



BOOK OF  
ISAIAH



The Book of Isaiah, one of the major prophetic books in the Old Testament, contains 66 chapters filled with prophecies, narratives, warnings, and promises. Here's a detailed table of contents for each chapter to help guide you through its main themes and sections:

## **Chapters 1–12: Prophecies Concerning Judah and Jerusalem**

### **1. Chapter 1: Judah's Rebellion and God's Call to Repentance**

- Accusation of sinfulness and spiritual decline
- Call to repentance and promise of forgiveness
- Consequences of continued rebellion

### **2. Chapter 2: The Mountain of the Lord and Human Pride**

- Vision of God's future kingdom and peace
- Condemnation of idolatry and pride
- Warning of the "Day of the Lord"

### **3. Chapter 3: Judgment on Jerusalem's Leaders and Women**

- Judgment against corrupt leaders
- Description of the moral decay and societal breakdown
- Warning against vanity and materialism

### **4. Chapter 4: The Branch of the Lord and Future Purification**

- Promise of a holy remnant
- Imagery of the "Branch of the Lord" and spiritual renewal

### **5. Chapter 5: The Vineyard of the Lord and Social Injustice**

- Parable of the unfruitful vineyard
- Warnings against greed, drunkenness, and injustice
- Prophecy of impending judgment

### **6. Chapter 6: Isaiah's Vision and Call**

- Isaiah's vision of God's holiness and majesty
- Cleansing of Isaiah and his prophetic commission

### **7. Chapter 7: The Sign of Immanuel**

- Conflict with Assyria
- Prophecy of Immanuel and God's presence with His people

### **8. Chapter 8: The Coming Assyrian Invasion**

- Warning of Assyrian invasion
- Assurance of God's protection for the faithful

### **9. Chapter 9: The Promise of the Messiah**

- Prophecy of a child who will be called "Wonderful Counselor"
- Promise of peace and justice in the future kingdom

**10. Chapter 10: God's Judgment on Assyria**

- Condemnation of Assyria's pride
- Assurance of deliverance for a remnant of Israel

**11. Chapter 11: The Righteous Reign of the Branch**

- Description of the Messiah as a "Branch" from Jesse
- Vision of peace and harmony in creation

**12. Chapter 12: Songs of Praise and Thanksgiving**

- Hymn of praise for God's salvation
- Assurance of joy and trust in God

**Chapters 13–27: Prophecies Against Foreign Nations**

**13. Chapter 13: Prophecy Against Babylon**

- Oracle of judgment against Babylon
- Description of the "Day of the Lord"

**14. Chapter 14: Fall of Babylon and the King of Babylon**

- Taunt against the fallen king of Babylon
- Promise of deliverance for Israel

**15. Chapter 15–16: Prophecy Against Moab**

- Lament for Moab's destruction
- Call for Moab's repentance

**16. Chapter 17: Prophecy Against Damascus**

- Judgment against Damascus and Israel
- Assurance of God's mercy toward a remnant

**17. Chapter 18: Prophecy Against Cush (Ethiopia)**

- Message to Cush about God's future intervention

**18. Chapter 19: Prophecy Against Egypt**

- Judgment on Egypt
- Promise of a future where Egypt, Assyria, and Israel worship God

**19. Chapter 20: Sign of Assyrian Domination**

- Symbolic act of Isaiah as a sign of Egypt's defeat

**20. Chapter 21: Prophecies Against Babylon, Edom, and Arabia**

- Judgment against various nations
- Imagery of distress and fear

**21. Chapter 22: Prophecy Against Jerusalem**

- Rebuke for Jerusalem's complacency
- Prediction of the city's siege and fall

**22. Chapter 23: Prophecy Against Tyre**

- Judgment on Tyre's pride and wealth
- Future promise of Tyre's restoration

**23. Chapter 24: Universal Judgment**

- Destruction of the earth for its sinfulness
- Prediction of God's ultimate victory

**24. Chapter 25: Praise for God's Deliverance**

- Thanksgiving for God's protection and victory over death

**25. Chapter 26: Song of Trust in God's Protection**

- Hymn of praise and trust in God
- Assurance of resurrection for the faithful

**26. Chapter 27: Restoration of Israel**

- Prophecy of Israel's redemption
- Imagery of a fruitful vineyard

**Chapters 28–35: Warnings, Woes, and Promises**

**27. Chapter 28: Woe to Ephraim and Judah**

- Condemnation of drunkenness and spiritual blindness
- Promise of justice through the "Cornerstone"

**28. Chapter 29: Woe to Ariel (Jerusalem)**

- Warning of Jerusalem's coming siege
- Promise of future spiritual renewal

**29. Chapter 30: Woe to the Rebellious Nation**

- Rebuke for relying on Egypt instead of God
- Promise of God's grace and healing

**30. Chapter 31: Woe to Those Who Rely on Egypt**

- Warning against trusting Egypt over God
- Promise of God's deliverance

**31. Chapter 32: A Righteous Kingdom**

- Vision of a just and righteous king
- Promise of future blessings

**32. Chapter 33: Woe to the Destroyer**

- Woe to the betrayer of Jerusalem
- Assurance of God's protection for the faithful

**33. Chapter 34: Judgment on All Nations**

- Judgment on the nations and Edom
- Imagery of desolation and divine retribution

**34. Chapter 35: The Joy of the Redeemed**

- Vision of a restored and joyful creation
- Promise of healing and joy in the future kingdom

## **Chapters 36–39: Historical Section – The Reign of Hezekiah**

### **35. Chapter 36: Sennacherib’s Threat to Jerusalem**

- Assyrian siege of Jerusalem
- Challenge of faith for King Hezekiah

### **36. Chapter 37: Hezekiah Seeks God’s Deliverance**

- Hezekiah’s prayer and Isaiah’s prophecy
- Miraculous deliverance of Jerusalem

### **37. Chapter 38: Hezekiah’s Illness and Recovery**

- Hezekiah’s illness and prayer for healing
- God extends Hezekiah’s life

### **38. Chapter 39: The Visit of the Babylonian Envoys**

- Hezekiah’s pride and failure to trust God
- Prediction of future Babylonian exile

## **Chapters 40–66: Messages of Comfort, Redemption, and Future Glory**

### **39. Chapter 40: Comfort for God’s People**

- Promise of comfort and strength
- Vision of God’s majesty and power

### **40. Chapter 41: Assurance of God’s Help**

- Call to trust in God
- Assurance of God’s protection for Israel

### **41. Chapter 42: The Servant of the Lord**

- Introduction of the “Servant” figure
- Promise of justice and salvation

### **42. Chapter 43: Israel’s Redemption and God’s Faithfulness**

- Assurance of God’s presence and love
- Promise of redemption

### **43. Chapter 44: The Only True God and His Chosen People**

- Denouncement of idolatry
- Promise of renewal through God’s Spirit

### **44. Chapter 45: God’s Plan Through Cyrus**

- Prophecy of Cyrus as God’s chosen instrument
- Assurance of God’s sovereignty over nations

### **45. Chapter 46: The Futility of Idols**

- Condemnation of idol worship
- Assurance of God's unique power

**46. Chapter 47: Judgment on Babylon**

- Prophecy of Babylon's downfall
- Condemnation of Babylon's pride

**47. Chapter 48: God's Stubborn People**

- Call to heed God's warnings
- Promise of deliverance despite Israel's stubbornness

**48. Chapter 49: The Servant's Mission**

- The "Servant" brings salvation to Israel and the nations
- Assurance of God's faithfulness

**49. Chapter 50: The Obedience of the Lord's Servant**

- Depiction of the suffering and obedience of the Servant

**50. Chapter 51: Comfort for the Faithful**

- Assurance of God's deliverance
- Promise of future joy

**51. Chapter 52: The Glory of Zion**

- Call to Jerusalem to prepare for redemption
- Introduction of the Suffering Servant

**52. Chapter 53: The Suffering and Exaltation of the Servant**

- Prophecy of the suffering, death, and exaltation of the Servant
- Description of atonement and salvation

**53. Chapter 54: Future Glory for Zion**

- Promise of restoration and blessings
- Assurance of God's eternal love

**54. Chapter 55: Invitation to Abundant Life**

- Call to seek the Lord
- Promise of God's compassion and forgiveness

**Chapters 56–66: Messages of Hope, Judgment, and Future Glory**

**56. Chapter 56: Salvation for All Nations**

- Call for justice and righteousness
- Promise of inclusion for foreigners and outcasts
- Warning to leaders who neglect God's ways

**57. Chapter 57: Condemnation of Idolatry and Promise of Peace**

- Rebuke for idolatry and spiritual unfaithfulness
- Promise of peace for the repentant

- Contrast between the righteous and the wicked

#### **58. Chapter 58: True Fasting and Social Justice**

- Condemnation of hypocrisy in worship and fasting
- Call for justice, generosity, and humility
- Promise of blessings for those who seek God sincerely

#### **59. Chapter 59: The Separation Caused by Sin**

- Description of the people's sin and resulting separation from God
- Promise of redemption and restoration for the repentant
- Vision of God as the Divine Warrior bringing justice

#### **60. Chapter 60: The Glory of Zion and the Coming Light**

- Vision of future glory and prosperity for Zion
- Promise that nations will come to Zion's light
- Assurance of peace, joy, and security

#### **61. Chapter 61: The Year of the Lord's Favor**

- The Servant's mission to proclaim freedom and comfort
- Promise of restoration and blessings for God's people
- Assurance of a new, everlasting covenant with God

#### **62. Chapter 62: Zion's Future and God's Delight**

- Vision of Zion's new name and glory
- Promise of God's delight in His people
- Call to prepare for the coming salvation

#### **63. Chapter 63: God's Vengeance and Mercy**

- Vision of God as a warrior delivering vengeance
- Acknowledgment of God's mercy and compassion
- Prayer for mercy and remembrance of past deliverance

#### **64. Chapter 64: Prayer for Mercy and Repentance**

- Confession of sin and human frailty
- Plea for God's forgiveness and intervention
- Expression of trust in God as the Father and Redeemer

#### **65. Chapter 65: God's Response and Promise of a New Creation**

- God's response to His people's rebellion
- Promise of judgment for the wicked and blessings for the faithful
- Vision of a new heaven and a new earth where peace reigns

#### **66. Chapter 66: Final Judgment and Eternal Blessing**

- Warning of judgment for hypocrisy and rebellion
- Promise of comfort for God’s faithful followers
- Vision of all nations worshiping God and the final victory

## INTRODUCTION

**The Book of Isaiah is one of the most profound and theologically rich books in the Bible, revered not only for its powerful prophecies but also for its striking poetic and literary beauty. It stands as a cornerstone of the Old Testament prophetic books and spans themes of judgment, redemption, and hope, providing a vision of God’s plan for humanity. Isaiah addresses both immediate concerns for the people of Judah and grand, sweeping themes of universal salvation and justice, making it a timeless work that resonates across centuries.**

### Historical Context and Authorship

Isaiah lived during a turbulent period in Israel’s history, which scholars date to approximately the 8th century BCE. This was a time of great political instability, moral decline, and external threats, especially from the expanding Assyrian empire. The Northern Kingdom of Israel would fall to Assyria in 722 BCE, leaving the Southern Kingdom of Judah vulnerable. Isaiah’s prophetic ministry spanned the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah (Isaiah 1:1), and he spoke directly to these kings, guiding and warning them according to God’s word.

Traditionally, Isaiah is considered the author of the entire book, though many scholars believe it contains contributions from multiple authors across different periods. This view is based on linguistic, thematic, and historical distinctions in the text. Scholars commonly divide Isaiah into three main sections:

1. **First Isaiah** (Chapters 1–39): Primarily focuses on Judah’s sin, impending judgment, and calls for repentance.
2. **Second Isaiah** (Chapters 40–55): Known as “Deutero-Isaiah,” this section speaks words of comfort to the exiled community in Babylon, emphasizing God’s power and plan for redemption.
3. **Third Isaiah** (Chapters 56–66): Often referred to as “Trito-Isaiah,” these chapters address post-exilic concerns and the community’s future as they return to Jerusalem.

### Major Themes and Theological Insights

The Book of Isaiah contains profound themes that highlight God’s character, Israel’s role, and the future hope for humanity.

1. **Holiness and Majesty of God**

Isaiah’s encounter with God’s glory in Chapter 6 underscores a central theme of God’s holiness,



purity, and majesty. Isaiah repeatedly emphasizes that God is “the Holy One of Israel,” contrasting God’s perfection with human sinfulness and idolatry.

## 2. **Judgment and Justice**

Isaiah calls out the sinfulness of Israel and Judah, denouncing their moral decay, social injustice, and spiritual rebellion. He warns of impending judgment, both as a consequence of their actions and as a call to repentance. God’s judgment, however, is not punitive but corrective, intended to bring His people back to a righteous path.

## 3. **The Role of the Remnant**

Isaiah introduces the idea of a “remnant”—a faithful group that will survive judgment and become the foundation for a renewed community. This concept represents hope for continuity, resilience, and eventual restoration through a smaller, purified group of believers.

## 4. **Messianic Prophecies and the Servant of the Lord**

Isaiah is known for its messianic prophecies, most notably in Chapters 7, 9, and 11, which foretell the coming of a righteous ruler, “Immanuel” (meaning “God with us”), who will bring peace and justice. The “Servant Songs” in Chapters 42, 49, 50, and 53 describe a mysterious “Servant of the Lord” who will suffer and sacrifice himself for the sins of the people. This figure is later understood in Christian theology as foreshadowing Jesus Christ, the Messiah.

## 5. **Hope and Restoration**

Though Isaiah speaks extensively of judgment, he also offers messages of comfort and hope. In Chapters 40–66, Isaiah shifts to a tone of reassurance, describing God’s plan to redeem His people, restore their land, and establish a new creation. The famous passage, “Comfort, comfort my people,” opens the second part of the book (40:1) and sets a tone of divine reassurance and promise.

## 6. **Universal Vision of Salvation**

Isaiah’s prophecies extend beyond Israel to include all nations. He envisions a future where God’s salvation reaches the ends of the earth, and all people come to worship the Lord. This theme of universal salvation is especially prominent in Chapters 40–66, which express a vision of global peace and reconciliation under God’s rule.

## **Literary Structure and Style**

Isaiah is known for its elevated poetic language, symbolic imagery, and masterful use of metaphors and similes. It incorporates a range of literary forms, including oracles, narratives, songs, and parables, which add depth to its message. Key structural elements include:

1. **Prophetic Oracles:** The majority of Isaiah consists of prophetic oracles, addressing both Judah and other nations. These oracles convey messages of warning, judgment, and eventual hope.
2. **Historical Interludes:** Chapters 36–39 provide a historical narrative centered around King Hezekiah, illustrating Isaiah’s role as a counselor and the reality of God’s intervention in history.

3. **Poetic and Symbolic Language:** Isaiah's use of vivid, symbolic language contributes to its memorability. Metaphors such as "the vineyard of the Lord" (Chapter 5) and the depiction of Zion's transformation (Chapters 60–62) illustrate spiritual truths through imagery familiar to Isaiah's audience.

## Key Passages and Prophecies

Some of the most famous passages in Isaiah include:

- **The Vision of God's Holiness (Chapter 6):** Isaiah's vision of God in the temple, where he is overwhelmed by God's majesty and cleansed to deliver God's message.
- **The Prophecy of the Prince of Peace (Chapter 9):** This messianic prophecy describes a future child who will establish a kingdom of peace and justice.
- **The Suffering Servant (Chapter 53):** This poignant prophecy depicts a servant who suffers and dies to bring salvation to others.
- **The New Heavens and New Earth (Chapter 65–66):** Isaiah's vision of a future where God renews creation, bringing lasting peace and joy to His people.

## Influence and Legacy

The Book of Isaiah has had a profound influence on both Jewish and Christian traditions. For Christians, Isaiah's prophecies are often seen as foreshadowing the coming of Jesus Christ, making Isaiah one of the most frequently cited Old Testament books in the New Testament. His vision of a suffering servant, in particular, is regarded as a significant prefigurement of Jesus' life, death, and resurrection.

In Judaism, Isaiah is valued as a book of comfort and vision for the messianic age. His emphasis on social justice, faithfulness to God, and the eventual redemption of Israel continues to inspire Jewish ethics and religious thought.

## Conclusion

The Book of Isaiah is a compelling blend of prophecy, poetry, and hope, capturing God's interaction with His people and His eternal plan for salvation. It explores profound questions about justice, suffering, and divine sovereignty, and it challenges readers to recognize God's holiness and respond with humility and faith. For believers, Isaiah's messages remain a source of encouragement, promising that beyond judgment lies restoration, and that through God's chosen Servant, all the nations will one day come to know His peace and glory.

## CHAPTER 1:

### Verse Commentary on Isaiah 1:1-5 (KJV)

#### Introduction to the Book of Isaiah (Isaiah 1:1)

The opening verse of Isaiah serves as an introduction to the entire book, identifying the prophet and the context of his ministry. The verse states, "**The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of**

**Judah.**” This establishes Isaiah as a significant prophetic voice during a tumultuous period in Judah’s history. The mention of these four kings indicates that Isaiah’s ministry spanned several decades (approximately 740 to 680 B.C.), during which he addressed both social injustices and spiritual decay within Judah.

### **Contextual Background (Isaiah 1:2-3)**

In verses two and three, God calls upon heaven and earth to witness His case against His people: **“Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.”** Here, God portrays Himself as a nurturing parent who has cared for His children—Israel—and yet they have turned away from Him. This imagery emphasizes God’s deep disappointment with Israel’s rebellion. The phrase “the ox knoweth his owner” highlights that even animals recognize their caretakers; thus, it is lamentable that Israel does not acknowledge their Creator. This sets a tone of sorrow over Israel’s unfaithfulness.

### **God’s Accusation Against Israel (Isaiah 1:4)**

The fourth verse escalates the gravity of the situation: **“Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.”** In this verse, God categorizes Israel as a “sinful nation,” emphasizing their collective guilt. The terms “laden with iniquity” and “seed of evildoers” suggest that sin has become an inherent part of their identity. The phrase “provoked the Holy One of Israel unto anger” indicates that their actions have consequences; they have not only sinned but have actively turned against God’s holiness.

### **Call to Repentance (Isaiah 1:5)**

Finally, verse five poses a rhetorical question that underscores Israel’s dire condition: **“Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint.”** This question implies futility in continuing punishment without repentance. The imagery used here—the “whole head” being sick—symbolizes comprehensive moral decay affecting all levels of society. It suggests that both leadership (the head) and common people (the heart) are suffering from spiritual illness due to persistent rebellion against God.

### **Conclusion**

In summary, Isaiah 1:1-5 presents a powerful indictment against Judah for its rebellion against God despite His nurturing care. It highlights themes such as divine disappointment, collective guilt for sinfulness, and an urgent call for repentance amidst impending judgment.

### **Verse Commentary on Isaiah 1:6-10 (KJV)**

#### **Isaiah 1:6**

***“From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.”***

In this verse, Isaiah uses vivid imagery to describe the spiritual and moral condition of Judah. The phrase “from the sole of the foot even unto the head” indicates a totality of affliction; every part of the nation is affected by sin. The terms “wounds,” “bruises,” and “putrifying sores” symbolize the deep-seated corruption and suffering that sin brings upon individuals and society as a whole. The absence of

healing—“they have not been closed, neither bound up”—suggests a refusal to acknowledge their condition or seek restoration. This reflects a broader theme in Isaiah where God calls His people to repentance and healing.

#### **Isaiah 1:7**

***“Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.”***

Here, Isaiah describes the consequences of Judah’s unfaithfulness to God. The “desolate” country and cities “burned with fire” depict both physical destruction and spiritual desolation. The mention of strangers devouring their land signifies foreign oppression due to their disobedience. This serves as a warning that neglecting God’s covenant leads to vulnerability and devastation. The repetition of “desolate” emphasizes the severity of their plight.

#### **Isaiah 1:8**

***“And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.”***

In this verse, “the daughter of Zion” refers to Jerusalem or Judah itself. The imagery used here compares Jerusalem to a fragile structure—a “cottage in a vineyard” or “lodge in a garden,” suggesting its vulnerability amidst abundance. These metaphors illustrate how despite being surrounded by resources (like vineyards), Jerusalem stands defenseless like a city under siege. This highlights God’s judgment against them for their sins while also hinting at His desire for restoration.

#### **Isaiah 1:9**

***“Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.”***

This verse introduces hope amid despair. The term “remnant” signifies those few faithful individuals who remain true to God despite widespread rebellion. By comparing Judah to Sodom and Gomorrah—cities known for their wickedness destroyed by divine judgment—Isaiah underscores that without God’s mercy in preserving this remnant, they would face complete destruction. It serves as both an acknowledgment of their sinful state and an affirmation of God’s grace.

#### **Isaiah 1:10**

***“Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.”***

In this final verse for this section, Isaiah addresses Israel’s leaders directly by likening them to Sodom’s rulers. This comparison is striking; it implies that they are engaging in similar injustices and moral failures as those infamous cities. By calling them to “hear” and “give ear,” he urges them to listen attentively to God’s message—a call for repentance and adherence to His laws. This sets up an important contrast between divine expectation versus human failure.

Overall, these verses encapsulate Isaiah’s urgent message about sin’s consequences while simultaneously pointing toward God’s mercy through the preservation of a faithful remnant.

## Verse Commentary on Isaiah 1:11-15 (KJV)

### Introduction to the Passage

Isaiah 1:11-15 presents a powerful indictment from God against the people of Israel, particularly focusing on their worship practices and moral failures. This passage highlights the disconnect between ritualistic worship and genuine righteousness, emphasizing that God desires a pure heart and ethical living over mere ceremonial observance.

**Verse 11: “To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.”**

In this verse, God questions the value of the people’s sacrifices. The rhetorical question “To what purpose” indicates His disdain for their empty rituals. Despite their numerous offerings—burnt offerings, fat from animals, and blood sacrifices—God declares He is “full” of these offerings. This suggests that their abundance has become burdensome rather than pleasing. The mention of specific types of sacrifices (rams, bullocks, lambs) underscores that these were indeed prescribed by law but have lost their significance due to the people’s insincerity.

**Verse 12: “When ye come to appear before me, who hath required this at your hand, to tread my courts?”**

Here, God challenges the legitimacy of their worship gatherings. The phrase “who hath required this at your hand” implies that their attendance and rituals are not what He desires; they are merely performing duties without understanding or reverence. The act of “treading my courts” refers to entering the temple with an attitude devoid of true devotion. This verse emphasizes that God values sincerity over mere compliance with religious obligations.

**Verse 13: “Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.”**

In verse 13, God categorically rejects their “vain oblations,” indicating that these offerings are meaningless when disconnected from righteous living. The term “abomination” signifies something detestable in God’s sight—here referring specifically to incense used in worship when offered without true repentance or moral integrity. The reference to “new moons and sabbaths” points to established religious observances that have become tainted by hypocrisy. God equates their solemn assemblies with iniquity because they gather for worship while living unrighteous lives.

**Verse 14: “Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.”**

This verse intensifies God’s rejection of Israel’s religious practices. By stating that He hates their feasts and finds them troublesome, God conveys His deep frustration with superficial worship. The phrase “I am weary to bear them” illustrates God’s exhaustion with rituals performed without heartfelt devotion or ethical conduct. It reveals a relational aspect where God longs for genuine connection rather than obligatory actions.

**Verse 15: “And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.”**

In verse 15, God declares a profound consequence for their hypocrisy—He will turn away from them during prayer and worship. The imagery of spreading forth hands symbolizes prayer or supplication; however, because their lives are filled with violence (“your hands are full of blood”), God refuses to listen. This stark statement emphasizes that unrepentant sin creates a barrier between humanity and God’s favor.

### **Conclusion**

Isaiah 1:11-15 serves as a sobering reminder that true worship must be accompanied by righteous living. Rituals devoid of ethical behavior are unacceptable to God; He desires authenticity in both our actions and our hearts.

### **Verse Commentary on Isaiah 1:16-20 (KJV)**

#### **Introduction to the Passage**

Isaiah 1:16-20 is a pivotal section in the book of Isaiah, where God, through the prophet Isaiah, calls the people of Judah to repentance. This passage emphasizes the need for genuine spiritual cleansing and moral transformation rather than mere ritualistic observance of religious practices. The verses highlight God’s desire for His people to turn away from sin and embrace righteousness.

**Verse 16: “Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil.”**

In this verse, God commands His people to “wash” and “make clean,” which metaphorically refers to spiritual purification. The Hebrew word used here implies a thorough cleansing, akin to washing garments. This call signifies that external rituals are insufficient without internal purity. The phrase “put away the evil of your doings” indicates that God desires His followers to actively remove sinful behaviors from their lives. The command to “cease to do evil” underscores the necessity of abandoning sinful practices entirely.

**Verse 17: “Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.”**

Here, God instructs His people not only to stop doing evil but also to engage in positive actions that reflect His character. The imperative “learn to do well” suggests an active pursuit of righteousness and justice. The specific actions mentioned—seeking judgment, relieving oppression, caring for orphans and widows—highlight social justice themes prevalent in biblical teachings. These commands emphasize that true worship involves ethical behavior and compassion towards those who are vulnerable.

**Verse 18: “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”**

In this verse, God invites His people into a dialogue (“let us reason together”), indicating His willingness to engage with them despite their sinful state. The imagery of sins being “as scarlet” or “red

like crimson” illustrates their severity and deep stain upon their lives. However, God’s promise is one of transformation—He assures them that their sins can be made “as white as snow” or “as wool,” symbolizing complete forgiveness and restoration. This verse encapsulates the theme of redemption central to God’s relationship with humanity.

**Verse 19: “If ye be willing and obedient, ye shall eat the good of the land:”**

This verse presents a conditional promise based on willingness and obedience. God emphasizes that blessings are contingent upon their response to His call for repentance and righteousness. The phrase “eat the good of the land” signifies enjoying prosperity and abundance as a result of living in accordance with God’s will. It reflects a covenantal relationship where obedience leads to divine favor.

**Verse 20: “But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.”**

In contrast to verse 19’s promise is this warning about consequences for disobedience. The terms “refuse” and “rebel” indicate a conscious choice against God’s commands. The imagery of being “devoured with the sword” serves as a stark reminder of impending judgment if they continue in their rebellion against God’s ways. This final statement reinforces God’s authority as it concludes with “for the mouth of the Lord hath spoken it,” asserting that these words carry divine weight.

## **Conclusion**

Isaiah 1:16-20 serves as a powerful exhortation for spiritual renewal among God’s people. It stresses that true worship involves both turning away from sin and actively pursuing justice and righteousness in society. Through this passage, we see God’s desire for relationship characterized by repentance leading to restoration.

## **Verse Commentary on Isaiah 1:21-25 (KJV)**

### **Introduction to the Passage**

Isaiah 1:21-25 presents a poignant critique of Jerusalem, depicting its moral and spiritual decline. The verses illustrate the transformation of a once righteous city into one characterized by corruption and injustice. This passage serves as both a lament and a call to repentance, emphasizing God’s desire for His people to return to righteousness.

**Verse 21: “How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.”**

This verse opens with a rhetorical question that highlights the shocking change in Jerusalem’s character. The term “faithful city” refers to Jerusalem’s original purpose as a center of justice and righteousness. The metaphor of becoming a “harlot” signifies unfaithfulness, particularly in relation to God, suggesting that the city has turned away from its covenantal obligations. The phrase “it was full of judgment” indicates that justice once prevailed, but this has been replaced by violence (“but now murderers”). This stark contrast emphasizes the severity of Jerusalem’s moral decay.

**Verse 22: “Thy silver is become dross, thy wine mixed with water.”**

In this verse, God uses imagery related to commerce and agriculture to illustrate the degradation of values within Jerusalem. “Thy silver is become dross” suggests that what was once pure and valuable has become worthless—dross being the waste material separated from metals during refining. Similarly, “thy wine mixed with water” implies dilution; wine represents joy and celebration in biblical literature, while mixing it with water diminishes its quality and potency. Together, these metaphors convey that the people have compromised their integrity and purity.

**Verse 23: “Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.”**

This verse identifies specific social injustices perpetuated by those in power (“thy princes”). Their rebellion against God’s standards leads them into corrupt practices—being “companions of thieves” indicates collusion with wrongdoing. The love for gifts (bribes) and rewards reflects a systemic failure where justice is perverted for personal gain. The neglect of vulnerable groups such as orphans (“the fatherless”) and widows underscores a significant moral failing; these individuals were traditionally under divine protection and care within Israelite society.

**Verse 24: “Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.”**

Here God declares His intention to act against those who have corrupted justice in Jerusalem. The repetition of “the Lord” emphasizes His authority as both sovereign (Lord) and warrior (Lord of hosts). The phrase “I will ease me of mine adversaries” suggests that God will remove those who oppose Him—both internally among His people who practice injustice and externally among nations hostile to Israel. This declaration serves as both warning and assurance; while judgment is imminent for those who stray from righteousness, it also reassures that God will defend His cause.

**Verse 25: “And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:”**

In this concluding verse for this section, God expresses His commitment to purifying Jerusalem. “I will turn my hand upon thee” indicates divine intervention—God’s active role in addressing sin within His people. The promise to “purely purge away thy dross” signifies a process of refinement aimed at restoring purity; this metaphorical cleansing involves removing impurities from silver or gold through fire—a common biblical image representing trials leading to spiritual renewal. “Take away all thy tin” suggests further purification beyond mere surface-level changes; tin often symbolizes lesser value compared to silver or gold.

## **Conclusion**

Isaiah 1:21-25 serves as a powerful indictment against societal corruption within Jerusalem while simultaneously offering hope for restoration through divine intervention. It calls attention to God’s unwavering commitment to justice and righteousness amidst human failure.



## Verse Commentary on Isaiah 1:26-31 (KJV)

### Isaiah 1:26

**“And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city, the holy city, the Zion of the holy one of Israel.”**

In this verse, God promises restoration to Jerusalem. The term “judges” refers to leaders who are expected to uphold justice and righteousness. By stating that He will restore them “as at the first,” it implies a return to a time when leadership was characterized by integrity and adherence to God’s laws. The mention of “counsellors” suggests advisors who provide wise counsel in governance. The transformation of Jerusalem into “The city of righteousness” indicates a future where moral integrity prevails, contrasting sharply with its current state of corruption. The titles “faithful city” and “holy city” emphasize its renewed status as a place set apart for God’s purposes.

### Isaiah 1:27

**“Zion shall be redeemed with judgment, and her converts with righteousness.”**

This verse highlights the means by which Zion (another name for Jerusalem) will be redeemed—through judgment and righteousness. Redemption here is not merely about forgiveness but involves a process where justice is served. This suggests that those who have strayed from God’s ways must face consequences before they can be restored. The phrase “her converts with righteousness” indicates that those who turn back to God will do so through righteous living, emphasizing that true conversion involves a change in behavior aligned with God’s standards.

### Isaiah 1:28

**“And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.”**

This verse serves as a stark warning about the fate awaiting those who continue in rebellion against God. The terms “transgressors” and “sinners” denote individuals who knowingly violate God’s commandments. Their destruction signifies divine judgment upon unrepentant hearts. The phrase “they that forsake the LORD shall be consumed” underscores that abandoning God leads to inevitable ruin, reinforcing the theme of accountability for one’s actions.

### Isaiah 1:29

**“For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.”**

Here, God addresses idolatry among His people. The reference to “oaks” likely symbolizes places of pagan worship or false gods that were appealing to them (“desired”). This shame reflects a future realization of their misguided choices—turning away from true worship toward superficial or sinful practices (“gardens”). The use of “confounded” indicates deep regret over their past decisions when they recognize their folly in pursuing these idols instead of fidelity to God.

### Isaiah 1:30

**“For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.”**

In this metaphorical language, God compares His people to an oak tree whose leaves fade—a symbol of decay and lifelessness due to lack of nourishment (water). This imagery illustrates spiritual barrenness resulting from turning away from God; without Him, they cannot thrive or bear fruit. It emphasizes how reliance on anything other than God leads to desolation.

### **Isaiah 1:31**

**“And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.”**

This concluding verse paints a vivid picture of impending destruction for those who oppose God’s ways. “The strong” represents those who rely on their own power or might rather than on divine strength; “tow” refers to flammable material used for kindling fires—indicating fragility despite outward appearances of strength. The phrase “the maker of it as a spark” suggests that their own actions ignite their downfall; thus both will face judgment together (“burn together”). This imagery conveys urgency regarding repentance before it is too late since there will be no one able to extinguish this divine judgment.

In summary, Isaiah chapters 1:26-31 convey themes central to prophetic literature: restoration through repentance, divine judgment against sinfulness, consequences for idolatry, spiritual barrenness due to disobedience, and ultimately hope for redemption through righteous living.

## **CHAPTER 2:**

### **Verse Commentary on Isaiah 2:1-5 (KJV)**

#### **Introduction to the Passage**

Isaiah 2:1-5 presents a prophetic vision concerning the future glory of Jerusalem and the establishment of God’s kingdom. This passage is significant in both Jewish and Christian eschatology, as it outlines a time when God’s presence will be fully realized among His people, leading to universal peace and worship.

#### **Verse 1: “The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.”**

This opening verse establishes the prophetic nature of the text. Isaiah identifies himself as the son of Amoz, grounding his authority in lineage. The phrase “the word that Isaiah...saw” indicates a divine revelation, suggesting that what follows is not merely human insight but a message from God. The focus on “Judah and Jerusalem” highlights the centrality of these locations in God’s plan for His people.

**Verse 2: “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.”**

In this verse, Isaiah speaks of a future event described as occurring “in the last days,” which is often interpreted as a time associated with messianic fulfillment or eschatological hope. The “mountain of the Lord’s house” refers to Mount Zion, symbolizing God’s dwelling place (the Temple). The imagery

of being “established in the top of the mountains” signifies its preeminence over all other nations and religious systems. The phrase “all nations shall flow unto it” emphasizes an inclusive vision where people from every nation are drawn to worship Yahweh, indicating a universal acknowledgment of God’s sovereignty.

**Verse 3: “And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”**

This verse depicts an invitation for people to seek God at His holy mountain. The call to “come” reflects an eagerness for spiritual instruction. The reference to “the God of Jacob” connects back to Israel’s patriarchal heritage, reinforcing identity and continuity in faith. The promise that “he will teach us” underscores God’s role as a teacher who imparts wisdom through His law. The mention that “out of Zion shall go forth the law” signifies that Zion will be a source not only for Israel but for all nations—indicating a transformative role for Jerusalem as a center for divine revelation.

**Verse 4: “And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”**

Here we see a powerful image depicting peace resulting from divine judgment. God’s role as judge implies authority over all nations; He will correct injustices (“rebuke many people”). The transformation from weapons into agricultural tools symbolizes profound peace—a shift from conflict to productivity. This imagery suggests an era where warfare is obsolete (“neither shall they learn war any more”), reflecting an ideal state where harmony prevails among nations.

**Verse 5: “O house of Jacob, come ye, and let us walk in the light of the Lord.”**

The final verse serves as both an exhortation and an invitation directed towards Israel (“O house of Jacob”). It calls them to embrace their identity by walking “in the light of the Lord,” which signifies living according to God’s truth and guidance. This plea emphasizes active participation in God’s plans rather than passive waiting for fulfillment.

## **Conclusion**

Isaiah 2:1-5 encapsulates a vision filled with hope for restoration through divine intervention. It portrays Jerusalem not just as a geographical location but as a spiritual epicenter where God’s presence transforms lives and brings about global peace. This passage resonates deeply within Christian theology regarding eschatology while also holding significant meaning within Jewish tradition.

## **Verse Commentary on Isaiah 2:6-10 (KJV)**

### **Introduction to the Passage**

Isaiah 2:6-10 presents a critical moment in the prophetic ministry of Isaiah, addressing the spiritual condition of Judah and Jerusalem. This passage highlights God’s judgment against His people for their

idolatry and reliance on foreign practices, contrasting their current state with the future hope of divine restoration and peace.

### **Isaiah 2:6 - Forsaking the People**

***“For thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.”***

In this verse, God expresses His disappointment with Judah, referring to them as “the house of Jacob.” The phrase “thou hast forsaken” indicates a breach in the relationship between God and His people due to their unfaithfulness. The term “replenished from the east” suggests that they have adopted practices and beliefs from neighboring cultures, particularly those associated with Eastern religions that were prevalent at that time.

The mention of “soothsayers like the Philistines” underscores their engagement in divination and occult practices, which were strictly forbidden by Mosaic Law (Deuteronomy 18:10-12). This comparison to the Philistines—a people often at odds with Israel—highlights how far Judah has strayed from its covenantal identity. Furthermore, “they please themselves in the children of strangers” indicates an unhealthy alliance or admiration for foreign nations, which could lead to moral compromise.

### **Isaiah 2:7 - Materialism and Idolatry**

***“Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots.”***

This verse continues to describe Judah’s spiritual decline through its material wealth. The abundance of “silver and gold” signifies not only economic prosperity but also a potential source of pride leading to idolatry. The accumulation of wealth can distract individuals from reliance on God, fostering a sense of self-sufficiency that ultimately distances them from divine guidance.

The reference to “horses” and “chariots” points towards military strength. In ancient Israelite culture, horses were symbols of power and might (Deuteronomy 17:16 warns against accumulating horses). By relying on military might rather than faith in God for protection, Judah demonstrates a lack of trust in divine providence.

### **Isaiah 2:8 - Idolatrous Practices**

***“Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made.”***

Here Isaiah emphasizes the prevalence of idolatry among God’s people. The phrase “full of idols” illustrates how deeply entrenched these false worship practices have become within society. The act of worshiping “the work of their own hands” reflects humanity’s tendency to create gods in their image rather than worshiping the Creator who made them.

This verse serves as a stark reminder that reliance on human-made objects leads to spiritual emptiness. It critiques not only physical idols but also ideologies or systems that humans construct apart from God’s truth.

## **Isaiah 2:9 - Consequences for Rebellion**

***“And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.”***

In this verse, Isaiah notes that both social classes—the lowly (“mean man”) and those in positions of power (“great man”)—are guilty before God due to their idolatrous practices. Their collective humility before idols does not merit forgiveness; instead, it highlights a universal need for repentance.

The phrase “therefore forgive them not” indicates God’s righteous anger toward sinfulness without genuine repentance. It underscores a theme throughout Scripture where true humility must lead to acknowledgment of sin rather than mere outward displays devoid of heartfelt contrition.

## **Isaiah 2:10 - Call for Humility Before God**

***“Enter into the rock, and hide thee in the dust for fear of the LORD, and for the glory of his majesty.”***

This final verse serves as an admonition urging individuals to recognize God’s sovereignty and majesty. The imagery used—entering into rocks or hiding in dust—conveys a sense of desperation or fear before an all-powerful God. It calls upon people to seek refuge not in material wealth or military strength but rather in reverence toward God’s holiness.

The phrase “for fear of the LORD” emphasizes that true wisdom begins with acknowledging God’s authority (Proverbs 1:7). This call encourages humility as essential for restoring one’s relationship with God amidst widespread rebellion.

## **Conclusion**

In summary, Isaiah 2:6-10 provides profound insights into Judah’s spiritual failures during Isaiah’s time while simultaneously calling for repentance and recognition of God’s ultimate authority over all creation. The passage serves as both a warning against idolatry and materialism while offering hope through humility before God’s majesty.

## **Verse Commentary on Isaiah 2:11-15 (KJV)**

### **Introduction to the Passage**

Isaiah 2:11-15 presents a vivid depiction of the pride and arrogance of humanity in contrast to the majesty and holiness of God. This section serves as a warning against reliance on human strength and material wealth, emphasizing that such attributes will ultimately lead to downfall when faced with divine judgment.

**Verse 11: “The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.”**

This verse sets the tone for the passage by declaring that human pride will be brought low. The “lofty looks” symbolize arrogance and self-sufficiency, traits often associated with those who trust in their own abilities or status. The phrase “the Lord alone shall be exalted” underscores God’s sovereignty; He

is the ultimate authority whose glory surpasses all human achievements. The reference to “that day” indicates a future time of reckoning when God’s judgment will manifest.

**Verse 12: “For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.”**

Here, Isaiah emphasizes that God’s judgment will specifically target those who are proud. The “day of the Lord” refers to a time when God intervenes decisively in human affairs, often associated with both judgment and salvation. The repetition of terms like “proud,” “lofty,” and “lifted up” highlights the pervasive nature of arrogance among people. This verse serves as a reminder that no one can escape God’s scrutiny; all who elevate themselves above others will face humbling consequences.

**Verse 13: “And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan.”**

In this verse, Isaiah uses imagery from nature to illustrate human pride. The cedars of Lebanon are renowned for their height and strength, symbolizing powerful nations or individuals who may think themselves invincible. Similarly, oaks represent stability and endurance. By stating that these mighty trees will also face judgment, Isaiah conveys that even the strongest symbols of earthly power cannot withstand God’s authority.

**Verse 14: “And upon all the high mountains, and upon all the hills that are lifted up.”**

Continuing with natural imagery, this verse broadens its scope from trees to geographical features like mountains and hills. Mountains often symbolize stability or permanence in biblical literature; thus, their mention here signifies that even what appears unshakeable in human terms is subject to divine judgment. This reinforces Isaiah’s message about humility before God—no earthly elevation can protect against His sovereign will.

**Verse 15: “And upon every high tower, and upon every fenced wall.”**

The final verse in this passage mentions man-made structures—towers and walls—that represent security measures taken by societies for protection against enemies or disasters. However, Isaiah points out that these too will not shield humanity from God’s judgment. Towers may signify military might or economic power while fenced walls could represent societal defenses; yet both are ultimately futile against divine intervention.

## **Conclusion**

Isaiah 2:11-15 serves as a sobering reminder about humility before God amidst human pride. It illustrates how reliance on personal strength or societal constructs leads to inevitable downfall when confronted with divine authority. The overarching theme is clear: true exaltation belongs solely to God.

## **Verse Commentary on Isaiah 2:16-20 (KJV)**

### **Introduction to the Passage**

Isaiah 2:16-20 presents a vivid depiction of divine judgment and the futility of human pride and idolatry. This passage is part of a larger section in Isaiah that addresses the future glory of Jerusalem

while simultaneously warning against the sins of Israel, particularly their reliance on material wealth and false gods. The verses illustrate a time when God will humble the proud and bring down all that humanity has exalted above Him.

**Verse 16: “And upon all the ships of Tarshish, and upon all pleasant pictures.”**

In this verse, “the ships of Tarshish” symbolize maritime commerce and trade, which were significant to Israel’s economy. Tarshish is often associated with distant lands known for their wealth, possibly located in regions like Spain or other parts of the Mediterranean. The mention of “pleasant pictures” refers to luxurious items or artistic representations that were highly valued by the people. This indicates that not only will God judge physical structures and military might but also the cultural artifacts that signify human pride and vanity.

