There is nothing of peace "says ELOHIM "for the wicked." This chapter puts on record the worst aspects in the Jewish religious story and contrasts these with the promises of a forgiving LORD who "lifted Himself on Calvary and to the throne" and because of his nature which is LOVE cannot be indignant for ever. To the worst He promises peace and offers even to inspire their lips to repentance. He further says He will perfect the work in them. Paul the apostle has references which must have their source in this mighty love. We can but love the LORD who "will heal, lead back, make peaceful and secure, create new lips, and desires after penitent obedience" and do that for any near or far who call upon him beside which He will console those who cried about their sons and daughters and bring them the same joys and peace. Only those who will not have His righteousness are without peace.**

CHAPTER 58

Call out to me "My people will delight to know my ways"

The God of Glory will take you by the hand.

1. DOWNSIDE OF THE RELIGIOUS INSTINCT 1-5

Call out in excitement in war-like tone and do not spare or restrain. Lift up your voice as the Shophar and ("be sure to succeed to" or "perform" is the effect of the Hiphal *dgn* "to make clear") make clear to my people their transgression and tell the house of Jacob their sins. They still pursue me day by day and delight to know my ways firsthand as a nation that did righteousness and did not forsake the cause and just law of their God(cf. Ezekiel 21.27) They ask of me the statutes, privileges, customs or plan of righteousness. They delight to draw near to God. The unceasing desire of the Hebrew people to seek the LORD clearly has not and will not go unnoticed!

Why have we fasted and you have not seen? Why have we continually afflicted our souls and You have not known? Behold in the day of your fast you find pleasure or something precious or ardour and urge on all your cutting of images or fashioning of idols Hebrew *bx*. Behold you fast for strife and contention and to smite down with the fist of wickedness. You will not fast Hebrew *mmx* literally "to keep the mouth shut" as a day to cause your voices to be heard on high. Is this like the fast he will choose or has chosen, a day for a man to afflict his soul, to bend down his head as a bulrush and to spread out sackcloth and ashes as a bed? Would you call it a fast where these belong? Would you call it a day acceptable to the LORD? Clearly the LORD is not into days where pleasure and business and not prayer are foremost. It is not in affliction or sackcloth that the LORD finds joy.

2 A PROPER FAST AND ITS BENEFITS 6-12

Is this not the fast He has chosen; to loose the tightly fastened pangs of injustice to break the knots of the yoke (of slavery) and to send the oppressed out free from servitude; that you continually break the yoke and all that holds captive? Is it not to divide your bread with the hungry? And to bring the afflicted who wander about to your home. When you see the naked that he is covered Here then are the seven proper ingredients of living near to God and caring for mankind in the most costly manner. The Hebrew word for "clothe" *hsk* also means "pardoned" because being naked may be associated with other aspects of living. **And that you will not have**

hidden from your own flesh. Then your light will break through or stream out as the morning; your healing and prolongation of life will grow up quickly. *If ever the LORD promises health or long life it is connected to freeing men and sharing one's life. We have to look at Nelson Mandela and Sister Teresa and John Newton to see this commitment gilt edged with grace to the sacrificial giver.* And your righteousness shall go before your face. And the glory of the LORD will be your receiver or gatherer or "take you by the hand" Then you will call and the LORD will answer. You will cry for help Hebrew *lrv* and He will say, "Behold I am here" If you remove the staff or yoke from your midst the pointing of the finger and the speaking evil. If you supply of your very soul to the needy and satisfy the soul of the afflicted then your light will dawn in the darkness and your sunset will be as the splendour of dawns. The LORD will conduct you continually and satisfy your soul in white parched places and strengthen your bones and you shall be as a "soaked" garden and as newly discovered waters which do not beguile. Those among you will build the wastes of an age. They will raise up the foundations of generations before. They will call you the "waller" of the breach. The restorer of the trodden paths of Sabbath or "the uncultivated land"

3. REGAINING THE JOY OF WORSHIP 13-14

If you turn your foot from the Sabbath-doing your pleasure on my holy day and call the Sabbath a luxury a delight, that which belongs to the holy day of the LORD honourable and honour Him instead of making your own pathways and from finding your own pleasures and speaking (*your own*) oracle or business then you will have delighted yourself in the LORD then you shall ride chariots upon or over the high places. *Places which were formerly dedicated to idol worship – over these by land and air the Jewish people are promised power as they return to the LORD. And I will feed you the heritage of Jacob your father for the mouth of the LORD continually speaks (The Piel of rbd indicates there is no exaggeration or poetic notion that cannot be invoked in these oracles and in all the promises by those who adhere to the LORD)*

CHAPTER 59

Sin Separates

1. GROSS SIN ~~now~~ SIN OF BLOODSHED AFFLICTS ISRAEL 1-8

Behold the arm of the LORD is not shortened Hebrew *rxq* "short of arm" signifies feebleness. In the first heat of the women's freestyle the British contender came second on account of her shorter reach right at the finish. Despite which after some coaching by her father she out swam the field in the final to win gold from succeeding to save or achieving salvation Hebrew *Hiphil* performative and His ear is not heavy or dull from hearing. The intent is to counter the idea that the LORD has grown ineffective through time and His powers are on the wane. Not so! God can coach his willing people! But your iniquities have been the separating factor between you and your God. Hebrew *l db* "to separate" is used of a veil fence or wall and your sins have hidden His face from hearing you. For your hands are stained The Hebrew *l ag* means first "redeemed" and "polluted" in the Niphal. However since the context is man's action it is "stained" we choose since "no man can redeem himself" and the context is clear with blood and your fingers with iniquity. Your lips have spoken false and your tongue has muttered, growled or sighed (*in*) turning aside. None calls for righteousness and none contends for truth. Each has trusted in something vain and keeps speaking lies. They conceive trouble and bring forth iniquity The tell-tale language of sin conveys an attitude and accompanies deflection from the LORD. Absence of justice and a consequent growth of the worst ensue. The generations are on the downgrade. They rip open eggs of vipers and they weave the thin flowing thread of the spider. He who eats the eggs dies and crushing (the eggs) the viper spreads. Their webs will not become clothing nor will they conceal themselves with their works which are works of iniquity. The evidence of sin mushrooms-eggs hatch-sin increases. Likewise no web of deceit hides sin. Falsehood and cover-up is as pointless as putting on spiders' webs for concealment. Their feet run as couriers for evil and they are swift to shed innocent blood Hebrew *rhm* "as those who escape" the scene. Their complex thoughts are thoughts of iniquity. Devastation and violent breaking are in their highways. The path of Shalom they have not experienced and there is no justice in their public path of life. Their trodden pathways are perverse. All who travel there have not or do not know peace.