**Verse 17: “And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.”**

This verse emphasizes a central theme in Isaiah—the humbling of human pride. The “loftiness of man” represents arrogance and self-sufficiency, which will ultimately be brought low before God’s majesty. The phrase “the Lord alone shall be exalted” underscores God’s sovereignty; He will not share His glory with anyone or anything else. This serves as a reminder that all human achievements are temporary and insignificant compared to God’s eternal power.

**Verse 18: “And the idols he shall utterly abolish.”**

Here, Isaiah proclaims that God will completely destroy idols—objects worshipped in place of Him. This reflects God’s intolerance for idolatry among His people. Idols represent false security and misplaced trust; thus, their destruction signifies a return to true worship where God is recognized as sovereign over all creation.

**Verse 19: “And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.”**

This verse paints a dramatic picture of fear during God’s judgment. People will seek refuge in caves and holes due to terror at God’s presence—indicating an overwhelming realization of their vulnerability before divine authority. The phrase “shake terribly” suggests cosmic upheaval; it implies that God’s judgment affects not just individuals but all creation itself.

**Verse 20: “In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;”**

The final verse illustrates a profound rejection of idolatry during this time of reckoning. Individuals who once placed great value on their silver and gold idols will discard them out of fear. The reference to moles and bats symbolizes utter disdain for these objects—they are thrown away as worthless in light of God’s glory. This act signifies repentance as people recognize their folly in worshipping created things rather than their Creator.

**Conclusion**

Isaiah 2:16-20 serves as both a warning and an encouragement for believers today. It calls attention to human tendencies toward pride and idolatry while affirming God's ultimate authority over all creation. In times when materialism can overshadow spiritual truths, this passage reminds us that true security lies only in reverence for God.

## **Verse Commentary on Isaiah 2:21-22 (KJV)**

### **Introduction to Isaiah 2:21-22**

Isaiah 2:21-22 serves as a powerful conclusion to the themes presented in the preceding verses of Isaiah chapter 2. This passage emphasizes the futility of human pride and reliance on material possessions, contrasting it with the majesty and sovereignty of God. The verses depict a time of divine judgment where human idols and securities are rendered worthless.

### **Analysis of Isaiah 2:21**

The verse states, **“To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.”**

1. **Imagery of Fear and Judgment:** The imagery here is vivid; people are depicted as fleeing into caves and rocky crevices due to their fear of God's impending judgment. This reflects a profound recognition of God's power and authority. The phrase “shake terribly” suggests not only physical upheaval but also spiritual turmoil as God's presence is made manifest.
2. **The Majesty of God:** The reference to “the glory of his majesty” underscores that this fear is not merely about dread but also about awe in recognizing God's supreme authority over creation. It indicates that when God acts, His majesty will be evident, leading even the proudest individuals to seek refuge from His overwhelming presence.
3. **Contextual Significance:** This verse connects back to earlier themes in Isaiah regarding idolatry and misplaced trust. Those who have relied on their own strength or idols will find themselves powerless in the face of divine judgment.

### **Analysis of Isaiah 2:22**

The following verse states, **“Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?”**

1. **Call to Abandon Trust in Humanity:** This verse serves as a direct admonition against placing trust in human beings. The phrase “whose breath is in his nostrils” highlights human fragility; life is transient and dependent on God's will. It emphasizes that humans are ultimately mortal and limited.
2. **Philosophical Reflection on Human Worth:** The rhetorical question “for wherein is he to be accounted of?” challenges readers to consider what value there truly is in relying on humanity for security or guidance when compared to God's eternal nature. It invites reflection on the vanity of human pride and achievements.



3. **Contrast with Divine Sovereignty:** By urging people to cease trusting in man, this verse reinforces the overarching message found throughout Isaiah—that true security comes from faith in God alone rather than reliance on human institutions or leaders.

## **Conclusion**

In summary, Isaiah 2:21-22 presents a stark warning against idolatry and misplaced trust in humanity while emphasizing God’s ultimate authority over all creation. These verses encapsulate key themes within Isaiah’s prophetic message—calling for repentance from reliance on earthly powers towards a steadfast faith in God.

## **CHAPTER 3:**

### **Verse Commentary on Isaiah 3:1-5 (KJV)**

#### **Introduction to the Context of Isaiah 3:1-5**

The book of Isaiah is a prophetic text that addresses the people of Judah and Jerusalem during a time of moral decay and impending judgment. The verses in Isaiah 3:1-5 specifically highlight God’s impending judgment on the leaders and the society of Jerusalem and Judah due to their disobedience and corruption. This passage serves as a warning about the consequences of turning away from God.

**Isaiah 3:1 - “For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water.”**

This verse introduces a significant theme in this chapter: divine judgment. The phrase “the Lord, the LORD of hosts” emphasizes God’s sovereignty and authority over all creation. The terms “stay” and “staff” symbolize support systems—both physical (like food and water) and spiritual (leadership). By stating that God will remove these supports, it indicates a complete withdrawal of sustenance and security from His people. The mention of “the whole stay of bread” and “the whole stay of water” signifies not just scarcity but total deprivation, which reflects severe consequences for their unfaithfulness.

**Isaiah 3:2 - “And the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,”**

In this verse, Isaiah lists various types of leaders who will be removed from Jerusalem. Each category represents an essential aspect of societal structure:

- **Mighty man:** Refers to strong warriors or military leaders who provide protection.
- **Man of war:** Indicates those skilled in battle; their absence would leave Judah vulnerable.
- **Judge:** Represents legal authority; without judges, justice cannot prevail.
- **Prophet:** Denotes spiritual guidance; prophets convey God’s messages to His people.
- **Prudent:** Refers to wise individuals whose counsel is crucial for decision-making.
- **Ancient:** Signifies elders whose experience is vital for governance.

The removal of these figures illustrates a collapse in leadership that leads to chaos within society.

**Isaiah 3:3 - “The captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator.”**

This verse continues with additional roles critical for maintaining order:

- **Captain of fifty:** A military leader responsible for smaller units; their absence disrupts military organization.
- **Honorable man:** Represents individuals respected for their integrity; without them, moral standards decline.
- **Counselor:** Those who provide advice; lacking wise counsel leads to poor decisions.
- **Cunning artificer:** Skilled craftsmen essential for economic stability; their removal affects trade and craftsmanship.
- **Eloquent orator:** Individuals who communicate effectively; without them, important messages may fail to reach or resonate with people.

The cumulative effect is a society stripped not only of physical resources but also intellectual and moral guidance.

**Isaiah 3:4 - “And I will give children to be their princes, and babes shall rule over them.”**

Here God reveals a grim reality resulting from His judgment—youthful inexperience will replace seasoned leadership. The term “children” symbolizes immaturity both in age and wisdom. This situation suggests that those who are unqualified will lead due to a lack of capable adults. It implies instability as inexperienced rulers make decisions without understanding or foresight. The phrase “babes shall rule” further emphasizes vulnerability as they lack maturity necessary for governance.

**Isaiah 3:5 - “And the people shall be oppressed every one by another, and every one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honorable.”**

This verse describes societal breakdown where oppression becomes rampant among individuals. The phrase “oppressed every one by another” indicates internal strife rather than external threats—people turn against each other due to lack of leadership. Furthermore:

- **Child shall behave himself proudly against the ancient** suggests disrespect towards elders who traditionally hold wisdom.
- **Base against honorable** indicates that those lacking virtue will rise up against those who are esteemed.

This reflects a reversal of social order where respect is lost leading to chaos within relationships.

**Verse Commentary on Isaiah 3:6-10 (KJV)**

**Contextual Overview**

Isaiah 3:6-10 is part of a larger prophetic discourse where the prophet Isaiah delivers a message of judgment against Judah and Jerusalem. This passage specifically addresses the societal chaos that will ensue due to the removal of competent leadership and the moral decay within the community. The

verses illustrate a scenario where individuals are so desperate for leadership that they are willing to appoint anyone, regardless of their capability or worthiness.

**Verse 6: “When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand.”**

In this verse, we see a picture of desperation among the people. A man is depicted as grabbing hold of his brother in an attempt to persuade him to take on leadership. The phrase “of the house of his father” indicates familial ties and suggests that even close relationships are strained under the pressure of societal collapse. The appeal to clothing signifies basic needs; in ancient cultures, clothing was not only a necessity but also a symbol of status and dignity. The request for rulership over “this ruin” reflects a recognition of their dire circumstances—there is no stability or order left in society.

**Verse 7: “In that day shall he swear, saying, I will not be a healer; for in my house is neither bread nor clothing: make me not a ruler of the people.”**

Here, we see the response from the brother who is being urged to lead. His refusal highlights two critical points: first, he acknowledges his inability to provide for others when he himself lacks basic necessities (“neither bread nor clothing”). This illustrates how widespread poverty and need have rendered individuals incapable of taking on leadership roles. Secondly, his declaration “I will not be a healer” suggests that he understands leadership as requiring responsibility for healing and restoring society—a burden he feels unqualified to bear.

**Verse 8: “For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.”**

This verse provides insight into why such chaos has erupted in Jerusalem and Judah. The terms “ruined” and “fallen” indicate complete devastation—both physically and spiritually. The cause is attributed directly to their actions (“their tongue and their doings”) which stand opposed to God’s commands. This rebellion against God provokes His anger (“to provoke the eyes of his glory”), suggesting that divine judgment has been enacted due to persistent sinfulness among His people.

**Verse 9: “The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.”**

In this verse, Isaiah notes that even their outward appearance (“the shew of their countenance”) betrays their guilt. Their boldness in declaring sin openly—comparing it to Sodom—indicates an alarming level of moral depravity where shame has been abandoned. The phrase “woe unto their soul” serves as a lamentation over their fate; they have brought destruction upon themselves by choosing evil over righteousness.

**Verse 10: “Say ye to the righteous, that it shall be well with them: for they shall eat the fruit of their doings.”**

Contrasting with the preceding verses about judgment comes this note of hope for the righteous. Isaiah encourages those who remain faithful amidst corruption by assuring them that they will experience well-being as a result of their actions (“they shall eat the fruit of their doings”). This serves both as an

encouragement for perseverance in righteousness and as an implicit warning about accountability—each person will reap what they sow.

## **Conclusion**

Isaiah 3:6-10 paints a vivid picture of societal breakdown due to moral failure and lack of capable leadership while simultaneously offering hope for those who remain faithful amidst adversity. It underscores themes such as accountability before God, societal responsibility, and divine justice.

## **Verse Commentary on Isaiah 3:11-15 (KJV)**

### **Introduction to the Context**

Isaiah 3 is a prophetic chapter that addresses the impending judgment of God upon Judah and Jerusalem due to their moral decay and social injustices. The verses in question, Isaiah 3:11-15, specifically highlight the consequences of this judgment, focusing on the oppression and corruption within society, particularly among the leaders.

**Verse 11: “Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.”**

This verse begins with a proclamation of “woe,” indicating a strong warning or lamentation over the wicked. The term “wicked” refers to those who engage in sinful behavior, particularly those in positions of power who exploit others. The phrase “it shall be ill with him” suggests that those who commit evil will face dire consequences. The latter part of the verse emphasizes divine justice—“the reward of his hands shall be given him”—indicating that individuals will reap what they sow. This reflects a fundamental biblical principle found throughout Scripture, where actions have corresponding outcomes.

**Verse 12: “As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.”**

In this verse, Isaiah highlights a troubling societal condition where “children are their oppressors.” This can be interpreted as a metaphorical representation of immature or inexperienced leaders who lack wisdom and understanding. The mention of women ruling over them may reflect either actual leadership roles taken by women during times of crisis or could symbolize weakness in leadership generally when traditional roles are overturned due to societal collapse.

The latter part warns that these leaders “cause thee to err,” indicating that their misguided leadership leads the people away from righteousness and truth. The phrase “destroy the way of thy paths” signifies that such leadership not only misguides but also actively harms the community’s moral and spiritual direction.

**Verse 13: “The LORD standeth up to plead, and standeth to judge the people.”**

Here, Isaiah introduces God as an active participant in seeking justice for His people. “The LORD standeth up to plead” implies that God is taking a position against injustice; He is not passive but rather engaged in defending His people against their oppressors. This imagery portrays God as both advocate

and judge—He pleads for justice while also judging those responsible for wrongdoing. This dual role underscores God’s commitment to righteousness and His desire for His people to live according to His ways.

**Verse 14: “The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.”**

In this verse, God’s judgment is directed specifically at “the ancients” (elders) and “princes” (leaders) among His people. These figures are held accountable for their actions because they have failed in their responsibilities toward justice and equity. The phrase “ye have eaten up the vineyard” symbolizes exploitation; vineyards often represent prosperity and abundance in biblical literature. By consuming what belongs to others—particularly what should benefit the poor—they demonstrate greed and corruption.

“The spoil of the poor is in your houses” further illustrates this point by highlighting how wealth acquired through injustice directly benefits these leaders at the expense of those they should protect. This condemnation serves as a stark reminder that leadership carries significant responsibility before God.

**Verse 15: “What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.”**

This final verse presents God’s lamentation over how His people have been treated by their leaders. The rhetorical question emphasizes God’s outrage at such brutality—“beat my people to pieces” conveys extreme oppression inflicted upon vulnerable populations. The imagery used here evokes feelings of violence and dehumanization.

“Grind the faces of the poor” suggests not only physical abuse but also systemic oppression where those without power are crushed underfoot by those who wield authority unjustly. By invoking His title “the Lord GOD of hosts,” Isaiah reinforces God’s sovereignty over all creation, including earthly powers; He stands ready to address these injustices.

## **Conclusion**

Isaiah 3:11-15 serves as a powerful indictment against corrupt leadership and societal decay resulting from sinfulness among both rulers and citizens alike. It calls attention to divine justice while urging repentance from wickedness so that restoration may occur within Judah and Jerusalem.

## **Verse Commentary on Isaiah 3:16-20 (KJV)**

Isaiah 3:16

**“Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:”**

In this verse, God addresses the “daughters of Zion,” referring specifically to the women of Jerusalem. The term “haughty” indicates a sense of pride and arrogance. The imagery of “stretched forth necks” suggests a posture of superiority and self-importance, as if these women are deliberately trying to draw

attention to themselves. Their “wanton eyes” imply flirtation and seduction, indicating moral decay in their behavior. The phrase “walking and mincing” describes their deliberate manner of walking that is meant to attract attention, while the “tinkling” sound from their jewelry symbolizes their vanity. This verse sets the stage for God’s judgment against such prideful behavior.

### **Isaiah 3:17**

**“Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.”**

Here, God declares judgment upon these women for their prideful ways. The phrase “smite with a scab” metaphorically represents affliction or shame that will befall them. The “crown of the head” signifies their status or glory being stripped away due to their sinful actions. The mention of discovering “their secret parts” implies exposure and humiliation; it suggests that what they have tried to conceal in terms of moral corruption will be made evident.

### **Isaiah 3:18**

**“In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,”**

This verse continues to describe how God will remove all symbols of beauty and adornment from these women. The “bravery” refers to their ostentatious displays—jewelry that jingles as they walk—indicating both wealth and vanity. “Cauls” were likely headdresses or hairpieces that signified status. The “round tires like the moon” could refer to circular ornaments or jewelry worn around the neck or head. By taking these away, God is emphasizing that true beauty does not come from outward adornments but from inner righteousness.

### **Isaiah 3:19**

**“The chains, and the bracelets, and the mufflers,”**

This verse lists specific items that symbolize wealth and status—chains (necklaces), bracelets (arm adornments), and mufflers (shawls or veils). Each item represents an aspect of vanity that has become central to these women’s identities rather than focusing on spiritual integrity.

### **Isaiah 3:20**

**“The bonnets, and ornaments of the legs, and headbands, and tablets, and earrings,”**

The commentary continues with further descriptions of adornments such as bonnets (head coverings), leg ornaments (anklets), headbands (hair accessories), tablets (likely referring to amulets or charms), and earrings. These items collectively illustrate how deeply entrenched vanity was among these women; they relied on external appearances rather than cultivating inner virtue.

In summary, Isaiah 3:16-20 serves as a powerful indictment against prideful behavior rooted in materialism among women in Jerusalem during Isaiah’s time. It highlights God’s intention to strip away superficial beauty in order to reveal deeper truths about character and morality.

## **Verse Commentary on Isaiah 3:21-26 (KJV)**

### **Introduction to the Passage**

Isaiah 3:21-26 presents a vivid depiction of the societal and spiritual decline in Judah and Jerusalem. The passage highlights the consequences of the people’s pride, idolatry, and reliance on external

adornments rather than on God. This section serves as a prophetic warning about the impending judgment that would befall Jerusalem due to its moral decay.

### **Isaiah 3:21 - “The rings, and nose jewels”**

This verse specifically mentions various ornaments that were common among women in ancient Judah. The “rings” refer to finger rings, while “nose jewels” indicate decorative pieces worn in the nostrils. These items symbolize not only physical beauty but also a deeper cultural significance tied to identity and status. The emphasis on these adornments suggests that the women of Zion were more concerned with outward appearances than with inner righteousness. This reflects a broader theme in Isaiah regarding misplaced priorities.

### **Isaiah 3:22 - “The changeable suits of apparel, and the mantles, and the wimples, and the cringing pins”**

Here, Isaiah lists additional items of clothing and accessories that signify wealth and status. The “changeable suits of apparel” likely refer to fine garments that could be changed frequently, indicating vanity and excess. The term “mantles” denotes outer garments or cloaks worn for warmth or style. “Wimples” are head coverings or veils, while “cringing pins” are tools used for curling hair. Together, these items illustrate how fashion had become an obsession among the women of Jerusalem, further emphasizing their focus on external beauty rather than spiritual integrity.

### **Isaiah 3:23 - “The glasses, and the fine linen, and hoods, and veils”**

In this verse, Isaiah continues his critique by mentioning “glasses,” which may refer to mirrors or reflective surfaces used for personal grooming. The inclusion of “fine linen” points to luxurious fabrics that denote wealth. “Hoods” could indicate head coverings or elaborate hairstyles meant to enhance beauty. Finally, “veils” serve both practical purposes (protection from dust) and symbolic ones (modesty). This accumulation of luxury items underscores a culture obsessed with appearance while neglecting moral values.

### **Isaiah 3:24 - “And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.”**

This verse starkly contrasts the previous focus on luxury with impending judgment. The phrase “instead of sweet smell there shall be stink” indicates that what was once fragrant will become foul due to divine judgment. Each item mentioned—girdles (belts), hair styles, stomachers (ornamental garments)—is replaced by symbols of mourning (sackcloth) or destruction (baldness). This transformation signifies not only physical loss but also spiritual degradation as God removes His favor from those who have turned away from Him.

### **Isaiah 3:25 - “Thy men shall fall by the sword, and thy mighty in the war.”**

This verse shifts focus from women’s adornments to the fate of men in battle. It foretells military defeat as a consequence of societal sinfulness. The mention of “men” falling by the sword emphasizes vulnerability despite their strength or might—indicating that human power is futile against divine judgment.

**Isaiah 3:26 - “And her gates shall lament and mourn; and she being desolate shall sit upon the ground.”**

The final verse paints a picture of desolation following judgment. The gates represent both literal entrances to cities as well as metaphorical access points for community life; their mourning signifies loss not just physically but socially as well. Sitting upon the ground is an image associated with grief or humiliation—indicating complete ruin for Jerusalem’s inhabitants who once took pride in their status.

### **Conclusion**

In summary, Isaiah 3:21-26 serves as a poignant reminder about the dangers of prioritizing external appearances over internal righteousness. Through vivid imagery related to adornment and subsequent loss due to divine judgment, this passage encapsulates key themes within Isaiah’s prophetic ministry—calling God’s people back to true worship amidst societal decay.

## **CHAPTER 4:**

### **Verse Commentary on Isaiah 4:1-5 (KJV)**

#### **Introduction to the Context of Isaiah 4:1-5**

The book of Isaiah is a prophetic text that addresses the people of Israel, particularly focusing on their spiritual condition and the consequences of their actions. Chapter 4 follows a dire depiction of judgment in Chapter 3, where the Lord pronounces woes upon Jerusalem and Judah due to their pride, immorality, and social injustices. In this context, Isaiah 4 introduces a glimmer of hope amidst the impending desolation.

#### **Isaiah 4:1 - The Desperation of Women**

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

This verse paints a vivid picture of desperation among women in Zion. The phrase “in that day” refers to a time following the judgments described earlier in Isaiah. The scarcity of men due to war and death leads to an unusual social dynamic where seven women seek one man for marriage. This reflects not only the societal collapse but also highlights the shame associated with being unmarried during that period.

The women’s willingness to provide for themselves—“We will eat our own bread, and wear our own apparel”—indicates a significant shift from traditional gender roles where men were expected to provide for their families. Their primary desire is simply to have a husband’s name attached to them to alleviate their social stigma (“to take away our reproach”). This desperation underscores the cultural pressures surrounding marriage and societal status in ancient Israel.

#### **Isaiah 4:2 - The Promise of Restoration**

**“In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.”**



Here, “the branch of the LORD” symbolizes hope and restoration. This Messianic title points towards Jesus Christ as seen throughout Scripture (e.g., Jeremiah 23:5). The imagery suggests that despite current hardships, there will come a time when beauty and glory will return to Zion through divine intervention.

The phrase “the fruit of the earth shall be excellent” indicates abundance and prosperity for those who remain faithful (“them that are escaped”). This promise serves as reassurance for those who endure through trials; they will witness God’s blessings manifesting in tangible ways.

#### **Isaiah 4:3 - Holiness Defined**

**“And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.”**

This verse shifts focus from societal despair back to hope rooted in holiness. Those who survive—“he that is left”—will be recognized as holy. Holiness here signifies being set apart for God’s purposes rather than merely moral perfection. It emphasizes a transformation wherein survivors are distinguished by their relationship with God.

The term “written among the living” suggests divine acknowledgment; these individuals are preserved by God’s grace amid judgment. It implies not just physical survival but spiritual vitality—a life aligned with God’s will.

#### **Isaiah 4:4 - Purification Through Judgment**

**“When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.”**

This verse illustrates God’s cleansing process. The metaphorical washing signifies purification from sin (“washed away the filth”), while “purged” indicates removal or atonement for violence (“the blood”). Such cleansing is necessary before restoration can occur.

The mention of “the spirit of judgment” alongside “the spirit of burning” suggests both discernment (judgment) and refining (burning). This duality reflects God’s methodical approach—first addressing sin before ushering in renewal.

#### **Isaiah 4:5 - Divine Presence Among His People**

**“And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense.”**

In this concluding verse, God promises His presence among His people symbolized through natural phenomena—a cloud by day representing guidance (as seen during Israel’s exodus) and fire by night indicating protection.

The phrase “upon all the glory shall be a defense” reinforces God’s protective nature over His people. This divine presence serves as both assurance against enemies and as an emblematic reminder that true glory comes from being under God’s care.

## Conclusion

Isaiah 4:1-5 encapsulates themes ranging from human desperation due to societal collapse to profound hope rooted in divine restoration through holiness. These verses serve as both warning against sinfulness while simultaneously offering comfort through God's promises for renewal.

## Verse Commentary on Isaiah 4:6

### Introduction to Isaiah 4:6

Isaiah 4:6 states, **“And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.”** This verse follows the preceding chapters where God's judgment is pronounced upon Jerusalem and Judah due to their pride and sinfulness. However, it also introduces a theme of hope and restoration through the promise of divine protection.

### Analysis of Key Phrases

#### 1. **“And there shall be a tabernacle”**

The term “tabernacle” refers to a temporary dwelling place or shelter. In the context of this verse, it symbolizes God's presence among His people. The use of “tabernacle” evokes memories of the wilderness wanderings when God dwelled among Israel in the Tabernacle, guiding them with His presence (Exodus 25:8-9). This imagery reassures the faithful that God will provide shelter amidst their trials.

#### 2. **“for a shadow in the daytime from the heat”**

The phrase suggests relief from oppressive conditions. In ancient Near Eastern culture, heat often represented hardship and suffering. A “shadow” implies protection from these harsh realities, indicating that God will provide comfort during times of distress. This can be seen as both physical protection from literal heat and metaphorical protection from life's adversities.

#### 3. **“and for a place of refuge”**

The concept of refuge is significant throughout Scripture, symbolizing safety and security found in God (Psalm 46:1). This phrase emphasizes that those who seek shelter in God will find safety from dangers—both external threats like enemies and internal struggles such as fear or despair.

#### 4. **“and for a covert from storm and from rain.”**

The word “covert” refers to something that provides concealment or protection. Storms and rain can symbolize chaos or judgment; thus, this part of the verse reinforces that God offers not only physical shelter but also spiritual security against tumultuous circumstances.

### Theological Implications

This verse encapsulates key theological themes present in Isaiah's prophecy:

- **Divine Protection:** It assures believers that despite their circumstances—whether they are facing societal collapse or personal turmoil—God remains their protector.

- **Hope Amidst Judgment:** While earlier chapters detail impending judgment due to sin, this verse shifts focus to hope for restoration through God’s mercy.
- **Presence of God:** The imagery used reflects God’s desire to dwell among His people, providing them with comfort and guidance.

## Conclusion

Isaiah 4:6 serves as a powerful reminder of God’s commitment to protect His people during difficult times. It illustrates how He provides both physical and spiritual refuge, encouraging believers to trust in His provision amidst adversity.

## CHAPTER 5:

### Verse Commentary on Isaiah 5:1-5 (KJV)

#### Introduction to the Passage

Isaiah 5:1-5 presents a poignant parable of a vineyard, which serves as an allegory for the nation of Israel and its relationship with God. This passage is rich in imagery and conveys deep theological truths about divine expectations, human failure, and impending judgment. The verses can be broken down into several key components that highlight God’s care for His people and their subsequent unfaithfulness.

#### Verse 1: “Now will I sing to my wellbeloved a song of my beloved touching his vineyard.”

In this opening verse, Isaiah introduces the metaphor of the vineyard, referring to God as “my wellbeloved.” This term indicates a close, affectionate relationship between God and His people. The use of “sing” suggests that this message is not merely a proclamation but also an artistic expression meant to evoke emotion. The phrase “a song of my beloved touching his vineyard” indicates that the focus will be on God’s care for Israel, depicted as His cherished vineyard.

#### Verse 2: “And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.”

This verse elaborates on God’s meticulous preparation for His vineyard. Each action taken by the owner symbolizes God’s provision:

- **Fenced it:** This represents divine protection; God has safeguarded Israel from external threats.
- **Gathered out the stones:** Removing stones signifies removing obstacles that could hinder growth. It reflects God’s efforts to create an environment conducive to spiritual fruitfulness.
- **Planted it with the choicest vine:** This indicates that God chose Israel specifically for greatness among nations. The “choicest vine” symbolizes purity and potential.
- **Built a tower:** The tower serves as both a lookout point for vigilance against threats and a place for watchmen (prophets) to oversee the spiritual health of the people.
- **Made a winepress:** This signifies preparation for harvest; God expected productive results from His investment.

However, despite these preparations—symbolizing God’s abundant grace—the vineyard produced “wild grapes,” which are indicative of corruption or unfaithfulness. Wild grapes represent not just lack of productivity but also produce that is harmful or worthless.

**Verse 3: “And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.”**

Here, God calls upon the inhabitants of Jerusalem and Judah to engage in self-reflection. The imperative “judge” invites them to consider their own actions in light of God’s expectations. It emphasizes accountability; they are asked to weigh their behavior against what God has done for them. This rhetorical question challenges them to recognize their failures in producing good fruit despite all that God has provided.

**Verse 4: “What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes brought it forth wild grapes?”**

God’s lamentation continues with rhetorical questions emphasizing His disappointment. He asks what more He could have done—implying that He has exhausted every means possible to cultivate faithfulness among His people. The repetition underscores God’s frustration at their failure to respond positively to His love and care. The expectation was clear: good grapes were anticipated due to all His provisions; instead, they yielded wild grapes—symbolizing sinfulness or rebellion against Him.

**Verse 5: “And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:”**

In this concluding verse of the passage, God declares judgment upon His vineyard due to its unfruitfulness. The removal of protective measures (“the hedge”) signifies withdrawal of divine protection—leading Israel vulnerable to invasion or destruction by enemies. Breaking down the wall further illustrates total abandonment; without these safeguards, Israel would face devastation (“trodden down”). This foreshadows impending calamity as a consequence of their failure.

## **Conclusion**

Isaiah 5:1-5 serves as both an indictment against Israel’s spiritual barrenness and an illustration of God’s unwavering commitment despite their shortcomings. Through vivid imagery related to agriculture—a familiar theme in ancient agrarian societies—Isaiah communicates profound truths about divine justice intertwined with mercy.

## **Verse Commentary on Isaiah 5:6-10 (KJV)**

### **Introduction to the Passage**

Isaiah 5:6-10 is part of a larger passage where the prophet Isaiah uses the metaphor of a vineyard to illustrate God’s relationship with Israel and the expectations He has for His people. In this section, God expresses His disappointment over Israel’s failure to produce good fruit despite the care and resources provided to them. The verses convey a strong message about judgment and consequences for unfaithfulness.

**Verse 6: “And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.”**

In this verse, God declares His intention to abandon the vineyard, which symbolizes Israel. The phrase “I will lay it waste” indicates complete destruction or desolation. The lack of pruning and digging signifies neglect; without these essential agricultural practices, the vineyard cannot thrive. Instead of fruitful vines, only “briers and thorns” will grow—representing sin and corruption that flourish in the absence of divine care.

The command to “the clouds” not to rain reflects God’s control over nature and serves as a metaphor for withholding blessings from Israel due to their unfaithfulness. This imagery emphasizes that without God’s provision, spiritual barrenness results.

**Verse 7: “For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.”**

Here, Isaiah clarifies that the vineyard represents “the house of Israel” and specifically mentions “the men of Judah” as God’s chosen people. The term “pleasant plant” suggests that God had high hopes for them as His cherished possession.

God’s expectation was for justice (“judgment”) and righteousness among His people. However, instead of these virtues, He finds “oppression” (injustice) and a “cry,” likely referring to cries for help from those suffering under injustice. This stark contrast highlights Israel’s moral failure despite being favored by God.

**Verse 8: “Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!”**

This verse pronounces a “woe,” indicating impending judgment on those who engage in greed-driven land acquisition. The phrase “join house to house” suggests an insatiable desire for wealth leading to social injustice—displacing others in pursuit of personal gain.

The imagery evokes a picture where land becomes consolidated into fewer hands at the expense of community welfare. This behavior reflects a disregard for God’s commandments regarding justice and stewardship over creation.

**Verse 9: “In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.”**

God reveals through Isaiah that many homes will become desolate as a consequence of their actions. The phrase “great and fair” implies that even those who are wealthy or powerful will not escape judgment; their possessions will ultimately lead to emptiness.

This verse serves as a warning about false security in material wealth—no matter how grand their houses may be, they will face desolation if they continue in their unjust ways.

**Verse 10: “Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.”**

This verse illustrates severe agricultural decline as a result of divine judgment. A “bath” is approximately 6 gallons; thus yielding only one bath from ten acres signifies extreme unproductiveness—a stark contrast to what would normally be expected from such land.

Similarly, “the seed of an homer” (about 6 bushels) yielding only an ephah (about 1/10th bushel) further emphasizes scarcity and futility in labor due to God’s withdrawal from blessing their efforts. This serves as both literal agricultural imagery and spiritual symbolism reflecting Israel’s failure to produce good fruit.

## **Conclusion**

Isaiah 5:6-10 encapsulates profound themes regarding divine disappointment with Israel’s moral decay despite His abundant care. Through vivid agricultural metaphors, these verses communicate God’s impending judgment while highlighting critical issues such as social injustice and spiritual barrenness among His people.

## **Verse Commentary on Isaiah 5:11-15 (KJV)**

### **Introduction to the Passage**

Isaiah 5:11-15 is a poignant section of the prophetic book of Isaiah, where the prophet delivers a stark warning against the excesses and moral failures of the people of Judah. This passage serves as a critique of their indulgent lifestyles and highlights the consequences of their actions. The verses illustrate a vivid picture of societal decay, emphasizing themes such as greed, revelry, and spiritual blindness.

**Verse 11: “Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!”**

In this verse, Isaiah pronounces a “woe” upon those who eagerly pursue alcohol from dawn until dusk. The phrase “rise up early in the morning” indicates a zealous commitment to drinking, suggesting that these individuals prioritize intoxication over their responsibilities and spiritual well-being. The term “strong drink” refers to alcoholic beverages that lead to drunkenness. The imagery of being “inflamed” by wine conveys not only physical intoxication but also emotional and moral degradation. This verse sets the tone for understanding how excessive indulgence leads to broader societal issues.

**Verse 12: “And the harp, and the viol, the tabret, and pipe, and wine are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.”**

Here, Isaiah contrasts joyful celebrations filled with music and wine with a profound neglect of God’s works. The mention of musical instruments—harp, viol (a stringed instrument), tabret (a type of drum), and pipe—depicts a scene of revelry. However, despite this festive atmosphere, there is a critical absence: an acknowledgment or consideration of God’s actions in their lives. This reflects a spiritual apathy where pleasure takes precedence over reverence for God. The failure to recognize God’s sovereignty leads to moral decay.

**Verse 13: “Therefore my people are gone into captivity because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst.”**

This verse presents a dire consequence resulting from the people’s ignorance—captivity. The phrase “no knowledge” suggests not merely an absence of information but a lack of understanding regarding God’s will and ways. As a result, even those who were once esteemed (“honorable men”) face dire straits; they are “famished” while others suffer from thirst. This imagery underscores how spiritual neglect leads to physical suffering and societal collapse. Captivity here can be understood both literally (as in exile) and metaphorically (spiritual bondage).

**Verse 14: “Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it.”**

In this verse, Isaiah uses powerful imagery to depict judgment—the expansion of hell signifies an overwhelming influx of souls due to widespread sinfulness. The phrase “opened her mouth without measure” suggests that there is no limit to those who will face judgment due to their rebellion against God. The terms “glory,” “multitude,” “pomp,” and “he that rejoiceth” refer to all aspects of life that were once celebrated but now lead to destruction when disconnected from God’s purpose. This serves as a sobering reminder that earthly success does not guarantee spiritual safety.

**Verse 15: “And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.”**

This concluding verse emphasizes universal accountability before God’s judgment—regardless of social status or power (“mean man” versus “mighty man”). It illustrates how pride will ultimately lead to humiliation; those who exalt themselves will find themselves brought low by divine justice. The phrase “the eyes of the lofty shall be humbled” encapsulates this theme by indicating that arrogance will be met with divine correction.

## **Conclusion**

Isaiah 5:11-15 serves as both a warning and an indictment against societal behaviors that prioritize indulgence over righteousness. Through vivid imagery and stark contrasts between celebration and neglect for God’s work, these verses highlight how spiritual apathy leads not only to personal ruin but also communal disaster.

## **Verse Commentary on Isaiah 5:16-20 (KJV)**

### **Introduction to the Passage**

Isaiah 5:16-20 is a critical section of the prophetic book of Isaiah, where the prophet conveys God’s judgment against Israel for their moral and spiritual failures. This passage serves as a stark warning about the consequences of sin and the perversion of justice and righteousness among God’s people. Each verse contributes to a broader understanding of divine justice and human accountability.

**Isaiah 5:16 - “But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.”**

This verse emphasizes God’s sovereignty and holiness. The phrase “LORD of hosts” signifies His supreme authority over all creation, including both heavenly beings and earthly powers. The term “exalted in judgment” indicates that God will demonstrate His glory through His righteous judgments. The idea that God “shall be sanctified in righteousness” suggests that His holiness will be evident as He executes justice. This sets the tone for the following verses, highlighting that despite Israel’s failings, God’s character remains unblemished.

**Isaiah 5:17 - “Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.”**

In this verse, there is a contrast between the fate of the righteous (symbolized by lambs) and those who have been prosperous (the “fat ones”). The imagery suggests that after God’s judgment, those who are innocent or humble will find sustenance (“feed after their manner”), while those who have indulged in excess will face desolation. The mention of “strangers” eating from these waste places implies that foreign nations or outsiders will benefit from what was once Israel’s abundance, indicating a reversal of fortunes due to disobedience.

**Isaiah 5:18 - “Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope!”**

This verse introduces a lamentation (“Woe”) directed at those who actively pursue sin. The metaphor of drawing iniquity with “cords of vanity” suggests an intentional effort to engage in wrongdoing, as if they are pulling it towards themselves willingly. The phrase “sin as it were with a cart rope” intensifies this imagery; it portrays sin not just as an occasional stumble but as something they are dragging along behind them—indicative of a lifestyle characterized by persistent rebellion against God. This highlights humanity’s tendency to embrace sin rather than flee from it.

**Isaiah 5:19 - “That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!”**

Here, Isaiah addresses those who mockingly challenge God’s timing regarding His judgments. Their demand for God to act quickly reflects a lack of faith and an attitude of skepticism toward divine authority. They desire tangible evidence (“that we may see it”) rather than trusting in God’s promises. This verse underscores their spiritual blindness; they do not recognize that God’s patience is part of His mercy. Their insistence on seeing immediate results reveals their misunderstanding of divine justice.

**Isaiah 5:20 - “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!”**

This verse encapsulates one of the core issues within Israel’s society—moral inversion. Calling “evil good” signifies a profound distortion where sinful actions are justified or celebrated while righteous behavior is condemned or ignored. The contrasts presented (darkness/light; bitter/sweet) illustrate how far removed they have become from true wisdom and discernment. This moral confusion leads to societal decay because when truth is obscured, individuals cannot make sound decisions based on righteousness.



## **Conclusion**

In summary, Isaiah 5:16-20 serves as both a warning and an indictment against Israel's moral failings while affirming God's unwavering commitment to justice. It challenges readers to reflect on their own lives concerning righteousness versus unrighteousness.

## **Verse Commentary on Isaiah 5:21-25 (KJV)**

### **Introduction to the Passage**

Isaiah 5:21-25 serves as a poignant warning against the moral and spiritual failures of the people of Judah. This passage highlights the consequences of pride, ignorance, and corruption, emphasizing the need for humility and righteousness before God. The verses reflect a deep concern for the state of society and its deviation from divine principles.

### **Verse 21: “Woe unto them that are wise in their own eyes, and prudent in their own sight!”**

This verse begins with a declaration of “woe,” indicating impending judgment or calamity. The phrase “wise in their own eyes” refers to those who possess a self-sufficient wisdom that disregards God's truth. Such individuals often rely on their understanding rather than seeking divine guidance. The term “prudent in their own sight” further emphasizes this self-reliance, suggesting that they believe their judgments and decisions are superior to God's standards. This attitude is condemned because it leads to arrogance and a lack of accountability.

### **Verse 22: “Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:”**

In this verse, Isaiah continues the theme of woe directed at those who indulge excessively in alcohol. The phrase “mighty to drink wine” suggests individuals who take pride in their drinking abilities, while “men of strength to mingle strong drink” implies a certain bravado associated with heavy drinking. This behavior is indicative of moral decay and societal decline, as it often leads to debauchery, poor decision-making, and an overall weakening of character. The emphasis here is on how such indulgence can corrupt not only individuals but also communities.

### **Verse 23: “Which justify the wicked for reward, and take away the righteousness of the righteous from him!”**

This verse addresses corruption within the judicial system. Those who “justify the wicked for reward” are judges or leaders who pervert justice for personal gain, showing favoritism towards wrongdoers while oppressing those who seek righteousness. This practice undermines societal integrity and fosters an environment where evil prevails over good. The latter part of the verse highlights how this injustice strips away righteousness from those who uphold it, creating a cycle where virtue is punished while vice is rewarded.

### **Verse 24: “Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.”**

Here we see a vivid metaphor comparing judgment to fire consuming stubble and chaff—representing worthless things easily destroyed. The imagery conveys total destruction due to moral failure. The mention of roots becoming rotten signifies that foundational issues within society lead to inevitable decay. Their blossoms going up as dust indicates that any semblance of prosperity will vanish without true righteousness. The cause for this judgment is explicitly stated: they have rejected God’s law (“cast away”) and despised His word (“despised”). This rejection leads directly to their downfall.

**Verse 25: “Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.”**

The final verse encapsulates God’s response to these transgressions—His anger is kindled against His people due to their persistent disobedience. The imagery used here illustrates severe consequences; “the hills did tremble” suggests that even nature reacts violently against such sinfulness. “Their carcasses were torn” paints a graphic picture of devastation resulting from divine judgment—indicative not just of physical death but also spiritual death among His people due to unrepentant sinfulness. Despite these severe judgments (“his anger is not turned away”), there remains an indication that God’s hand is still outstretched—a signifier that He desires repentance rather than destruction.

## **Conclusion**

Isaiah 5:21-25 serves as both a warning and an invitation for reflection on personal conduct in relation to divine expectations. It underscores themes such as humility before God’s wisdom versus human arrogance; indulgence leading to moral decay; corruption within leadership; rejection leading to judgment; all culminating in God’s righteous anger tempered by His desire for restoration.

## **Verse Commentary on Isaiah 5:26-30 (KJV)**

### **Isaiah 5:26**

**“And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly.”**

In this verse, God is depicted as a military leader who raises a banner (ensign) to summon nations from afar. The “ensign” symbolizes a call to arms or a signal for gathering troops. The act of hissing suggests a command that is both sharp and authoritative, akin to how a bee-master calls bees. This imagery conveys God’s sovereignty over the nations and His ability to mobilize them for His purposes. The phrase “from the end of the earth” indicates that these forces are not only distant but also powerful, emphasizing their readiness to execute divine judgment swiftly.

### **Isaiah 5:27**

**“None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.”**

This verse describes the preparedness and discipline of the armies summoned by God. They are portrayed as tireless warriors who do not falter or rest; they are fully equipped and alert. The mention of “the girdle of their loins” and “the latchet of their shoes” signifies that they are ready for battle

without any hindrance or delay. This imagery reinforces the idea that God’s judgment will come through an organized and relentless force.

#### **Isaiah 5:28**

**“Whose arrows are sharp, and all their bows bent, their horses’ hoofs shall be counted like flint, and their wheels like a whirlwind.”**

Here, Isaiah uses vivid imagery to illustrate the might and efficiency of these armies. The “sharp arrows” and “bent bows” indicate readiness for combat, while “horses’ hoofs like flint” suggests strength and speed. The comparison of their wheels to a whirlwind emphasizes both rapid movement and destructive power. This portrayal serves to instill fear in those who oppose God’s will.

#### **Isaiah 5:29**

**“Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.”**

In this verse, the ferocity of these armies is likened to lions—symbols of strength and dominance in biblical literature. Their “roaring” signifies both confidence in victory and terror for those who face them. The assurance that they will capture their prey without anyone being able to rescue it underscores God’s control over fate; once judgment is enacted, there is no escape.

#### **Isaiah 5:30**

**“And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.”**

The final verse paints a grim picture for those who face divine judgment. The comparison to “the roaring of the sea” evokes an image of overwhelming chaos and destruction. The darkness symbolizes despair; when one looks upon the land after such devastation, all hope seems lost as light fades away—both literally in terms of physical light as well as metaphorically representing God’s favor being withdrawn.

Overall, these verses collectively convey a powerful message about divine judgment executed through foreign nations acting as instruments of God’s wrath against Israel’s unfaithfulness.

### **CHAPTER 6:**

#### **Verse Commentary on Isaiah 6:1-5 (KJV)**

**Isaiah 6:1 - “In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.”**

This verse sets the stage for one of the most profound prophetic visions in the Bible. The mention of King Uzziah’s death is significant; it marks a pivotal moment in Judah’s history. Uzziah was a king who had brought prosperity and strength to Judah but ended his reign tragically due to pride and disobedience to God (2 Chronicles 26:16). His death likely left a vacuum of leadership and uncertainty among the people. In this context of national turmoil, Isaiah sees the Lord seated on a throne, emphasizing God’s sovereignty despite human failures. The phrase “high and lifted up” indicates not only God’s exalted position but also His supreme authority over all creation. The imagery of God’s

train filling the temple symbolizes His glory and majesty, suggesting that His presence permeates the sacred space.

**Isaiah 6:2 - “Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.”**

Here, Isaiah introduces seraphim, celestial beings that serve around God’s throne. The description of their six wings is rich in symbolism. Covering their faces signifies reverence before God’s holiness; they cannot look directly at Him because of His overwhelming purity. Covering their feet may symbolize humility or unworthiness in God’s presence. The ability to fly with two wings indicates their readiness to serve God’s commands swiftly. This depiction highlights both the majesty of God and the proper response of created beings in His presence—humility and obedience.

**Isaiah 6:3 - “And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.”**

The repetition of “holy” three times underscores God’s absolute holiness—a key attribute that distinguishes Him from all creation. This trinitarian emphasis on holiness reflects not only His moral perfection but also His separateness from sin. The title “Lord of hosts” denotes His authority over all angelic beings as well as earthly powers. The declaration that “the whole earth is full of his glory” serves as a reminder that God’s presence is not confined to heaven alone; rather, His glory manifests throughout creation. This verse calls attention to both worship and recognition of God’s omnipresence.

**Isaiah 6:4 - “And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.”**

The reaction of the temple’s structure to the seraphim’s proclamation illustrates how even inanimate objects respond to God’s holiness. The movement of the doorposts signifies an overwhelming presence—God’s glory is so powerful that it affects everything around it. The filling of the house with smoke can be interpreted as a manifestation of divine presence or judgment (as seen in other biblical instances like Exodus 19:18 during Sinai). This imagery evokes awe and fear among those who witness it.

**Isaiah 6:5 - “Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.”**

Faced with such an overwhelming vision of God’s holiness, Isaiah responds with despair—“Woe is me!” This expression reveals his awareness of personal sinfulness (“I am undone”) in contrast to God’s purity. He identifies himself as “a man of unclean lips,” acknowledging not only his own shortcomings but also recognizing that he lives among people who share similar failings (“a people of unclean lips”). This confession highlights a communal aspect to sinfulness within Judah at that time. Finally, Isaiah’s realization that he has seen “the King” emphasizes both his privileged encounter with God and his fear regarding its implications—seeing God often meant death due to human sinfulness (Exodus 33:20).

In summary, these verses encapsulate Isaiah’s transformative encounter with God amidst national crisis—a vision marked by divine sovereignty, holiness, reverence from heavenly beings, cosmic reactions to God’s presence, and profound self-awareness leading to repentance.

## **Verse Commentary on Isaiah 6:6-13 (KJV)**

### **Introduction to the Passage**

Isaiah 6:6-13 presents a pivotal moment in the prophetic ministry of Isaiah. Following his vision of God's holiness and majesty, Isaiah is confronted with his own sinfulness and the need for purification before he can fulfill his calling as a prophet. This passage highlights themes of divine grace, human unworthiness, and the challenging nature of prophetic ministry.

**Verse 6: “Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar.”**

In this verse, one of the seraphim—heavenly beings associated with God's throne—approaches Isaiah. The act of flying signifies their readiness to serve God's purposes. The “live coal” symbolizes purification and atonement. Taken from the altar, which represents God's holiness and sacrificial system, this coal indicates that purification comes through divine means. The use of tongs suggests that even these celestial beings do not approach God's holiness directly without proper reverence.

**Verse 7: “And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.”**

The seraphim touches Isaiah's lips with the coal, signifying a personal cleansing from sin. The mouth is particularly significant because it is through speech that prophets convey God's messages. By purging Isaiah's sin, God prepares him for his prophetic role. This act emphasizes that forgiveness and cleansing are acts of divine grace rather than human merit.

**Verse 8: “Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.”**

After being cleansed, Isaiah hears God's call for someone to be sent as a messenger. The plural form “us” may suggest a conversation within the Godhead or an invitation to heavenly beings to witness His decision. Isaiah responds immediately with willingness and availability—“Here am I; send me.” This response reflects readiness to serve despite knowing the challenges ahead.

**Verse 9: “And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.”**

God commissions Isaiah with a daunting task: to deliver a message to a people who will not listen or understand. This verse underscores Israel's spiritual blindness and deafness—a recurring theme throughout Scripture where God's people fail to respond appropriately to His revelations.

**Verse 10: “Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.”**

This verse reveals God's judgment upon Israel due to their persistent disobedience. The phrases “make...fat” (or dull) signify hardening hearts against truth. It indicates that while God desires

repentance (as seen in His desire for healing), He also recognizes that some will choose rebellion over obedience. This paradox illustrates divine sovereignty alongside human responsibility.

**Verse 11: “Then said I, Lord, how long? And he answered Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,”**

Isaiah questions how long this state of spiritual blindness will last. God’s response indicates severe consequences for Israel’s unfaithfulness—total desolation leading to abandonment. This foreshadows impending judgment through exile as part of God’s disciplinary action against His people.

**Verse 12: “And the LORD have removed men far away, and there be a great forsaking in the midst of the land.”**

This verse continues from verse 11 by emphasizing that God will remove people from their land as part of His judgment. The phrase “great forsaking” highlights both physical exile from Jerusalem as well as spiritual abandonment by God due to Israel’s persistent idolatry.

### **Verse Commentary on Isaiah 6:13 (KJV)**

#### **Context of Isaiah 6:13**

Isaiah 6 marks a pivotal moment in the prophetic ministry of Isaiah. The chapter begins with Isaiah’s vision of the Lord seated on a throne, high and lifted up, surrounded by seraphim who proclaim His holiness. This encounter leads to Isaiah’s realization of his own sinfulness and the sinfulness of the people he represents. After being cleansed by a coal from the altar, Isaiah hears God’s call and responds affirmatively to be sent as a messenger.

#### **Analysis of Isaiah 6:13**

The verse reads: “But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them when they cast their leaves: so the holy seed shall be the substance thereof.”

##### **1. “But yet in it shall be a tenth”**

The phrase “a tenth” signifies that despite the impending judgment and desolation that will come upon Israel due to their unfaithfulness, there will remain a small remnant. This remnant is often interpreted as those who are faithful to God amidst widespread apostasy. The use of “tenth” here is not necessarily literal but serves as a symbolic representation of preservation amid destruction.

##### **2. “and it shall return”**

This part indicates hope for restoration. The remnant that survives will eventually return from exile or desolation. In historical context, this refers to the Jewish exiles returning from Babylonian captivity after seventy years, fulfilling God’s promise to restore His people.

##### **3. “and shall be eaten”**

The term “eaten” can imply that this remnant will face further trials or adversities even after surviving initial judgments. It suggests that while they may endure hardships, they are still preserved for God’s purpose.

4. **“as a teil tree, and as an oak”**

Here, Isaiah uses imagery from nature to illustrate resilience and continuity of life despite destruction. The “teil tree” (or terebinth) and “oak” are both trees known for their strength and longevity. Even when these trees are cut down or stripped bare, their stumps remain alive with potential for new growth.

5. **“whose substance is in them when they cast their leaves”**

This metaphor emphasizes that even when outward appearances suggest death (as when trees lose their leaves), there remains an inner vitality—substance—that allows for regeneration. This reflects God’s sustaining power over His people; even when they seem defeated or diminished, He preserves them.

6. **“so the holy seed shall be the substance thereof.”**

The concluding phrase introduces the concept of “holy seed,” which can be understood as those who remain faithful to God—the true Israelite remnant who will ultimately fulfill God’s promises. This “holy seed” points towards future hope and redemption through Christ, aligning with New Testament interpretations where Jesus is seen as the fulfillment of this promise.

## **Conclusion**

Isaiah 6:13 encapsulates themes of judgment tempered with hope—a reminder that God always preserves a remnant for Himself even amidst widespread unfaithfulness. It underscores God’s faithfulness to His covenant promises despite human failure.

## **Conclusion**

Isaiah 6:6-13 encapsulates critical elements regarding divine calling amid human frailty. It illustrates how God equips those He calls through purification while also revealing profound truths about human resistance to divine revelation.

## **CHAPTER 7:**

### **Verse Commentary on Isaiah 7:1-5 (KJV)**

#### **Introduction to the Context**

Isaiah 7:1-5 occurs during a tumultuous period in the history of Judah, specifically during the reign of King Ahaz. The geopolitical landscape is marked by alliances and conflicts, particularly involving the kingdoms of Israel and Syria. This passage sets the stage for a significant prophetic message from Isaiah, addressing both immediate threats and broader themes of faith and divine intervention.

#### **Isaiah 7:1 - The Threat from Syria and Israel**

*“And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.”*

In this verse, we see a clear identification of key players: Ahaz is introduced as the king of Judah, with his lineage traced back to Jotham and Uzziah. This genealogy serves to remind readers of God's covenant with David and highlights Ahaz's failure to uphold that legacy.

Rezin, king of Syria (also known as Aram), and Pekah, king of Israel (the northern kingdom), form an alliance against Judah. Their military campaign signifies a serious threat to Jerusalem. However, despite their intentions to conquer Jerusalem, they are ultimately unsuccessful—this foreshadows God's protection over His chosen city.

The phrase “but could not prevail against it” emphasizes divine sovereignty; despite human efforts and alliances formed out of fear or political necessity, God's will prevails.

### **Isaiah 7:2 - The Reaction in Judah**

*“And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.”*

The news reaches “the house of David,” which refers to both King Ahaz and his royal lineage. The term “confederate” indicates that Syria and Israel have united forces against Judah—a coalition that strikes fear into Ahaz's heart.

Ahaz's reaction is one characterized by fear; his heart is described as being “moved” like trees shaken by strong winds. This imagery conveys instability and anxiety within both Ahaz himself and his people. Their collective fear reflects a lack of faith in God's promises amidst external threats.

### **Isaiah 7:3 - God's Command to Isaiah**

*“Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son at the end of the conduit of the upper pool in the highway of the fuller's field.”*

God instructs Isaiah to approach King Ahaz directly. The mention of Shear-jashub (which means “a remnant shall return”) serves as a symbolic reminder that there will be preservation amidst judgment—a theme prevalent throughout Isaiah's prophecies.

The location specified—“the end of the conduit of the upper pool”—is significant; it indicates a place where water was gathered for Jerusalem's defense. This setting underscores both physical preparation for siege conditions and spiritual readiness for God's message through Isaiah.

### **Isaiah 7:4 - A Message for Ahaz**

*“And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands.”*

God commands Ahaz through Isaiah to “take heed” (to pay attention) and “be quiet” (to remain calm). This directive emphasizes trust in God rather than succumbing to panic or despair over impending conflict.

The phrase “two tails of these smoking firebrands” metaphorically describes Rezin and Pekah as diminished threats—smoldering remnants rather than fierce flames. This imagery suggests that their power is waning; they may appear formidable but are ultimately ineffective against God's plans.



## **Isaiah 7:5 - The Conspiracy Against Judah**

*“Because Syria, Ephraim, and the son of Remaliah have taken evil counsel against thee saying...”*

This verse identifies further motivations behind Syria’s alliance with Israel—their intention is rooted in conspiracy against Judah. The term “evil counsel” highlights their malicious intent towards God’s people.

This context sets up a contrast between human conspiracies driven by fear or ambition versus divine counsel that offers hope and assurance. It prepares readers for God’s forthcoming promise through Isaiah regarding His protection over Jerusalem despite these conspiratorial efforts.

### **Conclusion**

In summary, Isaiah 7:1-5 introduces critical themes such as divine sovereignty amid political turmoil, human fear contrasted with God’s reassurance through prophetic messages, and symbolic acts reflecting deeper truths about faithfulness versus treachery. These verses serve not only as historical narrative but also as spiritual admonition regarding trust in God during times when circumstances seem dire.

## **Verse Commentary on Isaiah 7:6-10 (KJV)**

### **Contextual Background**

Isaiah 7 is set during a tumultuous period in the history of Judah, specifically during the reign of King Ahaz. The kingdom faced threats from the combined forces of Israel (the northern kingdom) and Syria. This context is crucial for understanding the urgency and significance of the message delivered by the prophet Isaiah.

**Verse 6: “Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal.”**

In this verse, we see a conspiratorial plan devised by Rezin, king of Syria, and Pekah, king of Israel. Their intention is to invade Judah with the goal of causing distress (“vex it”) and ultimately overthrowing King Ahaz. The phrase “make a breach therein for us” suggests that they aimed to create a division within Judah that would allow them to install their own puppet ruler (“set a king in the midst of it”). The mention of “the son of Tabeal” indicates that they had already chosen someone to replace Ahaz, which underscores their determination and strategic planning.

**Verse 7: “Thus saith the Lord God, It shall not stand, neither shall it come to pass.”**

Here, God intervenes through Isaiah to provide assurance to Ahaz. The declaration “It shall not stand” emphasizes God’s sovereignty over human plans. Despite the seemingly overwhelming threat posed by Israel and Syria, God assures Ahaz that their plot will fail. This statement serves as both a warning to those conspiring against Judah and an encouragement to Ahaz that he should not succumb to fear or despair.

**Verse 8: “For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.”**

In this verse, God outlines the futility of relying on human power structures. By stating “the head of Syria is Damascus,” He highlights that Rezin’s authority is limited; his power originates from a city that itself will face judgment. The prophecy about Ephraim (another name for Israel) being broken within sixty-five years signifies impending judgment upon Israel due to its unfaithfulness. This timeframe serves as both a warning and an assurance that God has control over historical events.

**Verse 9: “And the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son. If ye will not believe, surely ye shall not be established.”**

This verse continues with God’s assertion regarding leadership structures—“the head of Ephraim is Samaria,” indicating that just as Damascus leads Syria through Rezin, Samaria leads Israel through Pekah (the son of Remaliah). The latter part serves as a critical admonition: belief in God’s word is essential for stability (“ye shall not be established”). This statement emphasizes faith as foundational for both personal security and national integrity.

**Verse 10: “Moreover the Lord spake again unto Ahaz, saying,”**

The introduction here signals an ongoing dialogue between God and Ahaz through Isaiah. It indicates that despite previous assurances given in verses 7-9, God desires further communication with Ahaz. This sets up an opportunity for Ahaz either to respond positively or negatively to God’s invitation for trust.

## **Conclusion**

Isaiah 7:6-10 encapsulates themes central to prophetic literature: divine sovereignty over nations, assurance amid crisis, and the necessity of faith in God’s promises. In this passage, we see how God reassures King Ahaz about His control over geopolitical events while simultaneously calling him to trust in divine providence rather than succumbing to fear or reliance on human alliances.

## **Verse Commentary on Isaiah 7:11-15 (KJV)**

### **Contextual Background**

Isaiah 7 is set during a tumultuous period in the history of Judah, specifically during the reign of King Ahaz. The kingdom faced threats from the combined forces of Israel (Ephraim) and Syria, which caused great fear among the people and their king. In this context, God sends the prophet Isaiah to reassure Ahaz that he should not fear these adversaries, as they will not succeed in their plans against Jerusalem.

**Verse 11: “Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.”**

In this verse, God invites Ahaz to request a sign that would confirm His promise of protection. The phrase “ask it either in the depth, or in the height above” emphasizes that there are no limits to what God can do; He is willing to perform any miraculous act to demonstrate His power and faithfulness. This offer is significant because it shows God’s desire for Ahaz to trust Him fully rather than relying on political alliances or military strength.

**Verse 12: “But Ahaz said, I will not ask, neither will I tempt the LORD.”**

Ahaz’s response reveals his lack of faith. By refusing to ask for a sign, he demonstrates a reluctance to engage with God’s offer and an unwillingness to trust in divine intervention. His statement “neither will I tempt the LORD” reflects a misunderstanding of what it means to test God. In reality, asking for a sign as God has offered is not tempting Him but rather an opportunity for faith-building assurance.

**Verse 13: “And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?”**

Isaiah responds by addressing not just Ahaz but also the broader “house of David,” indicating that this message is relevant for all of Judah. The rhetorical question highlights how trivial it is for them to burden human leaders with their fears while simultaneously disregarding God’s willingness to help them. It underscores God’s frustration with their lack of faith and their tendency to rely on human wisdom instead of divine guidance.

**Verse 14: “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”**

Despite Ahaz’s refusal, God declares that He will provide a sign regardless. The prophecy about a virgin conceiving and bearing a son named Immanuel (meaning “God with us”) carries profound implications. This verse is often interpreted as both an immediate sign for Ahaz regarding God’s presence and future fulfillment concerning Jesus Christ’s birth in the New Testament (Matthew 1:23). It signifies hope amidst despair and assures that God remains with His people even during challenging times.

**Verse 15: “Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.”**

This verse describes what life will be like for this child who is born as a sign from God. Eating “butter and honey” symbolizes simplicity and sustenance during times of peace rather than luxury or excess. It indicates that this child will grow up knowing right from wrong (“to refuse the evil, and choose the good”). This moral discernment suggests that he will embody righteousness and serve as an example for others.

## **Conclusion**

In summary, Isaiah 7:11-15 presents a pivotal moment where God offers reassurance through signs amid fear and uncertainty. Despite King Ahaz’s hesitance to trust in divine assistance fully, God’s promise remains steadfast through prophetic declarations about Immanuel—a symbol of hope that transcends time.

## **Verse Commentary on Isaiah 7:16-20 (KJV)**

### **Introduction to the Context of Isaiah 7:16-20**

In Isaiah chapter 7, the prophet Isaiah delivers a message from God to King Ahaz of Judah during a time of great political turmoil. The northern kingdoms of Israel and Syria have formed an alliance

against Judah, causing fear and uncertainty among the people. In this context, God reassures Ahaz through prophetic signs and messages that He will protect Judah from its enemies. Verses 16-20 specifically address the implications of this prophecy concerning the coming judgment and the fate of both Israel and Judah.

**Isaiah 7:16 - “For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.”**

This verse indicates a timeline for the fulfillment of God’s promise. The “child” referenced here is often understood to be a symbol for Immanuel, who represents God’s presence with His people. The phrase “before the child shall know to refuse the evil, and choose the good” suggests a period of moral discernment that typically occurs in early childhood. This implies that within a short span—likely within a few years—the political landscape will change dramatically.

The latter part of this verse emphasizes that “the land that thou abhorrest shall be forsaken of both her kings.” This refers to Israel (Ephraim) and Syria, whose kings are Rezin and Pekah. The use of “abhorrest” indicates Ahaz’s disdain for these nations due to their idolatry and opposition to Judah. God assures Ahaz that these two kingdoms will soon lose their power and influence over Judah.

**Isaiah 7:17 - “The LORD shall bring upon thee, and upon thy people, and upon thy father’s house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.”**

Here, God warns Ahaz about impending judgment. The phrase “days that have not come” signifies unprecedented calamity or distress that will affect not only Ahaz but also his entire lineage (“thy father’s house”). This is significant as it connects back to God’s covenant with David; any failure in leadership has repercussions for future generations.

The mention of “the king of Assyria” introduces Assyria as an instrument of judgment against both Israel and Judah. Historically, Assyria would later invade Israel and exert dominance over Judah as well. This serves as a reminder that while God protects His people, He also disciplines them when they stray from His commandments.

**Isaiah 7:18 - “And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.”**

This verse uses vivid imagery to describe how God will summon foreign nations (symbolized by flies and bees) to act against His enemies. The “fly” represents Egypt’s forces while “the bee” symbolizes those from Assyria. The term “hiss” implies a call or command; God is sovereignly orchestrating events according to His divine plan.

The reference to Egypt suggests a return to reliance on former oppressors rather than trusting in God’s protection. This imagery serves as a warning against misplaced alliances—a theme prevalent throughout Isaiah’s prophecies.

**Isaiah 7:19 - “And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.”**

In this verse, we see how these summoned nations will invade Judean territory. The description paints a picture of devastation where foreign armies occupy desolate places—valleys become battlegrounds while natural features like rocks become hiding spots or shelters for invading forces.

This imagery conveys not only physical destruction but also spiritual desolation resulting from turning away from God’s covenantal promises. It illustrates how disobedience leads to vulnerability against external threats.

**Isaiah 7:20 - “In the same day shall the Lord shave with a razor that is hired, namely by them beyond the river, by the king of Assyria, the head and the hair of the feet: and it shall also consume the beard.”**

This verse employs metaphorical language regarding shaving with a “razor.” Here it signifies humiliation or loss—specifically referring to how Assyria will strip away pride (represented by hair) from Judah’s leaders (the head) down to its common people (the feet).

The phrase “beyond the river” likely refers to territories eastward across either Euphrates or Jordan rivers where Assyrian influence was strong. Shaving off hair was culturally associated with disgrace; thus this act symbolizes total defeat leading to shame among God’s people due their unfaithfulness.

## **Conclusion**

In summary, Isaiah 7:16-20 serves as both warning and assurance amidst turmoil faced by King Ahaz during his reign over Judah. While there is hope through divine intervention represented by Immanuel’s birth—there are also stark realities concerning judgment stemming from disobedience towards God’s commands which ultimately lead nations into chaos under foreign dominion.

## **Verse Commentary on Isaiah 7:21-25 (KJV)**

### **Introduction to the Context**

Isaiah 7 is set during a tumultuous period in the history of Judah, specifically during the reign of King Ahaz. The kingdom faces threats from Israel and Syria, which have formed an alliance against Judah. In this context, God sends Isaiah to reassure Ahaz that these threats will not prevail. However, He also warns of impending judgment due to the people’s unfaithfulness. Verses 21-25 depict a grim picture of desolation that will come upon the land as a result of divine judgment.

**Verse 21: “And it shall come to pass in that day, that a man shall nourish a young cow and two sheep.”**

This verse introduces the dire circumstances that will arise due to the devastation brought about by invading armies. The phrase “in that day” refers to a future time when God’s judgment will manifest. The term “nourish” implies not just ownership but a desperate reliance on minimal livestock for sustenance. A “young cow” (or heifer) signifies both scarcity and poverty; it indicates that agricultural practices have collapsed, leaving people with only one milk-producing animal and two sheep for their needs.

**Verse 22: “And it shall come to pass, that because of the abundance of milk that they shall give he shall eat butter; for butter and honey shall everyone eat that is left in the midst of the land.”**

Here, we see an ironic twist: despite the severe reduction in livestock and agricultural output, those who remain will rely heavily on what little they can produce from their animals. The mention of “butter” suggests some level of resourcefulness in utilizing available dairy products. Honey represents natural sustenance found in the wild, indicating a return to basic survival methods as cultivated food sources diminish. This verse highlights both resilience and desperation among those who survive.

**Verse 23: “And it shall come to pass, that in that day every place shall be where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns.”**

This verse paints a vivid picture of desolation where once-thriving vineyards existed. The reference to “a thousand vines at a thousand silverlings” underscores how valuable these lands were before destruction; they were symbols of prosperity and abundance. Now they are reduced to “briers and thorns,” representing neglect and abandonment. This transformation illustrates not only physical devastation but also spiritual decay among the people who have turned away from God.

**Verse 24: “With arrows and with bows shall men come thither; because all the land shall become briers and thorns.”**

In this verse, we see an image of survival through hunting rather than farming. The use of “arrows and bows” signifies a shift from agricultural life to one where men must defend themselves against wild beasts or hunt for food due to scarcity. This reflects both fear and necessity; as civilization crumbles under foreign invasion, people are forced into primitive survival modes.

**Verse 25: “And on all hills that shall be digged with the mattock there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and there shall be no fear.”**

The final verse concludes with an image of desolation where once-farmed hills now lie fallow or overgrown with weeds (“briers and thorns”). The phrase “there shall not come thither” suggests an absence—of cultivation, care, or even fear—indicating complete abandonment. However, there is also an implication here about future restoration; while currently desolate, these lands may eventually serve again for agriculture when conditions improve.

## **Conclusion**

Isaiah 7:21-25 serves as a stark warning about the consequences of turning away from God’s ways—a theme prevalent throughout Scripture. It illustrates how sin leads to desolation not just spiritually but also physically within society’s structures such as agriculture and community life.

## **CHAPTER 8:**

### **Verse Commentary on Isaiah 8:1-5 (KJV)**

#### **Introduction to the Passage**

Isaiah 8:1-5 presents a significant moment in the prophetic ministry of Isaiah, emphasizing God’s judgment against Israel and Judah while also providing a glimpse of hope through the prophetic sign of his son. This passage illustrates the themes of divine revelation, impending judgment, and the importance of faithfulness to God amidst turmoil.

**Verse 1: “Moreover the LORD said unto me, Take thee a great roll, and write in it with a man’s pen concerning Maher-shalal-hash-baz.”**

In this verse, God commands Isaiah to take a large scroll and write down a prophecy concerning his son, Maher-shalal-hash-baz. The term “great roll” suggests that this message is significant and needs to be clearly recorded for public knowledge. Writing “with a man’s pen” indicates that the message should be accessible and understandable to ordinary people. The name Maher-shalal-hash-baz translates to “speed to the spoil, haste to the prey,” symbolizing the swift destruction that would come upon Israel and Syria by the Assyrian forces. This act of writing serves as both a declaration of God’s judgment and an assurance that His word will come to pass.

**Verse 2: “And I took unto me faithful witnesses to record; Uriah the priest, and Zechariah the son of Jeberechiah.”**

Isaiah takes two witnesses—Uriah the priest and Zechariah—to attest to this prophecy. The presence of witnesses is crucial in establishing credibility (Deuteronomy 19:15). Uriah’s involvement is particularly noteworthy given his later association with King Ahaz’s idolatrous practices (2 Kings 16:10-11). Despite this background, at this moment he serves as a faithful witness. This underscores God’s sovereignty in using imperfect individuals for His purposes. The act of having witnesses also emphasizes accountability; it ensures that when these events unfold, there will be testimony confirming that God had foretold them.

**Verse 3: “And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.”**

Here we see Isaiah’s wife referred to as “the prophetess,” which may indicate her role in sharing or embodying God’s messages alongside her husband. The birth of their son is not merely a personal event but carries profound prophetic significance. By naming him Maher-shalal-hash-baz, Isaiah publicly associates his child’s identity with God’s impending judgment against Israel and Syria. This act serves as a living sign—a reminder of God’s promise regarding swift retribution against those who oppose Him.

**Verse 4: “For before the child shall have knowledge to cry My father, and My mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.”**

This verse provides a timeline for when these prophecies will come to fruition—before Maher-shalal-hash-baz reaches an age where he can recognize his parents (typically around two or three years old). This specific timeframe emphasizes how imminent God’s judgment is; it will occur swiftly within just a few years after his birth. The mention of “the riches of Damascus” refers specifically to Syria’s wealth being plundered by Assyria, while “the spoil of Samaria” indicates Israel’s impending defeat as well.

**Verse 5: “The LORD spake also unto me again, saying,”**

This verse introduces further revelation from God following Isaiah’s initial command regarding his son’s name. It signifies that God continues to communicate His plans through Isaiah amidst ongoing turmoil in Judah due to external threats from neighboring nations.

## Conclusion

Isaiah 8:1-5 encapsulates critical elements of prophetic literature—God’s direct communication with His prophet, signs through personal life events (like naming children), and clear warnings about impending judgments due to national disobedience. These verses serve both as historical context for ancient Israelite society facing Assyrian aggression and as timeless reminders about listening attentively to God’s word amid uncertainty.

## Verse Commentary on Isaiah 8:6-10 (KJV)

### Introduction to the Passage

Isaiah 8:6-10 is a significant passage within the context of the prophetic ministry of Isaiah, addressing the impending judgment upon Israel and Judah due to their unfaithfulness. This section emphasizes the consequences of rejecting God’s guidance and choosing to rely on worldly alliances and fears instead.

**Verse 6: “Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah’s son;”**

In this verse, God laments that His people have rejected “the waters of Shiloah,” which symbolize His gentle guidance and provision. The waters of Shiloah were a reference to a stream in Jerusalem, representing peace and tranquility. Instead, they have chosen to align themselves with Rezin (the king of Syria) and Pekah (the son of Remaliah), who represent military might and political alliances. This rejection signifies a deeper spiritual problem: the people are turning away from God’s quiet strength in favor of aggressive foreign powers.

**Verse 7: “Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:”**

Here, God contrasts the gentle waters of Shiloah with “the waters of the river,” which refer to the Euphrates River. This imagery indicates an overwhelming force—the Assyrian army—coming against Israel. The phrase “strong and many” emphasizes both the size and power of this invading force. The Assyrians are depicted as a flood that will overflow its banks, symbolizing total devastation for those who have turned away from God’s protection.

**Verse 8: “And he shall pass through Judah; he shall overflow and go over; he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.”**

This verse continues with vivid imagery as it describes how Assyria will invade Judah. The phrase “he shall reach even to the neck” suggests that while Judah may not be completely destroyed, they will be severely impacted by this invasion—almost submerged but not entirely lost. The mention of “Immanuel” serves as a reminder that God is still present among His people despite their rebellion. It underscores both hope amidst judgment and God’s enduring commitment to His covenant.



**Verse 9: “Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.”**

In this verse, there is a call for nations to unite against God’s plan; however, it is met with a prophetic warning that such alliances will ultimately fail. The repetition emphasizes certainty—those who oppose God’s will are destined for destruction (“ye shall be broken in pieces”). This serves as both an admonition to Israel/Judah about their reliance on foreign powers instead of trusting in God.

**Verse 10: “Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.”**

The final verse encapsulates God’s sovereignty over human plans. Despite any counsel or strategies devised by nations against Him or His people (“it shall come to nought”), God’s presence guarantees victory for those who remain faithful (“for God is with us”). This statement reinforces Isaiah’s message that true security comes from reliance on God rather than human alliances or military strength.

### **Conclusion**

Isaiah 8:6-10 serves as a powerful reminder about faithfulness to God amidst trials. It illustrates how turning away from divine guidance leads to inevitable consequences while affirming God’s promise to protect those who trust in Him.

## **Verse Commentary on Isaiah 8:11-15 (KJV)**

### **Introduction to the Passage**

Isaiah 8:11-15 presents a critical moment in the prophetic ministry of Isaiah, highlighting God’s guidance and warning against the prevailing fears and influences of the time. This passage serves as a contrast between the fear of God and the fear of man, emphasizing trust in divine wisdom over human counsel.

**Verse 11: “For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people.”**

In this verse, Isaiah emphasizes that his message comes directly from God. The phrase “with a strong hand” indicates that God’s instruction was forceful and urgent. It suggests that Isaiah was compelled to heed God’s command seriously. The directive “not walk in the way of this people” refers to avoiding the common practices and beliefs of Judah’s inhabitants, who were succumbing to fear and despair due to external threats, particularly from Assyria.

**Verse 12: “Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.”**

Here, God instructs Isaiah not to adopt the fearful rhetoric prevalent among the people regarding alliances or conspiracies (“A confederacy”). The term “confederacy” implies a political alliance formed out of fear. Instead, God calls for His followers to reject such fears. This verse underscores a key theme in Isaiah’s prophecy: reliance on God rather than human alliances or fears is paramount.

**Verse 13: “Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.”**

In contrast to fearing human threats or conspiracies, this verse commands reverence for God alone. To “sanctify” means to set apart as holy; thus, believers are called to recognize God’s sovereignty above all earthly powers. By making God their “fear” and “dread,” they acknowledge His ultimate authority and power over any situation they face. This establishes a foundation for faith amidst turmoil.

**Verse 14: “And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.”**

This verse presents dual outcomes based on one’s relationship with God. For those who trust in Him (“a sanctuary”), He provides safety and refuge. However, for those who reject Him—particularly among Israel’s leadership—He becomes an obstacle (“a stone of stumbling”) leading them into spiritual ruin. The imagery here reflects how Jesus is later described in the New Testament (1 Peter 2:8) as both savior and judge.

**Verse 15: “And many among them shall stumble, and fall, and be broken, and be snared, and taken.”**

The culmination of rejecting God’s guidance leads to dire consequences. The repetition of terms like “stumble,” “fall,” “broken,” “snared,” and “taken” illustrates total devastation resulting from disobedience. This prophetic warning highlights that ignoring divine counsel results in spiritual blindness leading ultimately to destruction.

## **Conclusion**

Isaiah 8:11-15 serves as both warning and encouragement—a call to trust in God rather than succumb to societal fears or pressures. It emphasizes that true security lies in revering God above all else while also foretelling judgment upon those who choose otherwise.

## **Verse Commentary on Isaiah 8:16-22 (KJV)**

### **Introduction to the Passage**

Isaiah 8:16-22 presents a profound message from the prophet Isaiah during a tumultuous time for Judah. This passage emphasizes the importance of adhering to God’s guidance and warns against seeking counsel from sources outside of divine revelation. The verses reflect a stark contrast between the hope found in God and the despair that comes from turning to worldly influences.

**Verse 16: “Bind up the testimony, seal the law among my disciples.”**

In this verse, Isaiah is instructed to “bind up” or secure the testimony of God’s word and “seal” the law among his disciples. The act of binding and sealing signifies preservation and protection of God’s revelations. It indicates that these teachings are not merely for public consumption but are meant to be safeguarded within a community of believers—those who follow God’s ways. This emphasizes the importance of maintaining fidelity to God’s commandments amidst external pressures.

**Verse 17: “And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.”**

Here, Isaiah expresses his personal commitment to wait upon the Lord despite God hiding His face from Israel (the house of Jacob). This reflects a period when God seems distant due to Israel's disobedience. Waiting on God implies trust and reliance on Him, even when circumstances appear bleak. Isaiah's resolve serves as an example for believers to remain steadfast in faith, looking expectantly for God's intervention.

**Verse 18: “Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.”**

Isaiah identifies himself and his children as signs and wonders in Israel. This signifies that their lives serve as living testimonies of God's power and presence among His people. The mention of Mount Zion underscores God's dwelling place, reinforcing that He is actively involved with His people. The children represent hope; they embody God's promises even amid impending judgment.

**Verses 19-20: “And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”**

These verses present a critical warning against consulting mediums or those who practice necromancy (“familiar spirits”). Isaiah challenges this practice by asking rhetorically why people would seek guidance from such sources instead of turning to God. The phrase “for the living to the dead” highlights futility; seeking wisdom from those who cannot provide true insight leads only to darkness.

The call “To the law and to the testimony” emphasizes returning to Scripture as a source of truth. If counsel contradicts God's word (“if they speak not according to this word”), it reveals spiritual blindness (“there is no light in them”). This serves as a reminder that true guidance must align with divine revelation.

**Verses 21-22: “And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.”**

These concluding verses depict dire consequences for those who reject divine guidance. The imagery suggests a people wandering aimlessly (“pass through it”) without sustenance or direction—symbolizing spiritual famine resulting from disobedience. Their hunger leads them into despair; instead of repenting or seeking God's mercy, they blame their leaders (“curse their king”) as well as God Himself.

The description culminates in a vision of hopelessness—trouble, darkness, anguish—indicating total separation from divine light due to persistent rebellion against God's commands. This serves as both a warning about rejecting divine wisdom while also illustrating what life devoid of faith looks like.

## **Conclusion**

Isaiah 8:16-22 encapsulates key themes relevant both historically for Judah during Isaiah's time as well as timeless truths applicable today regarding reliance on God versus worldly influences. It calls

believers back to foundational truths found in Scripture while warning against distractions that lead away from divine guidance.

## **CHAPTER 9:**

### **Verse Commentary on Isaiah 9:1-10 (KJV)**

#### **Introduction to Isaiah 9:1-10**

Isaiah 9 is a pivotal chapter in the Book of Isaiah, presenting a message of hope and deliverance for Israel amidst impending judgment and darkness. The verses highlight the contrast between despair and the promise of light through the coming Messiah. This commentary will explore each verse in detail, providing insights into their meanings and implications.

#### **Isaiah 9:1**

***“Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.”***

This verse begins with “Nevertheless,” indicating a shift from previous judgments to a promise of hope. The “dimness” refers to spiritual and physical darkness that Israel experienced due to Assyrian invasions. Zebulun and Naphtali were northern tribes that suffered greatly during these invasions. The mention of “the way of the sea” alludes to a significant trade route that connected various regions, emphasizing how these areas were affected by conflict. Despite past afflictions, God promises that this darkness will not last forever.

#### **Isaiah 9:2**

***“The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.”***

Here, Isaiah introduces a profound metaphor: those who lived in spiritual and physical darkness will witness a great light. This light symbolizes divine revelation and salvation. The phrase “shadow of death” indicates extreme peril or hopelessness. The promise is fulfilled in Christ’s coming, as He brings enlightenment and hope to those who are lost.

#### **Isaiah 9:3**

***“Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.”***

In this verse, God acknowledges an increase in population but contrasts it with a lack of true joy among His people. The imagery used compares their future joy to that experienced during harvest time or victory celebrations after battle—moments filled with abundance and triumph. This foreshadows a time when God’s people will experience genuine rejoicing due to His deliverance.

#### **Isaiah 9:4**

***“For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.”***

This verse speaks about liberation from oppression. The “yoke,” “staff,” and “rod” symbolize bondage under foreign powers (specifically Assyria). The reference to “the day of Midian” recalls Gideon’s victory over Midianites (Judges 7), illustrating how God can deliver His people against overwhelming odds.

#### **Isaiah 9:5**

***“For every battle of the warrior is with confused noise; and garments rolled in blood; but this shall be with burning and fuel of fire.”***

This verse contrasts typical warfare with God’s promised victory. Battles are characterized by chaos (“confused noise”) and bloodshed; however, God’s victory will result in peace so complete that remnants from war (like garments stained with blood) will be burned as fuel—indicating an end to conflict.

#### **Isaiah 9:6**

***“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”***

This well-known prophecy points directly to Jesus Christ’s birth. It emphasizes both His humanity (“a child is born”) and divinity (“a son is given”). The governance resting on His shoulders signifies His authority over all creation. Each title reveals aspects of His character:

- **Wonderful:** Beyond human comprehension.
- **Counsellor:** Source of wisdom.
- **Mighty God:** Affirming His divine nature.
- **Everlasting Father:** Indicating eternal care.
- **Prince of Peace:** Bringing reconciliation between God and humanity.

#### **Isaiah 9:7**

***“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.”***

This verse assures believers that Christ’s reign will be eternal without end—characterized by peace established through justice. It connects back to David’s throne—a fulfillment for Israel’s longing for a righteous king descended from David’s line.

#### **Isaiah 9:8**

***“The Lord sent a word into Jacob, and it hath lighted upon Israel.”***

God communicates directly with Jacob (representing Israel), signifying that His message is intended for all Israelites. This highlights God’s ongoing relationship with His chosen people despite their failures.

### **Isaiah 9:9**

***“And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in pride and stoutness of heart,”***

Ephraim represents one tribe within Israel known for its prideful attitude despite impending judgment. This serves as an indictment against those who refuse humility before God.

### **Isaiah 9:10**

***“The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars.”***

In this final verse within our passage contextually reflects defiance against God’s judgment—indicating resilience through self-reliance rather than repentance or reliance on divine help. It illustrates human arrogance believing they can restore what has been destroyed without acknowledging their need for God’s mercy.

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In summary:

The passage from Isaiah 9 presents both dire warnings about sin’s consequences while simultaneously offering profound hope through prophetic declarations regarding Jesus Christ—the ultimate source for redemption leading towards everlasting peace.

## **Verse Commentary on Isaiah 9:11-21 (KJV)**

### **Introduction to the Passage**

Isaiah 9:11-21 is a continuation of the prophetic message delivered by Isaiah during a time of turmoil and impending judgment upon Israel. This passage highlights the consequences of pride and rebellion against God, illustrating how divine judgment manifests through various means, including foreign invasions and internal strife. The verses reflect a somber tone, emphasizing the seriousness of turning away from God and the inevitable repercussions that follow.

**Verse 11: “Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together;”**

In this verse, we see God’s sovereignty in orchestrating events for His purposes. The “adversaries of Rezin” refers to those who would rise against Israel, specifically mentioning Rezin, the king of Syria. This indicates that God will use external forces as instruments of judgment against His people. The phrase “join his enemies together” suggests a coalition formed against Israel, highlighting that their enemies will unite in their efforts to bring about destruction.

**Verse 12: “The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.”**

This verse vividly portrays the threat posed by both Syria and Philistia. The imagery of being “devoured with open mouth” conveys a sense of overwhelming aggression and hostility towards Israel. Despite these dire circumstances, it is crucial to note that God’s anger remains unappeased—“his hand is stretched out still.” This repetition emphasizes God’s ongoing displeasure with Israel’s sinfulness and rebellion.

**Verses 13-14: “For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day.”**

These verses highlight Israel’s stubbornness in refusing to repent or seek reconciliation with God despite experiencing His discipline (“him that smiteth them”). The metaphorical language used here—“head and tail,” “branch and rush”—illustrates totality; nothing will escape judgment. This signifies a complete removal of leadership (head) and common people (tail), indicating societal collapse.

**Verse 15: “The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.”**

Here we see a distinction between true leaders (the ancient and honorable) who should guide Israel righteously versus false prophets who lead them astray with deceitful teachings. The mention of “the prophet that teacheth lies” underscores how spiritual leadership can contribute significantly to national downfall when it deviates from truth.

**Verses 16-17: “For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly.”**

These verses emphasize accountability among leaders for leading their people into error. The lack of joy or mercy from God towards young men or vulnerable groups like fatherless children indicates severe consequences for collective sinfulness. The description of hypocrisy among all levels—leaders to common folk—highlights a pervasive moral decay within society.

**Verses 18-19: “For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.”**

Wickedness is likened to an uncontrollable fire consuming everything in its path—briers, thorns—and spreading rapidly through society (“thickets”). This imagery serves as a warning about how unchecked sin leads to widespread devastation akin to wildfire destruction.

**Verse 20: “And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:”**

This verse depicts desperation during times of famine or siege where individuals resort to cannibalism due to extreme hunger—a horrifying image reflecting utter despair within society as resources dwindle amidst conflict.

**Verse 21: “Manasseh, Ephraim; and Ephraim Manasseh; and they together shall be against Judah. For all this his anger is not turned away but his hand is stretched out still.”**

The final verse illustrates internal conflict among tribes (Manasseh vs Ephraim) leading them into opposition against Judah instead of uniting against external threats. This infighting further demonstrates moral decline while reiterating God’s unresolved anger towards His people despite their suffering.

## **Conclusion**

Isaiah 9:11-21 serves as a profound reminder about divine justice intertwined with human responsibility—the need for repentance amidst adversity cannot be overstated. It warns against complacency in sin while emphasizing God’s sovereignty over nations’ fates based on faithfulness or rebellion toward Him.