2. THE EFFECTS OF SIN 9-15

Already the most serious effect has been shown-the loss of the fellowship and presence of the LORD – and there are other spiritual and social consequences. That is why the just application of law is far from us and

righteousness does not overtake us. We keep hoping for light and behold darkness *the empty optimism of sinners is relayed in this resume of sin's effects*, for bright splendour but we take ourselves into thick darkness misery or misfortune Hebrew *l pa*c. The sadness is that all this misery is self inflicted. We grope or feel like blind men for the wall, as those without eyes. We stumble or totter at noon as at twilight *The weakness of age hits home in mid life and sinners are old before their time* as dying men in desert places. We growl as afflicted bears and finish and as doves moan we moan. We hope for justice but there is nothing, for salvation but it is far from us. *Very vivid pictures are supplied of life snuffed out and ending in despair which is the consequence of sin.* For our transgressions are great before your face and our sins testify against us and our iniquities – we have (*bitter-sweet*) experience of them. *The iniquities are dealt with in Chapter 58 and in the previous section and the excitement they afford is there contrasted with their dire evil nature.* Transgression and pretending subjection Hebrew *vj k*; a grand pretence before the LORD. And retreating (Hebrew *gms*) like an enemy from our GOD speaking extortion with violence and departure with offence (*from God*); conceiving and groaning words of falsehood from the heart. *The picture of a woman labouring for a still-birth is added to another of the nation in retreat from God* The boundary of justice is successfully moved Hebrew Hiphil *gs* and the ministry of righteousness is far distant; for truth is tottering in the street and the right is not able to get in. And it happens or will happen that truth is left behind or suffers and he who departs from evil is stripped or fair prey.

3. THE LORD SAW IT 15b-18a

The LORD saw it and it was evil in His eyes for there was no (*application*) of justice. He was watching or will watch for there was no man. He will have been astonished that there was none to supplicate or make peace Hebrew *[gp* and His arm brought His salvation and His righteousness sustains Him. He clothed Himself in righteousness as a coat of mail and salvation as a helmet (*the word "helmet" [bmk in Hebrew really means "helmet of" (segolate construct) as if we should ask "Who is it for?"*) on His head He put on the garments of avenging blood as clothes, and He will wrap Himself in ardent zeal or indignation as an outer garment *We see the zeal of Christ not his vengeance.* According to their doing good, giving or cherishing Hebrew *l mg* He will recompense or reward (*with friendship*) fury to His persecutors and recompense to his personal enemies.

4. THE WESTERN AND WORLDWIDE RESPONSE TO GRACE 18b-21

The coastlands He will continually reward (*with friendship*) and from the evening skies they shall fear the name (*as Saviour*) of the LORD and from the eastern rising of the sun they shall fear His glory (*as king*) For when the enemy comes as a flood the Spirit of the LORD will constantly raise up a standard against him. *This Piel of the Hebrew ss* is essential – it encourages the belief that right till the coming of Christ the church will grow and a rallying support for the gospel will never be lacking-so we are to find strength from the words of the Master "I will build my church and the gates of hell shall not prevail against it" And the redeemer will come to Zion and to those who turn from transgression in Jacob whispers the LORD. *This whisper speaks of the first coming of Christ and the benefit which comes only by repentance and faith in Jesus upon His coming.* "And I myself, this is my covenant with them", says the LORD. My spirit which is upon you (*Isaiah*) and my words which I have set in your mouth (*Isaiah*) they will not remove or cease to bear fruit from your mouth and from the mouth of your seed (*singular*) and from the mouth of the seed (*singular*) of your seed says the LORD from now till the age to come cf. Romans 9.4 God's covenant is with the whole nation just as it refers to the family of Isaiah. Any seed of his can claim this promise. Any seed of Israel who turns from transgression will be treated alike. The part of the immediate family of Isaiah in especial in preserving God's word and its fruitful application is promised. The promise that these words would not depart from the mouth Hebrew *ypm* allows of the promotion of this body of revelation within the author's family as the efficient cause whereby it came to the world's attention in its present and final form. They also allow that through the scribal activity of many Jews the records have been preserved for us today. The "ipsissima verba" of Isaiah are ours to enjoy because the LORD ensured by covenant the provenance of this book we call the fifth gospel.

CHAPTER 60

The rise and glory of Israel in the latter day

ARISE FROM THE SLEEP OF DEATH 1-3

Reason 1: Because your light has come. *The "light is Yahweh who is the author of good fortune and prosperity – the idea connects with the "lots" of the high priest which were lost since ancient time. The teaching King-Priest, Messiah will restore this light of revelation and guidance. So we have to envisage the return of Yeshua as King of Israel here.*

THE GLORY OF THE LORD HAS SCATTERED ITS RAYS ON YOU

Reason 2: For behold the darkness (Hebrew *kvj* "the darkness of misery" or "hell") **clothes or covers the earth** (Hebrew *hsk*) **and thick darkness** (Hebrew *lpra* the darkness in which the Lord dwells) **covers the peoples. But over you the LORD will shine his illuminating rays and His glory will be seen above you** (It will be evident from without as the Glory cloud was seen by the Egyptians as fire – so in the latter day an awesome testimony of a naturally visible sort will be there.

Gentiles will come to your light (for guidance) **and kings to the fiery splendour or morning light of your bright illumination** (Hebrew *hqn*).

KIBBUTZNIKS PREDICTED 4-5

Lift up your eyes all around -literally in an orbit of 360degrees and see. They all kibbutz or gather – your sons come to you from a great distance. *Currently CMJ is spearheading an airlift of Ethiopian Jews who have maintained Jewish worship in that land for 2000-3000 years. Their desire is to go to Israel. In the last century Ugandan Jews have joined Russian and Spanish and German Jews in the homeland. Jews from America South American republics and the Far East have also joined the Aliyah – from thousands of miles they have come. Your daughters shall be nursed at your side. Future mothers in Israel from whom Jewishness is traditionally derived will be brought up in Israel. Then you will see it prophetically and flow like a shining stream and tremble with joy and expand in things of the heart because the abundance of the sea will roll over upon you and the riches of the gentiles will come to be yours*

THE EAST AND ARAB PEOPLES SHARE ISRAELS ABUNDANCE IN THE FUTURE 6-7

Camels in great multitude shall cover or clothe you. Young female camels (Hebrew *rkb*) **with light loads from Midian and Ephah – all the young camels from Sheba shall come. They shall bear gold and frankincense and they will announce victorious glad tidings** (Hebrew *rvb*) **of the praise of the Lord . All the flocks of Kedar shall be kibbutzed to belong to you.** *This presumes a great joining again of the house of Ishmael and of the house of Isaac in a latter day expansion of common interest and wealth and commonwealth.)* The rams leaders or columns of Nebaioth (Petra or northern Egypt) will minister to you in holy things. *How these deserts will minister is interesting – it must begin with enlightenment and continue with gifts from their herds – certainly frankincense must feature-a commodity which remains abundant in these parts as a personal visit to Petra in the 1990's showed).* They shall ascend with pleasure upon my altar. *Here the fragrances and the actual goats literally fulfil the prophecy. I will continually glorify the house of my glory or explaining of myself* (Hebrew *rap* a word with the meaning of "Beauty" and of "self-declaration" or even "caverns" or places of teaching).

AIR AND SEA TRANSPORTATION OF RETURNING JEWS FORETOLD 8-9

Who are these who will fly as a cloud and as doves to their windows? *The double simile shows returning Jews will return in the aero-age. Furthermore the advanced technology that enables pre-determined locations to be found by aircraft is comparable to the pigeon's homing instinct.* Because the isles (British – cf. the *Balfour Declaration*) will wait with expectation for me and the ships of Tarshish (Spain – cf. the *Sephardic Jews who were among the earliest returnees*) will be among the first to bring your sons from far – their silver and gold with them – to the Lord your God-the Holy One of Israel – for He has adorned you or explained you (in scripture) (Hebrew *rap*) The sons of foreigners will build your walls (cf. *Saladin*) and their kings will minister to you because I have caused your smiting in my anger (cf. the long term homelessness of the Jew) and I have in my pleasure had mercy on you. Your gates will be open continually (note – with all the *intifada* etc the gates of Jerusalem remain open!) – day and night they will not be shut that the gentiles may bring their wealth (note the part of tourism in the early Israeli GNP) to you and

their kings may have driven or be conducted (*Note the vastness of the conducted tourist enterprise – with Net tourism*) (Hebrew *ghn*) – here is along series of prophecies which have for the main part been fulfilled over the last 50 or so years in very detail.