## **Verse Commentary on Isaiah 10:1-5 (KJV)**

### **Introduction to Isaiah 10:1-5**

Isaiah 10:1-5 presents a profound indictment against the leaders of Israel and Judah, highlighting their corrupt practices and the consequences of their actions. This passage serves as a warning about the dangers of unjust laws and the exploitation of the vulnerable. The text reveals God’s displeasure with those in power who fail to uphold justice and righteousness.

### **Verse 1: “Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;”**

This verse opens with a strong declaration of “woe,” indicating impending judgment. The term “decree” refers to laws or edicts established by those in authority. The phrase “unrighteous decrees” suggests that these laws are contrary to divine justice and moral order. The leaders are condemned for creating regulations that oppress rather than protect, demonstrating a blatant disregard for ethical governance. The word “grievousness” implies that these laws cause suffering and hardship, particularly for the marginalized.

### **Verse 2: “To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!”**

In this verse, Isaiah elaborates on the specific injustices perpetrated by these leaders. They are accused of perverting justice (“turn aside the needy from judgment”), effectively denying vulnerable individuals their rightful claims in legal matters. The phrase “take away the right from the poor” underscores a systematic oppression where those who lack resources are denied fair treatment. Furthermore, exploiting widows and orphans—symbolic of society’s most defenseless members—highlights a severe moral failing among Israel’s rulers.

### **Verse 3: “And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?”**

Here, Isaiah poses rhetorical questions aimed at those who enact injustice. The “day of visitation” refers to a time when God will intervene in judgment against these corrupt leaders. The impending “desolation” signifies destruction resulting from their actions. Isaiah challenges them about their plans



for escape when divine retribution comes; they cannot rely on their power or status (“your glory”) to save them from God’s judgment.

**Verse 4: “Without me they shall bow down under the prisoners, and they shall fall under the slain.”**

This verse emphasizes that without God’s intervention or support, these unjust leaders will ultimately face defeat. The imagery of bowing down under prisoners suggests humiliation as they become captives themselves due to their oppressive actions. The phrase “fall under the slain” indicates that they will suffer consequences akin to those they oppressed—facing death or destruction as a result of their own wrongdoing.

**Verse 5: “O Assyrian, the rod of mine anger, and the staff in whose hand is my indignation!”**

In this pivotal verse, God identifies Assyria as His instrument for executing judgment against Israel and Judah. The metaphor of Assyria as “the rod” signifies its role as an agent of discipline used by God to correct His people’s behavior. While Assyria is being used for divine purposes (“the staff in whose hand is my indignation”), it does not absolve them from accountability for their own wickedness.

## **Conclusion**

Isaiah 10:1-5 serves as both a warning and an assurance regarding divine justice. It highlights how human authorities can misuse power leading to societal decay while also affirming God’s sovereignty over nations—even using them as instruments for His purposes. This passage calls readers to reflect on justice, mercy, and accountability within leadership roles.

## **Verse Commentary on Isaiah 10:6-10 (KJV)**

### **Introduction to the Passage**

Isaiah 10:6-10 is a significant passage within the Book of Isaiah that addresses the role of Assyria as an instrument of God’s judgment against Israel and Judah. This section highlights themes of divine sovereignty, human pride, and the consequences of turning away from God. The verses illustrate how God uses nations to fulfill His purposes while also emphasizing that those nations are not exempt from accountability for their actions.

**Verse 6: “I will send him against a hypocritical nation...”**

In this verse, God declares His intention to send Assyria against “a hypocritical nation.” The term “hypocritical” (or “profane” in some translations) indicates a people who outwardly profess faith but whose actions betray their true beliefs. This reflects the spiritual condition of Israel and Judah at the time, characterized by idolatry and moral decay. God’s sending of Assyria signifies His control over world events; He orchestrates history according to His divine plan. The phrase “against the people of my wrath” underscores that these nations are deserving of judgment due to their rebellion against God.

**Verse 7: “Howbeit he meaneth not so...”**

Here, the focus shifts to Sennacherib, the king of Assyria. Although God uses him as an instrument for judgment, Sennacherib’s intentions are self-serving. He seeks to expand his empire rather than fulfill

God's purpose. This verse illustrates a key theological point: while God can use even wicked rulers to accomplish His plans, those rulers remain accountable for their motives and actions. Sennacherib's ambition blinds him to the reality that he is merely a tool in God's hands.

**Verse 8: "For he saith, Are not my princes all of them kings?"**

In this verse, Sennacherib boasts about his military power and success. He equates his princes with kings, reflecting his arrogance and confidence in Assyria's might. This rhetorical question reveals his pride and sense of superiority over conquered nations. It also serves as a stark reminder that pride often precedes destruction; Sennacherib fails to recognize that true authority comes from God alone.

**Verse 9: "Is not Calno as Carchemish? Is not Hamath as Arpad? is not Samaria as Damascus?"**

Sennacherib lists cities he has conquered or views as inferior to himself—Calno, Carchemish, Hamath, Arpad, Samaria, and Damascus—demonstrating his belief in Assyrian invincibility. Each city represents a significant conquest that bolsters his reputation and power. However, this enumeration also highlights his misunderstanding; he sees these victories as evidence of his strength rather than acknowledging God's sovereignty over all nations.

**Verse 10: "As my hand hath found the kingdoms of the idols..."**

In this concluding verse of the passage, Sennacherib continues boasting about his conquests over idol-worshipping nations. He believes that because he has defeated these kingdoms with their false gods, he will easily conquer Jerusalem as well. This statement reflects both arrogance and ignorance; it disregards Yahweh's unique power and covenant relationship with His people. Sennacherib's confidence in defeating Jerusalem stems from a fundamental misunderstanding of who God is.

**Conclusion**

Isaiah 10:6-10 serves as a powerful reminder of God's sovereignty over human affairs while simultaneously warning against pride and self-reliance among nations and individuals alike. It illustrates how God can use even those who oppose Him to achieve His purposes but emphasizes that they will ultimately face judgment for their arrogance.

**Verse Commentary on Isaiah 10:11-15 (KJV)**

**Isaiah 10:11**

**"Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?"**

In this verse, the king of Assyria expresses his arrogance and confidence in his military conquests. He draws a parallel between his previous victories over Samaria, the capital of Israel, and what he intends to do to Jerusalem. The mention of "idols" indicates that he views the worship practices of both cities as similar and inferior. This reflects a common theme in the prophetic literature where idolatry is condemned, and the judgment against nations is often linked to their worship of false gods.

**Isaiah 10:12**

**"Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."**

This verse shifts focus from Assyria's prideful intentions to God's sovereign plan. The phrase "when the Lord hath performed his whole work" indicates that God has a purpose for allowing Assyria to conquer Jerusalem; however, this does not absolve Assyria from accountability. The "fruit of the stout heart" refers to the prideful actions stemming from Assyria's arrogance. God will ultimately judge Assyria for its hubris after it has fulfilled its role in His divine plan.

### **Isaiah 10:13**

**"For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man."**

Here we see a continuation of Assyria's boastfulness. The king attributes his success to his own strength and wisdom rather than acknowledging God's sovereignty. The removal of "the bounds of the people" suggests territorial expansion through conquest. This verse illustrates how pride can lead leaders to believe they are invincible due to their own abilities rather than recognizing any divine influence or authority.

### **Isaiah 10:14**

**"And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped."**

In this metaphorical expression, Assyria likens its conquests to gathering eggs from a nest—an easy task with no resistance. This imagery emphasizes how effortlessly he believes he has subdued nations. The phrase "none that moved" highlights Assyria's perception that there was no opposition worthy enough to challenge him during these conquests.

### **Isaiah 10:15**

**"Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood."**

This rhetorical question serves as a powerful rebuke against Assyria's arrogance. It uses vivid imagery comparing an axe or saw—tools used by a craftsman—to illustrate how foolish it is for an instrument (Assyria) to boast against its user (God). This verse underscores God's sovereignty over nations; just as tools cannot act independently or boast about their effectiveness without acknowledging their wielder, neither can Assyria claim credit for its victories without recognizing God's ultimate authority.

In summary, these verses collectively highlight themes of pride, divine sovereignty, judgment against arrogance, and God's use of nations for His purposes while still holding them accountable for their actions.

## **Verse Commentary on Isaiah 10:16-20 (KJV)**

### **Introduction to the Passage**

Isaiah 10:16-20 is a pivotal section in the book of Isaiah, where the prophet conveys God's judgment against Assyria, particularly focusing on the arrogance and pride of its king. This passage illustrates how God uses even powerful nations as instruments for His purposes while simultaneously holding

them accountable for their actions. The verses highlight themes of divine sovereignty, human pride, and the eventual restoration of God's people.

**Isaiah 10:16 - “Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.”**

In this verse, God declares that He will send “leanness” among the “fat ones,” referring to the mighty warriors or nobles of Assyria. The term “fat” symbolizes strength and abundance, indicating that these individuals are overconfident in their power and resources. However, God will bring about their downfall by sending weakness (leanness) upon them. This can be understood as a metaphor for disease or famine that diminishes their strength.

The phrase “under his glory he shall kindle a burning” suggests that God will ignite a destructive force that reveals the true nature of Assyria's power—flickering and ultimately ineffective compared to God's might. The imagery of fire signifies judgment and purification; it serves to humble those who have exalted themselves.

**Isaiah 10:17 - “And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day.”**

Here, Isaiah contrasts God's judgment with His protective nature towards Israel. The “light of Israel” refers to God Himself, who is depicted as both light and fire. This dual imagery emphasizes His holiness and power to purify. The “Holy One” signifies God's unique status as sacred and separate from sin.

The phrase “burn and devour his thorns and his briers in one day” indicates swift judgment against Assyria's prideful leaders (the thorns and briers symbolize obstacles or enemies). In biblical literature, thorns often represent curses or challenges; thus, God's intervention will eradicate these threats quickly.

**Isaiah 10:18 - “And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.”**

This verse continues with vivid imagery illustrating total destruction. The “glory of his forest” symbolizes Assyria's military might or resources—its armies are likened to a vast forest that appears strong but is vulnerable to divine judgment. The phrase “both soul and body” implies complete devastation—not just physical destruction but also spiritual ruin.

The comparison to “when a standardbearer fainteth” evokes an image of defeat in battle; when a leader falters, chaos ensues among troops. This reflects how Assyria's downfall will lead to disarray within its ranks.

**Isaiah 10:19 - “And the rest of the trees of his forest shall be few, that a child may write them.”**

In this verse, Isaiah prophesies that after God's judgment on Assyria, there will be very few survivors left—“the rest of the trees” symbolize what remains after destruction has taken place. The phrase “that a child may write them” suggests that there will be so few left that even a child could count them easily. This emphasizes not only the thoroughness but also the finality of God's judgment against Assyria.

**Isaiah 10:20 - “And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.”**

This concluding verse shifts focus back to Israel’s future hope following Assyria’s destruction. The “remnant” refers to those who survive—indicating preservation amidst calamity. They will no longer rely on foreign powers (symbolized by “him that smote them,” referring to Assyria) for protection or support.

Instead, they will turn back fully to God (“stay upon the Lord”), recognizing Him as their true source of strength—a theme prevalent throughout Isaiah’s writings. The phrase “in truth” underscores sincerity in their faithfulness towards God post-exile.

## **Conclusion**

Isaiah 10:16-20 serves as both warning and promise—warning against prideful arrogance exemplified by Assyria while promising restoration for Israel through reliance on God alone. It highlights God’s sovereignty over nations while assuring His people that He remains their ultimate protector.

## **Verse Commentary on Isaiah 10:21-25 (KJV)**

### **Introduction to the Passage**

Isaiah 10:21-25 is a significant passage within the context of God’s judgment and mercy. It reflects on the remnant of Israel, the consequences of Assyria’s arrogance, and God’s ultimate plan for His people. This section emphasizes themes of repentance, divine justice, and hope amidst judgment.

### **Verse 21: “The remnant shall return, even the remnant of Jacob, unto the mighty God.”**

This verse introduces a pivotal theme in Isaiah—the concept of a remnant. The term “remnant” refers to those who remain faithful to God despite widespread disobedience and judgment. Here, it signifies that not all of Israel will be lost; there will be a group that returns to God. The phrase “unto the mighty God” underscores God’s power and strength, suggesting that this return is not merely physical but also spiritual. The remnant recognizes their need for divine intervention and acknowledges God’s sovereignty.

### **Verse 22: “For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.”**

In this verse, Isaiah contrasts the vast number of Israelites (“as the sand of the sea”) with the small number who will actually return to God. This imagery highlights both God’s promise to multiply His people and their current state of rebellion. The “consumption decreed” refers to God’s judgment upon Israel due to their sinfulness. However, it also indicates that this judgment will lead to righteousness—implying that through discipline, God purifies His people and ultimately restores them.

### **Verse 23: “For the Lord GOD of hosts shall make a consumption, even determined in the midst of all the land.”**

Here, Isaiah reiterates that God’s judgment is certain (“shall make a consumption”). The phrase “GOD of hosts” emphasizes His authority over all creation and His ability to execute judgment against

nations. The term “determined” indicates that this plan is fixed and unchangeable; it will come to pass as ordained by God. The mention of “the midst of all the land” suggests that this judgment will affect not just Israel but also surrounding nations—highlighting God’s sovereignty over all lands.

**Verse 24: “Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee after the manner of Egypt.”**

In this verse, God addresses His people directly with reassurance amid impending threats from Assyria. The command “be not afraid” reflects God’s desire for His people to trust Him rather than fear their oppressors. The reference to Assyria smiting with a rod symbolizes punishment or oppression; however, it also serves as a reminder that such actions are under God’s control. By comparing Assyria’s actions to those “after the manner of Egypt,” Isaiah evokes memories of past oppression while assuring them that just as He delivered them from Egypt, He can deliver them again.

**Verse 25: “For yet a very little while, and the indignation shall cease, and mine anger in their destruction.”**

This final verse provides hope for restoration. “Yet a very little while” indicates that God’s anger is temporary; it has an end point. The use of “indignation” refers specifically to God’s righteous anger against sin but reassures Israel that this period will conclude with their deliverance. The phrase “mine anger in their destruction” suggests that while God uses Assyria as an instrument for discipline, He remains sovereign over their fate—ultimately leading to both punishment for Assyria and restoration for Israel.

## **Conclusion**

Isaiah 10:21-25 encapsulates critical themes regarding judgment and hope within Israel’s history. It reassures believers about God’s faithfulness in preserving a remnant despite widespread disobedience while emphasizing His sovereignty over nations like Assyria.

## **Verse Commentary on Isaiah 10:26-30 (KJV)**

### **Isaiah 10:26**

**“And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.”**

In this verse, God is depicted as preparing a punishment for Assyria, likening it to historical judgments He executed in the past. The “scourge” refers to a means of punishment or correction that God will use against Assyria. The reference to “the slaughter of Midian at the rock of Oreb” recalls an event from Judges 7, where Gideon defeated the Midianites. This serves as a reminder that just as God delivered Israel from their enemies before, He will do so again. The mention of “his rod was upon the sea” alludes to God’s power over nature, particularly His parting of the Red Sea during the Exodus (Exodus 14). This emphasizes God’s sovereignty and ability to intervene dramatically in human affairs.

### **Isaiah 10:27**

**“And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.”**

This verse speaks to liberation from oppression. The “burden” and “yoke” symbolize the heavy oppression that Assyria imposed on Israel and Judah. The phrase “because of the anointing” suggests divine intervention; it indicates that God’s chosen one (often interpreted as a messianic figure) will bring about this deliverance. This verse is often seen as prophetic concerning both immediate relief from Assyrian oppression and a broader eschatological hope for future redemption.

### **Isaiah 10:28**

**“He is come to Aiath; he is passed to Migron; at Michmash he hath laid up his carriages.”**

Here, Isaiah describes Assyria’s military movements as they approach Jerusalem. Aiath, Migron, and Michmash are locations indicating Assyria’s advance through Israelite territory. This geographical detail underscores the imminent threat posed by Assyria and serves to heighten tension within the narrative. The mention of laying up carriages suggests preparation for siege or battle, indicating that Assyria is poised for conquest.

### **Isaiah 10:29**

**“They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.”**

This verse continues detailing Assyria’s advance. “They are gone over the passage” implies crossing a significant point or barrier into deeper territory. Geba represents another strategic location where Assyrian forces have established themselves. The fear expressed in Ramah and Gibeah reflects panic among those who see their impending doom due to Assyrian aggression. These towns were significant in Judah’s defense network, and their fear illustrates how far-reaching Assyrian terror has become.

### **Isaiah 10:30**

**“Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.”**

In this final verse, there is an urgent call for alarm among various towns (“daughter of Gallim,” “Laish,” “Anathoth”). Each name represents communities within Judah that are now under threat from Assyrian forces. The phrase “cause it to be heard” indicates a need for warning and mobilization against impending danger. It highlights both despair and urgency among these communities as they face annihilation or captivity.

Overall, these verses depict God’s judgment against Assyria while simultaneously addressing Israel’s plight under its oppressive rule. They serve both as historical commentary on events during Isaiah’s time and prophetic insight into God’s ultimate plan for deliverance.

### **Verse Commentary on Isaiah 10:31-34 (KJV)**

#### **Isaiah 10:31**

**“Madmen are fled; the inhabitants of Gebim gather themselves to flee.”**

In this verse, the mention of “Madmen” likely refers to the Assyrian forces, who were known for their brutal and chaotic tactics in warfare. The term “fled” indicates a sudden panic among the Assyrians as they realize their impending doom. Gebim, a city located near Jerusalem, symbolizes the broader

region's fear and desperation. The gathering of its inhabitants to flee reflects the widespread terror that grips those living under the threat of invasion.

#### **Isaiah 10:32**

**“As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.”**

This verse portrays a scene where the Assyrian king or army remains at Nob, a location close to Jerusalem. The phrase “shake his hand” signifies an act of defiance or contempt towards Jerusalem, indicating that despite their fear, the Assyrians still consider attacking Zion. This moment serves as a pivotal point where God's judgment is imminent but not yet executed.

#### **Isaiah 10:33**

**“Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.”**

Here, God is depicted as taking decisive action against prideful nations and leaders. The metaphor of lopping off branches suggests a pruning process where those who are arrogant and powerful will be brought low. The “high ones” represent both literal leaders and figurative powers that oppose God's will. This verse emphasizes God's sovereignty in humbling those who exalt themselves.

#### **Isaiah 10:34**

**“And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.”**

The imagery in this verse continues with themes of destruction and judgment. The “thickets of the forest” symbolize dense power structures or nations that seem impenetrable but will ultimately fall before God's might. Lebanon is often associated with strength due to its famous cedars; thus, its fall signifies that even what appears strong and enduring cannot withstand divine intervention. The phrase “by a mighty one” likely refers to God Himself or His appointed instrument for judgment.

In summary, these verses collectively convey a message about divine judgment against arrogance and pride among nations like Assyria while offering reassurance to God's people that He is in control despite their immediate fears.

## **CHAPTER 11:**

### **Verse Commentary on Isaiah 11:1-5 (KJV)**

#### **Introduction to the Passage**

Isaiah 11:1-5 presents a prophetic vision of the coming Messiah, often interpreted as Jesus Christ in Christian theology. This passage emphasizes the characteristics and divine empowerment of the Messiah, portraying Him as a figure of hope and restoration for Israel and, by extension, for all humanity. The imagery used in these verses is rich with meaning, drawing from the historical context of Israel's monarchy and the prophetic tradition.

**Verse 1: “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:”**



This verse introduces the Messiah with two key metaphors: “a rod” and “a Branch.” The “stem of Jesse” refers to Jesse, the father of King David, symbolizing the Davidic line. The term “rod” suggests strength and authority; it indicates that from what appears to be a dead or cut-off lineage (the stump), new life will emerge. This imagery reflects God’s promise that despite Israel’s dire circumstances—particularly after periods of judgment—the royal line will not be extinguished.

The phrase “a Branch shall grow out of his roots” signifies renewal and vitality. In biblical literature, branches often symbolize growth and fruitfulness (see Jeremiah 23:5). Here, it underscores that from this seemingly lifeless stump (the Davidic dynasty), God will bring forth a powerful leader who embodies divine qualities.

**Verse 2: “And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;”**

This verse elaborates on how the Messiah will be empowered by the Holy Spirit. The sevenfold description (“wisdom,” “understanding,” “counsel,” “might,” “knowledge,” “fear”) highlights His complete equipping for leadership:

- **Wisdom** denotes practical application of knowledge.
- **Understanding** implies discernment in complex situations.
- **Counsel** refers to providing guidance.
- **Might** indicates strength to carry out His purposes.
- **Knowledge** encompasses comprehensive awareness.
- **Fear of the LORD** signifies reverence towards God.

Together, these attributes portray a leader who is not only divinely appointed but also perfectly suited to guide His people with justice and righteousness.

**Verse 3: “And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:”**

The phrase “quick understanding” suggests an acute perception that goes beyond mere observation. This ability allows Him to see into people’s hearts rather than merely judging based on outward appearances or hearsay. This characteristic is crucial for establishing true justice—one that reflects God’s heart rather than human biases.

In contrast to earthly judges who may be swayed by external factors or public opinion, this Messiah will rely on divine insight. He embodies perfect justice—His judgments are rooted in truth rather than superficial assessments.

**Verse 4: “But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.”**

This verse emphasizes social justice as a hallmark of His reign. He will advocate for “the poor” and “the meek,” indicating His concern for those marginalized by society. The use of “righteousness” suggests that His judgments will be fair and just.

The phrase “smite the earth with the rod of his mouth” illustrates His authority over creation through His words—echoing themes found throughout Scripture where God’s word brings about judgment or salvation (see Revelation 19:15). This metaphorical language reinforces that His power is not merely physical but also spiritual.

**Verse 5: “And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.”**

In this concluding verse, Isaiah uses clothing imagery to depict righteousness as foundational to Christ’s character. A girdle symbolizes readiness for action; thus, righteousness being “the girdle” signifies that it is central to all He does.

“Faithfulness” complements righteousness; together they indicate that He can be trusted completely—a vital trait for any leader but especially one tasked with restoring God’s kingdom on earth.

### **Conclusion**

Isaiah 11:1-5 paints a vivid picture of a future leader who embodies divine wisdom, justice, compassion for those in need, and unwavering faithfulness. These verses serve as both a promise to Israel during turbulent times and an assurance to believers today regarding Christ’s nature as their Savior.

### **Isaiah 11:6 - The Peaceful Kingdom**

***“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.”***

This verse introduces a radical transformation in relationships within nature. The wolf and lamb, traditionally seen as predator and prey, symbolize enmity being replaced by peace. The mention of various animals living together harmoniously suggests an ideal state of existence where fear is eliminated. The phrase “a little child shall lead them” signifies innocence and purity, indicating that even those who are typically vulnerable can lead in this new kingdom. This child represents not only literal children but also embodies the qualities of humility and trust inherent in Christ’s leadership.

### **Isaiah 11:7 - Natural Order Restored**

***“And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.”***

Here, Isaiah continues to illustrate this peaceful coexistence. The cow and bear feeding together further emphasizes harmony among creatures that would normally be adversarial. The lion eating straw instead of meat symbolizes a complete reversal of natural instincts—indicative of a world transformed by divine intervention. This imagery reflects not just physical peace but also spiritual renewal, suggesting that God’s kingdom will restore creation to its intended order.

### **Isaiah 11:8 - A Child’s Safety**

***“And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den.”***

In this verse, Isaiah portrays an image of safety for children in what was once considered dangerous situations. The asp (a venomous snake) and cockatrice (often interpreted as another type of serpent) represent threats that no longer pose danger in this new era. This safety signifies God's protection over His people, particularly over those who are most vulnerable—children. It highlights an environment where fear is eradicated through divine governance.

### **Isaiah 11:9 - Knowledge of God**

***“They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.”***

This verse reveals that harm or destruction will be absent from God's holy mountain—a metaphor for His kingdom or presence. The phrase “the earth shall be full of the knowledge of the LORD” indicates that understanding God's ways will permeate all aspects of life. Just as water covers every part of the sea, so too will knowledge fill creation, leading to righteousness and justice throughout society.

### **Isaiah 11:10 - Root of Jesse**

***“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.”***

The “root of Jesse” refers to Jesus Christ as a descendant from Jesse (the father of David). He serves as a banner or standard for nations—indicating His role as unifier among diverse peoples including Gentiles (non-Jews). This verse underscores Christ's universal appeal; people from all backgrounds will seek Him for salvation. “His rest shall be glorious” suggests that His reign will bring ultimate peace and fulfillment.

### **Verse Commentary on Isaiah 11:11-16 (KJV)**

#### **Introduction to the Passage**

Isaiah 11:11-16 presents a prophetic vision of restoration and hope for the people of Israel. This passage emphasizes God's faithfulness in gathering His people from their scattered states and re-establishing them in their homeland. The verses highlight the role of the Messiah, often interpreted as Jesus Christ, in bringing peace and unity among nations.

**Verse 11: “And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.”**

This verse begins with a promise that God will once again act to gather His people. The phrase “in that day” indicates a future time when God's intervention will be evident. The term “the second time” refers back to the first significant gathering during the Exodus when God delivered Israel from slavery in Egypt. Here, Isaiah lists various regions—Assyria, Egypt, Pathros (Upper Egypt), Cush (Ethiopia), Elam (Persia), Shinar (Babylon), Hamath (a region north of Israel), and “the islands of the sea”—indicating a wide dispersion of Israelites due to previous captivities. This gathering signifies not only physical return but also spiritual restoration.

**Verse 12: “And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”**

In this verse, God is depicted as raising an “ensign,” or banner, which symbolizes His call for all nations to recognize His sovereignty. The use of “outcasts” reflects those who have been marginalized or exiled. The phrase “from the four corners of the earth” emphasizes that this gathering will encompass all Jews scattered globally. This imagery conveys hope for unity among God’s people after a period of division.

**Verse 13: “And the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.”**

Here we see a promise of reconciliation between two historically rival factions within Israel—Ephraim (representing northern tribes) and Judah (the southern kingdom). The removal of envy suggests healing past grievances that led to conflict. This reconciliation is crucial for establishing peace within Israel as they unite under God’s rule.

**Verse 14: “But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.”**

This verse portrays military triumph over historical enemies such as Philistines, Edomites, Moabites, and Ammonites. The imagery suggests that united under God’s leadership through Messiah’s reign, Israel will reclaim its strength against adversaries. It illustrates a shift in power dynamics where former oppressors are subdued.

**Verse 15: “And Jehovah shall utterly destroy the tongue of the Egyptian sea; with his mighty wind shall he shake his hand over the river, and shall smite it in seven streams, and make men go over dryshod.”**

In this prophetic declaration reminiscent of Exodus events where God parted waters for Israel’s escape from Egypt (Exodus 14), Isaiah assures that God will perform miraculous acts once more to facilitate safe passage for His people returning home. The reference to “seven streams” may symbolize completeness or perfection in God’s deliverance.

**Verse 16: “And there shall be an highway for the remnant of his people which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.”**

The final verse concludes with assurance that there will be a clear path (“highway”) established for those returning from Assyria—a metaphorical representation indicating ease in their journey back home. This echoes themes found earlier regarding divine guidance similar to what was experienced during their exodus from Egypt.

## **Conclusion**

Isaiah 11:11-16 encapsulates profound themes concerning restoration after exile—themes central not only to Jewish identity but also foundational within Christian eschatology regarding Christ’s redemptive work. These verses provide hope by illustrating God’s unwavering commitment to His covenant promises despite human failings.

## **CHAPTER 12:**

### **Verse Commentary on Isaiah 12:1-6 (KJV)**

#### **Introduction to Isaiah 12**

Isaiah 12 is a hymn of praise that follows the prophetic messages concerning judgment and restoration. It serves as a capstone to the preceding chapters, reflecting a transition from despair to hope, emphasizing God's salvation and comfort for His people. This chapter is notable for its focus on thanksgiving and communal worship, celebrating the anticipated return of the faithful remnant to Jerusalem.

**Verse 1: “And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.”**

This verse introduces a future time of rejoicing. The phrase “in that day” signifies a moment when God's judgment has passed and His mercy prevails. The speaker acknowledges past anger from God but recognizes that this anger has been transformed into comfort. This reflects the theological concept of repentance leading to restoration; despite experiencing divine displeasure due to sin, there is hope for reconciliation. The use of “thou comfortedst me” indicates a personal relationship with God where He provides solace after discipline.

**Verse 2: “Behold, God is my salvation; I will trust, and not be afraid: for the LORD Jehovah is my strength and my song; he also is become my salvation.”**

Here, the speaker proclaims confidence in God's saving power. The repetition of “salvation” emphasizes its significance; it is not merely an act but an attribute of God Himself. The declaration “I will trust, and not be afraid” illustrates a profound faith that dispels fear—trusting in God's character as both protector (“my strength”) and source of joy (“my song”). This verse encapsulates the essence of faith in Yahweh as both savior and sustainer.

**Verse 3: “Therefore with joy shall ye draw water out of the wells of salvation.”**

This verse uses the metaphor of drawing water from wells to symbolize accessing God's abundant blessings. Water represents life-giving sustenance; thus, drawing from these wells signifies receiving spiritual nourishment and joy from God's salvation. The collective pronoun “ye” indicates that this experience is communal—believers together partake in the joy derived from their relationship with God.

**Verse 4: “And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.”**

The shift from singular to plural emphasizes community worship. In this verse, there's an exhortation to praise God collectively. Calling upon His name suggests reliance on His authority and presence. Declaring His deeds among people serves as a testimony to God's greatness—sharing stories of His faithfulness encourages others in their faith journey. Exalting His name underscores reverence towards God's sovereignty.

**Verse 5: “Sing unto the LORD; for he hath done excellent things: this is known in all the earth.”**

This verse calls for joyful singing as an expression of gratitude for God’s marvelous works. The phrase “excellent things” refers to acts of deliverance and mercy which are recognized universally (“known in all the earth”). This acknowledgment highlights God’s glory extending beyond Israel—His actions resonate throughout creation.

**Verse 6: “Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.”**

The final verse invites Zion’s inhabitants (representing Jerusalem) to respond with exuberance because God’s presence among them signifies hope and security. The title “Holy One of Israel” emphasizes God’s purity and separateness from sin while also affirming His intimate involvement with His people. This call to shout reflects an appropriate response to divine intervention—celebrating both proximity to God and His mighty acts.

### **Conclusion**

Isaiah 12 serves as a powerful reminder of transformation through divine grace—from judgment to joyous celebration rooted in salvation. It encapsulates themes central to Isaiah’s message about hope amidst despair while inviting communal participation in worship.

## **CHAPTER 13:**

### **Verse Commentary on Isaiah 13:1-5 (KJV)**

#### **Introduction to the Prophecy Against Babylon**

Isaiah 13 begins a significant section of the book where the prophet delivers messages of judgment against various nations, starting with Babylon. This chapter is crucial as it sets the tone for God’s sovereignty over all nations and His impending judgment on those who oppose Him.

**Verse 1: “The burden of Babylon, which Isaiah the son of Amoz did see.”**

The term “burden” in this context refers to a heavy message or oracle that carries great significance. The Hebrew word used here, “massa,” implies both a weighty message and an utterance from God. This indicates that what follows is not merely a casual statement but a serious proclamation concerning Babylon’s fate. Isaiah, identified as the son of Amoz, serves as the mouthpiece for this divine revelation. The use of “did see” suggests that Isaiah received this prophecy through a vision, emphasizing its importance and authenticity.

**Verses 2-3: “Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.”**

In these verses, God commands His people to raise a banner on a high mountain—a symbol of calling attention to an impending event or mobilizing forces for battle. The act of shaking hands signifies

summoning or directing troops towards their objective. The phrase “gates of the nobles” indicates that this army will penetrate deep into Babylon’s stronghold.

God mentions His “sanctified ones” and “mighty ones,” referring to those He has set apart for His purpose—likely alluding to foreign armies or agents He will use to execute His judgment against Babylon. This highlights God’s control over history and nations; He orchestrates events according to His divine plan.

**Verse 4: “The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.”**

Here, Isaiah describes an overwhelming sound akin to many people gathered for war. The imagery evokes chaos and urgency as nations converge under God’s command. The phrase “the LORD of hosts” emphasizes God’s authority over heavenly armies and earthly powers alike. The term “mustereth” indicates that God is actively organizing these forces for battle against Babylon.

This verse reinforces God’s sovereignty; He is not merely allowing events to unfold but is actively involved in gathering nations for His purposes—specifically judgment against those who have opposed Him.

**Verse 5: “They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.”**

In this verse, Isaiah reveals that these forces come from distant lands—indicating that God’s reach extends beyond Israel and Judah. The phrase “from the end of heaven” suggests an all-encompassing power; no place is beyond God’s control or influence.

The “weapons of his indignation” symbolize divine judgment executed through human agents or natural disasters—tools at God’s disposal to fulfill His will. The purpose is clear: destruction aimed at “the whole land,” referring specifically to Babylon but also implying broader implications for wickedness throughout creation.

## **Conclusion**

Isaiah 13:1-5 serves as an introduction to God’s prophetic declaration against Babylon—a nation known for its pride and opposition to God’s people. Through vivid imagery and powerful language, Isaiah conveys both warning and assurance: while judgment awaits those who defy God’s authority, there remains hope for those who remain faithful amidst turmoil.

## **Verse Commentary on Isaiah 13:6-10 (KJV)**

### **Introduction to the Passage**

Isaiah 13:6-10 is a powerful section of prophecy that speaks about the impending judgment upon Babylon. This passage vividly describes the day of the Lord, characterized by divine wrath and cosmic upheaval. The imagery used in these verses serves to convey the seriousness of God’s judgment and the totality of destruction that will befall Babylon.

**Verse 6: “Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.”**

In this opening verse, Isaiah calls for a loud lamentation (“Howl ye”) in response to the imminent judgment. The phrase “the day of the LORD” refers to a time when God intervenes directly in human affairs, often associated with judgment and reckoning. The term “destruction from the Almighty” emphasizes that this calamity is not merely a natural disaster but an act of divine sovereignty. It underscores God’s power and authority over nations, indicating that Babylon’s downfall is orchestrated by God Himself.

**Verse 7: “Therefore shall all hands be faint, and every man’s heart shall melt:”**

This verse depicts the psychological impact of God’s impending judgment on Babylon’s inhabitants. The phrase “all hands be faint” suggests weakness and helplessness among those who would normally fight or resist. “Every man’s heart shall melt” conveys fear and despair; it illustrates how the realization of their doom causes panic among people. This imagery reflects a common biblical theme where divine judgment leads to terror among those who oppose God.

**Verse 8: “And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.”**

Here, Isaiah expands on the emotional turmoil that will grip Babylon’s citizens during this time of crisis. The use of “pangs and sorrows” likens their distress to childbirth pains, which are intense and unavoidable. This metaphor indicates that their suffering will be profound and overwhelming. The phrase “they shall be amazed one at another” suggests confusion and disbelief as they witness their sudden downfall. Lastly, “their faces shall be as flames” implies a state of shock or horror, highlighting how fear can manifest physically.

**Verse 9: “Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.”**

In this verse, Isaiah reiterates that “the day of the LORD” is approaching with severity (“cruel both with wrath and fierce anger”). This description emphasizes not only God’s justice but also His righteous indignation against sin. The purpose of this judgment is clear: to make “the land desolate,” indicating complete devastation. Furthermore, God’s intention to “destroy the sinners” signifies that this judgment is targeted specifically at those who have opposed Him or engaged in wickedness.

**Verse 10: “For the stars of heaven and their constellations shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.”**

This verse employs cosmic imagery to illustrate the magnitude of God’s judgment. The failure of celestial bodies to provide light symbolizes chaos and disorder accompanying divine intervention (a theme found throughout prophetic literature). Darkness here represents not just physical absence of light but also spiritual darkness—a signifier for judgment where hope seems extinguished. This vivid portrayal serves to remind readers that when God acts in judgment, even creation itself responds dramatically.



## Conclusion

Isaiah 13:6-10 presents a sobering depiction of God's impending judgment on Babylon through vivid imagery and emotional language. It serves as both a warning about divine retribution against sinfulness and an assurance that God maintains sovereignty over all nations.

## Verse Commentary on Isaiah 13:11-15 (KJV)

### Introduction to the Passage

Isaiah 13:11-15 is a part of a prophetic oracle against Babylon, emphasizing God's judgment upon this ancient empire. The verses depict the severity of divine retribution against those who have engaged in wickedness and pride. This passage serves as both a warning and an assurance that God will hold nations accountable for their actions.

**Verse 11: “And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.”**

In this verse, God declares His intention to punish not only Babylon but also “the world” for its evil deeds. The term “world” here refers to the Babylonian Empire, which was extensive and influential at that time. The phrase “the wicked for their iniquity” underscores God's justice; He will not overlook sin. The mention of “arrogancy” and “haughtiness” highlights pride as a central sin leading to judgment. This reflects a common biblical theme where pride precedes destruction (Proverbs 16:18). God's action is portrayed as necessary to restore order and righteousness.

**Verse 12: “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.”**

This verse illustrates the devastating consequences of God's judgment on Babylon. The imagery suggests that during this time of desolation, human life will become exceedingly rare—more precious than fine gold. The reference to “the golden wedge of Ophir,” known for its exceptional quality, emphasizes how scarce people will be after the destruction. This scarcity indicates not only loss of life but also societal collapse, where once-thriving communities are reduced to mere remnants.

**Verse 13: “Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.”**

Here, God describes cosmic upheaval as a sign of His wrath. The phrase “shake the heavens” suggests that divine judgment has far-reaching implications beyond just earthly consequences; it affects all creation. The imagery evokes chaos and disorder—elements traditionally associated with divine intervention in biblical literature (see also Matthew 24:29). This shaking symbolizes not only physical disturbances but also moral and spiritual upheaval resulting from God's anger against sin.

**Verse 14: “And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.”**

In this verse, Babylon's fate is likened to that of frightened animals—specifically a chased roe (a young deer) or an abandoned sheep. These metaphors convey vulnerability and fear among those who once

felt secure in their power. The idea that individuals will flee back to their own lands signifies disarray within Babylon; people are depicted as scattering rather than standing united against impending doom. This reflects how quickly stability can dissolve under pressure.

**Verse 15: “Everyone that is found shall be thrust through; and everyone that is joined unto them shall fall by the sword.”**

The final verse presents a stark image of violence during Babylon’s downfall. Those who remain within its borders face dire consequences—being “thrust through” implies death by violent means. Additionally, those “joined unto them” could refer to allies or inhabitants who have integrated into Babylonian society but are equally subject to judgment due to their association with evil practices. This reinforces the notion that proximity to wickedness does not exempt one from judgment.

## **Conclusion**

Isaiah 13:11-15 serves as a powerful reminder of God’s sovereignty over nations and His commitment to justice. Through vivid imagery and strong language, these verses articulate both warning and assurance regarding divine retribution against prideful arrogance and systemic evil.

## **Verse Commentary on Isaiah 13:16-20 (KJV)**

### **Isaiah 13:16**

***“Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.”***

This verse starkly depicts the horrors of war and the brutal consequences that befall the inhabitants of Babylon. The phrase “dashed to pieces” conveys a sense of utter violence and destruction, emphasizing the severity of judgment that God is pronouncing upon Babylon. The mention of children highlights the indiscriminate nature of this judgment, as even the innocent are not spared in times of conflict. The term “spoiled” refers to plundering, indicating that the wealth and possessions of the Babylonians will be taken away by their conquerors. Additionally, “wives ravished” points to sexual violence, which was unfortunately common in ancient warfare. This verse serves to illustrate the complete devastation that will come upon Babylon as a consequence of its pride and cruelty.

### **Isaiah 13:17**

***“Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.”***

Here, God declares His intention to raise up the Medes as instruments of judgment against Babylon. The phrase “stir up” indicates divine action; it is God who orchestrates these events. The Medes are characterized by their indifference to wealth (“not regard silver”) and lack of desire for riches (“shall not delight in it”). This suggests that their motivation for attacking Babylon is not material gain but rather a divine mandate to execute judgment. It emphasizes that God’s judgment is absolute and cannot be swayed by bribes or wealth.

### **Isaiah 13:18**

***“Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.”***

This verse continues with vivid imagery of violence during warfare. The “bows” symbolize military

strength and capability, indicating that young men will fall victim to this assault without mercy. The phrase “no pity on the fruit of the womb” underscores a complete lack of compassion towards pregnant women and infants, further illustrating how dire circumstances can lead to extreme brutality in war. This reflects God’s judgment against Babylon’s sins—its prideful arrogance has led to its downfall.

### **Isaiah 13:19**

***“And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.”***

In this verse, Babylon is described as “the glory of kingdoms,” highlighting its former status as a powerful empire known for its splendor and magnificence. However, this glory will be completely obliterated just as Sodom and Gomorrah were destroyed due to their wickedness (Genesis 19). This comparison serves as a warning about divine retribution for sinfulness—Babylon’s pride has led it down a path similar to those cities infamous for their immorality.

### **Isaiah 13:20**

***“It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.”***

This final verse emphasizes total desolation—Babylon will become uninhabitable forever. The phrase “never be inhabited” signifies that God’s judgment is so severe that life cannot return there after destruction. The mention of Arabs (“neither shall the Arabian pitch tent there”) indicates that even nomadic peoples who typically inhabit desolate areas will avoid this place due to its cursed state. Similarly, shepherds will find no pastureland here anymore. This reinforces God’s message about His sovereignty over nations—He can elevate or bring down empires according to His divine purpose.

In summary, Isaiah 13:16-20 presents a powerful prophetic declaration concerning Babylon’s impending destruction due to its prideful defiance against God. Each verse builds upon themes of divine judgment through vivid imagery depicting violence and desolation.

## **Verse Commentary on Isaiah 13:21-22 (KJV)**

### **Introduction to the Passage**

Isaiah 13:21-22 presents a vivid and haunting image of the desolation that will befall Babylon following God’s judgment. This prophecy serves as a stark reminder of the consequences of pride and rebellion against God, illustrating how even the mightiest cities can fall into ruin. The verses depict a transformation from human habitation to a wilderness inhabited by wild beasts, emphasizing the totality of Babylon’s destruction.

**Verse 21: “But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.”**

1. **Wild Beasts of the Desert:** The term “wild beasts” refers to various animals that thrive in desolate areas. In this context, it symbolizes not only literal wildlife but also represents chaos and disorder that replaces civilization. The Hebrew word used here can encompass a range of creatures, indicating a shift from human dominance to nature reclaiming its territory.