REVERSAL OF RELIGIOUS AND POLITICAL ATTITUDES IN THE LATTER DAYS 12-15

For the nation and the kingdom that will not minister to you will perish becoming dried up they will be a waste. *We live in a time of climate change and it appears that the Lord is going to bring climatic judgements upon anti Jewish nations.*

The glory of Lebanon shall come to you – the cypress, pine and cedar like a trinity of equally great trees (together Hebrew *wdj y*) to adorn or teach in my holy place and to make glorious the place of my feet. It would seem there will be a wooden floor in the final house! And the sons of those who afflicted humbled or made you cry will come and bow to you and those who "gave occasion for blasphemy" (Hebrew *xan*) will bow down on their hands at your feet and call you "The city of the Living Lord -Yahweh -the Holy One of Israel.. Instead of you being deserted and hated with no-one passing through (Hebrew *rb* can entail no free movement) I will make you and eternal excellence – a joy from generation to generation. No replacement theology can deal effectively with this long generation and age-long change in Israel's affairs.

ISRAEL'S SPIRITUAL REVIVAL 16-17

You shall drink dry the milk of the gentiles. *The doctrine of the gospel milk applies well with the meat of fall other covenant prophecy being entailed* **You shall taste the mother like care of kings and you will know that I am the Lord your Saviour (Yeshua) and your redeemer -the strong one of Jacob.** *Israel who in Moses day did not understand the meeting of Israel with the LORD will in the latter day comprehend that even there the redeeming Lord was at work. There will also be a huge renovation of Jerusalem – Gold for bronze; silver for iron; bronze for wood and iron in place of stones. The city (Jerusalem) will abound in wealth. Those who shepherd the people I will make "peace" ("Christian" as peace comes via the suffering servant or redeemer) and those who rule and order taxes righteous (or "Believers" since righteousness comes by faith in Christ). These prophecies are in part fulfilled and in larger part for the near future!*

PRESENT PROBLEMS WILL BECOME BYGONES 18-20

(1) **"Hamas"(violence) shall no longer be heard of in your land.** This word trips us again and again in the psalms and in Isaiah. God knew about the last opposition to his rule and He says the word will not even be heard in Israel.

(2) **Devastation and breaking will no longer be within Israel's boundaries. You will call your walls "salvation" and your gates "praise"** *Clearly intifada ends and the Saviour rules with unanimous acclaim*

(3) **The sun will no longer be the chief light nor the moon govern at night-but the LORD will be your age-long light and your God your glorious teacher.** *Here there is a pun on the original heavenly lights in favour of the creator who continually gives rays of light and wisdom.*

(4) **No longer shall your Sun come (& go) and your moon add to its light (by quarters) for the Lord will be your light for an age (or ever) and the days of mourning are finished.**

ENTIRE NATIONAL SALVATION 21-22

Your people shall in their entirety be righteous (by faith) and for an age they shall dwell in the land-a branch of my planting; a work of my hand belonging to my glory or my teaching through all history (Hebrew passive of *rap*).

A small one-so young will become a thousand (during the age of Christ's rule) and a mean or despised one (like the place Zoar)a strong nation – I the LORD will hasten it in its time. There will be a tremendous acceleration in the growth of Israel numerically and in strength in the time of Messiah.

CHAPTER 61

The earth's new spring

1. THE GOSPEL MESSAGE IN TWO DIFFERENT ERAS 1-3

The Spirit of the Lord Yahweh is upon Me signifying (Hebrew *n[y* "signifying" or "indicating by call" like a bird e.g. ostrich or owl)

- (1) **He has anointed me to preach** (*Hebrew rvb – the Hebrew for "preach" has twin roots – (a) "to make joyful" rvb (b) "to cool by torrent water" rṯvb – it is typically used in the Piel i.e. "to keep preaching") to the poor;*
- (2) **He has sent me to bind the wounds of those who have broken their own hearts.** (*Hebrew rbvṡ*)
- (3) **To herald** (*Hebrew arq to "call out" or call together" or "invite" or "summon" – even "to call by name" like the LXX "being free as a bird" "spontaneous as a stream" to those who were driven to captivity;*
- (4) **To herald the opening of the prison to those who are bound.**
- (5) **To herald the year of the pleasure belonging to the LORD and the day of vengeance** (*cf. Jer. 51.36) of our God. The idea of "pleasure" is everywhere in Isaiah – it describes the pleasure in God's family resulting from atonement. The cross does not end vengeance for God reserves judgement for the wicked.);*
- (6) **To comfort all who mourn.**
- (7) **To make to stand up and re-constitute mourners of Zion;**
- (8) **To give to them beauty adornment or teaching (to boast of) instead of ashes; oil of joy instead of mourning; a veil or garment of praise to wrap one in instead of a spirit of timidity or failing strength; to call or herald for their possession "terebinths of righteousness" – the planting of the LORD – belonging to His having been glorious or beautiful or taught** (*the verb rap is a favourite of Isaiah. It speaks of the "adornment of the atoning work" "the doctrine of the cross" – so this whole anointing is related to the work of Christ "having been beautiful" where the Hithpael verb stresses it will be long accomplished before it reaps its final harvest)*

2. THE LATTER DAY REBUILDING OF NATIONAL ISRAEL 4-7

And they shall build age-long broken places and raise up former desolated places. They shall renew wasted cities – desolations of many generations. *Much needs doing in Bethshan, in Chorazin; Jerusalem is rebuilt beautifully within the Jewish quarter. Beersheba is a ruin as is Hamath and many other cities).* **Enemies shall minister and sow seed or crops for your flocks and the sons of the alien shall be your ploughman and vinedresser. They shall call you, "Priests of Yahweh" and say that it belongs to you to be servants who wait on or call on God** (*Hebrew ihk hrv*). **You shall eat or be sustained by the riches of the gentiles and for their brightness you shall be substituted.** *The idea here is that the kingdom of God shall become weighty glorious bright and substitute on earth for the place once filled by great gentile civilisations and powers* **Instead of your shame double and instead of wounding or injuring they shall rejoice in their portion. Therefore in their land they shall settle in double (the area) and age-long joy shall be theirs. Jews shall have twice as much of everything and so the portion of aliens shall also double.**