2. **Doleful Creatures:** The phrase “doleful creatures” translates from a term that suggests mourning or lamentation. This could refer to animals known for their haunting calls or cries, such as certain types of owls. Their presence signifies an eerie silence where once there was life and activity, reinforcing the theme of abandonment.
3. **Owls and Satyrs:** Owls are often associated with desolation in biblical literature due to their nocturnal habits and haunting calls. The mention of “satyrs,” which may refer to goat-like figures or possibly mythical creatures, adds an element of grotesqueness to the imagery. This suggests that not only are ordinary animals taking over but also creatures that evoke fear or superstition.
4. **Dancing Satyrs:** The idea of satyrs dancing implies revelry in what is otherwise a scene of destruction. It highlights the irony that while humans once celebrated in these spaces, now it is left for these creatures to inhabit and ‘celebrate’ in their own way—further emphasizing the complete reversal of fortune for Babylon.

**Verse 22: “And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces.”**

1. **Wild Beasts Crying:** This verse continues with the theme established in verse 21 by introducing “wild beasts of the islands.” This phrase suggests that even those creatures typically found near water bodies or islands have been drawn into this desolation, indicating widespread ruin across different terrains.
2. **Desolate Houses:** The reference to “desolate houses” reinforces the idea that human structures have become uninhabitable ruins where no one dwells anymore. It paints a picture of emptiness where once there was life—a powerful metaphor for divine judgment leading to utter desolation.
3. **Dragons in Pleasant Palaces:** The term “dragons” here likely refers to large serpentine creatures rather than mythical dragons as popularly conceived today. Their presence in “pleasant palaces” indicates that even places once filled with luxury and comfort are now overrun by fearsome beasts, symbolizing how completely Babylon has fallen from grace.
4. **Overall Imagery:** Together, these verses create a powerful image contrasting past glory with present desolation—a city once vibrant now reduced to ruins inhabited by wild animals and supernatural beings associated with chaos and fear.

## **Conclusion**

Isaiah 13:21-22 serves as both a warning and an illustration of God’s sovereignty over nations and cities throughout history. It emphasizes that no matter how powerful or proud a nation may become, it is ultimately subject to divine judgment if it turns away from God’s ways. These verses encapsulate themes prevalent throughout prophetic literature—judgment, desolation, and the ultimate reclamation by nature when humanity fails to honor its Creator.

## CHAPTER 14:

### Verse Commentary on Isaiah 14:1-5 (KJV)

#### Introduction to the Passage

Isaiah 14:1-5 presents a profound message of hope and restoration for Israel following their oppression by Babylon. This passage is part of a larger section in Isaiah that addresses the fate of nations and the ultimate triumph of God's people. The verses specifically highlight God's mercy towards Jacob (Israel) and the downfall of Babylon, symbolizing the broader theme of divine justice.

**Verse 1: “For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.”**

This verse opens with a declaration of God's mercy towards Jacob, which signifies His enduring covenant relationship with Israel despite their current suffering. The phrase “will yet choose Israel” emphasizes that God's choice is not contingent upon Israel's faithfulness but is rooted in His sovereign grace. The promise to “set them in their own land” refers to the restoration after exile, highlighting God's commitment to bring His people back to their homeland.

The mention of “strangers” joining with Israel indicates an inclusive vision where Gentiles are welcomed into the community of God's people. This foreshadows a time when salvation would extend beyond ethnic Israel, reflecting God's universal plan for redemption.

**Verse 2: “And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.”**

In this verse, there is a reversal of fortunes. The Israelites who were once captives will now take those who had oppressed them as servants. This reflects a significant shift in power dynamics; it illustrates not only physical restoration but also spiritual victory over former enemies. The phrase “they shall rule over their oppressors” conveys God's justice—those who have suffered will be vindicated.

The imagery used here serves as both comfort for those who have endured hardship and a warning to oppressors about divine retribution. It underscores that God's justice will ultimately prevail.

**Verse 3: “And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.”**

This verse introduces a future hope where God promises rest from sorrow, fear, and bondage. The term “rest” suggests peace that comes from liberation—both physically from Babylonian captivity and spiritually from sin. This rest is reminiscent of Jesus' invitation found in Matthew 11:28-30, where He offers rest to those burdened by life's struggles.

The mention of “hard bondage” highlights the severity of Israel's oppression under Babylonian rule. Yet, this promise assures them that such suffering is temporary; God will intervene on behalf of His people.

**Verse 4: “That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! The golden city ceased!”**

Here we see a prophetic proclamation against Babylon itself—a taunt or proverb celebrating its downfall. The phrase “How hath the oppressor ceased!” captures both disbelief at Babylon’s sudden fall from power and joy at its demise. Referring to Babylon as “the golden city” emphasizes its former glory and wealth; however, this glory has been stripped away due to divine judgment.

This verse serves as an encouragement for Israel—it reminds them that no matter how powerful an enemy may seem, God can bring about its end.

**Verse 5: “The LORD hath broken the staff of the wicked, and the scepter of the rulers.”**

In this concluding verse for this section, there is a clear declaration that God has dismantled both authority (“the staff”) and power (“the scepter”) held by wicked rulers like those in Babylon. This imagery portrays complete destruction of oppressive regimes—God actively intervenes in history to establish justice.

The use of “broken” indicates not just defeat but total disempowerment; it reassures believers that God is sovereign over all earthly powers. This sets up an important theological principle—that while nations may rise against God’s people, they are ultimately subject to His authority.

## **Conclusion**

Isaiah 14:1-5 encapsulates themes central to biblical prophecy—mercy for God’s chosen people amidst suffering, assurance of restoration after exile, celebration over fallen oppressors, and affirmation that God’s sovereignty prevails over human authority. These verses provide profound hope for believers facing trials today by reminding them that God remains faithful even when circumstances seem dire.

## **Verse Commentary on Isaiah 14:6-10 (KJV)**

### **Introduction to the Passage**

Isaiah 14:6-10 is part of a larger passage that addresses the fall of Babylon and its king, often interpreted as a metaphor for pride and oppression. This section specifically highlights the downfall of the oppressor and the reaction of those who have suffered under his rule. The verses reflect themes of justice, retribution, and the ultimate triumph of God’s people.

**Verse 6: “He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.”**

This verse describes the tyrannical nature of Babylon’s king, who has oppressed nations with relentless violence (“a continual stroke”). The imagery evokes a ruler who wields power through fear and aggression. The phrase “is persecuted” indicates a dramatic reversal of fortune; the once-mighty oppressor now faces persecution himself. The absence of anyone to hinder this downfall suggests that divine justice is at work—God’s sovereignty ensures that no one can stand in the way of His judgment.

**Verse 7: “The whole earth is at rest, and is quiet: they break forth into singing.”**

Here, we see a stark contrast to the previous verse. The fall of Babylon brings peace not only to Israel but to all nations affected by its tyranny. The phrase “the whole earth is at rest” signifies a universal relief from oppression. The subsequent joy expressed through singing underscores the collective celebration over liberation from bondage. This verse emphasizes that God’s judgment leads to restoration and peace.

**Verse 8: “Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.”**

In this verse, even nature rejoices at Babylon’s downfall. The mention of “fir trees” and “cedars of Lebanon” symbolizes strength and majesty—trees known for their grandeur. Their rejoicing implies that with Babylon’s demise comes freedom from exploitation; previously cut down for construction or fuel (“no feller is come up against us”), these trees can now thrive without fear. This anthropomorphism illustrates how deeply intertwined creation is with human affairs; when justice prevails among people, it resonates throughout nature.

**Verse 9: “Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.”**

This verse introduces a chilling image where Hell (or Sheol) itself stirs in anticipation of Babylon’s king’s arrival after death. It suggests that his fate is so dire that even those who have died are summoned to witness his humiliation. The phrase “all the chief ones” indicates that he will not be alone in his disgrace; he joins other fallen rulers who once wielded power but are now subject to judgment. This serves as a warning about pride and arrogance—those who exalt themselves will ultimately be brought low.

**Verse 10: “All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?”**

In this final verse of our passage, there’s an ironic mockery directed toward Babylon’s king by those he once ruled over or oppressed. Their questions highlight his newfound weakness—once feared and powerful, he now shares in their vulnerability. This rhetorical questioning emphasizes equality in death; regardless of earthly status or power during life, all face mortality alike. It serves as a sobering reminder that earthly power is fleeting.

## **Conclusion**

Isaiah 14:6-10 encapsulates profound themes regarding justice and retribution against oppressive powers like Babylon. Through vivid imagery and contrasting emotions—from oppression to joy—the passage illustrates God’s ultimate authority over human affairs and His commitment to restoring peace among nations.

## **Verse Commentary on Isaiah 14:11-15 (KJV)**

### **Introduction to the Passage**

Isaiah 14:11-15 is a part of a larger prophetic discourse in which the prophet Isaiah addresses the fall of Babylon and its king. This passage specifically focuses on the humiliation and downfall of the king, often interpreted as a representation of pride and rebellion against God. The verses illustrate the consequences of arrogance and the ultimate sovereignty of God over earthly powers.

**Verse 11: “Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.”**

In this verse, “thy pomp” refers to the grandeur and pride associated with Babylon’s king. The term “pomp” signifies not just physical splendor but also an inflated sense of self-importance. The phrase “brought down to the grave” indicates a complete reversal of fortune; what was once exalted is now humbled. The mention of “the noise of thy viols” suggests that all music and celebration associated with his reign have ceased, replaced by silence in death.

The imagery of worms spreading under him emphasizes decay and mortality. This stark visual reinforces that no matter how powerful one may be in life, death renders all earthly achievements meaningless. It serves as a reminder that human glory is fleeting.

**Verse 12: “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!”**

Here, Isaiah addresses “Lucifer,” which translates to “light-bringer” or “morning star.” This title has been traditionally associated with Satan or a figure embodying prideful rebellion against God. The phrase “fallen from heaven” symbolizes a dramatic fall from grace due to hubris.

The rhetorical question highlights astonishment at this fall—how could such a powerful being descend so low? The latter part of the verse notes that this figure had weakened nations, indicating that his influence extended beyond Babylon itself; he had caused turmoil among many peoples through tyranny and oppression.

**Verse 13: “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:”**

This verse reveals Lucifer’s inner thoughts—his ambition to ascend to heaven and exalt himself above God’s authority. The repetition of “I will” underscores his determination and prideful aspirations.

The phrase “above the stars of God” symbolizes an attempt to surpass divine beings or angels. Additionally, “the mount of the congregation” refers to a place where divine assembly occurs—suggesting Lucifer’s desire not only for power but also for worship that belongs solely to God.

**Verse 14: “I will ascend above the heights of the clouds; I will be like the most High.”**

Continuing with his declarations, Lucifer expresses an intention to rise above even natural barriers (“heights of the clouds”)—a metaphor for ultimate elevation in power and status. To “be like the most High” reflects an aspiration for equality with God Himself—a theme central to many interpretations regarding pride leading to downfall.



This verse encapsulates themes found throughout scripture concerning rebellion against divine order (e.g., Genesis 3). It illustrates how such aspirations lead ultimately not just to failure but also judgment.

**Verse 15: “Yet thou shalt be brought down to hell, to the sides of the pit.”**

The final verse delivers a stark contrast between Lucifer’s ambitions and his destined outcome. Despite his lofty aspirations, he is prophesied to be “brought down”—indicating total defeat and humiliation.

“Hell” here can refer more broadly than just eternal damnation; it implies being cast away from God’s presence into utter desolation (“the sides of the pit”). This serves as a warning about pride leading one away from righteousness toward destruction.

## **Conclusion**

Isaiah 14:11-15 serves as both a historical commentary on Babylon’s king and an allegorical representation applicable across ages regarding prideful rebellion against God’s authority. It illustrates profound truths about human nature—the tendency toward arrogance—and God’s ultimate sovereignty over all creation.

## **Verse Commentary on Isaiah 14:16-20 (KJV)**

### **Introduction to the Passage**

Isaiah 14:16-20 is a part of a larger prophecy concerning the fall of Babylon and its king, often interpreted as a metaphor for pride and oppression. This passage specifically addresses the reaction of those who witness the downfall of the once-mighty Babylonian ruler. The verses encapsulate themes of judgment, humiliation, and the ultimate fate of oppressors.

**Verse 16: “They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?”**

In this verse, there is a vivid imagery of people gazing intently at the fallen king. The phrase “narrowly look upon thee” suggests a sense of disbelief or astonishment at his downfall. The rhetorical question posed—“Is this the man?”—highlights the stark contrast between his former glory and his current state of humiliation. The king who once instilled fear and terror in nations is now reduced to a mere spectacle. This reflects how those who were oppressed by him will now view him with scorn rather than fear.

**Verse 17: “That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?”**

This verse elaborates on the destructive legacy left by this king. He is characterized as one who “made the world as a wilderness,” indicating that his reign brought desolation and ruin rather than prosperity. The destruction of cities signifies not just physical devastation but also social and cultural obliteration. Furthermore, “opened not the house of his prisoners” implies cruelty; he did not release those he had captured or oppressed. This highlights his tyrannical nature and reinforces why his fall is met with such derision.

**Verse 18: “All the kings of the nations, even all of them, lie in glory, every one in his own house.”**

Here, Isaiah contrasts the fate of Babylon's king with that of other rulers. While he lies defeated and humiliated, other kings are described as lying "in glory" within their own homes—suggesting honor in death due to their rightful rule or noble actions. This serves to emphasize that while some rulers may have led justly or honorably, Babylon's king will be remembered only for his tyranny.

**Verse 19: "But thou art cast out of thy grave like an abominable branch, and as a raiment of those that are slain thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet."**

This verse uses graphic imagery to depict how Babylon's king will be treated after death. Being "cast out" indicates disgrace; he will not receive honorable burial but instead will be treated like refuse—a "carcass trodden under feet." The comparison to an "abominable branch" suggests something unwanted or cursed. This imagery reinforces God's judgment against prideful oppressors who do not acknowledge His sovereignty.

**Verse 20: "Thou shalt not be joined with them in burial because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned."**

In this final verse, it is declared that he will not join other kings in burial—a signifier that he has lost all honor due to his actions against both land and people. His destruction leads to an eternal legacy marked by infamy rather than fame; "the seed of evildoers shall never be renowned" indicates that future generations will remember him only for evil deeds rather than any accomplishments.

## **Conclusion**

Isaiah 14:16-20 serves as a powerful reminder about divine justice against tyranny and oppression. It illustrates how God ultimately humbles those who exalt themselves at others' expense. Through vivid imagery and stark contrasts between life before and after judgment, these verses convey profound theological truths about power dynamics in human history.

## **Verse Commentary on Isaiah 14:21-25 (KJV)**

### **Introduction to the Passage**

Isaiah 14:21-25 is a prophetic passage that addresses the judgment of Babylon and its king, emphasizing God's sovereignty over nations and His ultimate plan for Israel. This section serves as a continuation of the themes established earlier in Isaiah, particularly regarding the fate of oppressors and the restoration of God's people.

**Verse 21: "Prepare slaughter for his children for the iniquity of their fathers: that they do not rise, nor possess the land, nor fill the face of the world with cities."**

This verse begins with a stark command to prepare for slaughter, indicating severe judgment against Babylon's descendants due to their forefathers' sins. The phrase "for the iniquity of their fathers" highlights a biblical principle where the consequences of sin can extend to future generations (Exodus 20:5). The intent here is clear: God desires to eliminate any possibility that these children might rise up

and perpetuate their father's wickedness. The mention of not possessing the land or filling the earth with cities underscores God's intention to completely eradicate Babylon's influence and legacy.

**Verse 22: "For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD."**

In this verse, God Himself declares His active role in executing judgment against Babylon. The phrase "I will rise up against them" signifies divine intervention. The terms "name," "remnant," "son," and "nephew" illustrate total annihilation; there will be no survivors or descendants left to carry on Babylon's legacy. This comprehensive destruction emphasizes God's authority as "LORD of hosts," reinforcing His power over all armies—both heavenly and earthly.

**Verse 23: "I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts."**

Here we see a vivid image of desolation. The bittern—a type of heron—symbolizes abandonment; its presence indicates that Babylon will become uninhabited. The transformation into "pools of water" suggests an area once bustling with life now reduced to stagnant waters. The phrase "sweep it with the besom of destruction" employs metaphorical language indicating thorough cleansing or purging. This imagery conveys that God's judgment will leave Babylon utterly desolate.

**Verse 24: "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:"**

This verse asserts God's unwavering commitment to His decrees. When God swears by His own name ("LORD of hosts"), He emphasizes that His plans are certain. The repetition in "as I have thought" and "as I have purposed" reinforces that what God intends will inevitably occur. This declaration serves both as assurance for Israel regarding their future restoration and as a warning to those who oppose Him.

**Verse 25: "That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders."**

In this concluding verse for this section, God shifts focus slightly from Babylon to Assyria but maintains a theme relevant to Israel's deliverance. The promise to "break the Assyrian" indicates that God will defeat Israel's enemies within their own territory ("in my land"). The imagery here suggests victory over oppression; breaking Assyria's yoke symbolizes liberation from bondage. This promise is significant because it reassures Israel that they will be freed from oppression not only by Babylon but also by other adversaries.

## **Conclusion**

Isaiah 14:21-25 encapsulates themes of divine judgment against oppressors like Babylon while simultaneously offering hope for Israel's future restoration. It illustrates God's sovereignty in executing justice while ensuring protection for His chosen people.

## Verse Commentary on Isaiah 14:26-32 (KJV)

### Introduction to the Passage

Isaiah 14:26-32 is a prophetic declaration concerning the fate of Assyria and its role in God's plan for judgment and restoration. This passage follows the broader context of God's judgment against nations that have oppressed Israel, particularly focusing on Assyria, which was a significant power during Isaiah's time. The verses highlight God's sovereignty over nations and His ultimate purpose in bringing down oppressors while providing hope for His people.

**Verse 26: “This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.”**

In this verse, Isaiah emphasizes that God's purpose extends beyond Israel to encompass all nations. The phrase “the whole earth” signifies that God's plans are universal, affecting every nation under heaven. The “hand that is stretched out” symbolizes divine intervention and authority; it indicates that God actively engages with human affairs to fulfill His will. This serves as a reminder of God's omnipotence and His ability to execute judgment on a global scale.

**Verse 27: “For the LORD of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?”**

Here, Isaiah reinforces the certainty of God's decrees. The rhetorical questions underscore the futility of opposing God's plans—no one can thwart what He has determined. The title “LORD of hosts” denotes God as the commander of heavenly armies, emphasizing His power over both spiritual and earthly realms. This verse reassures believers that despite appearances, God's purposes will prevail against any opposition.

**Verse 28: “In the year that king Ahaz died was this burden.”**

This verse provides historical context by dating this prophecy to the year King Ahaz died (approximately 715 BC). It marks a transition in Judah's leadership and highlights a moment when hope for restoration began to emerge after years of turmoil under Ahaz's reign. The term “burden” indicates that this message carries weighty significance, likely referring to both judgment against Assyria and comfort for Israel.

**Verse 29: “Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.”**

In this verse, Isaiah addresses Philistia (referred to as “Palestina”), warning them against rejoicing at Assyria's downfall. Although Assyria had been a rod of punishment against them, their relief should not lead to complacency or celebration. The imagery of “the serpent's root” suggests that from what seems like defeat (the breaking of Assyria), something more dangerous may arise—a reference possibly to Babylon or another future adversary. This serves as a cautionary note about assuming peace without recognizing ongoing threats.

**Verse 30: “And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.”**

This verse contrasts two groups—the poor who will find sustenance and safety due to God’s provision versus those who will face destruction due to famine. The “firstborn of the poor” implies prominence among those who are marginalized but will be cared for by God during times of upheaval. Conversely, those who oppose God’s people will suffer loss; their “root” signifies their foundation or source of strength being cut off.

**Verse 31: “Howl, O gate; cry, O city; thou whole Palestina art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.”**

The call for mourning (“howl” and “cry”) reflects impending doom for Philistia as they face invasion from an enemy coming from the north—likely Babylon or another coalition force. The imagery evokes desolation; cities are personified as entities capable of expressing grief over their destruction. The phrase “none shall be alone” suggests collective suffering; no one will escape judgment.

**Verse 32: “What shall one then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.”**

The final verse presents a message of hope amidst despair. When faced with messengers from other nations questioning Judah’s fate or stability after such calamity has befallen their enemies (Philistia), they can confidently declare that Zion (Jerusalem) remains secure because it is established by God Himself. This assurance underscores God’s faithfulness to His covenant people—the “poor” here represents those who rely on Him for sustenance and protection.

## **Conclusion**

Isaiah 14:26-32 encapsulates themes central to prophetic literature—divine sovereignty over nations, judgment against oppressors like Assyria and Philistia, alongside promises of restoration for Israel. It serves both as a warning against arrogance in victory over enemies while simultaneously offering comfort through God’s enduring faithfulness toward His people.

## **CHAPTER 15:**

### **Verse Commentary on Isaiah 15:1-5 (KJV)**

#### **Introduction to the Passage**

Isaiah 15 serves as a prophetic oracle concerning Moab, a nation that had historical ties and conflicts with Israel. The chapter begins with a lamentation over the impending destruction of Moab, highlighting the consequences of their actions and God’s judgment. This passage is significant not only for its immediate context but also for its theological implications regarding divine justice and mercy.

**Verse 1: “The burden of Moab. For in the night Ar of Moab is laid waste, and brought to nought; because in the night Kir of Moab is laid waste, and brought to nought.”**

This opening verse introduces the prophecy as a “burden,” indicating a heavy message of judgment. The term “burden” suggests that this prophecy carries weighty implications for both Moab and Israel.

The mention of “Ar” and “Kir,” two key cities in Moab, emphasizes the suddenness and severity of the attack against them. The repetition of “laid waste” underscores total destruction, indicating that these cities will be completely devastated. The phrase “in the night” implies an element of surprise, suggesting that the inhabitants were caught off guard during what should have been a time of rest.

**Verse 2: “He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall wail over Nebo and over Medeba: on all their heads shall be baldness, and every beard cut off.”**

In this verse, we see the response of the Moabites to their calamity. They flee to their temples (“Bajith”) and high places (“Dibon”) seeking solace from their gods. This action reflects their desperation as they turn to idolatry in times of crisis rather than seeking repentance or turning to Yahweh. The mourning over cities like Nebo and Medeba indicates widespread grief throughout Moab. The physical expressions of mourning—baldness and cutting off beards—are culturally significant acts representing deep sorrow and loss.

**Verse 3: “In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, everyone shall wail, weeping bitterly.”**

Here, Isaiah paints a vivid picture of communal mourning across Moab. The act of wearing sackcloth is a traditional sign of grief in ancient Near Eastern cultures. It signifies humility before God or acknowledgment of sinfulness. The description extends beyond private mourning into public displays; people are weeping not just in homes but openly in streets and on rooftops. This imagery conveys a sense of pervasive despair affecting all levels of society.

**Verse 4: “And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.”**

Heshbon and Elealeh are additional cities within Moab that join in this lamentation. Their cries reach far distances (“even unto Jahaz”), illustrating how widespread the devastation is felt across regions formerly under Moabite control or influence. The mention of armed soldiers crying out highlights that even those who might typically embody strength are rendered helpless by this calamity; they too experience fear and anguish as their lives become burdensome due to impending defeat.

**Verse 5: “My heart shall cry out for Moab; his fugitives shall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.”**

In this final verse, there is a poignant shift as God expresses compassion through Isaiah’s heartache for Moab’s plight. The reference to fugitives fleeing signifies desperation as they seek refuge from destruction—Zoar being one such place mentioned here as a potential haven (historically known from Lot’s story). The imagery used (“an heifer of three years old”) may symbolize innocence or vulnerability amidst chaos. As they ascend Luhith with tears—a geographical reference—it captures both physical movement towards safety while simultaneously acknowledging emotional turmoil.

The concluding phrase about raising “a cry of destruction” encapsulates both literal cries from those fleeing disaster as well as metaphorical cries representing judgment upon sin.

**Conclusion**

Isaiah 15:1-5 serves as both a warning against complacency before God's judgment while also expressing profound empathy towards those suffering due to divine retribution against sinfulness—highlighting themes central to prophetic literature.

### **erse Commentary on Isaiah 15:6-9 (KJV)**

#### **Isaiah 15:6**

**“For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.”**

This verse begins with a stark declaration about the state of the waters of Nimrim, which are described as desolate. The term “Nimrim” likely refers to a region known for its fresh water sources, possibly located near the Jordan River. The imagery of desolation indicates not only a physical drought but also a spiritual barrenness that accompanies such devastation. The mention of “hay” and “grass” emphasizes the agricultural collapse that would affect both livestock and human sustenance. The phrase “there is no green thing” serves as a powerful metaphor for total loss and despair in Moab, highlighting the severity of their impending judgment.

#### **Isaiah 15:7**

**“Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.”**

In this verse, we see a shift from describing desolation to outlining the consequences for Moab's inhabitants. The “abundance they have gotten” refers to their wealth and resources accumulated over time. However, due to the calamity foretold in previous verses, these riches will become burdensome as they are forced to flee or abandon their homes. The reference to carrying their possessions “to the brook of the willows” suggests a desperate attempt to find refuge or safety. Willows often symbolize mourning in biblical literature; thus, this imagery reinforces themes of sorrow and loss.

#### **Isaiah 15:8**

**“For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.”**

Here, Isaiah depicts a scene of widespread lamentation throughout Moab. The phrase “the cry is gone round about” indicates that distress has spread across all regions of Moab's territory. Eglaim and Beer-elim are specific locations within Moab where this mourning is particularly pronounced. This verse emphasizes communal grief—it's not just isolated individuals suffering but an entire nation engulfed in despair due to impending destruction.

#### **Isaiah 15:9**

**“For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.”**

The final verse presents an even grimmer picture with prophetic imagery indicating violence and death. “The waters of Dimon shall be full of blood” suggests a catastrophic battle or slaughter that results in such carnage that it contaminates local water sources. This vivid image serves as both a literal warning about bloodshed and a metaphorical representation of divine judgment against Moab for its idolatry and opposition to Israel. The mention of lions symbolizes ferocity and destruction awaiting those who

might escape initial devastation—indicating that there will be no safe haven for any remnant left in Moab.

Overall, these verses collectively portray an urgent message from God through Isaiah regarding imminent judgment on Moab due to its sins and rebellion against Him. They serve as a reminder that divine justice can manifest through natural disasters as well as military conquests.

## **CHAPTER 16:**

### **Verse Commentary on Isaiah 16:1-5 (KJV)**

#### **Introduction to the Passage**

Isaiah 16 presents a prophetic message directed towards Moab, a nation that had historically been in conflict with Israel. The verses convey both a call for repentance and an acknowledgment of impending judgment. This commentary will explore each verse in detail, examining the historical context, theological implications, and practical applications.

#### **Isaiah 16:1 - “Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.”**

This verse opens with a directive for Moab to send a lamb as tribute to the ruler of Judah, which is understood as an appeal for reconciliation and submission. The term “lamb” symbolizes both sacrifice and humility. Historically, Moab was once tributary to Israel (2 Samuel 8:2), and this act of sending tribute signifies a return to allegiance.

- **Contextual Significance:** The mention of “Sela” refers to a city in Moab known for its stronghold status. The phrase “from Sela to the wilderness” indicates a broad geographical range, suggesting that all parts of Moab should participate in this act of submission.
- **Theological Implication:** This call reflects God’s desire for nations to acknowledge His sovereignty and seek peace through humility. It emphasizes that true power lies not in rebellion but in submission to divine authority.

#### **Isaiah 16:2 - “For it shall be as a wandering bird thrown out of the nest; so shall be the daughters of Moab at the fords of Arnon.”**

Here, Isaiah uses vivid imagery to depict the plight of Moab if they fail to heed his counsel. The metaphor of a “wandering bird” illustrates vulnerability and confusion.

- **Interpretation:** The “daughters of Moab” likely refers to the inhabitants or cities within Moab that would suffer devastation due to their pride and refusal to submit.
- **Application:** This serves as a warning about the consequences of rejecting God’s guidance—leading one into chaos and insecurity.

#### **Isaiah 16:3 - “Take counsel, execute judgment; make thy shadow as the night in the midst of the day: hide the outcasts; betray not him that escapeth.”**



In this verse, Isaiah urges Moab's leaders to take wise counsel and act justly. The phrase "make thy shadow as the night" suggests providing refuge and protection during times of distress.

- **Call for Justice:** The instruction to "execute judgment" implies that Moab must correct any injustices they have committed against Israel.
- **Compassionate Response:** By advising them to "hide the outcasts," Isaiah emphasizes mercy towards those fleeing oppression. This reflects God's character as one who shelters those in need.

**Isaiah 16:4 - "Let mine outcasts dwell with thee, O Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land."**

This verse shifts focus slightly by calling upon Moab itself to provide refuge for those escaping oppression.

- **Divine Refuge:** The term "covert" indicates safety from danger—God desires His people (the outcasts) to find shelter even among their enemies when they are oppressed.
- **Hopeful Future:** The promise that "the extortioner is at an end" conveys hope that God will ultimately bring justice and restore peace.

**Isaiah 16:5 - "And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness."**

The final verse presents a prophetic vision where mercy establishes God's throne—a reference likely pointing towards messianic fulfillment through Christ.

- **Messianic Expectation:** The mention of "the tabernacle of David" connects back to God's covenant with David regarding his lineage (2 Samuel 7). This points forward toward Jesus Christ as King.
- **Righteous Reign:** The qualities attributed here—judging righteously and hastening justice—highlight what God desires from leadership: integrity and fairness.

## **Conclusion**

Isaiah 16:1-5 serves as both a warning and an invitation for repentance directed towards Moab while simultaneously offering hope through divine mercy. It underscores themes such as submission, justice, compassion towards others, and anticipation for God's righteous reign through His chosen leader.

## **Verse Commentary on Isaiah 16:6-10 (KJV)**

### **Introduction to the Passage**

Isaiah 16:6-10 presents a prophetic lament concerning Moab, highlighting its pride and impending judgment. This passage serves as a warning to Moab about the consequences of its arrogance and failure to heed divine counsel. The verses illustrate the emotional and physical devastation that will befall Moab due to its prideful disposition.

**Isaiah 16:6 - “We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.”**

In this verse, the prophet Isaiah begins by acknowledging the well-known pride of Moab. The repetition of terms such as “pride,” “haughtiness,” and “wrath” emphasizes the depth of Moab’s arrogance. This pride is not merely a personal trait but a national characteristic that has led to their downfall. The phrase “but his lies shall not be so” suggests that despite Moab’s self-deception regarding its strength and security, these falsehoods will ultimately prove ineffective against God’s judgment. The implication here is that reliance on prideful illusions will lead to ruin.

**Isaiah 16:7 - “Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn; surely they are stricken.”**

Here, Isaiah foretells a collective mourning among the Moabites. The repetition of “howl” indicates deep sorrow and despair within the nation. Kir-hareseth, an important city in Moab, symbolizes the heart of their civilization. Its destruction signifies not just physical loss but also cultural and spiritual devastation. The phrase “surely they are stricken” underscores the certainty of this calamity, reinforcing that God’s judgment is imminent.

**Isaiah 16:8 - “For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.”**

This verse paints a vivid picture of agricultural desolation in Moab. Heshbon and Sibmah were known for their fertile lands and vineyards. Their languishing signifies economic ruin due to invasion or divine punishment. The mention of “the lords of the heathen” refers to foreign powers that have invaded or oppressed Moab, leading to destruction. The imagery of branches stretching out over the sea suggests both desperation and far-reaching consequences; it implies that even in seeking refuge or sustenance elsewhere (perhaps metaphorically), there is no escape from judgment.

**Isaiah 16:9 - “Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for upon thy summer fruits and upon thy harvest is a shout.”**

In this verse, Isaiah expresses personal grief for Moab’s plight by identifying with its suffering. His lamentation reflects deep empathy for Heshbon and Elealeh as symbols of agricultural abundance now lost. The phrase “I will water thee with my tears” conveys profound sorrow over what was once fruitful land now reduced to mourning due to impending destruction. The “shout” upon summer fruits indicates not joy but rather a cry associated with loss—perhaps from invaders celebrating their conquest or from despairing farmers witnessing their ruined crops.

**Isaiah 16:10 - “And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.”**

The final verse encapsulates total desolation in Moab’s agricultural life. Gladness and joy—essential elements tied to harvest time—are absent due to God’s judgment on sinfulness represented by pride.

The lack of singing in vineyards signifies a complete cessation of celebration typically associated with harvests; it reflects how deeply sin has affected communal life in Moab. “The treaders shall tread out no wine” reinforces this idea—the absence of wine production symbolizes both economic decline and spiritual barrenness.

## **Conclusion**

In summary, Isaiah 16:6-10 serves as a poignant reminder about pride’s destructive nature while illustrating God’s sovereignty over nations like Moab that refuse His counsel. Through vivid imagery related to agriculture and communal mourning, these verses convey profound truths about human arrogance versus divine authority.

## **Verse Commentary on Isaiah 16:11-14 (KJV)**

### **Contextual Background**

Isaiah 16 is part of a series of oracles against various nations, with a specific focus on Moab in this chapter. The historical context involves the impending judgment that would come upon Moab due to its pride and idolatry, as well as its hostility towards Israel. This passage reflects the deep sorrow of the prophet Isaiah over the fate of Moab, illustrating both divine justice and the emotional weight of prophetic ministry.

**Verse 11: “Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-hareseth.”**

In this verse, Isaiah expresses profound grief for Moab’s impending destruction. The term “bowels” refers to the innermost being or emotions, indicating that his sorrow is deep and visceral. The comparison to a harp suggests that his lamentation is not only heartfelt but also musical in nature—evoking a sense of mourning akin to a dirge. Kir-hareseth is identified as one of Moab’s significant cities, often associated with its capital. This mention underscores that Isaiah’s lament is not just for a nation but specifically for its heart—the city where much of its cultural and political life resided.

**Verse 12: “And it shall come to pass, when it is seen that Moab is weary upon the high place, that he shall go to his sanctuary to pray; but he shall not prevail.”**

Here, Isaiah depicts a scene where Moabite worshippers are exhausted from their futile attempts at seeking help from their gods. The “high place” refers to locations where idol worship occurred, which were common in ancient Near Eastern religions. Despite their efforts to pray in their sanctuaries—places dedicated to their deities—Isaiah prophesies that these prayers will be ineffective. This reflects a key theme in prophetic literature: reliance on false gods leads to disappointment and failure when faced with divine judgment.

**Verse 13: “This is the word that the Lord hath spoken concerning Moab since that time.”**

This verse serves as a transition, affirming that what has been declared about Moab was not spontaneous but rather part of God’s ongoing revelation concerning this nation. The phrase “since that time” suggests continuity in God’s message about Moab’s fate—a reminder that divine warnings have

been consistent throughout history. It emphasizes God's sovereignty and foreknowledge regarding nations' actions and their consequences.

**Verse 14: “But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned with all his great multitude; and the remnant shall be very small and of no account.”**

In this climactic verse, God specifies a timeframe for judgment—“within three years”—which adds urgency and precision to His prophecy. The analogy “as the years of an hireling” implies exactness; just as a hired worker completes tasks within agreed-upon terms without delay, so too will God fulfill His promise regarding Moab's downfall precisely within three years. The term “glory” refers to Moab's pride and strength which will be brought low (“contemned”), indicating total humiliation before God's judgment. The mention of a “remnant” signifies survival after devastation but highlights its insignificance compared to what once was—a stark contrast between past prosperity and future desolation.

### **Conclusion**

Isaiah 16:11-14 encapsulates themes of divine judgment intertwined with deep emotional lamentation over human suffering due to sinfulness. It serves as both a warning and an expression of God's justice while reflecting on the futility of relying on false idols during times of crisis.

## **CHAPTER 17:**

### **Verse Commentary on Isaiah 17:1-5 (KJV)**

#### **Introduction to Isaiah 17:1-5**

Isaiah 17 presents a prophetic oracle concerning Damascus and the northern kingdom of Israel, often referred to in the context of its dominant tribe, Ephraim. This passage is significant as it outlines the impending judgment against these regions due to their alliances and actions against Judah. The verses depict both destruction and a remnant that will be preserved, highlighting themes of divine judgment and mercy.

**Verse 1: “The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.”**

This opening verse introduces the prophecy as a “burden,” indicating a heavy message of impending doom. The term “Damascus” refers to the capital of Syria, which was historically significant and prosperous. The phrase “taken away from being a city” signifies complete desolation; Damascus would lose its status as an urban center, reduced to ruins. This destruction foreshadows not only physical devastation but also spiritual implications for those who relied on their strength rather than God.

**Verse 2: “The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.”**

Here, the focus shifts to Aroer, which likely refers to towns in the region that would also face abandonment. The imagery of flocks lying down without fear suggests total desolation where human

habitation has ceased. The absence of fear indicates that invaders or oppressors will no longer threaten these areas; instead, they become desolate pastures for livestock. This reflects God's judgment on those who have turned away from Him.

**Verse 3: “The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.”**

In this verse, there is a dual focus on both Ephraim (representing Israel) and Damascus (representing Syria). The cessation of fortresses indicates military defeat and vulnerability. The phrase “the remnant of Syria” suggests that even those who survive will find themselves in diminished circumstances akin to Israel's plight. The comparison to “the glory of the children of Israel” emphasizes that what was once esteemed will now be brought low due to their rebellion against God.

**Verse 4: “And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.”**

This verse speaks to a time when Jacob's (Israel's) glory will diminish significantly. The metaphorical language here implies that prosperity (“glory”) will fade away like someone suffering from malnutrition (“made thin”). This serves as a stark reminder that reliance on material wealth or military might leads to spiritual decay. It underscores God's sovereignty over nations; when He withdraws His favor due to sinfulness, even strong nations become weak.

**Verse 5: “And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.”**

This agricultural metaphor illustrates how swiftly destruction can occur—similar to how a harvestman gathers crops efficiently during harvest time. The reference to Rephaim may indicate an area known for its fertility but now symbolizes loss due to impending judgment. This imagery reinforces God's control over history; just as crops are gathered at harvest time, so too will God gather His judgments upon those who have turned away from Him.

## **Conclusion**

Isaiah 17:1-5 serves as a powerful warning about divine judgment against Damascus and Ephraim while simultaneously offering hope through preservation for a remnant. It highlights themes such as accountability for sin, reliance on God versus worldly power, and ultimately points towards God's overarching plan for redemption amidst judgment.

## **Verse Commentary on Isaiah 17:6-10 (KJV)**

### **Introduction to Isaiah 17:6-10**

Isaiah 17 presents a prophetic message concerning the impending judgment upon Damascus and the northern kingdom of Israel, often referred to by its dominant tribe, Ephraim. This passage highlights the themes of destruction due to idolatry and the eventual hope for a remnant that will survive God's judgment.

**Verse 6: “Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the utmost fruitful branches thereof, saith the LORD God of Israel.”**

This verse uses agricultural imagery to convey a powerful message about survival amidst destruction. The “gleaning grapes” and “shaking of an olive tree” symbolize remnants that remain after a harvest. In ancient Israelite culture, gleaning was a practice where leftover crops were collected by those in need. Here, it signifies that despite the devastation that will befall Damascus and Israel, there will still be a small group of faithful individuals who remain true to God. The specific mention of “two or three” olives at the top and “four or five” in fruitful branches emphasizes scarcity but also hope; even in dire circumstances, God preserves a remnant.

**Verse 7: “At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.”**

This verse marks a pivotal shift from judgment to repentance. The phrase “look to his Maker” indicates a recognition of God’s sovereignty and power. It suggests that in times of crisis, individuals will turn away from their idols—represented by their own creations—and seek genuine relationship with God. This reflects a broader theme in Isaiah where human beings are called back to worship and reliance on Yahweh rather than on false gods or material possessions.

**Verse 8: “And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves or the images.”**

Here, Isaiah continues emphasizing idolatry’s futility. The altars and images represent Canaanite religious practices that had infiltrated Israelite worship. The rejection of these idols signifies true repentance; people are encouraged to abandon their reliance on man-made objects for spiritual fulfillment. This verse illustrates how divine judgment can lead individuals back to authentic faith.

**Verse 9: “In that day shall his strong cities be as a forsaken bough, and an uppermost branch which they left because of the children of Israel: and there shall be desolation.”**

The imagery shifts again as it describes cities once thought strong now rendered desolate. The comparison to “a forsaken bough” suggests abandonment due to overwhelming circumstances—specifically referencing how these cities will fall because they turned away from God’s commandments. This serves as both warning and reminder; strength derived from anything other than God is ultimately futile.

**Verse 10: “Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength; therefore shalt thou plant pleasant plants, and shalt set it with strange slips.”**

In this verse, Isaiah identifies the root cause for impending judgment: forgetting God—their source of salvation—and neglecting Him who provides strength (“the rock”). The planting of “pleasant plants” symbolizes attempts at prosperity through foreign means or alliances rather than relying on divine provision. “Strange slips” refers to foreign practices introduced into their worship—again highlighting syncretism with surrounding nations’ religions.

## Conclusion

Isaiah 17:6-10 serves as both warning and promise—a call for repentance amidst impending doom while assuring believers that even in destruction, God preserves His faithful remnant. It underscores critical themes such as idolatry’s consequences, divine judgment leading to repentance, and God’s unwavering commitment to His people.

## Verse Commentary on Isaiah 17:11-14 (KJV)

### Isaiah 17:11

**“And in that day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.”**

In this verse, the imagery of planting and harvesting is used to illustrate the futility of Israel’s efforts. The “plant” represents the agricultural endeavors of Israel, which are expected to yield fruit. However, despite their labor and hopes for prosperity (“make thy seed to flourish”), the outcome will be disastrous. The “harvest shall be a heap” signifies that what should have been a time of abundance will instead result in sorrow and despair. This reflects God’s judgment upon Israel for their unfaithfulness, indicating that their efforts will not bear good fruit due to their rebellion against Him.

### Isaiah 17:12

**“Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!”**

This verse introduces a lamentation (“Woe”) directed at the vast armies and nations that oppose God’s people. The “multitude of many people” symbolizes powerful adversaries who create chaos akin to roaring seas or rushing waters. This metaphor emphasizes both their overwhelming numbers and their tumultuous nature. The imagery suggests an impending invasion or conflict where these nations appear formidable but are ultimately subject to divine authority.

### Isaiah 17:13

**“The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.”**

Here, God’s sovereignty is highlighted. Although these nations seem powerful (“rush like...many waters”), they are no match for God’s command. The phrase “God shall rebuke them” indicates His decisive intervention against these forces. Their retreat is likened to “chaff...before the wind,” illustrating how easily they will be scattered by God’s might—showing that human strength is insignificant compared to divine power.

### Isaiah 17:14

**“And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.”**

The final verse presents a stark contrast between night (symbolizing danger) and morning (representing deliverance). The phrase “at eveningtide trouble” suggests imminent danger or distress approaching

swiftly. However, by morning, those who threaten Israel (“he is not”) will have vanished—indicating complete destruction or defeat. This serves as reassurance for God’s people that despite current tribulations from oppressors (“them that spoil us”), there will come an end to their suffering as God acts on behalf of His faithful.

In summary, these verses collectively convey themes of judgment against Israel’s enemies while simultaneously offering hope for those who remain faithful amidst adversity. They emphasize God’s ultimate control over nations and His ability to protect His people from harm.