3. THE JUSTICE AND JOY OF THE LATTER DAY 8

For I the LORD love justice. I hate those who claim for themselves the burnt offering. I will cause them to receive by their deeds in faithfulness and cut for them an everlasting covenant. *Here the LORD speaks of the offering that is taken back as food and promises from His own heart to give an offering – cut a covenant and provide a lamb for a whole offering. Their seed will make themselves known among the Gentiles and those who spring from them in the midst of the peoples. All who see them (prophetically) will care or be acquaint with them for these are seed blessed of the LORD Here Gentile awareness of Messianic believers is forecast.* **Rejoicing I will rejoice in the LORD-my soul will dance through my God for He has clothed me with the garments** (*Hebrew dgb outer garment*) **of salvation, the priestly or kingly robe** (*Hebrew l j[m]*) **of righteousness. As a bridegroom clothes himself continually or provides beauty or honour or a turban in a priestly manner and a bride keeps putting on her coronet.** *The experience of being united is so wonderful the couple keep enjoying their turban and corona. Such joy belongs to the believer* **For as the earth brings forth its produce in bud and as the garden causes to sprout its herbs so the Lord THE LORD will cause righteousness and praise to sprout before all nations.** *It will be a new springtime. It will be so manifest as to "explain the enigma" of history. That is the effect of "Before nations" (Hebrew dgm "in their sight" and "to declare evidently") these two similes are very beautiful and effective. The earth returns to a bride and bridegroom mode and a garden scene – it is paradise regained with the return of the Lord our Righteousness.*

CHAPTER 62

The future of Jerusalem

THE PURPOSE OF ZION AND JERUSALEM

This chapter begins with the purpose or intent or with a more subtle interpretation of ׀[ml] "the purpose for which the Lord humbled afflicted or exercised Himself. The root meaning of the Hebrew Preposition ׀[ml] commencing the chapter is "Purpose, testimony, answer or oracle."

GOD WILL NOT REST...UNTIL CALVARY...UNTIL THE EARTH IS FILLED WITH GLORY 1-2

For the sake of the purpose belonging Zion I will not rest or keep silent, for the purpose that belongs to Jerusalem. I will not rest calmly as the sea in inactivity. The Lord promises both to speak and to act for Zion. Until her righteousness goes forth as splendour or illumination (Hebrew *hgn*) and her salvation as a torch that burns with fire. Here the Lord is saying that until He has been humbled and exercised all His powers of saving grace at the cross He will not rest. This is the chief purpose of Zion and Jerusalem – the glorious gospel accompanied by the Holy Ghost fire of God's power

GENTILE ILLUMINATION DEOS NOT PRECLUDE THE KINGDOM'S ESTABLISHMENT 3-5

And the Gentiles shall see (Hebrew *h[r]*) prophetically your righteousness (Jerusalem has no innate righteousness only that cantered on the purpose of God. And He will have called you by a new name which the mouth of the Lord will declare distinctly. The city is called "El Quts" by Arab citizens but Yahweh reserves the right to name the city

You shall be an ornamental tiara in the hand of the Lord and a rolled kingly headpiece in the palm of your God. He will not still say of Himself about you "Forsaken" and He will not say still concerning your land, "waste desert" for concerning you He will say "Delighted in Her" and to the land "Wife" (*Beulah*) for the Lord delights in you and He has caused himself to be "married" to your land. For as a young man marries a virgin so your sons will marry you and as a groom rejoices over his bride so you're God will rejoice over you.

WATCHMENT-THE PROPHETIC ROLE OF THOSE WHO WATCH 6-7

Upon or on account of your walls O Jerusalem I have performed commissioned or developed watchmen - all the day and all the night-never shall they be silent *The "watcher" is like a shepherd guarding a sheep-fold like a gardener keeping birds from the crops. Such watchers are a safety factor. You who remind the Lord – let no silence or rest be yours, and do not give Him the gift of silence until He constitutes or established Jerusalem "a praise" in the earth.*

GOD'S OATH GUARANTEES A BANNER OR CITY STATE AND WORLD RULE IN THE LATTER DAYS 8-10

The Lord has sworn by His right hand and the bare arm of his strength (cf. "To whom is the arm of the Lord revealed") that He will not give your grain for food to your enemies. And the sons of strangers shall not drink the new wine for which you laboured. But those who gather it shall eat it and continually praise the Lord (Hebrew *Piel ׀l h*) and drink it in the courts or villages of my holiness. Pass through pass through into the gates, prepare a way of the people, build up – build up the highway – lift up stones – raise aloft a banner over the nations.

GOD HAS ANNOUNCED HIS MESSIAH AND INEXORABLE PLANS FOR JERUSALEM 11-12

Behold the Lord has announced (Hebrew *Hiphil ׀ymvh* "He has caused to hear") to the end of the earth – "Speak the promises to the daughter of Zion -"Behold your Yeshua (Jesus) is coming, His reward is with Him and His illustrious undertaking before His face. They shall call them "the holy people" "the redeemed ones of the Living Lord" and you shall call yourselves (Hebrew *Niphal of arq*) the persecuted ones of the Lord-"those He ran after till he got them"-"The city that did not leave itself" (Jerusalem did not forsake its original purpose – of being a Holy City – in the last days it becomes His city – and its citizens Jeshua's people – a holy people.)****

CHAPTER 63

Messiah's return via Bozrah & Edom

(1) WHO GOES THERE? 1

Who is This who comes from Edom in dazzling bright red or Who suffered violence (*Hebrew *zmj* carries both the idea of being injured and of being beautiful*) **in outer garments from Bozrah** (30 miles due south of the dead sea) **This splendid or Honoured Person in glorious vestments – bowing Himself/throwing back His head in the greatness of His strength or travelling as an emigrant/advancing and chasing** (*This is a complex participle – Hebrew *h[x]* "To incline forward or backward" – a verbal stem related to *u[x]* "to wander" and to *d[x]* "to march or chase". I think it conveys the ideas of majesty and humility at once – here in the bearing of the Messiah and previously in His garments-so the question of His identity springs from the double message both convey*) **I who speak in righteousness, mighty to save** (*The answer is in the word of the LORD Jesus – speaker in the prophetic oracles. Jesus because here He is returned thus describing Himself*)

(2) WHY IS YOUR APPAREL RED? 2-6

Why (*Hebrew *[w]dm* may we know*) **is Your official robe red with blood? and Your outer garment as that of one who whose way is in the winepress? I went and I go the winepress way alone and from the peoples of earth no man is or was with me and I have walked upon them in my anger and trodden on them as the potter in my hot rage. Their "juice" has sprinkled or expiated my garments and I have stained or redeemed all my robes** (*The language recalls the garments of the first advent and serves to connect the Person of Christ to his earlier mission*) **For the day to avenge myself is in my heart and the year of redemption has come.** (*This reminds us of the Lord and His deep consciousness of "the hour. His is ever perfect timing. Speaking of timing the PURAH in v.3 reminds us of the peril of Purim in Israel's past on 12-14 Adar (February-March). In the latter-day holocaust attempt by many nations divine intervention will be a reminder or even an anniversary reminder of divine interposition. So the event takes on momentous significance*). **I looked with expectation** (*Hebrew *fbr**) **but there was no-one helping. I was stunned again and again/ day after day that there was no-one to trust or support. But my arm brought salvation and my fury was my refreshment** (*The loneliness of Calvary and the loneliness of defending Israel stand together, but the Lord is surprised that a holocaust can be perpetrated yet again uncontested*). **I will tread down peoples in my anger and I will make them drunken in my fury and I will completely bring them down to earth.** (*The entire victory of the LORD in His advent sets the scene for His rule*)

(3) THE COVENANT LOVE OF THE LORD – NB THE TRINITY 7-14

I will remember the covenant love of the LORD and the praises of the Lord

(a): according to all the benefits the LORD has heaped on us and His great goodness to the house of Israel which He heaped on them