## **CHAPTER 18:**

### **Verse Commentary on Isaiah 18:1-7 (KJV)**

#### **Introduction to the Passage**

Isaiah 18 is a brief yet profound chapter that addresses the nation of Cush, often identified with Ethiopia. This passage is notable for its poetic imagery and prophetic significance, particularly in the context of Judah’s geopolitical situation during Isaiah’s time. The chapter serves as both a warning and a declaration of God’s sovereignty over nations.

#### **Verse 1: “Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia!”**

The chapter opens with a proclamation of “woe,” indicating impending judgment or calamity. The phrase “land shadowing with wings” evokes imagery of protection and power, suggesting that Cush was once seen as a formidable ally due to its military strength and geographical position. The reference to “beyond the rivers of Ethiopia” indicates that this land lies south of Egypt, likely referring to regions along the Nile River. This opening verse sets the tone for the subsequent verses, emphasizing both Cush’s significance and its vulnerability.

#### **Verse 2: “That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!”**

In this verse, we see Cush sending ambassadors across bodies of water—likely seeking alliances or support against Assyria. The mention of “vessels of bulrushes” highlights their resourcefulness in navigating waterways. The description of Judah as “scattered and peeled” suggests vulnerability; however, it also implies that despite their current state, they are still recognized as a formidable people (“terrible from their beginning”). This duality reflects God’s ongoing relationship with His people—though they may face challenges, they remain under His protection.

#### **Verse 3: “All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.”**

Here God calls all nations to witness His actions. The “ensign” (or banner) signifies divine authority and intervention. By lifting up this banner on mountains—a place associated with visibility and prominence—God signals His intentions regarding judgment or deliverance. The blowing of a trumpet further emphasizes urgency; it is an invitation for nations to pay attention to what God is about to do.



**Verse 4: “For so the LORD said unto me, I will take my rest, and I will look from my dwelling place like clear heat upon herbs, and like a cloud of dew in the heat of harvest.”**

This verse reveals God’s sovereign posture towards events unfolding among nations. By stating He will “take my rest,” God indicates that He does not require human assistance (such as that from Cush) to accomplish His purposes. The similes used—comparing God’s observation to “clear heat” or “clouds of dew”—illustrate His omnipresence and ability to provide sustenance at critical times (harvest). It reassures believers that God is actively involved in creation while remaining unperturbed by human affairs.

**Verse 5: “For afore the harvest when the bud is perfect, and the sour grape is ripening in the flower: he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.”**

This verse uses agricultural imagery to convey impending judgment. The timing mentioned (“afore the harvest”) suggests that God’s actions will occur before full maturity—indicating preemptive measures against those who oppose Him or harm His people. The act of cutting off sprigs symbolizes divine pruning; it serves as both judgment against wickedness and preservation for what remains faithful.

**Verse 6: “They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.”**

The imagery here portrays desolation following judgment. Those who are cut off will become prey for birds and beasts—a metaphor for total defeat. This stark picture illustrates what happens when nations defy God’s authority or fail to heed His warnings.

**Verse 7: “In that time shall be brought unto the LORD of hosts a gift from a people scattered and peeled; and from a people terrible from their beginning hitherto; a nation meted out and trodden down whose land the rivers have spoiled.”**

The chapter concludes with hope amid judgment. Despite being described as “scattered” or “trodden down,” there remains an expectation that Judah will bring gifts (offerings) before God—a sign of repentance or acknowledgment before Him. This verse emphasizes God’s redemptive plan even in times of adversity; it underscores that He desires recognition from those who have suffered but remain faithful.

## **Conclusion**

Isaiah 18 serves as both warning against reliance on earthly powers like Cush while simultaneously affirming God’s sovereignty over all nations—including Israel’s enemies. It encapsulates themes such as divine judgment versus mercy while highlighting God’s ultimate control over history.

## CHAPTER 19:

### Verse Commentary on Isaiah 19:1-5 (KJV)

**Isaiah 19:1 - “The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.”**

This verse introduces a prophetic message concerning Egypt, referred to as “the burden of Egypt.” The term “burden” indicates a heavy or serious message that carries implications of judgment. The imagery of the LORD riding on a “swift cloud” signifies divine authority and power, suggesting that God is coming swiftly to enact His will. The phrase “the idols of Egypt shall be moved at his presence” emphasizes that the false gods worshipped by the Egyptians will be rendered powerless in light of God’s supremacy. This reflects a recurring theme in Scripture where God demonstrates His sovereignty over other deities (see Exodus 12:12). The emotional response described—“the heart of Egypt shall melt”—indicates fear and despair among the people as they recognize their vulnerability before the true God.

**Isaiah 19:2 - “And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.”**

In this verse, God declares that He will incite internal conflict within Egypt. The phrase “I will set the Egyptians against the Egyptians” suggests a divinely orchestrated civil strife that leads to chaos and division. This prophecy points to historical realities where Egypt experienced fragmentation into various factions or kingdoms, often leading to civil wars (as noted by historians). Such internal discord serves as both judgment from God and a consequence of their idolatry and reliance on false wisdom rather than divine guidance.

**Isaiah 19:3 - “And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.”**

Here, we see further consequences of God’s judgment: “the spirit of Egypt shall fail.” This indicates not only a loss of morale but also an inability to respond effectively to crises due to lack of divine wisdom. The mention of seeking counsel from “idols,” “charmers,” “familiar spirits,” and “wizards” underscores a profound spiritual decline where people turn away from God towards occult practices for guidance. This reflects a common biblical theme where nations forsake true wisdom for deceptive practices when under divine judgment (see Jeremiah 10:14).

**Isaiah 19:4 - “And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.”**

In this verse, God announces that He will allow Egypt to fall under oppressive leadership—a “cruel lord” or “fierce king.” This serves as both punishment for their rebellion against Him and an indication that their own leaders would become instruments of oppression rather than protection. Historically, this

can be seen in various periods when foreign powers invaded or ruled over Egypt (such as Assyria or Babylon), reflecting God’s sovereignty in using even harsh rulers as part of His plan.

**Isaiah 19:5 - “And the waters shall fail from the sea, and the river shall be wasted and dried up.”**

The final verse in this passage presents an ecological disaster as part of God’s judgment on Egypt. The reference to waters failing from “the sea” likely alludes to broader environmental impacts affecting agriculture—central to Egyptian society which relied heavily on irrigation from rivers like the Nile. A drying up river symbolizes not just physical drought but also spiritual desolation; it illustrates how far removed they are from God’s blessings due to their idolatry.

In summary, these verses collectively depict God’s impending judgment upon Egypt through internal strife, loss of wise counsel, oppressive leadership, and environmental calamity—all serving as manifestations of divine displeasure with their idolatrous practices.

## **Verse Commentary on Isaiah 19:6-10 (KJV)**

### **Introduction to the Passage**

Isaiah 19:6-10 presents a vivid depiction of the impending judgment upon Egypt, illustrating the consequences of divine displeasure. The passage highlights the economic and social turmoil that will ensue as a result of God’s actions against Egypt, which was historically known for its reliance on the Nile River and its agricultural prosperity.

**Verse 6: “And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.”**

This verse begins with a prophetic declaration about the drying up of Egypt’s vital water sources. The “rivers” refer primarily to the Nile and its tributaries, which were essential for irrigation and agriculture. The phrase “turned far away” suggests a catastrophic change in their flow or availability, indicating severe drought conditions.

The “brooks of defence” likely refers to smaller waterways that provided both irrigation and protection against invasions or attacks. Their drying up signifies not only an agricultural crisis but also a loss of security for the nation. The mention of “reeds and flags” emphasizes the ecological devastation that accompanies this judgment; these plants are typically found along riverbanks and are crucial for maintaining local ecosystems.

**Verse 7: “The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no more.”**

Here, Isaiah continues to elaborate on the effects of this drought. The “paper reeds” are likely referring to papyrus plants, which were significant in ancient Egypt for making paper-like materials. Their destruction symbolizes not just ecological ruin but also cultural loss since papyrus was integral to Egyptian writing and record-keeping.

The phrase “everything sown by the brooks” indicates that all forms of agriculture dependent on these water sources will fail. This would lead to famine, economic collapse, and social unrest as food

supplies dwindle. The repetition of terms like “wither,” “driven away,” and “be no more” underscores total devastation.

**Verse 8: “The fishers also shall mourn, and all they that cast angle into the brooks shall lament; and they that spread nets upon the waters shall languish.”**

In this verse, Isaiah shifts focus from agriculture to those who rely on fishing as their livelihood. The mourning of fishers indicates widespread despair among those whose economic stability is threatened by environmental changes.

The term “cast angle” refers to fishing with hooks while “spread nets” implies larger-scale fishing methods. Both groups will suffer due to depleted fish populations resulting from dried-up waters. This illustrates how interconnected various sectors of society are with natural resources; when one aspect fails (like water supply), it has cascading effects throughout communities.

**Verse 9: “Moreover they that work in fine flax, and they that weave networks shall be confounded.”**

This verse introduces another layer to Egypt’s economic structure—textile production. Fine flax was used to produce linen, a staple fabric in ancient Egypt known for its quality. Those who work in this industry will find themselves “confounded,” meaning they will experience confusion or dismay due to their inability to source raw materials or sell their products effectively.

The reference to “weave networks” may imply both literal weaving (textiles) as well as metaphorical networks (social or trade connections). As resources dwindle, industries reliant on these connections will falter.

**Verse 10: “And they shall be broken in the purposes thereof; all that make sluices and ponds for fish.”**

In conclusion, this verse encapsulates the overall breakdown of Egyptian society’s economic foundations due to divine judgment. The phrase “broken in the purposes thereof” suggests a complete failure of plans or intentions related to agriculture and fishing industries.

Those who construct “sluices” (canals) or “ponds” for fish represent efforts made by Egyptians to manage their water resources effectively; however, these efforts will ultimately prove futile under God’s judgment. This serves as a stark reminder that human ingenuity cannot withstand divine intervention when it comes time for accountability.

## **Conclusion**

Isaiah 19:6-10 serves as a sobering prophecy regarding Egypt’s future—a nation heavily reliant on its natural resources facing dire consequences due to spiritual failures reflected through ecological disasters. It emphasizes themes such as dependence on God versus reliance on material wealth or natural resources.

## Verse Commentary on Isaiah 19:11-15 (KJV)

### Introduction to the Passage

Isaiah 19:11-15 presents a vivid depiction of the futility and foolishness of Egypt's leaders in the face of divine judgment. This section emphasizes the impotence of human wisdom when confronted with God's sovereign plans. The passage serves as a warning against reliance on worldly counsel and highlights the consequences of turning away from God.

**Verse 11: “Surely the princes of Zoan are fools, the counsel of the wise counselors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?”**

In this verse, Isaiah begins by addressing the rulers of Egypt, specifically those from Zoan, which was a significant city in ancient Egypt known for its political and religious importance. The term “fools” indicates that their wisdom is not only lacking but also misguided. The phrase “the counsel of the wise counselors” suggests that even those who were considered knowledgeable have failed to provide sound advice. The rhetorical question posed at the end underscores their arrogance; they claim lineage from wise ancestors yet find themselves unable to discern God's will or respond appropriately to His impending judgment.

**Verse 12: “Where are they? Where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.”**

Here, Isaiah challenges these so-called wise men to reveal any insight into God's plans for Egypt. The repetition of “Where are they?” emphasizes their absence and ineffectiveness. This verse illustrates that true wisdom comes from understanding and acknowledging God's authority rather than relying on human intellect or tradition. The mention of “the LORD of hosts” signifies His supreme power over all nations, reinforcing that no earthly counsel can stand against His purposes.

**Verse 13: “The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.”**

This verse reiterates that not only are the leaders from Zoan foolish, but those from Noph (another prominent city in Egypt) are also deceived. The term “seduced” implies that these leaders have led their people astray through false guidance and empty promises. The phrase “the stay of the tribes” refers to those who were expected to provide stability and support for their communities but instead contribute to their downfall. This highlights a broader theme in Isaiah's prophecy regarding leadership accountability.

**Verse 14: “The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.”**

In this verse, Isaiah attributes Egypt's confusion and moral decline to divine intervention—specifically, God has sent a “perverse spirit” among them. This suggests that their inability to make sound decisions stems from a supernatural influence as part of God's judgment. The simile comparing them to a drunken man emphasizes their lack of clarity and direction; just as a drunkard cannot walk straight or think clearly, so too have Egypt's leaders lost their way due to their disobedience.

**Verse 15: “Neither shall there be any work for Egypt, which the head or tail, branch or rush may do.”**

The final verse concludes with a stark proclamation about Egypt’s future economic desolation. The terms “head” and “tail” symbolize leadership (head) and common people (tail), while “branch” and “rush” represent various sectors within society—from agriculture to crafts. This comprehensive statement indicates that no one will be able to accomplish anything productive due to divine judgment; all aspects of Egyptian life will be affected by this calamity.

### **Conclusion**

Isaiah 19:11-15 serves as both an indictment against Egyptian leadership and a reminder that true wisdom lies in recognizing God’s sovereignty. It illustrates how reliance on human counsel can lead nations astray when they fail to heed divine warnings.

### **Verse Commentary on Isaiah 19:16-20 (KJV)**

#### **Introduction to the Passage**

Isaiah 19:16-20 presents a prophetic vision concerning Egypt, depicting a time of great distress and turmoil for the nation. These verses illustrate the consequences of divine judgment upon Egypt, emphasizing both their fear and recognition of God’s sovereignty. The passage transitions from a description of calamity to a glimpse of hope, indicating that even in judgment, there is an opportunity for redemption.

**Verse 16: “In that day shall Egypt be like unto women; and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.”**

This verse begins with a stark metaphor comparing Egypt to women, symbolizing vulnerability and weakness. In ancient cultures, including that of Israel and Egypt, women were often viewed as less powerful than men. The imagery suggests that Egypt will lose its strength and become fearful due to the impending judgment from God. The phrase “the shaking of the hand of the LORD” signifies God’s active intervention in human affairs. This divine action instills fear in Egypt, highlighting their realization that they are powerless against God’s might.

**Verse 17: “And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.”**

Here, we see a shift where Judah becomes a source of terror for Egypt. This is significant because historically, Judah was often seen as weaker than Egypt. However, through divine counsel and determination against Egypt, Judah’s presence becomes intimidating. The phrase “every one that maketh mention thereof shall be afraid” indicates that even mere mention or thought of Judah evokes fear among Egyptians. This reflects God’s power to turn perceived weaknesses into strengths when He is involved.

**Verse 18: “In that day shall five cities in the land of Egypt speak the language of Canaan and swear to the LORD of hosts; one shall be called, The city of destruction.”**

This verse introduces a remarkable transformation within Egypt itself. The reference to “five cities” suggests a significant yet limited area where change occurs. Speaking “the language of Canaan” implies an adoption or acknowledgment of Hebrew culture and worship practices—specifically recognizing Yahweh as Lord. This indicates a turning point where some Egyptians will embrace monotheism and forsake their idols. The name “The city of destruction” could refer to either literal destruction or signify repentance leading to salvation—a dual meaning reflecting both judgment and hope.

**Verse 19: “In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.”**

The establishment of an altar signifies worship and devotion to Yahweh among Egyptians—a radical departure from their polytheistic practices. An altar in “the midst” indicates centrality in worship while also suggesting accessibility for all people within Egypt. Additionally, “a pillar at the border” symbolizes not only dedication but also serves as a reminder for those entering or leaving—marking boundaries between idolatry and true worship.

**Verse 20: “And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of oppressors, and he shall send them a savior, and a great one, and he shall deliver them.”**

This concluding verse encapsulates hope amidst despair. The “sign” refers to both physical monuments (the altar and pillar) representing God’s presence among His people as well as spiritual testimony regarding His faithfulness. The cry unto God due to oppression indicates recognition among Egyptians that only He can provide deliverance from their troubles. The promise that God will send “a savior” foreshadows future messianic expectations—pointing towards Christ who ultimately fulfills this role by delivering humanity from sin.

## **Conclusion**

Isaiah 19:16-20 portrays both judgment upon Egypt due to its idolatry and eventual redemption through acknowledgment of Yahweh as sovereign Lord. It highlights themes such as vulnerability before divine power, transformation through repentance, worship amid adversity, and hope for salvation.

## **Verse Commentary on Isaiah 19:21-25 (KJV)**

### **Introduction to the Passage**

Isaiah 19:21-25 presents a prophetic vision of redemption and restoration for Egypt, a nation historically known for its idolatry and oppression. This passage signifies a shift from judgment to hope, illustrating God’s intention to bring about a transformation in the hearts of the Egyptians and their relationship with Israel.

**Verse 21: “And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.”**

This verse marks a pivotal moment where God reveals Himself to Egypt. The phrase “the LORD shall be known to Egypt” indicates a profound spiritual awakening among the Egyptians. Historically, Egypt was steeped in polytheism, worshipping numerous gods. However, this prophecy foretells that they will come to recognize Yahweh as the one true God. The mention of “sacrifice and oblation” suggests that this recognition will lead to acts of worship and devotion. The commitment to “vow a vow” implies not only acknowledgment but also an active response in faithfulness to God.

**Verse 22: “And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be intreated of them, and shall heal them.”**

Here we see a dual action of God—He will both “smite” and “heal” Egypt. This reflects God’s justice as well as His mercy. The smiting can be understood as divine discipline intended to bring about repentance. The healing signifies restoration following this discipline. The phrase “they shall return even to the LORD” emphasizes repentance; it is through recognizing their need for God that healing occurs. The assurance that He will be “intreated” indicates God’s readiness to respond favorably when His people turn back to Him.

**Verse 23: “In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.”**

This verse introduces an image of unity between historically rival nations—Egypt and Assyria. The “highway” symbolizes ease of travel and communication between these two nations, suggesting reconciliation after years of animosity. This cooperation is significant because it indicates that both nations will acknowledge each other’s sovereignty under God’s overarching plan. Furthermore, it implies mutual service (“the Egyptians shall serve with the Assyrians”), which points towards peace rather than conflict.

**Verse 24: “In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:”**

Israel’s inclusion alongside Egypt and Assyria highlights its role as a mediator or bridge between these two nations. This verse underscores God’s plan for Israel not just as His chosen people but also as a source of blessing for others. The term “blessing” suggests prosperity, peace, and divine favor shared among these three nations—a stark contrast from their historical enmity.

**Verse 25: “Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.”**

The concluding verse encapsulates God’s redemptive purpose by referring affectionately to both Egypt (“my people”) and Assyria (“the work of my hands”). This language denotes acceptance into God’s family despite their past transgressions. By calling Israel “mine inheritance,” it reaffirms Israel’s



unique covenant relationship with God while simultaneously elevating both Egypt and Assyria into positions of honor within His plan.

## **Conclusion**

Isaiah 19:21-25 serves as a powerful reminder that God's grace extends beyond traditional boundaries; He desires reconciliation not only among individuals but also among nations historically at odds with one another. Through acknowledgment of His sovereignty, repentance from sin, mutual respect among nations, and recognition of Israel's role in God's plan for humanity, this passage paints an optimistic picture for future relationships grounded in divine blessing.

## **CHAPTER 20:**

### **Verse Commentary on Isaiah 20:1-6 (KJV)**

#### **Introduction to the Passage**

Isaiah 20 presents a unique prophetic act performed by the prophet Isaiah, which serves as a vivid sign and warning to the nations of Egypt and Ethiopia. This passage is significant not only for its historical context but also for its theological implications regarding God's sovereignty over nations and His judgment against those who oppose Him.

#### **Verse 1: The Historical Context**

***“In the year that Tartan came unto Ashdod, when Sargon the king of Assyria sent him, and fought against Ashdod, and took it;”***

This verse sets the stage for the prophecy by providing a specific historical reference. Tartan, an Assyrian commander, was sent by King Sargon to conquer Ashdod, a prominent Philistine city. This event occurred around 711 B.C., marking a significant moment in Assyrian expansion. The mention of Ashdod's fall would have instilled fear in Judah, as it indicated that Assyria was a rising power threatening neighboring nations.

#### **Verse 2: Isaiah's Prophetic Sign**

***“At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoes from thy feet. And he did so, walking naked and barefoot.”***

Here we see God instructing Isaiah to perform an unusual act: removing his sackcloth (a symbol of mourning) and walking barefoot. This command signifies a dramatic shift from mourning to humiliation. While some interpretations suggest that “naked” refers to being stripped down to an inner garment rather than complete nudity, this act symbolizes poverty and disgrace. Isaiah's obedience illustrates his role as God's messenger, willing to endure personal shame for the sake of conveying God's message.

#### **Verse 3: The Duration of the Sign**

***“And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;”***

The duration of three years emphasizes the seriousness of this prophetic sign. It indicates a prolonged period during which Isaiah publicly demonstrated God’s impending judgment against Egypt and Ethiopia. The use of “sign and wonder” highlights that this act was not merely symbolic but served as a divine warning meant to provoke thought among observers regarding their fate.

#### **Verse 4: The Prophecy Against Egypt**

***“So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.”***

This verse explicitly states what will happen as a result of God’s judgment: Assyria will conquer Egypt and Ethiopia. The imagery used here is stark; it conveys total humiliation—captives led away in disgraceful conditions reflects not only physical defeat but also spiritual degradation. This prophecy serves as both a warning to Israel about relying on foreign powers for protection instead of trusting in God.

#### **Verse 5: The Reaction of Nations**

***“And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.”***

The reaction described here indicates that both Ethiopia and Egypt had placed their trust in military strength or alliances rather than in God. Their shame arises from realizing that what they relied upon has failed them utterly. This verse underscores a central theme in Isaiah’s prophecies: misplaced trust leads to disappointment.

#### **Verse 6: A Lesson for Judah**

***“And in that day shall the inhabitants of this isle say, Behold, what is this? They shall say; Wherefore hath he done thus? What does it mean?”***

The final verse captures how people will react when they witness Isaiah’s actions—their confusion leads them to inquire about its meaning. This inquiry reflects an opportunity for teaching about God’s sovereignty over nations. It suggests that through Isaiah’s prophetic sign, there will be an awakening among those who observe these events—a chance for reflection on their own reliance on human powers versus divine authority.

#### **Conclusion**

Isaiah 20 serves as both a historical account and a profound theological statement about God’s control over world events. Through dramatic symbolism embodied in Isaiah’s actions, this passage warns against reliance on worldly powers while affirming God’s ultimate authority over all nations.

## **CHAPTER 21:**

### **Verse Commentary on Isaiah 21:1-5 (KJV)**

#### **Introduction to the Passage**

Isaiah 21:1-5 presents a prophetic vision concerning the fall of Babylon, often referred to as a “burden” against the city. This passage is rich in imagery and symbolism, reflecting both immediate historical events and broader theological themes. The text serves as a warning and a declaration of God’s sovereignty over nations.

**Verse 1: “The burden of the desert of the sea.”**

This opening line introduces the prophecy with a metaphorical description of Babylon as “the desert of the sea.” The term suggests a place that is paradoxically both dry and inundated, reflecting Babylon’s geographical features—its marshes and lakes. The phrase indicates desolation amidst abundance, hinting at impending judgment. The “desert” symbolizes barrenness, while “sea” represents chaos or overwhelming forces. This duality sets the tone for the rest of the prophecy.

**Verse 2: “A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth.”**

Here, Isaiah expresses his distress upon receiving this vision. The terms “treacherous dealer” and “spoiler” refer to those who betray trust and engage in plunder. This reflects not only on Babylon’s internal corruption but also on its external threats from Persia (Elam) and Media. The repetition emphasizes the certainty of betrayal and destruction that will come upon Babylon, portraying it as a victim of its own treachery.

**Verse 3: “Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth.”**

Isaiah uses vivid imagery to convey his emotional turmoil in response to this vision. The comparison to labor pains signifies intense suffering and imminent birth—here representing the birth of judgment against Babylon. This evokes empathy for those who will suffer due to Babylon’s impending doom, illustrating that even prophets can feel anguish over divine judgment.

**Verse 4: “My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.”**

In this verse, Isaiah describes his heart racing with anxiety (“panted”) as he contemplates what is coming. The phrase “the night of my pleasure” suggests moments when he might have felt secure or at ease; however, God has transformed these moments into fear. This highlights how quickly circumstances can change under divine intervention—what was once comfortable becomes terrifying.

**Verse 5: “Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield.”**

This verse shifts from personal lamentation to an urgent call for action among Babylon’s leaders. “Prepare the table” may imply readiness for feasting or celebration amidst crisis—a false sense of security before disaster strikes. “Watch in the watchtower” emphasizes vigilance against approaching danger; however, it ironically underscores their unpreparedness for what is about to happen. The command to “anoint the shield” suggests preparation for battle; yet it may also indicate futility since their efforts cannot avert God’s judgment.

## Conclusion

Isaiah 21:1-5 serves as both a prophetic warning against Babylon's impending destruction by Persia and a reflection on human emotions in light of divine revelation. It illustrates themes such as betrayal, suffering due to sin, sudden changes in fortune, and ultimately God's control over history.

## Verse Commentary on Isaiah 21:6-10 (KJV)

### Introduction to the Passage

Isaiah 21:6-10 presents a prophetic vision concerning the fall of Babylon, delivered through the prophet Isaiah. This passage is rich in imagery and symbolism, reflecting both immediate historical events and broader theological implications. The verses depict a watchman who observes the impending doom of Babylon, emphasizing themes of vigilance, divine judgment, and the ultimate triumph of God over false idols.

**Verse 6: “For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.”**

In this verse, God commands Isaiah to appoint a watchman. The role of the watchman is crucial in ancient times as it involves vigilance and alertness regarding approaching dangers. The phrase “let him declare what he seeth” underscores the importance of communication; the watchman must accurately report what he observes. This reflects God's desire for His people to be aware of impending judgments and to respond accordingly.

**Verse 7: “And he saw a chariot with a couple of horsemen; a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed.”**

The imagery here is vivid and multifaceted. The “chariot with a couple of horsemen” symbolizes military might and readiness. The mention of “asses” (donkeys) and “camels” indicates the diverse forces involved in the siege against Babylon. These animals were commonly used in ancient warfare for transportation and logistics. The phrase “he hearkened diligently with much heed” emphasizes the careful observation required by the watchman; it suggests that understanding these signs is critical for interpreting God's message about Babylon's fate.

**Verse 8: “And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime; and I am set in my ward whole nights.”**

The exclamation “A lion!” signifies strength and ferocity, possibly indicating that danger is imminent or that an enemy force is approaching with great power. The watchman's declaration highlights his commitment to his duty—standing guard both day and night. This relentless vigilance serves as a metaphor for spiritual alertness among God's people as they await divine intervention or judgment.

**Verse 9: “And behold, here cometh a chariot of men with a pair of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.”**

This verse marks a climactic moment where the watchman reports seeing an advancing force (“a chariot of men with a pair of horsemen”). His proclamation that “Babylon is fallen” serves as both an announcement of defeat for Babylon and an affirmation of God’s sovereignty over nations. The repetition—“is fallen, is fallen”—intensifies this declaration, echoing similar phrases found throughout Scripture that signify total destruction (see Revelation 18:2). Furthermore, it indicates not only physical destruction but also spiritual ruin as “all the graven images” are shattered—a clear sign that false gods cannot protect their worshippers from divine judgment.

**Verse 10: “O my threshing, and the corn of my floor: that which I have heard from the Lord of hosts, the God of Israel, have I declared unto you.”**

In this final verse, there’s an emotional appeal as Isaiah refers to “my threshing” and “the corn of my floor.” This metaphor suggests that God’s people are like grain being threshed—subjected to trials but ultimately preserved by God’s hand. It conveys both sorrow for those who will suffer due to Babylon’s fall while also affirming Isaiah’s role as messenger (“have I declared unto you”). By attributing his message to “the Lord of hosts,” Isaiah emphasizes that his prophecy comes from divine authority rather than personal opinion.

### **Conclusion**

Isaiah 21:6-10 serves as a powerful reminder about vigilance in faith amidst impending judgment. It illustrates how God communicates warnings through His prophets while underscoring His sovereignty over nations. The imagery used not only reflects historical realities but also carries profound spiritual truths relevant across generations.

### **Verse Commentary on Isaiah 21:11-17 (KJV)**

#### **Introduction to the Passage**

Isaiah 21:11-17 presents a prophetic oracle concerning Dumah, which is often interpreted as a reference to Edom. This passage reflects the themes of impending judgment and the fate of nations, particularly in relation to Israel. The verses are structured around a dialogue between a watchman and an inquirer, highlighting the tension between hope and despair.

**Verse 11: “The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?”**

This verse introduces the “burden” or oracle concerning Dumah, which symbolizes silence or death. The term “Dumah” can be understood as a play on words with Edom, suggesting a prophetic message directed at this nation. The mention of Seir indicates a geographical reference to Edom’s mountainous region. The inquiry from Seir signifies a desperate plea for understanding regarding their current state—essentially asking how much longer they must endure darkness and calamity.

The repetition of “Watchman, what of the night?” emphasizes urgency and anxiety about their situation. It reflects a common biblical motif where watchmen are tasked with observing and reporting on threats or changes in circumstances.

**Verse 12: “The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.”**

The watchman’s response is enigmatic. He acknowledges that while there is hope (“the morning cometh”), it is accompanied by foreboding (“and also the night”). This duality suggests that although there may be deliverance ahead for some (likely referring to Israel), darkness remains for others (Edom).

The phrase “if ye will inquire” implies that understanding requires earnest seeking; it serves as an invitation for deeper reflection on their spiritual condition. The command to “return” suggests repentance or reconsideration of their ways.

**Verse 13: “The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye traveling companies of Dedanim.”**

Here, Isaiah shifts focus to Arabia and specifically mentions Dedanites—traders who traveled through this region. The term “burden” indicates another prophetic message concerning Arabia’s fate amidst turmoil. The imagery of lodging in forests conveys instability and danger; it implies that these travelers will find no safety or comfort in their journeys due to impending judgment.

**Verse 14: “The inhabitants of the land of Tema brought water to him that was thirsty; they prevented with their bread him that fled.”**

This verse illustrates acts of kindness from Tema’s inhabitants towards those fleeing danger—likely refugees escaping conflict or destruction. Their provision of water and bread symbolizes compassion amid chaos but also highlights desperation; those fleeing are in dire need.

**Verse 15: “For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.”**

This verse clarifies why people are fleeing—the threat posed by warfare is imminent. The imagery evokes a sense of urgency as individuals escape violence represented by swords and bows. It underscores the severity of conflict affecting not only Edom but surrounding regions like Arabia.

**Verse 16: “For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:”**

In this verse, God reveals that judgment is imminent within one year—a time frame likened to that which would be expected for hired laborers (typically one year). Kedar represents nomadic tribes known for their wealth and strength; thus, this prophecy foretells their downfall as part of God’s broader judgment against nations opposing His people.

**Verse 17: “And the residue of the number of archers, the mighty men of the children of Kedar shall be diminished: for the Lord God of Israel hath spoken it.”**

The final verse emphasizes totality in judgment—the remaining warriors among Kedar will dwindle significantly. This serves as both warning and assurance; God’s declaration ensures that His word will come to pass regarding both Edom/Dumah and Kedar/Arabia.

## Conclusion

Isaiah 21:11-17 encapsulates themes central to prophetic literature—judgment against nations opposing God’s purposes while offering glimpses into hope for those who seek Him earnestly. Through vivid imagery and poignant dialogue between watchmen and seekers, these verses convey profound truths about divine justice intertwined with human experience during times of crisis.

## CHAPTER 22:

### Verse Commentary on Isaiah 22:1-5 (KJV)

#### Introduction to the Passage

Isaiah 22:1-5 presents a prophetic vision concerning Jerusalem, often referred to as “the Valley of Vision.” This passage reveals the impending calamity that will befall the city and serves as a lamentation over its spiritual and physical state. The verses illustrate the confusion, fear, and lack of faith among the inhabitants of Jerusalem in the face of an approaching threat.

**Verse 1: “The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?”**

This opening verse introduces the concept of a “burden,” indicating a heavy message or prophecy regarding Jerusalem. The term “valley of vision” signifies both its geographical location—surrounded by hills—and its historical significance as a place where God revealed His will through prophets. The rhetorical question posed by Isaiah highlights the perplexity and distress among the people. Their retreat to the rooftops suggests a sense of panic as they seek to understand their dire situation. Instead of turning to God for help, they are consumed by fear.

**Verse 2: “Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.”**

In this verse, Isaiah contrasts Jerusalem’s previous state of joy with its current turmoil. The phrase “full of stirs” indicates chaos and unrest within the city. The juxtaposition between being described as both “tumultuous” and “joyous” underscores a deep irony; what was once a vibrant center is now filled with confusion and despair. The mention that “thy slain men are not slain with the sword” implies that many deaths will occur not through valor in battle but rather through starvation or disease during sieges—an ignoble end for those who should have fought bravely.

**Verse 3: “All thy rulers are fled together; they are bound by archers: all that are found in thee are bound together, which have fled from afar.”**

Here, Isaiah depicts a scene where leaders abandon their posts in fear. This flight signifies not only physical cowardice but also spiritual failure; those who should guide and protect their people are instead fleeing from danger. The imagery of being “bound” suggests captivity or defeat, emphasizing that even those who attempt to escape cannot evade judgment or consequence. This reflects on

leadership's responsibility during crises and how their failures can lead to widespread panic among citizens.

**Verse 4: “Therefore said I, Look away from me; I will weep bitterly; labour not to comfort me because of the spoiling of the daughter of my people.”**

Isaiah expresses profound sorrow over Jerusalem's fate. His command to “look away from me” indicates his overwhelming grief—he does not want others to attempt to console him amidst such devastation. The phrase “the spoiling of the daughter of my people” conveys both physical destruction and emotional anguish experienced by Jerusalem's inhabitants. This verse captures Isaiah's role as a prophet who feels deeply for his people while also recognizing their impending doom due to their disobedience.

**Verse 5: “For it is a day of trouble, and treading down, and perplexity by the Lord GOD of hosts in the valley of vision—breaking down the walls, and crying to the mountains.”**

This verse encapsulates Isaiah's prophetic warning about an imminent crisis characterized by “trouble,” “treading down,” and “perplexity.” These terms reflect societal collapse under pressure from external forces (likely referring to Assyrian invaders). The reference to “breaking down the walls” symbolizes both literal destruction and loss of protection for Jerusalem—a city known for its fortifications. The act of crying out signifies desperation among its citizens as they realize their helplessness against divine judgment.

## **Conclusion**

Isaiah 22:1-5 serves as both a warning and lamentation for Jerusalem's inhabitants regarding their spiritual condition amid impending disaster. It highlights themes such as leadership failure, societal chaos, divine judgment, and personal grief experienced by prophets like Isaiah himself.

## **Verse Commentary on Isaiah 22:6-10 (KJV)**

### **Isaiah 22:6**

***“And Elam bare the quiver with chariots of men and horsemen; and Kir uncovered the shield.”***

In this verse, Isaiah refers to Elam, a region located east of Babylon, known for its military prowess. The mention of Elam bearing the quiver indicates that they are preparing for battle, equipped with arrows and archers. The reference to chariots and horsemen emphasizes the strength and readiness of the forces coming against Jerusalem. Kir, another region associated with military might, is also mentioned as uncovering shields, suggesting that they are preparing for conflict. This imagery sets the stage for an impending siege against Jerusalem.

### **Isaiah 22:7**

***“And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.”***

Here, Isaiah prophesies that Jerusalem will be surrounded by enemy forces. The “choicest valleys” likely refer to strategic locations around Jerusalem where armies would gather. The imagery of



horsemen arrayed at the gates signifies a direct threat to the city's defenses. This verse underscores the severity of the situation facing Jerusalem as it prepares for an attack from powerful adversaries.

#### **Isaiah 22:8**

***“And he discovered the covering of Judah, and thou didst look in that day to the armor of the house of the forest.”***

This verse indicates that God has removed His protective covering over Judah due to their disobedience and lack of faith. The “armor of the house of the forest” refers to a storied armory or arsenal within Jerusalem (possibly linked to Solomon's palace), symbolizing reliance on human strength rather than divine protection. This highlights a critical turning point where Judah is urged to recognize their vulnerability without God's aid.

#### **Isaiah 22:9**

***“Ye saw also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.”***

In this verse, Isaiah points out that Judah acknowledges its weakened state—specifically noting breaches in their defenses (“the city of David”). The gathering of waters from “the lower pool” suggests efforts made by Jerusalem's leaders to prepare for a siege by ensuring access to water supplies. However, this action reflects a misguided focus on physical preparations instead of seeking spiritual guidance or repentance.

#### **Isaiah 22:10**

***“And ye numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.”***

This verse illustrates further misguided actions taken by Jerusalem's leaders in response to their perilous situation. They are counting houses—likely assessing resources—and even breaking down homes to use materials for fortifying walls. This desperate measure reveals not only a lack of faith but also an alarming prioritization of physical security over spiritual integrity. It serves as a critique against relying solely on human ingenuity when faced with divine judgment.

Overall, these verses collectively depict a scene where Jerusalem faces imminent danger from surrounding enemies while simultaneously revealing their flawed preparations rooted in self-reliance rather than dependence on God.

#### **Verse Commentary on Isaiah 22:11-15 (KJV)**

##### **Isaiah 22:11**

***“Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.”***

In this verse, Isaiah criticizes the people of Jerusalem for their misplaced trust in their own preparations rather than in God. The “ditch between the two walls” refers to a defensive measure taken to secure water supply during a siege. This practical action symbolizes their reliance on human ingenuity and military fortifications instead of seeking divine help. The phrase “but ye have not looked unto the maker thereof” highlights their failure to acknowledge God as the ultimate source of protection and provision. The reference to “him that fashioned it long ago” suggests that God is not only the creator of physical structures but also of their very existence and history.

### **Isaiah 22:12**

***“And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:”***

This verse presents a stark contrast between God’s call for repentance and the people’s response. The “day” mentioned signifies a time of impending judgment or calamity. God’s invitation to “weeping, and mourning” indicates a need for humility and sorrow over sin. The mention of “baldness” (a sign of mourning) and “girding with sackcloth” (a traditional expression of grief) underscores the seriousness with which they should approach their situation. Instead of turning to God in repentance, they are engaged in frivolous activities.

### **Isaiah 22:13**

***“And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for tomorrow we shall die.”***

Here, Isaiah contrasts God’s call for mourning with the people’s indulgent behavior. Their actions—celebrating with feasting—reflect a denial of reality in light of impending disaster. The phrase “let us eat and drink; for tomorrow we shall die” captures a hedonistic philosophy that disregards spiritual consequences. This attitude reveals a profound lack of awareness regarding their spiritual state and impending judgment.

### **Isaiah 22:14**

***“And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.”***

In this verse, Isaiah conveys God’s judgment against Jerusalem’s sinful behavior. The declaration that “this iniquity shall not be purged from you till ye die” emphasizes that their unrepentant state has dire consequences; there will be no atonement or forgiveness until death comes upon them due to their obstinacy. This serves as a warning about the seriousness of ignoring God’s calls for repentance.

### **Isaiah 22:15**

***“Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say,”***

This verse introduces a shift towards addressing specific individuals responsible for leading Jerusalem astray—specifically Shebna, who held an important position as treasurer or steward over King Hezekiah’s household. By calling out Shebna directly, God is highlighting accountability among leaders who should guide their people toward righteousness but instead contribute to their downfall through negligence or corruption.

In summary, these verses collectively illustrate a critical moment where God calls His people back to Himself amidst impending judgment while highlighting their misguided reliance on earthly solutions rather than divine intervention.

## **Verse Commentary on Isaiah 22:16-20 (KJV)**

### **Introduction to the Passage**

Isaiah 22:16-20 presents a prophetic message directed towards Shebna, a high official in Jerusalem. This passage highlights themes of pride, judgment, and the consequences of seeking glory through

earthly means rather than humility before God. The verses illustrate the impending judgment upon Shebna for his arrogance and misplaced priorities.

**Verse 16: “What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here?”**

In this opening verse, the prophet Isaiah addresses Shebna directly with a rhetorical question. The phrase “What hast thou here?” suggests an inquiry into Shebna’s authority and legitimacy in constructing a grand tomb for himself. The act of hewing out a sepulchre indicates Shebna’s desire for recognition and permanence beyond death. By asking “whom hast thou here,” Isaiah implies that Shebna lacks genuine connections to those buried in the royal cemetery, questioning his right to be among them. This reflects Shebna’s pride and ambition to elevate his status without true merit.

**Verse 17: “Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.”**

Here, Isaiah proclaims God’s judgment against Shebna. The phrase “carry thee away with a mighty captivity” foreshadows the impending exile that would come upon Jerusalem due to its disobedience to God. This captivity serves as both punishment and a humbling experience for those who have placed their trust in their own power rather than in God. The term “cover thee” can be interpreted as being covered by shame or disgrace rather than honor, contrasting sharply with Shebna’s aspirations for glory.

**Verse 18: “He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord’s house.”**

This verse employs vivid imagery to depict the severity of God’s judgment on Shebna. The metaphor of being tossed “like a ball into a large country” emphasizes the totality of his displacement; he will be thrown far from his position of power. The mention of dying in exile underscores the futility of his ambitions—his efforts to secure honor through earthly means will ultimately lead to disgrace. Furthermore, “the chariots of thy glory” symbolize his former status and achievements which will now serve as reminders of shame rather than honor within “thy lord’s house,” indicating that even those who supported him will see him as an object lesson in pride.

**Verse 19: “And I will drive thee from thy station, and from thy state shall he pull thee down.”**

In this verse, God declares His intention to remove Shebna from his position (“drive thee from thy station”). This reinforces the theme that human authority is subject to divine sovereignty; no one can maintain their status if it is not aligned with God’s purposes. The phrase “from thy state shall he pull thee down” suggests that another individual—likely Eliakim—will take over Shebna’s role as part of God’s plan for restoration among His people.

**Verse 20: “And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:”**

The final verse introduces Eliakim as God’s chosen replacement for Shebna. By referring to Eliakim as “my servant,” God establishes His authority over leadership within Jerusalem. Eliakim represents hope for restoration because he is portrayed as someone who will fulfill God’s purposes more faithfully than

Shebna did. This transition signifies not only judgment but also an opportunity for renewal within Israel's leadership.

## **Conclusion**

Isaiah 22:16-20 serves as a powerful reminder about humility before God versus prideful ambition. Through prophetic words directed at Shebna, we see how misplaced priorities can lead to downfall while faithfulness can lead to restoration under divine guidance.

## **Verse Commentary on Isaiah 22:21-25 (KJV)**

### **Introduction to the Passage**

Isaiah 22:21-25 presents a prophetic message concerning Eliakim, the son of Hilkiah, who is appointed by God to take over the responsibilities that were previously held by Shebna. This passage is rich in imagery and symbolism, reflecting themes of leadership, authority, and divine judgment. The verses illustrate the transition of power and the consequences of unfaithfulness among leaders.

**Verse 21: “And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.”**

In this verse, God declares His intention to invest Eliakim with authority. The act of clothing him with a robe symbolizes the transfer of dignity and responsibility from Shebna to Eliakim. The girdle represents strength and readiness for action; it was customary for leaders to wear a girdle as part of their attire. By committing the government into Eliakim's hands, God emphasizes that he will have significant authority over Jerusalem and Judah. The term “father” indicates that Eliakim will provide guidance, care, and protection for the people—qualities expected from a good leader.

**Verse 22: “And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.”**

The key here symbolizes authority over access—specifically access to royal privileges or positions within David's lineage. Placing it on Eliakim's shoulder signifies that he bears this weighty responsibility. The phrase “he shall open, and none shall shut; and he shall shut, and none shall open” conveys absolute power in governance; decisions made by Eliakim will be final. This reflects God's sovereign control over who is granted favor or denied access within His kingdom.

**Verse 23: “And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.”**

This verse uses metaphorical language to describe Eliakim's stability in leadership. Being fastened as a nail in a sure place suggests that his position will be secure—unlike Shebna's precarious standing. The imagery also implies that Eliakim's leadership will support not only himself but also his family line (“his father's house”). His role is elevated to one where he becomes an essential support structure for future generations.

**Verse 24: “And they shall hang upon him all the glory of his father’s house, the offspring and the issue, all vessels of small quantity, from the vessels of cups even to all the vessels of flagons.”**

Here we see an expansion on Eliakim’s role as a leader who carries not just personal responsibility but also collective honor. The “glory” refers to both reputation and legacy—everything associated with David’s lineage rests upon him. The mention of “vessels” illustrates that every aspect—from minor items (cups) to significant ones (flagons)—is dependent on his leadership. This signifies that all facets of society look towards him for guidance.

**Verse 25: “In that day,” saith the LORD of hosts, “shall the nail that is fastened in a sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it.”**

This concluding verse introduces a note of warning regarding Eliakim’s future stability. Although he is currently secure (“the nail...fastened in a sure place”), there is an impending judgment where this security can be revoked (“removed...cut down”). This serves as both an assurance that God has control over leadership transitions while also reminding leaders like Eliakim about their accountability before God. The phrase “for the LORD hath spoken it” underscores divine authority behind these declarations.

## **Conclusion**

Isaiah 22:21-25 encapsulates themes central to biblical leadership—responsibility bestowed by God, accountability for one’s actions, and ultimately God’s sovereignty over human affairs. Through Eliakim’s appointment as steward over Jerusalem’s governance, we see both hope for righteous leadership as well as caution against complacency or disobedience.

## **CHAPTER 23:**

### **Verse Commentary on Isaiah 23:1-5 (KJV)**

#### **Introduction to the Passage**

Isaiah 23 addresses the prophecy concerning Tyre, a prominent city in ancient Phoenicia known for its wealth and maritime prowess. This chapter serves as a lamentation over Tyre’s impending destruction, highlighting both its glory and its downfall. The verses specifically focus on the reaction of those who relied on Tyre for trade and commerce.

**Verse 1: “The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no harbor: from the land of Cyprus it is revealed to them.”**

This verse introduces the prophecy as a “burden,” indicating a heavy message regarding Tyre’s fate. The command to “howl” signifies deep mourning and despair among those connected to Tyre, particularly the merchants and sailors who depended on its bustling trade routes. The mention of “ships of Tarshish” refers to vessels that traveled far distances for trade, emphasizing Tyre’s role as a central hub in maritime commerce.

The phrase “it is laid waste” foreshadows complete devastation, suggesting that not only will buildings be destroyed (“no house”), but also that the vital harbor—essential for shipping and trade—will be

rendered unusable. The reference to Cyprus indicates that news of Tyre's destruction has spread beyond its immediate vicinity, affecting other regions reliant on its economic stability.

**Verse 2: “Be still, ye inhabitants of the coastland; thou whom the merchants of Zidon, that pass over the sea, have replenished.”**

In this verse, Isaiah calls upon the inhabitants of nearby coastal regions to be silent or still in their grief. This reflects a moment of shock and contemplation about the loss they are experiencing due to Tyre's downfall. The mention of Sidon (Zidon) highlights another significant Phoenician city that had historically been intertwined with Tyre through trade.

The phrase “whom the merchants...have replenished” underscores how deeply interconnected these cities were economically. As Tyre falls into ruin, those who benefited from its prosperity will also suffer consequences.

**Verse 3: “And by great waters the seed of Shihor, the harvest of the river, is her revenue; and she is a mart of nations.”**

Here, Isaiah elaborates on Tyre's economic foundation. The “seed of Shihor” likely refers to agricultural products from Egypt (the Nile River), which were crucial for trade with Tyre. This connection illustrates how resources from distant lands contributed to Tyre's wealth.

The term “mart of nations” emphasizes that Tyre was not just a local trading post but an international center where various nations converged for commerce. This status made its destruction all the more significant as it would disrupt global trade networks.

**Verse 4: “Be thou ashamed, O Sidon; for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children; neither do I rear young men nor bring up virgins.”**

In this verse, Sidon is called to shame because it too will feel the repercussions of Tyre's fall. The phrase “the sea hath spoken” personifies the sea as an entity lamenting over what has happened to its ports and cities.

The declaration “I travail not” suggests barrenness—without trade or prosperity (“bring forth children”)—indicating that without Tyre's vibrant economy and shipping activities, there will be no new opportunities or growth in these coastal areas.

**Verse 5: “As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.”**

This final verse draws a parallel between Egypt's reaction to calamity and that which will follow concerning Tyre's destruction. Just as Egypt would mourn losses or disasters affecting their interests or allies (like their trading partner Tyre), so too will they experience pain upon hearing about Tyre's demise.

This verse encapsulates a broader theme within Isaiah's prophecies—the interconnectedness among nations and how one city's fall can resonate throughout surrounding regions.

**Conclusion**

Isaiah 23:1-5 serves as a poignant reminder of how economic interdependence can lead to widespread sorrow when a major player like Tyre faces destruction. It highlights themes such as pride in commercial success leading to eventual downfall and emphasizes God's sovereignty over nations' fates.

## **Verse Commentary on Isaiah 23:6-12 (KJV)**

### **Introduction to the Passage**

Isaiah 23 addresses the prophecy concerning Tyre, a prominent city in ancient Phoenicia known for its wealth and maritime prowess. The verses 6-12 specifically focus on the impending judgment against Tyre, highlighting its fall from glory and the reaction of surrounding nations. This commentary will explore each verse in detail, examining the historical context, theological implications, and literary structure.

### **Isaiah 23:6 - “Cross over to Tarshish; wail, ye inhabitants of the isle.”**

This verse serves as a call to action for those who dwell in Tarshish, a distant trading partner of Tyre. The phrase “cross over” suggests a journey or migration, indicating that the inhabitants should flee or prepare for disaster. The term “wail” signifies deep mourning and lamentation. The reference to “the isle” emphasizes Tyre's geographical identity as an island city, which was once a center of commerce and prosperity. This opening sets a tone of impending doom and sorrow.

### **Isaiah 23:7 - “Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her far off to sojourn.”**

Here, Isaiah questions the pride of Tyre by referring to it as a “joyous city,” known for its wealth and trade. The mention of “antiquity” underscores Tyre's long-standing history and significance in the region. However, this rhetorical question implies that such joy is about to be shattered. The phrase “her own feet shall carry her far off” suggests that Tyre will be forced into exile or displacement due to its impending destruction.

### **Isaiah 23:8 - “Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?”**

In this verse, Isaiah reflects on the surprising nature of Tyre's downfall. The term “crowning city” indicates its status as a leading power among cities. The description of merchants as “princes” highlights their influence and wealth; they were not merely traders but held significant social standing. This verse raises questions about who could possibly orchestrate such a downfall against such an esteemed city.

### **Isaiah 23:9 - “The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.”**

The answer to the previous question is provided here: it is God Himself who has decreed this judgment against Tyre. The phrase “to stain the pride” indicates that God intends to humiliate those who have become arrogant due to their success. This verse emphasizes God's sovereignty over nations and His ability to humble even those who seem invincible.

**Isaiah 23:10 - “Pass through thy land as a river, O daughter of Tarshish: there is no more strength.”**

This verse uses imagery related to rivers flowing through land to illustrate how Tarshish will experience devastation akin to flooding without strength or support from Tyre. The designation “O daughter of Tarshish” personalizes this message for those living in Tarshish, suggesting they will feel the repercussions directly due to their connection with Tyre.

**Isaiah 23:11 - “He stretched out his hand over the sea; he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof.”**

In this powerful declaration, God’s authority is depicted through His actions over both land and sea. By “stretching out his hand,” God demonstrates control over creation itself—indicating that He can shake kingdoms at will. The term “merchant city” again refers specifically to Tyre’s identity as a commercial hub while foreshadowing its destruction.

**Isaiah 23:12 - “And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.”**

This concluding verse addresses Zidon (Sidon), another important Phoenician city closely associated with Tyre. Referring to Zidon as an “oppressed virgin” conveys vulnerability despite past glories; it suggests innocence lost amid turmoil. The command “arise” indicates urgency in fleeing from impending doom while noting that even in Chittim (a location likely representing Cyprus or further away), there will be no respite from judgment.

## **Conclusion**

The passage from Isaiah 23:6-12 serves as both a warning and an assurance regarding God’s sovereignty over nations—illustrating how even powerful cities like Tyre are subject to divine judgment when they become proud and corrupt. It reflects themes common throughout prophetic literature concerning humility before God’s authority.

## **Verse Commentary on Isaiah 23:13-18 (KJV)**

### **Introduction to the Passage**

Isaiah 23 addresses the impending judgment against Tyre, a prominent city of Phoenicia known for its maritime power and wealth. In verses 13-18, the prophet Isaiah draws a parallel between Tyre and the historical fate of Babylon, emphasizing that just as Babylon fell to the Assyrians, so too would Tyre face destruction. This passage serves as a warning to Tyre and its inhabitants about the consequences of their pride and reliance on commerce rather than on God.

**Isaiah 23:13 - “Behold the land of the Chaldeans; this people was not; till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof.”**

In this verse, Isaiah references “the land of the Chaldeans,” which is synonymous with Babylon. The phrase “this people was not” indicates that before Assyrian intervention, the Chaldeans were



insignificant and lacked a strong national identity. The Assyrians played a crucial role in establishing Babylon as a significant power by building its towers and palaces. This historical context serves as a reminder to Tyre that even powerful cities can be brought low by divine judgment.

**Isaiah 23:14 - “Howl, ye ships of Tarshish: for your strength is laid waste.”**

The ships of Tarshish symbolize Tyre’s extensive maritime trade network. The call to “howl” signifies mourning over their impending loss. The destruction of Tyre would not only affect its inhabitants but also have far-reaching consequences for international trade and commerce. The phrase “your strength is laid waste” underscores that all their economic power will be rendered useless in light of God’s judgment.

**Isaiah 23:15 - “And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.”**

This verse introduces a specific timeframe for Tyre’s downfall—seventy years—often interpreted as a generation or an era marked by significant change. The reference to singing “as an harlot” suggests that after this period of desolation, Tyre will return but in a degraded state, possibly indicating moral decline or corruption in its revival. This imagery reflects how cities can rise again but may do so without true repentance or acknowledgment of God’s sovereignty.

**Isaiah 23:16 - “Take an harp, go about the city, thou harlot thou hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.”**

Here, Isaiah uses metaphorical language to depict Tyre’s attempt at regaining prominence through music and celebration. However, referring to Tyre as a “harlot” implies unfaithfulness—not only in terms of morality but also in their relationship with God. This verse highlights how superficial attempts at revival cannot replace genuine repentance and faithfulness.

**Isaiah 23:17 - “And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.”**

After seventy years, God will revisit Tyre—a signifier that divine attention remains on nations despite their failures. The phrase “turn to her hire” suggests returning to her former ways of commerce and trade relationships with other nations. However, this renewed engagement is depicted negatively as “fornication,” indicating unfaithfulness not just morally but spiritually—aligning with nations rather than adhering faithfully to God.

**Isaiah 23:18 - “And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.”**

This concluding verse presents a vision where what was once used for selfish gain will now serve God’s purposes. The transformation from secular wealth into something holy indicates redemption through service rather than self-indulgence. It emphasizes how even material goods can become instruments for worship when dedicated properly—serving those who dwell before God instead of being hoarded or misused.

## Conclusion

In summary, Isaiah 23:13-18 serves as both a warning and an assurance regarding God's sovereignty over nations like Tyre and Babylon. It illustrates themes such as divine judgment against prideful reliance on commerce instead of faithfulness towards God while also hinting at eventual restoration through genuine dedication.

## CHAPTER 24:

### Verse Commentary on Isaiah 24:1-5 (KJV)

#### Introduction to the Passage

Isaiah 24 marks a significant shift in the prophetic discourse of Isaiah, moving from specific judgments against particular nations to a more universal declaration of God's judgment upon the whole earth. This chapter is often seen as apocalyptic in nature, foretelling not only historical events but also eschatological realities that will culminate in the end times.

**Verse 1: "Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof."**

In this opening verse, Isaiah presents a dramatic image of divine judgment. The phrase "maketh the earth empty" suggests a complete desolation. The Hebrew word used here implies a stripping away of all that is good and valuable. The term "waste" further emphasizes this devastation, indicating that what was once vibrant and full of life has now become barren.

The expression "turneth it upside down" conveys a sense of chaos and disorder. This imagery reflects God's sovereign power to disrupt the natural order due to humanity's sinfulness. The scattering of inhabitants signifies widespread displacement—people will be removed from their homes and communities as part of God's judgment.

**Verse 2: "And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the debtor."**

This verse underscores that no one will escape God's judgment based on their social status or position. The repetition of "as with" highlights equality in judgment—whether one is a priest or a common servant, all are subject to divine retribution for their sins.

The various pairs mentioned illustrate different societal roles: religious leaders (priest) are not exempt from accountability just because of their position; similarly, economic relationships (buyer/seller) show that financial dealings do not shield individuals from God's scrutiny. This serves to remind readers that God's justice is impartial and comprehensive.

**Verse 3: "The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word."**

Here we see a reiteration of themes introduced in verse 1. The phrase “utterly emptied” reinforces total desolation while “utterly spoiled” indicates plundering or destruction beyond recovery. This emphasizes that God’s decree is final and irrevocable.

The concluding phrase “for the LORD hath spoken this word” serves as an authoritative declaration. It reminds us that these judgments are not arbitrary but are rooted in God’s sovereign will and purpose. His word carries weight and certainty—what He decrees will come to pass.

**Verse 4: “The earth mourneth and fadeth away; the world languisheth and fadeth away; the haughty people of the earth do languish.”**

In this verse, Isaiah personifies creation itself—“the earth mourneth.” This imagery suggests that all creation feels the effects of human sinfulness and rebellion against God. The repetition of “fadeth away” indicates deterioration over time due to sin’s pervasive influence.

The mention of “the haughty people” points specifically to those who pride themselves on their status or achievements apart from God. Their arrogance leads them to languish under divine judgment—a stark reminder that pride goes before destruction (Proverbs 16:18).

**Verse 5: “The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.”**

This verse provides insight into why such severe judgments are enacted—the defilement of the earth stems from human actions. The terms “transgressed,” “changed,” and “broken” indicate deliberate disobedience against God’s established order.

The reference to an “everlasting covenant” likely points back to God’s covenantal relationship with Israel but can also be understood more broadly regarding His moral law applicable to all humanity. By breaking these covenants—whether through idolatry, injustice, or immorality—the inhabitants have brought about their own ruin.

## **Conclusion**

Isaiah 24:1-5 serves as a powerful reminder of God’s sovereignty over creation and His righteous judgment against sin. It illustrates how divine justice encompasses all levels of society without exception while emphasizing that humanity’s rebellion leads not only to personal consequences but also affects all creation.

## **Verse Commentary on Isaiah 24:6-10 (KJV)**

### **Introduction to the Passage**

Isaiah 24 is a significant chapter that deals with the theme of divine judgment upon the earth due to human sinfulness. Verses 6-10 specifically highlight the consequences of this judgment, illustrating the desolation and mourning that will ensue as a result of humanity’s transgressions against God’s laws. This passage serves as a sobering reminder of the seriousness of sin and its impact on both individuals and nations.

**Verse 6: “Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.”**

This verse encapsulates the essence of divine judgment. The term “curse” signifies a divine pronouncement that brings about destruction and desolation. The phrase “devoured the earth” indicates that this curse has consumed not just individuals but has had a widespread effect on creation itself. The use of “desolate” suggests a state of emptiness and ruin, where life is diminished or eradicated.

The latter part of the verse, “the inhabitants of the earth are burned,” can be interpreted as a metaphorical expression for severe suffering or punishment resulting from their sins. The imagery evokes thoughts of purification through fire, which in biblical terms often symbolizes judgment (see Malachi 3:2-3). The conclusion, “few men left,” emphasizes that amidst this devastation, only a remnant will survive, pointing to both physical loss and spiritual consequences.

**Verse 7: “The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.”**

In this verse, Isaiah shifts focus from human beings to nature itself. The “new wine” represents joy and abundance; its mourning signifies a loss of prosperity and happiness due to divine judgment. The phrase “the vine languisheth” reflects not only agricultural failure but also symbolizes Israel’s spiritual decline. Vines are often associated with God’s blessings in Scripture (e.g., Psalm 80:8-9), so their decline indicates a withdrawal of God’s favor.

The mention of “all the merry-hearted do sigh” highlights how widespread this sorrow is; even those who were once joyful are now affected by despair. This collective mourning underscores how deeply sin impacts not just individuals but society as a whole.

**Verse 8: “The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.”**

Here, Isaiah continues to depict an atmosphere devoid of joy and celebration. The “tabrets” (or tambourines) symbolize festive occasions typically filled with music and dance. Their cessation indicates that celebrations have been replaced by mourning due to impending judgment.

“The noise of them that rejoice endeth” reinforces this theme; it suggests that all forms of merriment have been silenced in light of God’s judgment. Music instruments like harps are traditionally associated with worship and praise; their silence implies an absence of worshipful joy before God—a stark contrast to what should be present among His people when they are in right relationship with Him.

**Verse 9: “They shall not drink wine with a song; strong drink shall be bitter to them that drink it.”**

This verse further illustrates how judgment affects daily life and cultural practices. Wine drinking is often associated with celebration; however, here it becomes devoid of joy (“shall not drink wine with a song”). Instead, strong drink becomes “bitter,” indicating disappointment or regret rather than pleasure.

This bitterness can symbolize both physical effects—perhaps due to scarcity—and emotional or spiritual ramifications stemming from disobedience to God’s commands. It serves as an illustration that without God’s blessing, even things meant for enjoyment become sources of sorrow.

**Verse 10: “The city of confusion is broken down: every house is shut up, that no man may come in.”**

In this concluding verse for our passage analysis, Isaiah describes societal breakdown through “the city of confusion.” This phrase likely refers to cities characterized by chaos due to moral decay—where order has been replaced by disorder because people have turned away from God.

“Every house is shut up” paints a picture of isolation and fear among inhabitants who may be retreating into their homes out of despair or danger from external threats resulting from societal collapse. This imagery evokes feelings akin to siege conditions where safety is compromised.

### **Conclusion**

Isaiah 24:6-10 serves as a powerful reminder about the consequences faced when humanity turns away from God’s commandments. Through vivid imagery depicting desolation in nature and society alike, these verses underscore themes such as loss, mourning, societal breakdown, and spiritual barrenness resulting from sinfulness against God’s laws.

## **Verse Commentary on Isaiah 24:11-15 (KJV)**

### **Introduction to the Passage**

Isaiah 24 is a profound chapter that deals with the judgment of God upon the earth and its inhabitants. Verses 11-15 specifically highlight the desolation and mourning that will occur as a result of divine judgment. This passage serves as a poignant reminder of the consequences of sin and rebellion against God, while also emphasizing His sovereignty over all creation.

**Verse 11: “There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.”**

In this verse, we see a vivid depiction of despair among the people. The phrase “crying for wine” symbolizes a deep longing for joy and sustenance that has been stripped away due to judgment. Wine often represents celebration and happiness in biblical literature; thus, its absence signifies a loss of joy and festivity. The statement “all joy is darkened” indicates that not only has physical pleasure been removed, but spiritual joy has also faded. The “mirth of the land” being gone underscores the totality of this desolation—there is no longer any reason for celebration or happiness among the people.

**Verse 12: “In the city is left desolation, and the gate is smitten with destruction.”**

This verse continues to paint a picture of devastation. The term “desolation” refers to complete ruin or emptiness within the city, which can be interpreted both literally (as in physical destruction) and metaphorically (as in moral or spiritual decay). The mention of “the gate” being smitten with destruction highlights an important aspect of ancient cities—the gates were not only physical entrances but also places where commerce, justice, and community life occurred. Their destruction signifies a breakdown in societal order and function.

**Verse 13: “When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.”**

Here, Isaiah uses agricultural imagery to illustrate how few will remain after God's judgment. The "shaking of an olive tree" suggests that just as olives are shaken from their branches during harvest time—leaving behind only remnants—so too will many be left behind after divine judgment. The comparison to "gleaning grapes when the vintage is done" reinforces this idea; gleaning refers to collecting leftover produce after harvesters have taken their fill. This imagery evokes feelings of scarcity and loss, indicating that only a remnant will survive amidst widespread destruction.

**Verse 14: "They shall lift up their voice; they shall sing for the majesty of the LORD, they shall cry aloud from the sea."**

Despite the preceding verses' focus on desolation, verse 14 introduces a note of hope through worship. Those who remain will recognize God's majesty even amid calamity. Their voices lifted in song signify an acknowledgment of God's sovereignty over creation—even in times of distress. The phrase "from the sea" may symbolize distant lands or nations recognizing God's power and glory.

**Verse 15: "Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea."**

This concluding verse calls for glorification of God despite circumstances that seem dire ("in the fires"). The term "fires" could refer to trials or judgments faced by individuals or nations but emphasizes that even through suffering, believers are called to honor God's name. "The isles of the sea" suggests that this call extends beyond Israel itself to all nations—indicating universal recognition and worship due to God's authority over all creation.

## **Conclusion**

Isaiah 24:11-15 presents a stark contrast between despair brought about by divine judgment and hope found in acknowledging God's majesty. While these verses depict significant loss due to sinfulness among humanity, they also remind us that even amidst turmoil, there remains an opportunity for worship and recognition of God's sovereignty.

## **Verse Commentary on Isaiah 24:16-23 (KJV)**

### **Introduction to the Passage**

Isaiah 24 is a profound chapter that deals with the themes of judgment, desolation, and eventual restoration. Verses 16-23 specifically highlight the contrasting experiences of the righteous and the wicked amidst divine judgment. The prophet Isaiah captures a moment of lamentation and hope, reflecting on the state of humanity in light of God's sovereignty.

**Verse 16: "From the uttermost part of the earth have we heard songs, even glory to the righteous."**

In this verse, Isaiah begins with a note of joy that emerges from all corners of the earth. The phrase "uttermost part" signifies that these songs are not localized but resonate globally. The "songs" represent expressions of praise and acknowledgment directed towards "the righteous." This could refer to either

God Himself or to those who are deemed righteous among humanity. The use of “glory” here suggests honor and recognition that is due to those who have remained faithful amidst trials.

**Verse 17: “Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.”**

Contrasting sharply with verse 16, this verse introduces a tone of foreboding. The inhabitants of the earth face dire consequences symbolized by “fear,” “the pit,” and “the snare.” These terms evoke imagery of danger and entrapment. The “pit” can be interpreted as a metaphor for destruction or death, while “the snare” suggests being caught in sin or judgment. This serves as a warning to those who live unrighteously.

**Verse 18: “And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.”**

This verse elaborates on the inevitability of judgment. Those attempting to escape fear will find themselves ensnared by further calamity. The imagery here emphasizes that there is no safe refuge from divine judgment; whether one tries to flee or confront their fears, they will ultimately face consequences. The phrase “windows from on high are open” suggests divine intervention where God’s wrath is unleashed upon humanity. Furthermore, “the foundations of the earth do shake” indicates cosmic upheaval as a result of human sinfulness.

**Verse 19: “The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.”**

Here, Isaiah vividly describes total devastation. The repetition emphasizes severity—“utterly broken down,” “clean dissolved,” and “moved exceedingly.” This reflects not only physical destruction but also spiritual disarray within creation itself due to humanity’s rebellion against God.

**Verse 20: “The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.”**

This verse uses simile to convey instability—comparing Earth’s condition to that of a drunken person swaying uncontrollably. The image evokes feelings of chaos resulting from sin’s burden (“transgression”). Additionally, likening it to a temporary structure (“cottage”) underscores its fragility when faced with divine judgment. The finality expressed in “it shall fall, and not rise again” indicates complete destruction without hope for restoration.

**Verse 21: “And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.”**

Isaiah shifts focus back toward accountability—both celestial beings (“host of high ones”) and earthly rulers (“kings”) will face punishment for their roles in leading people astray. This highlights God’s authority over all realms—spiritual as well as earthly—and His commitment to justice.

**Verse 22: “And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in prison; and after many days shall they be visited.”**

In this verse, Isaiah presents an image reminiscent of captivity where both celestial beings (likely fallen angels) and earthly rulers are confined like prisoners awaiting judgment. The phrase “after many days shall they be visited” implies eventual reckoning or accountability for their actions—a theme consistent throughout scripture regarding divine justice.

**Verse 23: “Then the moon shall be confounded, and the sun ashamed when the Lord of hosts shall reign in mount Zion, and in Jerusalem; and before his ancients gloriously.”**

The closing verse brings forth an apocalyptic vision where even celestial bodies react to God’s majesty during His reign over Zion (Jerusalem). “Confounded” suggests confusion or embarrassment at God’s overwhelming glory compared to their own luminescence. This signifies ultimate triumph over darkness as God establishes His kingdom visibly among His people.

### **Conclusion**

Isaiah 24:16-23 serves as both a warning against sinfulness while simultaneously offering hope through acknowledgment that God remains sovereign over all creation—even amid chaos caused by human actions. It encapsulates themes central to prophetic literature: judgment followed by restoration through divine authority.

## **CHAPTER 25:**

### **Verse Commentary on Isaiah 25:1-5 (KJV)**

#### **Introduction to Isaiah 25:1-5**

Isaiah 25 is a profound chapter that expresses themes of praise, divine judgment, and God’s provision for His people. The verses reflect a transition from the previous discussions of judgment against nations to a celebration of God’s sovereignty and mercy. In these verses, the prophet Isaiah articulates a song of thanksgiving and worship directed towards God for His marvelous works.

**Verse 1: “O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.”**

In this opening verse, Isaiah begins with a personal declaration of faith: “O LORD, thou art my God.” This acknowledgment establishes a covenant relationship between the speaker and God. The use of “my God” emphasizes intimacy and personal connection.

The phrase “I will exalt thee” indicates an intentional act of worship. Exalting God involves lifting Him up in honor and reverence, recognizing His supreme authority over all creation. The commitment to praise is further reinforced by the reasons given: “for thou hast done wonderful things.” Here, “wonderful things” refers to God’s miraculous acts throughout history—His deliverance of Israel from Egypt, His guidance in the wilderness, and His promises fulfilled.

The latter part of the verse highlights God’s eternal nature: “thy counsels of old are faithfulness and truth.” This statement reflects on God’s unchanging character; His plans are rooted in faithfulness and truthfulness. It reassures believers that they can trust in God’s promises because He is consistent and reliable.



**Verse 2: “For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.”**

In this verse, Isaiah shifts focus to God’s judgment upon cities that have opposed Him. The imagery used here—“a heap” and “a ruin”—depicts total destruction. This could refer to historical events such as the fall of Babylon or Sodom and Gomorrah but serves as a broader metaphor for divine judgment against any entity that stands against God.

The phrase “palace of strangers” suggests places inhabited by those who do not belong to God’s covenant people. Their downfall signifies that no earthly power can withstand divine authority. The finality expressed in “it shall never be built” underscores the permanence of God’s judgment; once He decrees destruction upon an entity due to its wickedness, there is no restoration.

**Verse 3: “Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.”**

This verse presents two responses to God’s actions—glorification by the strong people and fear from those who were once powerful nations. The term “strong people” likely refers to those who recognize God’s sovereignty after witnessing His judgments. Their glorification indicates transformation; they acknowledge God’s might and righteousness.

Conversely, “the city of the terrible nations” represents those who previously instilled fear through their might but now tremble before God’s justice. This dual response illustrates how divine intervention reshapes human perspectives—those who were once proud become humbled in recognition of God’s supremacy.

**Verse 4: “For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat.”**

Here, Isaiah emphasizes God’s protective nature towards those who are vulnerable—the poor and needy. By stating “thou hast been a strength,” he acknowledges that God provides support during times of trouble.

The metaphors used—“refuge from the storm” and “shadow from the heat”—illustrate safety and comfort provided by God amidst life’s adversities. These images evoke feelings of security found in trusting God during tumultuous times.

**Verse 5: “Thou shalt bring down the noise of strangers; as heat in a dry place shalt thou make the branch of the terrible ones to cease.”**

In this concluding verse for this section, Isaiah speaks about silencing those who oppose Him (“the noise of strangers”). The term “noise” implies chaos or threats posed by foreign powers or enemies against Israel.

The comparison “as heat in a dry place” suggests that just as oppressive heat can be diminished or alleviated by shade or relief (God’s intervention), so too will God put an end to oppression caused by powerful adversaries (“the branch of the terrible ones”). This reinforces God’s role as protector against external threats while also emphasizing His ability to restore peace among His people.

## Conclusion

Isaiah 25:1-5 encapsulates themes central to biblical theology—God’s sovereignty over creation, His righteous judgment against evil nations, and His unwavering support for those who trust in Him. Through these verses, believers are encouraged to recognize both their dependence on God during trials and their call to worship Him for His mighty deeds throughout history.

## Verse Commentary on Isaiah 25:6-10 (KJV)

### Isaiah 25:6

**“And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.”**

This verse introduces a grand vision of divine provision and celebration. The “mountain” symbolizes Mount Zion, representing God’s chosen place for His people. The phrase “feast of fat things” indicates an abundance and richness that God provides, contrasting sharply with the scarcity experienced during times of oppression or famine. The mention of “wines on the lees” suggests not only quality but also a sense of maturity and refinement, indicating that God’s blessings are both generous and exquisite.

### Isaiah 25:7

**“And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.”**

Here, God promises to remove barriers that obscure understanding and truth. The “covering” and “vail” symbolize ignorance or spiritual blindness that affects all nations. This act signifies God’s intention to reveal His glory and truth universally, breaking down divisions between peoples. It reflects a future where enlightenment replaces darkness, allowing all to see God’s salvation clearly.

### Isaiah 25:8

**“He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.”**

This verse is pivotal as it speaks to ultimate redemption. The phrase “swallow up death in victory” conveys a powerful image of God conquering death itself—an assurance that mortality will be defeated. The act of wiping away tears signifies comfort and restoration for those who have suffered loss or grief. Furthermore, removing “the rebuke” implies that God’s judgment against His people will be lifted, ushering in an era of peace and acceptance.

### Isaiah 25:9

**“And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.”**

In this verse, there is an expression of hope fulfilled. The phrase “we have waited for him” emphasizes patience and faithfulness among God’s people as they anticipate His deliverance. Their declaration acknowledges God as their Savior—an affirmation rooted in trust. The joy expressed here highlights not just relief but exuberant celebration at experiencing salvation firsthand.

## **Isaiah 25:10**

**“For in this mountain shall the hand of the Lord rest upon this mountain; and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.”**

The concluding verse reinforces God’s sovereignty over all nations. Moab represents opposition to Israel; thus, its downfall symbolizes God’s triumph over adversaries. The imagery used here—comparing Moab to straw underfoot—illustrates utter defeat and humiliation before divine authority. This serves as a reminder that while God’s blessings are abundant for His faithful ones, judgment awaits those who oppose Him.

In summary, Isaiah 25:6-10 presents a profound eschatological vision where God’s ultimate plan includes abundant provision for His people while simultaneously addressing sin and opposition through divine judgment. It encapsulates themes of hope, restoration, joy in salvation, and God’s sovereign rule over creation.

## **Verse Commentary on Isaiah 25:11-12 (KJV)**

### **Introduction to the Passage**

Isaiah 25:11-12 presents a vivid depiction of God’s judgment against Moab, symbolizing the broader theme of divine retribution against all adversaries of God’s people. This passage is set within a context of praise and celebration for God’s deliverance and sovereignty. The imagery used in these verses reflects both the power of God and the futility of human pride when faced with divine authority.

**Verse 11: “And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.”**

In this verse, the subject “he” refers to God, who is depicted as actively engaging in judgment against Moab. The metaphor of spreading forth hands is significant; it suggests both an act of power and control. Just as a swimmer uses their arms to navigate through water, God extends His hands to subdue His enemies.

The phrase “in the midst of them” indicates that this action occurs directly among those who oppose Him, emphasizing God’s omnipresence and direct involvement in human affairs. The comparison to a swimmer highlights the ease with which God can overcome opposition—whereas a swimmer struggles against water, God’s power effortlessly brings down pride.

The term “pride” here signifies not only arrogance but also the self-sufficiency that leads nations like Moab to oppose God. The “spoils of their hands” refers to the achievements or possessions gained through their prideful endeavors. Thus, this verse illustrates how God will dismantle both their arrogance and their material gains.

**Verse 12: “And the fortress of the high fort shall he bring down, lay low, and bring to the ground, even to the dust.”**

This verse continues the theme established in verse 11 by describing God’s actions against fortified cities or strongholds—symbols of human security and pride. The repetition of phrases such as “bring

down,” “lay low,” and “bring to the ground” emphasizes total destruction. Each action conveys a sense of thoroughness; nothing will remain standing.

The term “fortress” represents not just physical structures but also spiritual strongholds that embody resistance against God. By stating that He will bring these fortresses “even to the dust,” Isaiah underscores that no matter how fortified or secure they may appear, they are ultimately vulnerable before God’s might.

The imagery evokes a sense of finality; being brought down to dust implies complete annihilation and serves as a warning against reliance on earthly strength rather than on divine support.

## **Conclusion**

Isaiah 25:11-12 serves as a powerful reminder of God’s sovereignty over nations and individuals alike. It illustrates how human pride can lead to downfall when opposed to divine authority. Through vivid metaphors related to swimming and fortifications, these verses encapsulate themes of judgment, humility, and ultimate victory for those who trust in God.

## **CHAPTER 26:**

### **Verse Commentary on Isaiah 26:1-5 (KJV)**

#### **Introduction to the Passage**

Isaiah 26:1-5 is a profound passage within the Book of Isaiah, which is part of the Old Testament. This section reflects themes of salvation, trust in God, and the contrast between the righteous and the wicked. The verses are often interpreted as a song of praise and a declaration of faith amidst trials.

**Verse 1: “In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.”**

This verse introduces a future time referred to as “that day,” which is often understood as a time of deliverance or restoration for Israel. The phrase “this song” indicates that it is a communal expression of joy and gratitude among the people of Judah. The “strong city” symbolizes security and divine protection, suggesting that God’s presence will serve as both defense (“walls”) and strength (“bulwarks”). The imagery evokes a fortified city where God Himself provides safety through salvation.

**Verse 2: “Open ye the gates, that the righteous nation which keepeth the truth may enter in.”**

Here, an invitation is extended to open the gates for those who are deemed righteous. This signifies not only physical entry into Jerusalem but also spiritual access to God’s blessings. The term “righteous nation” emphasizes those who adhere to God’s commandments and uphold truth. This verse underscores the importance of righteousness and fidelity to God’s word as prerequisites for entering into His presence.

**Verse 3: “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.”**

This verse presents one of the most quoted promises in Scripture regarding peace. The phrase “perfect peace” (in Hebrew, “shalom shalom”) suggests an abundant, comprehensive peace that transcends mere absence of conflict. The condition for receiving this peace is having one’s mind steadfastly focused on God—indicating that trust in God leads to tranquility amid chaos. It highlights a deep relationship with God where reliance on Him brings about inner calmness.

**Verse 4: “Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength.”**

The call to trust in the Lord emphasizes enduring faithfulness. The repetition of “for ever” reinforces that this trust should not be temporary but lifelong. The name “LORD JEHOVAH” (Yahweh) denotes God’s eternal nature and sovereignty. The phrase “everlasting strength” conveys that true power comes from God alone, contrasting human frailty with divine might.

**Verse 5: “For he bringeth down them that dwell on high; the lofty city, he layeth it low: he bringeth it even to the ground; he bringeth it even to dust.”**

This concluding verse serves as a reminder of God’s sovereignty over nations and rulers who are prideful or arrogant (“them that dwell on high”). It illustrates God’s ability to humble those who oppose Him or rely solely on their own strength (“the lofty city”). By bringing such entities low, God demonstrates His ultimate authority and justice, ensuring that no one can stand against His will.

## **Conclusion**

Isaiah 26:1-5 encapsulates key theological themes such as divine protection, righteousness, peace through faith, eternal trust in God, and His sovereign power over earthly authorities. These verses encourage believers to remain steadfast in their faith while assuring them of God’s unwavering support during times of trouble.

## **Verse Commentary on Isaiah 26:6-10 (KJV)**

### **Isaiah 26:6**

**“The foot shall tread it down, even the feet of the poor, and the steps of the needy.”**

This verse presents a powerful image of reversal and justice. The “foot” symbolizes authority and conquest, indicating that those who were once oppressed—the “poor” and “needy”—will now have dominion over their oppressors. This reflects a theme throughout Isaiah where God elevates the humble and brings low the proud. The imagery suggests that in God’s kingdom, social hierarchies are overturned, and those who have suffered will be vindicated.

### **Isaiah 26:7**

**“The way of the just is uprightness: thou, most upright, dost weigh the path of the just.”**

Here, Isaiah emphasizes the righteousness of God’s ways. The “way of the just” refers to a moral path characterized by integrity and fairness. The phrase “thou, most upright” acknowledges God’s perfect justice; He evaluates and guides the paths of those who seek to live righteously. This verse reassures believers that their efforts toward justice do not go unnoticed by God, who actively weighs their paths.

### **Isaiah 26:8**

**“Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.”**

In this verse, there is an expression of hope and longing for God's presence. The phrase "in the way of thy judgments" indicates that believers are committed to following God's decrees while waiting for His deliverance. Their "desire" reflects a deep yearning for intimacy with God—both in His name (representing His character) and in His remembrance (the act of recalling His deeds). This highlights a relationship built on trust and devotion.

### **Isaiah 26:9**

**“With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.”**

This verse illustrates a personal commitment to seeking God earnestly. The mention of desiring God "in the night" signifies a time when one might feel alone or troubled but still turns to God for comfort. The phrase "seek thee early" implies prioritizing God above all else at dawn—a metaphor for new beginnings or fresh hope. Furthermore, it suggests that when God's justice prevails ("when thy judgments are in the earth"), it serves as a lesson in righteousness for all humanity.

### **Isaiah 26:10**

**“Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.”**

This verse presents a stark contrast between those who are righteous and those who persist in wickedness despite experiencing God's favor. It underscores human stubbornness; even when given opportunities for repentance or grace ("let favour be shewed"), some individuals refuse to change their ways. The phrase "in the land of uprightness will he deal unjustly" indicates that even in an environment conducive to righteousness—where God's principles should prevail—wicked individuals may still act corruptly if their hearts remain hardened against divine truth.

In summary, these verses collectively convey themes of divine justice, human responsibility towards righteousness, and an earnest longing for communion with God amidst trials. They reflect both individual devotion and communal hope for ultimate redemption through God's righteous reign.

### **Verse Commentary on Isaiah 26:11-15 (KJV)**

#### **Isaiah 26:11**

**“LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.”**

In this verse, the prophet Isaiah addresses God directly, acknowledging His power and authority. The phrase "when thy hand is lifted up" signifies God's intervention and judgment. The initial statement suggests that despite God's visible actions or signs of His might, some will remain blind to His sovereignty. However, a time will come when these individuals will recognize their folly and feel shame for their envy towards God's people. This envy likely refers to the nations that oppose Israel out of jealousy for their favored status with God. The concluding phrase about "the fire of thine enemies" indicates that those who oppose God's people will ultimately face destruction due to their rebellion against Him.

### **Isaiah 26:12**

**“LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.”**

Here, Isaiah expresses confidence in God’s provision of peace for His people. The term “ordain” implies a deliberate act by God to establish peace among His followers. This peace is not merely the absence of conflict but encompasses wholeness and well-being. The latter part of the verse emphasizes divine sovereignty in human affairs—“thou also hast wrought all our works in us.” This suggests that any good deeds or righteous acts performed by the people are ultimately enabled by God Himself, reinforcing the idea that human efforts are dependent upon divine grace.

### **Isaiah 26:13**

**“O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.”**

In this verse, there is an acknowledgment of past oppression by foreign powers—“other lords beside thee.” This reflects Israel’s historical experiences under various rulers who exerted control over them. Despite these experiences, Isaiah asserts a commitment to recognize and honor only Yahweh as their true Lord. The phrase “by thee only will we make mention of thy name” underscores a desire for exclusive devotion to God amidst competing allegiances.

### **Isaiah 26:14**

**“They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.”**

This verse contrasts the fate of those who oppose God with that of His faithful people. The declaration “they are dead” signifies both physical death and spiritual separation from God’s life-giving presence. It emphasizes that those who have opposed God’s ways will not experience resurrection or restoration; instead, they face complete obliteration—“made all their memory to perish.” This serves as a warning against rebellion and highlights God’s ultimate authority over life and death.

### **Isaiah 26:15**

**“Thou hast increased the nation, O LORD; thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth.”**

In this concluding verse of the passage, Isaiah praises God for His faithfulness in increasing Israel as a nation despite its trials. The repetition “thou hast increased the nation” emphasizes gratitude for growth and prosperity attributed solely to divine action. Furthermore, “thou art glorified” acknowledges that God’s actions bring Him glory among all nations—suggesting that even in Israel’s expansion and success, it is ultimately about showcasing God’s greatness rather than mere national pride. The phrase “removed it far unto all the ends of the earth” may refer to Israel’s influence spreading beyond its borders or possibly foreshadowing future missions where God’s glory would be known globally.

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The commentary on Isaiah 26:11-15 illustrates themes such as divine judgment against oppressors, reliance on God’s provision for peace and strength amidst adversity, exclusive loyalty to Yahweh amid competing powers, recognition of divine sovereignty in human affairs, and praise for God’s faithfulness in increasing His people.

## Verse Commentary on Isaiah 26:16-21 (KJV)

### Introduction to the Passage

Isaiah 26:16-21 is a poignant section of scripture that reflects the themes of distress, divine intervention, and ultimate hope for God's people. This passage encapsulates the cries of the righteous in times of trouble and their expectation of deliverance from God. The verses transition from lamentation to a confident assurance in God's protection and future restoration.