(b): and according to His mercy

(c): and according to His great lovingkindness of covenant. And He said, "Surely they are my people, sons who will not lie and He became a Saviour to them. In all their distress surely He was distressed and the angel of His presence saved them in His delight /breathing desire (*Hebrew *bha**) **and in His sparing compassion/gentleness** (*Hebrew *lmj**) **He redeemed them – he lifted them up as a heavy load, He bore them all the days of old. But they rebelled and grieved His Holy Spirit. So he changed to be their enemy and fought against them. But He remembered the days of old – Moses – His people – "Where is He who brought them up from the sea? Where is the Shepherd of His flock? Where is He who placed in their midst His Holy Spirit? Who lead them by the right hand of Moses – the arm of His glory or teaching dividing the waters before their face to make Himself an everlasting name? He who led them into the depths as a horse into the desert they did not stagger /sink? Useful doctrine and teaching – we learn that the Holy Spirit was given within the camp of Israel. We learn that when Elijah asked such questions God answered. The Lord is willing to answer His people's cry. As a beast goes down into the valley so the Spirit of the Lord makes him rest to make for Himself a glorious teaching name** (*The well-being of His people is a principle of God's action. He gives to His people "rest in Him" not "self-satisfaction" or instinctive habits of life!*)

(4) A CALL FOR THE FINAL RETURN OF ISRAEL 15-19

Look down from heaven and see the habitation or dwelling of Your holiness and continual self-declaration or adornment as Lord (*cf. the idea of "turban" and self-revelation behind rap*) **Where are Your ardent zeal or**

indignation and Your warrior spirit, the yearning of Your intestines and Your mercies constraining You to act towards me.

For You are our Father for Abraham did not know us personally and Israel did not contemplate /recognise us (*Hebrew rkn*) You are the Lord our Father-Your name from old time is our Redeemer. O LORD Why have you made us wander from Your ways? Why have you hardened our heart from fearing You? Bring back the tribes of Your inheritance because of Your servant! The people of Your holiness have dwelt only a little while -our adversaries have trampled or profaned Your holy place. We have become like the people of the age over whom You never ruled/had dominion/gave command – who did not pronounce Your name over them.

Our wish would be that You would rend asunder the heavens and flow down like Jordan to carry all before You- and that from Your face the mountains would flow down (as at Sinai) *Here is exactly what the Lord will do in answer to His people's prayer In all this section the prophet adduces reason why the LORD should return.*

1. Because of His dwelling
2. Because He is no longer revered as Lord
3. Because He is the true Father of the nation
4. Because He is the only Redeemer
5. Because He promised to bring the tribes back
6. Because Israel were ejected from their land of promise
7. Because adversaries profane the holy place.
8. Because Israel is like the captives in Egypt – 400 years divorced from divine rule

CHAPTER 64

Filthy Rags chapter – A classic of intercession

The English arrangement of chapters originally settled by Hugo de Sancto Caro begins with the last verse of Chapter 63 in Hebrew, ""We have become like the people of the age gone by over whom you never ruled as LORD who did not pronounce Your name over them O that You would rend asunder the heavens and flow down like the Jordan in spate (as to carry all before You)and that from before your face the mountains would be "pluck off" or "taken for Yourself (Hebrew lzy as in Genesis31.31 where Jacob fears Laban would take his daughters back to Himself even so the prophet hopes for the day the nations are back from under Satan's the dominion of the Lord. The context for international change lies within this verse – so it is essential to the ongoing message of Chapter 64 as much as it is a crescendo for the unrecognised Messiah coming from Bozrah in His militant advent in defence of Israel The desire of the prophet stretches back to the renewal of Israel in Chapter 63 and moves on to international re-structuring and rebirth in Chapter 64)

1. Isaiah reminds the Lord of His unique love and action for those bound to Him

The prophet thinks in terms of Sinai and another awesome visit of the Lord. In the light of what the prophet sees or foresees – Jerusalem a desolation and the cities in ruin it seemed time for a new revelation and a renewed presence of God. In the same breath the prophet speaks of far-off but wonderful prepared things. There is counterpoint between his wish for God to reveal himself and his awareness of the future plans God has revealed- the will of man for immediate change and the will of God in sovereign grace.

2. As fire smoulders burning through brushwood (*Hebrew smh – this word is used but once in the O.T. – a homolexegomenon as such words are known. It is the Jewish interpreter Saadiah whom Gesenius follows here. However he presents the root as meaning "gentle cracking" as when one treads over forest undergrowth – cf. Wigram "fire of meltings")and as fire makes water boil to make Your name known in experience to your enemies – that the gentiles may be moved* (*Hebrew zgr – a useful example of the usage is found in Micah 7.17 i.e. "trembling from their hiding places" – so Isaiah looks to the nations coming in defeat and submission to Christ).*

3. You did fearful things which we do not expect constantly or did not expect "to be repeated" (*Hebrew Piel of hmq*). The mountains flowing down from Your presence were humiliated cut – literally "stripped of their surface rocks" (*Hebrew lzy despoiled and taken to Himself by God).*

4. For from the age gone by they have neither heard with the ear nor seen with the eye a God except You who acts and will act on the behalf of those who wait on the Lord. (*Hebrew hkj "to bind in a knot" as opposed*

to twist around like ivy or a rope *hwq* So we may be 1) twisted as cords in ivy like relation to the Lord or bound 2) by a knot of desire to Him as in the union with the strength of married love).

ISAIAH REMINDS THE LORD OF PREVENIENT GRACE AND ISRAEL'S NEED TO KNOW GOD

5. You meet or "light upon "(Hebrew *[gp* – as when Ruth said to Naomi "Do not fall upon me **pleading** for me to depart from you" Ruth 1.16 and in Jeremiah 7:16 "Do not **make intercession**" Also in Genesis 32.1 where "the angels of God" met or urged Jacob. Also in Genesis 28.11-12 where Jacob "chanced upon" or "desired" or even "**pleaded for**" a place of rest – the verb has the apparent good fortune about it that is demonstrated when Saul **met with desire** the prophets in 1 Sam 10.5 .It also means "to reach to" as in Joshua 16.7) **the one who rejoices and does righteousness-the one who remembers You in your paths. Surely You have broken into anger** (Hebrew *pxq* of "recent inflaming") **because we have for ages sinned in these** (that is, Israel did not bind themselves to the Lord in covenant nor rejoice in righteousness nor remember the Lord) **and we need to get ourselves saved** (Hebrew Niphal reflexive *[vmm]*).

ISAIAH HUMBLER HIMSELF CONFESSING THE LACK OF PRAYER AND CATALOGUES THE NATION'S SIN

6. But we are as an unclean thing and all our forms of righteousness as a wrapped cloth of monthly courses. And we all fade as a leaf and our empty calamities or iniquities carry us away or will carry us away as the wind. And there is no-one who has kept calling on Your name and there is no "man of ardour" or "watchman" to take hold on you for You have hidden Your face from us and caused us to perish or pine away by the hand of our iniquities. *The problem with the nation was the lack of people prepared to rise and pray for the nation on a regular basis. Daily vanity but lack of regular prayer was the issue.*

ISAIAH THE WATCHMAN INTERCEDES CALLING ON GOD'S PITYING EYE 7-11

7. But now O LORD You are our father we are the clay and You are the potter and we are all the work of Your hand *What is different "now" from the past? The word of the LORD to Jeremiah (Chapter 18) came perhaps half a century later but the awareness and promise was in the heart of Isaiah too – for the Lord had shown favour to the nation by the revival in Hezekiah's day.*

8. Do not continue to kindle with rage O LORD exceedingly – do not remember our iniquity for ever (Hebrew *d[ʾ]* is an example of the ancient usage for eternal or everlasting) **Behold, please look or bear patiently** (Hebrew *fbi* means look or "keep a patient eye on us") **we are all with You.**

NOTICE HOW ISAIAH CONFESSES SIN! 6-8

- (1) We are all unclean
- (2) We are all going to be taken away.
- (3) We are all Your handiwork and
- (4) We are all with You. *This is a glorious beginning and basis for renewing the nation's watchmen.*

9. Your holy cities are a wilderness, Zion is a wilderness. Jerusalem is a desolation. *During Isaiah's ministry when Sennacherib attacked the city would be denuded and Zion to the West deserted. The land would be pillaged. Yet the heart of the people was strongly trusting in the Lord.*

10. Our holy and beautiful or teaching temple (The Hebrew for "beauty" is cognate to the notion of "doctrine" or "explanation") **where our fathers praised You will be for the flames of fire and all our delightful** (houses or vessels) **will go to ruin.**

11. Will You restrain Yourself (from anger) **because of these things O LORD – will You keep silent** (three instances can be quoted-Isa 62.1; 64.11; 65.6 -where God promises "not to be silent"; where silence on God's part would result in calamity, and where the Lord defends His silence by reference to Exodus 20.5 "Behold it is written of Me – I will repay your iniquities and those of your Fathers into your bosom") **and we will suffer exceedingly.**

CHAPTER 65

The contrast between current disobedience and future obedience of Israel – God found by surprise

THE LORD SAYS "I HAVE CHOSEN GENTILES-ISRAEL TEMPORARILY REFUSED 1-7

I "consulted myself" concerning those who did not ask for me. **I caused myself to be found by those who did not seek my face. I said "Behold me, behold me"** to a gentile nation not called by my name. *The Lord*

confirms that Christ is given the heathen for His possession and the Lord revealed Himself to those He graciously brought into New Testament blessing-the nation of believers. This would be enigmatic at the time but the reason for it follows in the next sentences.

I have stretched out my hand all day to a stubborn people (*rrs "stubborn" is used of an untamed cow – the equivalent of a rodeo animal*) **who walk in a way that is not ethical or beautiful, according to their own damask of meditation** (*Hebrew *bvj* suggests alternatives to plain bible truth and messianic prophecy – comprehending subsequent interpretations of God's word and curious invention*) **A people who irritate me to my face constantly, sacrificing incense in gardens on brick built altars.** *This practice would be idolatrous and the altars were tooled contrary to God's purpose that they be God given – to foreshadow the cross where God's Son atoned.* **Who dwell in sepulchres and spend the night in shrines or sepulchral caves eating the flesh of swine and drinking the bread-oil broth of unclean things in their vessels;** *this practice specifically forbidden in the law showed how the nation was straying. Even to the time of Christ the cultivation of sepulchres was a religious ritual above cultivation of character.* **Who say, "keep by yourself" "Do not touch me" "for I am holier than you".** *These are smoke in my nostrils; a fire that kindles day long.* **Behold it is written before my face "I will not keep silent", "repaying I will repay into their bosom your iniquities and the iniquities of your fathers unitedly says the LORD who have offered incense on the mountains and counted me of little worth** (*Hebrew *prj* "belittled me) upon the hills".* **Therefore I will measure their former fabrications** (*Hebrew *myl* ["undertakings" or "wicked devised works" / a p]*) *into their bosom.*

THUS SAYS THE LORD "THERE IS GRACE FOR SEEKERS" 8-12

"As the new wine is found in a cluster (*lwkca intertwined – cf. Numbers 13.23*) **and he says," Do not destroy it for there is a blessing in it" so I will do for my servants- so as not to destroy the whole. I will bring forth from Jacob "a seed";** **"A possessor of the heritage" of my mountains from Judah;** **"my chosen or proven** (*Hebrew *rjb**) **one" will inherit it and "my servants" shall dwell there.** *The Saviour is security for the nation and as the seed and possessor and chosen one he is their anchor hope in Israel.* **Sharon shall be a rest for the flocks; and the valley of Achor a place of tranquillity of the herd** (*Hebrew *rqb* usually of "sheep and goats" or milking cows*) **for my people who have sought me.**

But for you who forsake the LORD and forget the holy mountain – who set in array a table for Gad (*the Babylonian god worshipped under the name "Baal" but known as "Jupiter" and who mix drink offering for Meni* (*Hebrew for "Venus" the god of good luck or "lesser good fortune"*) **And I will number you for the sword, and you shall bow to the executioner because I called and you did not answer and I spoke by action**(*cf. the death of Christ*)**and you did not listen but did evil before my eyes and chose that in which I was not pleased.** (*The "well beloved son" is here contrasted with Israel's choice of a murderer*)

THUS SAYS THE LORD "MY SERVANTS SHALL EAT BUT BE HUNGRY" 13-16

Therefore thus says the LORD Adonai, **"My servants shall eat but you shall be hungry"; behold my servants shall drink but you shall be thirsty; behold my servants shall rejoice but you shall be ashamed.** **Behold my servants shall sing from cheerfulness of heart and you shall cry out from hurt and sorrow of heart and howl from brokenness of spirit.** **We are given to understand both the lack of spiritual food and insight of Israel when Gentiles fed on Christ and also the joy of the church raptured as opposed to the sorrows of the nation still in jeopardy.** **You shall cause your names to rest as an oath or imprecation of my chosen one.**(*Here is an all time low of the Jewish nation – that their name is associated with a curse upon the Christ. Cf. "Away with Him, we will not have this man to reign over us"*). **And the LORD Adonai will slay You** (*singular of Israel*) **and call His servants by another name** (*This is an illusion to the name "Christian" which name is not given – but is implicit*). **So that he who blesses himself in the earth shall bless himself in God "the Amen"(the truth) and he who swears in the earth will swear by God "the Amen" for the former distresses have caused themselves to be forgotten and because they have hidden themselves from my eyes.** *In all this we are to humbly acknowledge that we deserved nothing unless by grace and we are to pray for God's people and seek the peace of Jerusalem. The bride earlier referred to left earth and was hidden till the time of anger was past. There she dwells with the Lord in the Jerusalem above which is further described by the apostle John. This hugely peopled city is conjoined with the millennial rule but remains the permanent home of awakened or resurrected saints.*

PREFACE TO THE APEX OF PROPHETIC REVELATION

Isaiah is drawn by the Lord in the last oracles the Lord gives him and his people to that understanding of Himself and of how He creates that he wishes man to know. There are absolutely vital lessons in this Chapter which are key to all of divine revelation.

Lesson 1 The Lord is the “maker of” the new heaven and earth. There will be no doubt about who is creator for he will show man the action of creation. He is maker in the “construct sense” hv[Isaiah 66.21

Lesson 2 The new creation will “remain” dm[and “minister” – firm, tranquil, constituted, “with me” in the sense of “before my face” – ever watched over as surely as the “saved” Jews & Gentiles. Isaiah 66.22

Lesson 3 In a demonstrative interjection the Lord invites man to see ymh Him actively creating the new heaven and earth. From the platform of the eternal city saints shall behold its arrival. The “first ones” shall not be remembered. Isaiah 65.17

Lesson 4 The first matter the Lord desires is that His saints (Isaiah 66.19 “Those that escape” and “those that enter into their chambers” Isaiah 26.20) behold his new creation and his preparation as it appears under His mighty hand,

Lesson 5 The second matter the Lord desires in his ancient people is that he will “dance like David” when He returns. The image means “He will greatly rejoice” because of the “covenant” established, because of the atonement applied to Israel, because of the joy of being present among them, because as Manna he is daily with them, because with his rod of Shepherd care He is providentially guiding them.

Lesson 6 Whilst the “new heaven and earth” will ever remain and the saints are told to rejoice for ever d[yd[in the new heaven and earth – conversely the Jerusalem below “shall be as the days of a tree” or terebinth or a period of “long enjoyment and work”.

Lesson 7 The “chambers” of Isaiah 26.20 are the only reference by the prophet to the New Jerusalem above – which is spoken of by our Lord in John 14, by Paul in Galatians 4.26, by Barnabas in Hebrews 12 22-23 Apocalypse 3.12 & 21.2 etc. This city is being prepared through the ages in such a way as to demonstrate to its inhabitants the creative word of Christ. From it His “act word” bringing to birth the “New heavens and earth” will be experienced. Peter referred to the “new heaven and earth” of promise in 2 Peter 3 in the context of the dissolving and disappearance of the “old one”. God’s old garment earth is not patched up – it is discarded and a glorious new one already before Him will be spoken into use when this old one is discarded.

Lesson 8 the New Jerusalem is a bride and is as a bride. Ancient cities were so described. In especial the New Jerusalem is like a bride for from the moment the bride contemplates marriage she is preparing and finally on the big day she prepared frenetically. The city above has been preparing for 2000 years to be fully used.

THUS SAYS THE LORD “BEHOLD ME CREATING A NEW WORLD (FOR YOU)” v.25 17-25

(1) THE NEW CREATION WHERE GOD’S SERVANTS LIVE FOR EVER

*God invites man to watch as He creates a new heaven and earth. Man was not there at the original creation. This act will end all evolutionary thought and bring in true faith in the God of miracle and acute change. **Behold me as I create from nothing – not out of the former** – a new heaven and new earth. How new? The word is used of the infamous “new cart” and the “new year” new song”, “new wife”; “new king” – it is in place of the former one. It is the Piel which speaks of a “restored old one” i.e. one continued and renewed over 1000 years – but this is not the expression here. **And the first heaven and earth shall not be remembered nor come up upon the heart as desirable** for they must rejoice until “still” where I am creating afresh or “from nothing”. The process of watching is marked by immense expectation,*

(2) THE MILLENNIAL CITY WHERE CHRIST’S KINGDOM IS ESTABLISHED AMONG MEN WHO LIVE IN NORMAL BUT MIRACULOUSLY RENEWED EDENIC CIRCUMSTANCE

But (yk) watch me – behold me creating from nothing Jerusalem an object of exultation and my people an object of joy. By miracle when Jesus comes He will recreated Jerusalem on earth as designed in Ezekiel.

(1) I will dance in Jerusalem and rejoice in my people and

(2) The voice of weeping shall not be heard any more nor the voice of crying.

(3) There shall not be any more a suckling infant living but days or a senior who has not completed his days. *They will live long beyond the three score and ten – and there will be no infant deaths.*

(4) For boyhood at 100 years shall die and the sinner who is the son of one hundred years will have been cursed.
(5) They shall build houses and dwell in them.
(6) They shall plant vineyards and eat the fruit.
(7) For as the days of "the tree" shall the days of my people be and my chosen ones shall rejoice in the work of their hands.
(8) They shall not labour for emptiness or poverty or
(9) Bring forth children for sudden destruction for they are a seed of blessed women of the Lord and their descendants *(are)* with them. And it will come to pass that
(10) Before they call I will answer and while they speak I will hear.
(11) The wolf and lamb shall pasture as one. The lion like the calf shall eat fodder or straw and the serpent dust for his meat.
(12) They shall not do evil or destroy in all the mountain of my holiness says the LORD Today there are no lions there – but there will be – to show God's glory – and wolves too. The wonder is that prayer in that day will be instantly heard and peace universally effective. God will do this while the chosen ones look on-the whole world scene will change – so that the former era ceases and we can say that in place of earth and heaven and Jerusalem suddenly new clean and beautiful things emerge. To such a powerful God we come!

CHAPTER 66

Millennial and eternal promises to mankind

Prophetic Oracle with 2 promises 1-2

"Thus says the Lord" The heavens are my throne and the earth the stool of my feet. Where is this house that you are building for me and where is this place of my rest? For all these things my hand has made (i.e. the heavens – including *Andromeda at which Roosevelt marvelled* with its million suns – each larger than ours). And these (earth's many beautiful places) all exist, whispers the Lord.

Promise No.1

And upon this person will I look with confidence and hope – the tillers of the ground or those who labour and exercise themselves in submission; those smitten or slain or conquered of spirit and those who care about and reverence my word.

Sacrifices count for little of themselves

3 He who kills a bull is a murderer or a hero; he who slays a sheep a dog's neck-breaker. The one who offers grain is a pig presenter. He who offers incense is a kind of blesser of an idol. Just as they have chosen their ways and their souls delight in their impure things (*Hebrew xwpV meaning impure moistened garments or idols*) so I will choose their end. (*Hebrew II [for the second blow that kills or the gleaning that finishes the harvest*]). And I will bring on them "fears of the unknown" because I called and no-one answered, I spoke and no-one heard and obeyed. They did evil in my sight and that which I did not choose. Bible believing Jews in receipt of two latter day promises – when a "voice" of war, of Christ returned and of the Lord in punishment is heard.

5-6 Hear the word of the Lord you who reverence His word, your brothers who hate you keep casting you out (*Hebrew hdi - the idea being "to cause to flee like birds frightened"*) on account of my name will say, "Jehovah is glorified"

(1) They will cause themselves to see prophetically in your joys (*Hebrew hj mv SHIMCAH is the testimony of joy not despair at being excommunicated*)

(2) They will be ashamed.

A man's voice of tumult – of many waters – of soldiers, of destruction (*Hebrew mvaV*) from the city; a man's voice from the temple; a voice of Jehovah sending full retribution on His enemies.

THE VIRGIN BIRTH-BIRTH OF MODERN ISRAEL – MODELLED ON THE CREATION OF THE –THREE ACTS OF GOD 7-9

(a) Near the time she (*the unnamed mother of Jesus – Mary*) will travail or while waiting for the time of writhing she will bring forth. Near the time her pain comes she will bring forth a male child. *This quite clearly is prophetic of the birth of Christ and as we read on it applies to the Second Advent too. In the troubles stirred by Herod Zion travailed and just before the worst of these Jesus was born. And before her pain (this woman is incognito) came she was delivered or she delivered or performed the slipping away of a male child. We could say that this is the third of Isaiah's references to the virgin birth*

Who has heard anything like this matter or woman and who has seen anything like these things?

(b) Will the earth have been brought forth in one day? (*Hophal I j wjh*)

(c) And can a nation really be born at one stroke of a hammer or in a single blow? For Zion travails in addition to this (*i.e. like Mary's travail and the earth's swift global creation*) and brings forth sons *The spiritual renaissance of Israel which we have lived to see- is prophetically set by Jeremiah's words to occur before the time of Jacob's trouble (Jer. 30.7)*

Should I who causes a child to break from the womb not deliver, says the Life-giving Lord? Because I who cause deliverance hold back and restrain, says your God i.e. the God of Zion. We have here revelation by Socratic style question. *The Lord in His strength is saying that He will not wait till a set time but act to pre-empt the eclipse of Israel.*

10-11 Be cheerful and shine over Jerusalem and dance with her all who love her and rejoice with her you who were languid or carried mourning bottles (*Hebrew I ba I bwa*) that you may feed and be satisfied with the breast of her comfort – that you may suck and enjoy soft delicacies from the overflowing milk of her Glory.

Here the comfort of being a child in the arms of Zion – is applied to nations who will be blest in the knowledge of her Saviour the Messiah and in the milk of His word and the knowledge of Christ – her glorious one. The glory of Israel is the latter day kingdom of Christ; that much is plain from verse 18.

ORACLE ON THE EMERGENT GLORY OF JERUSALEM 12-13

For thus says the living Lord, "Behold me expanding or measuring Shalom towards or to remain with her as continual rivers (*Hebrew rhn like the Nile or Euphrates or like the waves of the sea itself – that is an era which is absolutely dependable*) and inundating her with the glory of the gentiles as a stream released from mountain snows (*Hebrew I j n represents a flood of provisions and of people visiting periodically – valued but intermittent – in this differing from the uninterrupted peace*). You shall suck upon her side and be lifted up upon her knees and be caressed or have your troubles smoothed over. (*This all presumes there is a strong source of spiritual provision and life enhancement; also a source of love and world-wide care besides a source of peace – making without peer to be found in Jerusalem. It assumes in other words THE PRESENCE OF THE LORD – hence "behold me doing these things"*) **And as a man whom his mother comforts so will I comfort you all and in Jerusalem you will be comforted.** *This speaks of the pity and groaning or heart-felt panting of a mum. This is comfort for the nations of the world – the Lord will bring the whole world comfort!*

YOU WILL SEE THESE. YOU WILL REJOICE YOUR BONES WILL FLOURISH AS GRASS 14-17

PROSPERITY FOR THE RIGHTEOUS JUDGMENT BY FIRE FOR THE WICKED 14-17

You will see these things and your bones will flourish as grass – and the hand of the Lord will make itself known to His servants and the fact that the Lord has been made angry will equally be known to His enemies. *At the end of the era of grace a signal sharp and devastating war and judgment is determined. The Hebrew for anger m[z is like the a terrible anger carrying punishment θυμος Greek* **For behold the Lord will come with fire and His chariots as a whirlwind to return His hot anger and His restraining rebuke with the glittering sword of fire (*Hebrew bhl*) For by fire and by His sword the Lord Himself will judge all flesh and those pierced through of the Lord will be hosts.** *Those who set themselves apart and purify themselves to go to the gardens after "one" (*Hebrew dj a*) in their midst, eaters of the flesh of hogs, and the abominable earth – hare or jerboa (*Hebrew rbk[of a small unclean animal*) shall be exterminated or destroyed (*Hebrew pws*) as one, whispers the Lord. Religious people absolutely set apart to the "one" – and the fleshly one.*

A SIGN OF THE COMING OF THE LORD 18-19

I will come or enter into their sort of actions and schemes to gather together all nations and tongues and they will come and see my glory as prophesied.

And I will set a sign among them and those of them who escape the slaughter of war I will send to the Gentiles – Tarshish (*the seat of the Sephardic Jews and Pul* (Various solutions to "Put" suggest Somaliland, Egypt, Libya cf. "land of the bow" generally North & East African coastal lands – cf. the Ugandan aliyah of the 20th century)**and Lud** (which suggest Lydia or Asia Minor – an early seat of Jewish dispersion according to the New Testament – but because of the "drawing the bow" reference Libya fits equally well)**and Tubal** (the ancient metal-workers of Hittite Cappadocia and Cilicia – or "iron & steel" nations of the later period)**and Javan**(that is, Greece)**and to the coastlands or islands afar off who have not heard my name or seen by prophecy my glory**(nations unnamed but known in the far west – it would seem the British isles – which were to figure so significantly in the latter days – are here anticipated. **They, the dispersed ones would declare the glory of God in Christ to the nations.** This prophecy centres on a sign which is connected to a period of warfare as a result of which dispersion occurs. These precise circumstances found fulfilment through the death of Christ and subsequent Roman-Jewish conflict and dispersion – leading to evangelisation that even in that period reached the shores of Britain and the other locations also.

ALIYAH CONVEYANCING OF JEWS TO ISRAEL IN THE LATTER DAY 20-21

Then they shall bring all your brethren from the Gentiles an offering to the Lord. Conveyances are then described in terms with current & futuristic values

On horses שוס By horse though the term depicts also of the cheerful flight of the swallow arriving after a season at its distant home

On Chariots בכר horse driven chariots or in its metaphorical usage - "the wings of the wind"

On Litters בבז – that is "Covered wagons or chariots"- assimilating to the modern car

On Mules דרפ noted for their speed of movement-the verb also means "to expand wings" and "to fly away" – agreeable to air transport

On camels/dromedaries רכר. The sound is "Car" and the meaning is "to go round". Dromedaries did "round trips" much like modern coaches, trains, and planes and were noted for their swiftness.

Unto Jerusalem the mountain (or kingdom) of my holiness promises the Lord-as when the children of Israel bring an offering in a clean or silver vessel to the house of the Life-giving Lord. And I will take some of them for priests and Levites promises the Lord.

NEW HEAVEN AND EARTH & OUR FATE WITHOUT CHRIST'S COMING 22-24

For just as the New heavens and the new earth which I am making are standing to minister before my face whispers the Lord (*emphatic of a privy revelation*) **so your seed and your name will stand. This is an innuendo of the millennial interim in which on earth long life will be enjoyed in near idyllic circumstances but with permanent reminder through the cemetery on the further side of the dead sea of those who died in the nuclear exchange preceding the millennium. Like the holocaust memorial it shall be a memorial of the great woe of the tribulation period and replace Sodom as a lesson to all humanity.** And it shall happen that from one new moon to another and one Sabbath to another that all flesh shall come to worship before my face the Lord promises. And they shall go forth and look at the corpses of the men of flesh who have transgressed against me for their worm does not die and their fire is not quenched and they shall repel all flesh. (Hebrew [למט signifying "purification" or "rash speech" – so that as the judgement continues in a sort of radiation the words spoken in rash oath by these rebellious ones live on in their doom. This is a direct warning on what we would call "contamination") The abiding evidence of nuclear warfare and the embers of Rosh on the mountains of Israel will be a sober reminder to one and all of the cost of acting against the LORD. With the glory of Christ's kingdom the year to year memorial of this end time event will be established like the holocaust memorial. With such sobering thoughts that take the prophetic mind to the "Day of the Lord" in 2 Peter where we read of the "discovery" of atomic physics and its serious impact and to and to the Apocalypse and the outpouring of vials of wrath this hugely important prophetic masterpiece of the Holy Spirit comes to a conclusion not too different from the Apocalypse – with its instant call for allegiance to our LORD and Israel's Messiah in the light of forth-coming events.

THE CONCLUSION OF THE PROPHECY

Bob Coffey

A BIBLE COMPANION