**Verse 16: “Lord, in trouble have they visited thee; they poured out a prayer when thy chastening was upon them.”**

This verse opens with an acknowledgment of the people's plight. The term “trouble” signifies distress or affliction, indicating that the people have turned to God during their suffering. The phrase “visited thee” suggests that they sought God earnestly, implying a relationship where they recognize His presence and authority. The act of pouring out a prayer indicates desperation and sincerity in their supplication. The reference to “thy chastening” implies that their troubles may be seen as disciplinary actions from God, intended for correction rather than punishment.

**Verse 17: “Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord.”**

Here, Isaiah uses the metaphor of childbirth to describe the intensity of their suffering. Just as a woman experiences great anguish before giving birth, so too do the people endure significant pain while awaiting deliverance. This imagery conveys both urgency and hope; while there is suffering now, it is often followed by new life or relief. The phrase “in thy sight” emphasizes that God witnesses their struggles and is aware of their condition.

**Verse 18: “We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.”**

In this verse, there is a sense of futility expressed by the people. Despite their efforts (“we have been with child”), they feel as though they have produced nothing substantial (“brought forth wind”). This reflects feelings of disappointment and frustration at not achieving deliverance or seeing any tangible results from their prayers or struggles. The mention of “the inhabitants of the world” not falling suggests that despite their trials, there has been no significant change in circumstances or victory over oppressors.

**Verse 19: “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.”**

This verse shifts dramatically from despair to hope. It introduces a powerful promise regarding resurrection—“Thy dead men shall live.” This can be interpreted both literally (as in physical resurrection) and spiritually (the revival of faith). The call to “awake and sing” encourages those who are spiritually dead or despondent to rejoice because God's power will bring about renewal. The imagery used here—the dew refreshing herbs—suggests vitality and new life emerging after barrenness.



**Verse 20: “Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.”**

In this verse, God invites His people into safety (“thy chambers”) during times of judgment or wrath (“indignation”). This call for seclusion serves as both protection and preparation—a temporary retreat until God’s anger subsides. It symbolizes trust in God’s provision during tumultuous times while also suggesting an active waiting period where believers must remain steadfast.

**Verse 21: “For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.”**

The final verse underscores God’s impending judgment against sinfulness (“to punish...for their iniquity”). It highlights divine justice being enacted upon those who oppose Him. The phrase “the earth also shall disclose her blood” indicates accountability for past wrongs—those who suffered injustice will be vindicated as God reveals hidden truths about violence done against them.

## **Conclusion**

Isaiah 26:16-21 encapsulates profound themes relevant to both ancient Israelite society facing oppression and contemporary readers grappling with suffering today. It transitions from lamentation through recognition of divine discipline towards an assured hope rooted in resurrection and eventual justice.

## **CHAPTER 27:**

### **Verse Commentary on Isaiah 2:1-6 (KJV)**

#### **Introduction to the Passage**

Isaiah 2:1-6 presents a prophetic vision concerning Judah and Jerusalem, focusing on the future exaltation of God’s house and the universal acknowledgment of His sovereignty. This passage is significant as it sets the stage for understanding the messianic hope and the ultimate peace that will characterize the reign of Christ.

**Verse 1: “The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.”**

This opening verse establishes Isaiah as a prophet who received divine revelation. The phrase “the word that Isaiah...saw” indicates that this prophecy was given through a vision, emphasizing its importance and authenticity. The focus on “Judah and Jerusalem” highlights that this message is directed specifically to the southern kingdom of Israel, which had a unique covenant relationship with God.

**Verse 2: “And it shall come to pass in the last days, that the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.”**

Here, Isaiah speaks of a future time referred to as “the last days,” which is often interpreted as a period associated with messianic fulfillment. The “mountain of the LORD’s house” symbolizes God’s

presence and authority, likely referring to Mount Zion where the temple was located. The imagery of being established “in the top of the mountains” suggests prominence and supremacy over all other nations and religions. The phrase “all nations shall flow unto it” indicates an inclusive invitation for all peoples to come to worship God, reflecting a vision of universal peace and unity under God’s reign.

**Verse 3: “And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.”**

In this verse, there is an active response from people who are drawn to worship at God’s house. The call to “come ye” signifies an eagerness among nations to seek divine instruction. The reference to God teaching His ways underscores His role as a guide for humanity. The phrase “we will walk in his paths” indicates obedience resulting from this teaching. Furthermore, “out of Zion shall go forth the law” emphasizes that Jerusalem will be a center for divine revelation and moral guidance.

**Verse 4: “And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.”**

This verse portrays a time when God’s justice will prevail among nations. The imagery used here—“beat their swords into plowshares”—is powerful; it signifies transformation from instruments of war into tools for agriculture, symbolizing peace rather than conflict. This prophetic declaration anticipates an era where warfare becomes obsolete under God’s righteous rule.

**Verse 5: “O house of Jacob, come ye, and let us walk in the light of the LORD.”**

Isaiah calls upon Israel (the house of Jacob) to respond positively to this vision by walking in obedience to God’s light—His truth and righteousness. This invitation serves as both encouragement and admonition for Israel to embrace their covenant relationship with God.

**Verses 6: “For thou hast forsaken thy people the house of Jacob because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in children of strangers.”**

In contrast to verses 1-5 which depict hopefulness about future restoration, verse 6 introduces a note of judgment against Israel for turning away from God. The mention of being “replenished from the east” refers to adopting foreign practices contrary to their covenant identity. This reflects spiritual infidelity where reliance on pagan practices leads them away from true worship.

## **Conclusion**

Isaiah 2:1-6 encapsulates both hope for future glory through divine establishment in Jerusalem while simultaneously addressing current failures within Israel’s faithfulness. It serves as both prophecy regarding messianic times characterized by peace among nations as well as a call for repentance among God’s chosen people.

## Verse Commentary on Isaiah 27:7-13 (KJV)

### Isaiah 27:7

**“Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?”**

This verse poses a rhetorical question regarding God’s treatment of Israel compared to their enemies. The implication is clear: God has not punished Israel as severely as He has punished their oppressors. The phrase “smitten him” refers to Israel, while “those that smote him” refers to the nations that oppressed Israel. This sets the stage for understanding God’s mercy and justice; although Israel faced trials and punishment for their sins, they were not annihilated like their enemies.

### Isaiah 27:8

**“In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.”**

Here, the imagery shifts to agricultural terms. “In measure” suggests that God’s judgment is measured and controlled. The phrase “when it shooteth forth” likely refers to the growth or flourishing of Israel after a period of trial. The “rough wind” symbolizes adversity or judgment, which God restrains during times of restoration. This indicates that while God disciplines His people, He does so with care and purpose.

### Isaiah 27:9

**“By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.”**

This verse emphasizes purification through suffering. The “iniquity of Jacob” refers to Israel’s sins, which will be cleansed through God’s corrective measures. The imagery of stones being broken down signifies the destruction of idolatry—an essential step in returning to true worship. The mention of “groves and images” indicates that false worship practices will be eradicated, leading to a more faithful remnant.

### Isaiah 27:10

**“Yet the defended city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.”**

This verse contrasts with previous themes by depicting desolation resulting from disobedience. The “defended city” represents Jerusalem or any fortified place relying on its defenses rather than on God. Its abandonment illustrates divine judgment against unfaithfulness. The imagery of a calf feeding in a desolate area suggests nature reclaiming what was once inhabited—a stark reminder of consequences for turning away from God.

### Isaiah 27:11

**“When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will show them no favor.”**

The focus here is on judgment against those who lack understanding—specifically referring to idolatrous practices among God’s people. The breaking off of withered boughs symbolizes removing

unfruitful elements from society. The reference to women setting fire implies total destruction due to spiritual ignorance or rebellion against God's ways. This serves as a warning about divine retribution for persistent disobedience.

#### **Isaiah 27:12**

**“And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt: and ye shall be gathered one by one, O ye children of Israel.”**

This verse shifts towards hope and restoration following judgment. “Beat off from the channel” suggests gathering exiles back into their land from various locations—from riversides to Egypt—indicating a comprehensive return from dispersion. This gathering emphasizes God's commitment to His covenant people despite their failings.

#### **Isaiah 27:13**

**“And it shall come to pass in that day, that a great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt; and shall worship the LORD in the holy mount at Jerusalem.”**

The final verse culminates in an eschatological vision where a great trumpet signals restoration for those who have suffered exile (“ready to perish”). This gathering includes both those lost in Assyria (a symbol for oppression) and outcasts from Egypt (a symbol for bondage). Their return signifies reconciliation with God as they worship Him at His holy mountain—Jerusalem—highlighting themes of redemption and divine favor.

In summary, Isaiah 27:7-13 presents a profound theological reflection on God's justice tempered with mercy towards His people amidst their trials while also foretelling eventual restoration after purification from sin.

## **CHAPTER 28:**

### **Verse Commentary on Isaiah 28:1-5 (KJV)**

#### **Isaiah 28:1**

**“Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which is at the head of the fat valleys, to them that are overcome with wine!”**

In this opening verse, Isaiah pronounces a “woe”—a term indicating impending judgment or calamity—against the “crown of pride” associated with the drunkards of Ephraim. The phrase “crown of pride” suggests that their arrogance and self-exaltation have become their defining characteristic. Ephraim, representing the northern kingdom of Israel, is depicted as having once enjoyed prosperity and beauty (“glorious beauty”), but this is now described as a “fading flower.” This imagery conveys a sense of transience and decay; what was once vibrant and flourishing is now wilting due to their indulgence in drunkenness. The reference to being “overcome with wine” indicates not just casual drinking but a state where alcohol controls them, leading to moral and spiritual degradation.

#### **Isaiah 28:2**

**“Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.”**

Here, Isaiah introduces God's response to the prideful state of Ephraim. The "mighty and strong one" likely refers to an invading force or judgment sent by God. The vivid imagery of natural disasters—a tempest of hail, a destroying storm, and an overflowing flood—illustrates the overwhelming power and severity of God's judgment. These metaphors serve to emphasize that just as nature can be uncontrollable and destructive, so too will be God's intervention against those who persist in sin.

### **Isaiah 28:3**

**"The crown of pride, the drunkards of Ephraim, shall be trodden under feet."**

This verse reiterates the fate awaiting those who embody pride and drunkenness. The repetition serves to underscore their identity as "the crown of pride." Being "trodden under feet" symbolizes humiliation and defeat; it indicates that their former glory will be completely obliterated. This serves as both a warning and an assurance that God will not allow such arrogance to go unpunished.

### **Isaiah 28:4**

**"And the glorious beauty, which is on the head of the fat valley, shall be like the hasty fruit before the summer; which when he that looketh upon it seeth it while it is yet in his hand he eateth it up."**

In this verse, Isaiah continues with agricultural imagery. The "glorious beauty" represents all that was once admirable about Ephraim's prosperity. However, it is compared to "hasty fruit," suggesting something that appears ripe but is actually fleeting—like early fruit that cannot sustain itself until harvest time. This metaphor illustrates how quickly their fortunes can change; what seems promising can vanish almost instantaneously when faced with divine judgment.

### **Isaiah 28:5**

**"In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people."**

Contrasting sharply with previous verses focused on judgment for prideful drunkenness is this promise for restoration. In this context, "that day" refers to a future time when God will redeem His faithful remnant ("the residue"). Instead of being crowned by their own prideful excesses, they will receive true honor from God Himself—a "crown of glory" and "diadem of beauty." This signifies not only restoration but also transformation; those who remain faithful amidst judgment will find favor in God's eyes.

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The commentary highlights themes such as divine judgment against sin (specifically drunkenness), transience versus permanence in glory (human versus divine), and ultimately hope for redemption through faithfulness.

## **Verse Commentary on Isaiah 28:6-11 (KJV)**

### **Isaiah 28:6**

**"And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."**

In this verse, Isaiah speaks of a divine provision for leadership and justice. The "spirit of judgment"

refers to the wisdom and discernment necessary for rulers and judges. This is crucial because effective governance requires not only authority but also the ability to make wise decisions that align with God's will. The phrase "strength to them that turn the battle to the gate" suggests that those who defend their city or nation against adversaries will be empowered by God. This indicates a promise of support for those who uphold justice and righteousness in their actions.

#### **Isaiah 28:7**

**"But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."**

Here, Isaiah contrasts the previous verse's promise of divine assistance with a stark reality: leaders—including priests and prophets—have succumbed to drunkenness. This intoxication leads them astray from their responsibilities. The repetition of "strong drink" emphasizes its pervasive influence on their lives. Their impaired state results in poor judgment ("they err in vision") and failure to discern God's truth ("they stumble in judgment"). This serves as a warning about how moral and spiritual failures can corrupt those in positions of authority.

#### **Isaiah 28:8**

**"For all tables are full of vomit and filthiness, so that there is no place clean."**

This vivid imagery illustrates the extent of corruption among these leaders. The "tables" symbolize places where decisions are made or where people gather (such as courts or councils). The presence of "vomit and filthiness" signifies moral decay; it indicates that what should be sacred spaces have become polluted by sin. There is an implication here that not only are these leaders unfit for their roles due to their indulgence but also that society as a whole suffers from this degradation.

#### **Isaiah 28:9**

**"Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts."**

In this verse, Isaiah poses rhetorical questions about who is capable of receiving true knowledge and understanding from God. The reference to being "weaned from milk" suggests maturity; it implies that only those who have grown beyond basic teachings can grasp deeper truths. This reflects a broader theme within Scripture regarding spiritual growth—believers must progress beyond elementary principles to fully comprehend God's revelations.

#### **Isaiah 28:10**

**"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:"**

This verse emphasizes the methodical nature of teaching God's Word. The repetition underscores how instruction builds upon itself—each principle (or "precept") lays a foundation for further understanding. It highlights God's desire for His people to learn systematically rather than haphazardly. This structured approach is essential for developing sound doctrine and ensuring believers can withstand challenges to their faith.

#### **Isaiah 28:11**

**"For with stammering lips and another tongue will he speak to this people."**

In this concluding verse, Isaiah prophesies about God communicating with His people through foreign languages or means they do not understand (“stammering lips”). This could refer both literally—to nations speaking different languages—and metaphorically—to God’s messages being delivered through unexpected channels or circumstances. It serves as both a warning and an indication that God will use various methods to reach His people, especially when they fail to heed His direct messages.

In summary, these verses collectively address themes of leadership integrity, moral decay due to indulgence (particularly alcohol), spiritual maturity necessary for understanding divine truths, systematic learning in faith practices, and God’s multifaceted communication methods with His people.

### **Verse Commentary on Isaiah 28:12-15 (KJV)**

#### **Isaiah 28:12**

***“To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.”***

In this verse, God communicates through the prophet Isaiah, offering a message of rest and refreshment to His people. The phrase “This is the rest” signifies a divine invitation to find solace in obedience to God’s commands. The term “weary” refers to those burdened by sin and the trials of life. God’s message is one of comfort, suggesting that true rest comes from following His ways. However, the latter part of the verse highlights a tragic reality: despite this offer, the people refuse to listen. Their unwillingness to heed God’s call reflects a broader theme in Isaiah regarding Israel’s obstinacy and spiritual blindness.

#### **Isaiah 28:13**

***“But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.”***

Here, Isaiah describes how God’s instruction has been repetitive—“precept upon precept”—indicating that God has consistently provided guidance through His word. This methodical teaching approach emphasizes patience and clarity in divine communication. However, instead of embracing these teachings for their benefit, the people are depicted as stumbling over them. The repetition suggests that they have become desensitized to God’s messages; rather than leading them toward understanding and salvation, their refusal results in spiritual downfall—“fall backward” indicates failure to grasp God’s truth leading to destruction.

#### **Isaiah 28:14**

***“Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem.”***

In this verse, God addresses “scornful men,” likely referring to leaders or influential figures in Jerusalem who mock or disregard His messages. The use of “wherefore” serves as a transition urging these leaders to pay attention to God’s words despite their previous derision. This call emphasizes accountability among those in positions of power; their rejection of divine wisdom not only affects them but also leads others astray. It underscores a critical theme throughout Isaiah regarding leadership responsibility in guiding people toward righteousness.

### **Isaiah 28:15**

***“Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.”***

This verse reveals the misguided confidence of these leaders who believe they can escape judgment by forming an alliance with death and hell—metaphorical expressions indicating reliance on false security rather than faith in God. Their declaration reflects a profound misunderstanding of divine justice; they think that by denying accountability or seeking refuge in deceit (“made lies our refuge”), they can avoid consequences for their actions. The phrase “overflowing scourge” symbolizes impending judgment or calamity that will inevitably confront them despite their delusions.

In summary, these verses collectively illustrate themes of divine invitation for rest through obedience contrasted with human rebellion against God’s guidance. They highlight both individual and collective responsibility towards accepting divine truth while warning against complacency and reliance on false securities.

### **Verse Commentary on Isaiah 28:16-20 (KJV)**

#### **Isaiah 28:16**

***“Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”***

In this verse, God declares His intention to establish a firm foundation in Zion, which is often interpreted as Jerusalem. The “stone” symbolizes stability and strength. The phrase “tried stone” indicates that this foundation has been tested and proven reliable. The “precious corner stone” signifies its importance in construction; it is the key stone that holds the structure together. The assurance given here is profound: those who believe in this foundation will not be put to shame or hurried into panic (“shall not make haste”). This verse foreshadows the coming of Christ as the cornerstone of faith for believers.

#### **Isaiah 28:17**

***“Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.”***

Here, God introduces judgment as a measuring tool (“the line”) and righteousness as a standard (“the plummet”). This imagery suggests that God’s justice will be precise and unyielding. The “hail” represents divine judgment that will destroy falsehoods (“refuge of lies”) and expose hidden sins (“hiding place”). This serves as a warning to those relying on deceitful practices for security; their false foundations will ultimately fail under God’s scrutiny.

#### **Isaiah 28:18**

***“And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.”***



This verse addresses those who have made pacts with death and hell—symbolizing reliance on false security or alliances that lead to spiritual death. God declares these agreements void (“disannulled”), indicating that they cannot withstand His judgment. The “overflowing scourge” refers to impending calamity or destruction that will come upon them. Those who trust in these false covenants will find themselves overwhelmed and defeated.

#### **Isaiah 28:19**

**“From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.”**

This verse emphasizes the relentless nature of God’s judgment—it comes continuously (“morning by morning”) without respite. The phrase “it shall take you” implies an unavoidable consequence for those who are unprepared or unrepentant. The reference to being vexed by understanding suggests that recognizing their fate brings distress; they are caught in their own folly.

#### **Isaiah 28:20**

**“For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.”**

In this metaphorical statement, God illustrates how inadequate their false securities are—like a bed too short or coverings too narrow. This imagery conveys discomfort and insufficiency; those relying on deceitful means for safety will find themselves lacking support when they need it most. It underscores the futility of depending on anything other than God’s true foundation.

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In summary, Isaiah 28:16-20 presents a powerful message about reliance on God versus reliance on falsehoods. It contrasts God’s sure foundation with human attempts at security through deceitful means. Believers are encouraged to trust in God’s promises rather than temporary solutions that ultimately lead to destruction.

#### **Verse Commentary on Isaiah 28:21-29 (KJV)**

##### **Isaiah 28:21**

**“For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.”**

This verse introduces a significant theme of divine judgment. The reference to “mount Perazim” recalls David’s victory over the Philistines (2 Samuel 5:20), where God intervened decisively on behalf of His people. Similarly, “the valley of Gibeon” refers to another battle where God fought for Israel against the Amorites (Joshua 10:10). The phrase “his strange work” emphasizes that God’s judgment is not His usual mode of operation; it is an anomaly that arises from human sinfulness. This indicates that while God delights in blessing and mercy, He must also enact judgment when necessary.

##### **Isaiah 28:22**

**“Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.”**

In this verse, Isaiah warns against mocking God’s messages and messengers. The term “mockers” implies a disdainful attitude towards divine warnings. The phrase “lest your bands be made strong” suggests that continued mockery will lead to stronger bonds of judgment or punishment. The mention of “a consumption... determined upon the whole earth” signifies a comprehensive judgment that will affect all nations, underscoring the seriousness of ignoring God’s word.

#### **Isaiah 28:23-26**

**“Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and rye in their place? For his God doth instruct him to discretion, and doth teach him.”**

These verses employ agricultural imagery to illustrate God’s methodical approach to teaching His people. Just as a farmer does not endlessly plow but knows when to plant different seeds according to their nature (fitches, cummin, wheat), so too does God provide instruction tailored to His people’s needs. This metaphor highlights God’s wisdom in guiding His creation—He teaches them how to live righteously through discernment.

#### **Isaiah 28:27-29**

**“For the fitches are not threshed with a threshing instrument, neither is a cartwheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of hosts, which is wonderful in counsel and excellent in working.”**

In these concluding verses of this passage, Isaiah continues with agricultural metaphors but shifts focus slightly towards how different crops require different methods for harvesting. This illustrates God’s understanding of what each situation requires—His judgments are precise and appropriate for each circumstance. The mention that “this also cometh forth from the Lord” reinforces that both instruction and judgment are part of God’s sovereign plan. It concludes by affirming God’s wisdom (“wonderful in counsel”) and effectiveness (“excellent in working”), emphasizing that everything He does serves a purpose within His divine plan.

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The commentary on Isaiah 28:21-29 reveals profound insights into divine judgment contrasted with mercy through agricultural metaphors while emphasizing God’s sovereignty over all creation.

## **CHAPTER 29:**

### **Verse Commentary on Isaiah 29:1-5 (KJV)**

**Verse 1: “Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.”**

This verse opens with a proclamation of “woe” directed at “Ariel,” which is a term that can be interpreted as “Lion of God.” This name is used symbolically to refer to Jerusalem, emphasizing its

former strength and glory as the city where King David reigned. The repetition of “Ariel” underscores the seriousness of the message and may also serve as a sarcastic reminder of Jerusalem’s pride. The phrase “add ye year to year” suggests a routine or cyclical nature of life in Jerusalem, indicating that despite ongoing religious observances and sacrifices, there is an underlying spiritual apathy. The mention of killing sacrifices points to the continued practice of worship, yet it implies that these rituals have become hollow due to the people’s disobedience and lack of genuine devotion.

**Verse 2: “Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.”**

Here, God declares His intention to bring distress upon Jerusalem. The use of “heaviness and sorrow” indicates severe judgment that will come upon the city. The phrase “it shall be unto me as Ariel” suggests that God will treat Jerusalem not with favor but with the same ferocity one would expect in battle against a lion. This reflects God’s displeasure with Jerusalem’s prideful self-image and its reliance on past glories rather than present faithfulness.

**Verse 3: “And I will encamp against thee round about, and will lay siege against thee with a mount, and I will raise siegeworks against thee.”**

In this verse, God uses military imagery to describe His impending judgment. The idea of encamping around Jerusalem signifies total siege; no escape or relief will be available. The construction of siegeworks indicates a methodical approach to besieging the city, emphasizing that God’s judgment is deliberate and unavoidable. This imagery serves to illustrate how thoroughly God intends to humble Jerusalem.

**Verse 4: “And thou shalt be brought down, and shalt speak out of the ground; and thy speech shall be low out of the dust; and thy voice shall be as of one that hath a familiar spirit, out of the ground; and thy speech shall whisper out of the dust.”**

The consequences of God’s judgment are depicted vividly here. The phrase “thou shalt be brought down” signifies a fall from pride into humiliation. Speaking “out of the ground” suggests being reduced to a state akin to death or defeat—where once there was confidence, now there is only despair. The comparison to a medium (one who communicates with spirits) emphasizes desperation; just as mediums are often associated with darkness or death, so too will Jerusalem’s fate reflect its spiritual decline.

**Verse 5: “Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.”**

In contrast to Jerusalem’s downfall is God’s promise regarding her enemies. Here, God assures that those who oppose Jerusalem will ultimately face their own destruction. Describing them as “small dust” or “chaff” conveys their insignificance compared to God’s power. This imagery reinforces that while Jerusalem may suffer now due to its sins, its enemies are destined for swift judgment—“at an instant suddenly.” This serves both as a warning for those who would attack Jerusalem and an encouragement for those who remain faithful.

In summary, Isaiah 29:1-5 presents a powerful message about divine judgment against prideful disobedience while simultaneously offering hope through assurance that enemies will not prevail indefinitely.

## **Verse Commentary on Isaiah 29:6-10 (KJV)**

### **Isaiah 29:6**

**“And thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.”**

In this verse, the prophet Isaiah conveys a powerful message about divine intervention. The phrase “visited of the LORD of hosts” indicates that God will take action against Jerusalem. The imagery of “thunder,” “earthquake,” “great noise,” “storm and tempest,” and “flame of devouring fire” paints a vivid picture of chaos and destruction. These elements symbolize God’s might and judgment, suggesting that His visitation will not be gentle but rather overwhelming and fearsome. This serves as a warning to Jerusalem about the consequences of their actions and attitudes.

### **Isaiah 29:7**

**“And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.”**

Here, Isaiah contrasts the fate of Jerusalem’s enemies with their own impending doom. The term “Ariel” is used here symbolically for Jerusalem, emphasizing its significance as a stronghold. The enemies who come against Jerusalem are likened to a fleeting dream—insubstantial and ultimately powerless. This metaphor suggests that despite their apparent strength in numbers (“the multitude”), they will not prevail; their efforts will end in failure as if they were merely figments of imagination.

### **Isaiah 29:8**

**“It shall even be as when an hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.”**

This verse elaborates on the previous one by using two poignant analogies related to hunger and thirst. Just as a hungry or thirsty person may dream of satisfying their needs only to awaken disappointed, so too will the nations attacking Zion find themselves unfulfilled in their ambitions. Their efforts will yield no real sustenance or victory; instead, they will awaken to disappointment. This reinforces God’s sovereignty over Jerusalem—while it may seem vulnerable to external threats now, those threats are ultimately illusory.

### **Isaiah 29:9**

**“Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.”**

In this verse, Isaiah calls for reflection among the people regarding their spiritual state. The command to “stay yourselves” implies a need for pause—an invitation to consider what is happening around them. The description of being “drunken” yet not from wine suggests that there is confusion or spiritual stupor affecting them—not due to physical intoxication but rather due to moral decay or divine

judgment. This metaphor illustrates how far removed they have become from clarity in understanding God's ways.

### **Isaiah 29:10**

**“For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.”**

This verse reveals that God has intentionally caused a state of spiritual lethargy among His people. The “spirit of deep sleep” signifies an inability to perceive truth or reality—a divine act allowing them to remain blind to their circumstances. By closing “your eyes,” God has rendered both prophets (spiritual leaders) and rulers (political leaders) incapable of seeing what is necessary for repentance or guidance. This highlights a profound consequence for turning away from God—He allows them to experience ignorance as part of their judgment.

In summary, these verses collectively illustrate God's judgment upon Jerusalem while simultaneously assuring them that their enemies will ultimately fail in their attempts to conquer them. They serve as both warning and comfort—a reminder that despite current appearances or struggles faced by Jerusalem (Ariel), God's sovereignty prevails.

### **Verse Commentary on Isaiah 29:11-15 (KJV)**

#### **Isaiah 29:11**

**“And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed.”**

In this verse, Isaiah describes a profound spiritual blindness affecting the people of Jerusalem. The “vision of all” refers to God's revelations and prophecies intended for His people. However, these revelations are likened to a “book that is sealed,” indicating that they are inaccessible or incomprehensible to those who should understand them. The learned man represents the educated elite or religious leaders who are expected to interpret God's word. Their inability to read the sealed book symbolizes their spiritual incapacity and lack of insight into divine truths. This sealing suggests that God has intentionally hidden understanding from them due to their disobedience and lack of faith.

#### **Isaiah 29:12**

**“And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.”**

This verse continues the theme of ignorance among both the educated and uneducated. Here, a book is given to someone who lacks formal education (“him that is not learned”). When asked to read it, he responds with an admission of his inability. This highlights a broader point about spiritual knowledge: it does not solely depend on formal education or scholarly training but requires divine revelation and understanding granted by God. Both groups—the learned and the unlearned—are depicted as unable to grasp God's message, emphasizing a collective spiritual failure.

#### **Isaiah 29:13**

**“Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.”**

In this verse, God addresses the hypocrisy of His people. They honor Him outwardly through rituals and worship (“with their mouth” and “with their lips”), yet their hearts are distant from Him. This disconnect reveals a superficial relationship with God based on tradition rather than genuine faith. The phrase “their fear toward me is taught by the precept of men” indicates that their reverence for God has been shaped more by human teachings than by true understanding or personal experience with Him. This critique underscores how external practices can mask internal apathy.

#### **Isaiah 29:14**

**“Therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”**

God declares His intention to perform “a marvellous work,” which can be interpreted as both judgment and salvation. The repetition emphasizes its significance. This work will demonstrate God’s power in contrast to human wisdom; He will render ineffective the wisdom of those who consider themselves knowledgeable (“the wise men”) while revealing deeper truths only accessible through divine intervention. The impending actions serve as both a warning and an assurance that God’s plans transcend human understanding.

#### **Isaiah 29:15**

**“Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? And who knoweth us?”**

This verse pronounces woe upon those who attempt to conceal their intentions from God. It reflects an attitude of arrogance where individuals believe they can operate outside God’s knowledge or authority (“Who seeth us?”). Such self-deception leads them into darkness—both morally and spiritually—as they pursue schemes contrary to God’s will. The rhetorical questions highlight their foolishness in thinking they can escape divine scrutiny; it serves as a reminder that nothing escapes God’s awareness.

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In summary, Isaiah 29:11-15 presents a powerful indictment against spiritual blindness among God’s people due to hypocrisy and reliance on human wisdom rather than divine revelation. It emphasizes God’s sovereignty in revealing truth while warning against self-deception.

#### **Verse Commentary on Isaiah 29:16-20 (KJV)**

##### **Isaiah 29:16**

**“Surely your turning of things upside down shall be esteemed as the potter’s clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?”**

In this verse, the prophet Isaiah addresses the perverse attitudes of the people regarding their relationship with God. The phrase “turning of things upside down” signifies a fundamental distortion of truth and morality. The people are accused of inverting the natural order established by God, where they question His authority and wisdom. The metaphor of the potter and clay illustrates God’s sovereignty over creation; just as a potter has complete control over his clay, so too does God have authority over humanity. The rhetorical questions emphasize the absurdity of created beings

questioning their Creator's decisions and capabilities. This reflects a deep-seated arrogance among the people who believe they can redefine their existence apart from divine intention.

**Isaiah 29:17**

***“Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?”***

Here, Isaiah contrasts the current state of spiritual barrenness with future hope. Lebanon is known for its majestic cedars and mountainous terrain, symbolizing strength and stability. The transformation from “Lebanon” to “a fruitful field” signifies a radical change from desolation to abundance. This prophetic imagery suggests that God's intervention will lead to restoration and fertility in what was once barren land. The phrase “esteemed as a forest” indicates that even what seems insignificant will flourish under God's blessing, highlighting His power to bring life where there was none.

**Isaiah 29:18**

***“And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.”***

This verse speaks to spiritual awakening and enlightenment that will occur when God acts decisively on behalf of His people. The “deaf” hearing and “blind” seeing symbolize those who have been spiritually unresponsive or ignorant being granted understanding through divine revelation. The mention of “the words of the book” suggests an engagement with Scripture that leads to clarity and insight. This transformation is indicative of God's redemptive work among His people, promising restoration not only physically but also spiritually.

**Isaiah 29:19**

***“The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.”***

In this verse, Isaiah emphasizes joy among those who are humble (“the meek”) and marginalized (“the poor”). Their joy is rooted in their relationship with God rather than material circumstances or societal status. The term “increase their joy” implies an abundance that comes from recognizing God's presence and provision in their lives. By referring to God as “the Holy One of Israel,” Isaiah underscores His unique holiness and faithfulness to His covenant people, assuring them that despite their current struggles, they will find true happiness in Him.

**Isaiah 29:20**

***“For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off:”***

This concluding verse serves as a declaration against those who oppose God's ways—specifically referring to oppressors (“the terrible one”) and mockers (“the scorner”). Their downfall is assured; they will be rendered powerless (“brought to naught”) as part of God's judgment against injustice. Those who seek wrongdoing (“all that watch for iniquity”) will face consequences for their actions. This verse reassures believers that justice will prevail; evil will ultimately be defeated by God's righteous hand.

In summary, these verses collectively convey themes of divine sovereignty, spiritual awakening, hope for restoration, joy among believers, and assurance against oppression—all central tenets within Isaiah’s prophetic message.

### **Verse Commentary on Isaiah 29:21-24 (KJV)**

#### **Isaiah 29:21**

***“That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.”***

In this verse, the prophet Isaiah addresses the injustices prevalent in society, particularly focusing on how those in power manipulate language and justice. The phrase “make a man an offender for a word” suggests that individuals are being unjustly accused or punished simply for speaking the truth or expressing dissenting opinions. This reflects a broader theme of oppression where authority figures seek to silence criticism by labeling it as criminal behavior. The term “lay a snare” indicates that these accusations are premeditated traps designed to ensnare the innocent, particularly those who “reproveth in the gate,” meaning those who speak out against wrongdoing in public forums or places of judgment.

The latter part of the verse, “turn aside the just for a thing of nought,” highlights how justice is perverted. The “just” refers to righteous individuals who uphold moral standards, yet they are disregarded or sidelined for trivial reasons (“a thing of nought”). This illustrates a society where integrity is undervalued, and righteousness is sacrificed at the altar of convenience or corruption.

#### **Isaiah 29:22**

***“Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob; Jacob shall not now be ashamed, neither shall his face now wax pale.”***

Here, God reassures His people by invoking His covenant with Abraham. The phrase “who redeemed Abraham” serves as a reminder of God’s faithfulness and ability to deliver His people from shame and despair. The reference to “the house of Jacob” signifies all descendants of Israel, emphasizing collective identity. The promise that “Jacob shall not now be ashamed” indicates that despite their current troubles and injustices, there will come a time when they will be vindicated and restored. The imagery of not having their faces wax pale suggests confidence and dignity returning to them; they will no longer be humiliated but will stand firm in their identity as God’s chosen people.

#### **Isaiah 29:23**

***“But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.”***

This verse shifts focus to future restoration. When God’s people witness their children—symbolizing hope and continuity—they will recognize them as “the work of mine hands,” affirming that they are created by God’s design and purpose. This recognition leads to reverence; “they shall sanctify my name” means they will honor God’s holiness through their lives. The repetition of “sanctify” emphasizes both respect for God’s nature and commitment to live according to His standards. Furthermore, “fear the God of Israel” implies a return to genuine worship characterized by awe and obedience towards God.



### **Isaiah 29:24**

***“They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.”***

The concluding verse offers hope for transformation among those who have strayed from truth (“erred in spirit”). It suggests that there will be enlightenment—a coming to understanding—indicating spiritual awakening among those who previously lacked insight into God’s ways. Additionally, “they that murmured” refers to those who complained against God’s plans or leadership; this group will learn doctrine—implying instruction in divine truths leading them back into right relationship with God. This transformation underscores God’s desire for redemption rather than condemnation.

In summary, these verses collectively convey themes of injustice faced by righteous individuals while simultaneously offering hope through divine intervention and restoration for both individuals and communities.

## **CHAPTER 30:**

### **Verse Commentary on Isaiah 30:1-5 (KJV)**

#### **Isaiah 30:1**

***“Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:”***

This verse opens with a strong declaration of “woe,” indicating impending judgment or disaster for those being addressed. The term “rebellious children” signifies a breach of covenant loyalty between God and His people. The phrase “take counsel, but not of me” highlights their failure to seek divine guidance in their decisions. Instead of relying on God’s wisdom, they are looking elsewhere for help. The latter part of the verse emphasizes their attempts to find security through human means (“covering”) rather than through God’s Spirit, ultimately compounding their sins.

#### **Isaiah 30:2**

***“That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!”***

Here, the specific action of going “down into Egypt” illustrates Judah’s reliance on an earthly power for protection against Assyria. This journey symbolizes a lack of faith in God’s ability to deliver them. The reference to “the strength of Pharaoh” indicates that they are placing their trust in a foreign king rather than seeking refuge in God. The term “shadow of Egypt” suggests that while they perceive Egypt as a source of strength, it is ultimately insubstantial and deceptive.

#### **Isaiah 30:3**

***“Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.”***

In this verse, God pronounces judgment on those who place their confidence in Egypt. The phrase “strength of Pharaoh be your shame” implies that what they thought would protect them will instead lead to humiliation. Their misplaced trust will result in confusion when their expectations are unmet—Egypt will not provide the help they seek.

### **Isaiah 30:4**

**“For his princes were at Zoan, and his ambassadors came to Hanes.”**

This verse references specific locations associated with Egyptian leadership—Zoan was known as a center for Pharaoh’s court and diplomacy. By mentioning these places, Isaiah underscores the futility of seeking alliances with such leaders who cannot offer true assistance or protection. It serves as a reminder that political alliances can often be unreliable.

### **Isaiah 30:5**

**“They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.”**

The final verse reinforces the theme established throughout this passage: Judah’s reliance on Egypt will yield no benefit. Instead, it will lead to disgrace (“shame”) because those whom they sought help from will ultimately prove ineffective. This statement serves as both an indictment against Judah’s lack of faith and a prophetic warning about the consequences of turning away from God.

In summary, Isaiah 30:1-5 presents a clear message about the dangers of misplaced trust in human powers over divine guidance. It highlights Israel’s rebellion against God’s authority and warns them about the inevitable shame that comes from relying on worldly solutions instead of seeking God’s counsel.

### **Verse Commentary on Isaiah 30:6-11 (KJV)**

#### **Isaiah 30:6**

**“The burden of the beasts of the south: through a land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent; they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.”**

In this verse, Isaiah begins with a proclamation concerning the “beasts of the south,” which refers to the pack animals used by Judah to transport goods. The phrase “burden of the beasts” indicates that this is a heavy load, both literally and metaphorically. The “land of trouble and anguish” describes Egypt, which was known for its dangerous wildlife (“young and old lion,” “viper,” “fiery flying serpent”). These creatures symbolize danger and treachery, reflecting the perilous journey Judah undertakes in seeking help from Egypt. The imagery emphasizes that despite their efforts to seek assistance by sending riches to Egypt, they are ultimately relying on a nation that cannot provide true security or benefit.

#### **Isaiah 30:7**

**“For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.”**

This verse reinforces God’s message through Isaiah that reliance on Egypt is futile. The phrase “help in vain” suggests that any assistance from Egypt will be ineffective. God expresses His frustration with Judah’s choice to seek aid from an unreliable ally rather than turning to Him. The latter part of the verse highlights a paradox; while Judah seeks strength through alliances, God points out that true strength lies in waiting on Him rather than taking matters into their own hands.

### **Isaiah 30:8**

**“Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever.”**

Here, God instructs Isaiah to document this prophecy clearly so that future generations can understand it. Writing it down serves as a permanent record of God’s warning against trusting in human alliances over divine guidance. This command emphasizes the importance of remembering God’s words throughout history—an admonition against repeating past mistakes.

### **Isaiah 30:9**

**“That this is a rebellious people, lying children, children that will not hear the law of the LORD.”**

In this verse, God characterizes His people as “rebellious” and “lying children.” This description underscores their disobedience and unwillingness to heed God’s commandments (the “law”). By referring to them as children who refuse instruction, God highlights their immaturity in faith. This rebellion leads them away from divine wisdom towards reliance on worldly powers.

### **Isaiah 30:10**

**“Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits.”**

Judah’s attitude towards prophets reveals their desire for comforting messages rather than confronting truths. They demand false assurances (“smooth things”) instead of accepting God’s warnings about their behavior. This rejection signifies a broader spiritual blindness where they prefer deception over reality—a critical point illustrating how far they have strayed from God’s path.

### **Isaiah 30:11**

**“Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us; for we would not have him.”**

In this concluding verse for this passage, Judah expresses an outright dismissal of God’s presence (“cause the Holy One of Israel to cease”). Their desire to remove God from their lives reflects deep-seated rebellion against divine authority. It encapsulates their wish for autonomy free from accountability or divine intervention—an ultimate rejection of faith.

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The verses collectively illustrate a profound critique by Isaiah regarding Judah’s misplaced trust in Egypt instead of reliance on God. They reveal themes such as rebellion against divine authority, futility in seeking worldly alliances for security, and an overarching call for repentance.

### **Verse Commentary on Isaiah 30:12-15 (KJV)**

#### **Contextual Background**

The Book of Isaiah is a prophetic text attributed to the prophet Isaiah, who ministered in Judah during a time of political turmoil and spiritual decline. Chapters 30-31 specifically address the people of Judah’s reliance on Egypt for military support against Assyria, highlighting their lack of faith in God. This

passage serves as a warning against seeking security in human alliances rather than trusting in divine providence.

**Verse 12: “Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:”**

In this verse, God identifies Himself as “the Holy One of Israel,” emphasizing His sovereignty and holiness. The phrase “this word” refers to God’s previous revelations and promises to His people. The term “despise” indicates a rejection or disregard for God’s guidance. The mention of “oppression and perverseness” suggests that the people are placing their trust in corrupt systems and practices rather than relying on God’s righteousness. This sets the stage for understanding the consequences of their choices.

**Verse 13: “Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.”**

Here, Isaiah uses vivid imagery to illustrate the impending judgment due to their rebellion. The “breach ready to fall” symbolizes a critical weakness in their defenses—spiritual and physical—that will lead to disaster. The “high wall” represents their false sense of security derived from alliances with Egypt. The suddenness of the breaking emphasizes that judgment will come unexpectedly, reinforcing the urgency for repentance.

**Verse 14: “And he shall break it as the breaking of the potters vessel that is broken in pieces; he shall not spare: so that there shall not be found in it a sherd to take fire from the hearth, or to take water withal out of the pit.”**

This verse continues with the metaphor of destruction, comparing God’s judgment to that of a potter’s vessel shattered beyond repair. The imagery conveys total devastation—there will be nothing left usable (“not be found in it a sherd”). This signifies not only physical destruction but also spiritual desolation; without God’s protection and provision, they will find themselves utterly helpless.

**Verse 15: “For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and confidence shall be your strength: and ye would not.”**

In contrast to the preceding verses’ warnings, this verse offers hope through repentance (“returning”) and rest—a call for Judah to turn back to God for salvation. The terms “quietness” and “confidence” suggest that true strength comes from trusting God rather than relying on external powers. However, despite this invitation for restoration, God laments that they refused His offer (“and ye would not”), highlighting human stubbornness against divine mercy.

### **Theological Implications**

This passage underscores several key theological themes:

1. **Divine Sovereignty:** God’s authority over nations is affirmed; He is portrayed as both protector and judge.
2. **Human Responsibility:** There is an expectation for individuals and communities to respond appropriately to God’s word.

3. **Judgment vs. Restoration:** While judgment is inevitable due to sinfulness, there remains an opportunity for redemption through repentance.
4. **Faith vs. Fear:** Trusting God leads to peace (quietness) while reliance on human strength leads only to fear and eventual downfall.

Overall, Isaiah 30:12-15 serves as both a warning against misplaced trust and an invitation toward genuine faithfulness.

### **Verse Commentary on Isaiah 30:16-20 (KJV)**

#### **Isaiah 30:16**

***“But ye said, No; for we will flee upon horses; therefore shall ye flee: and, we will ride upon the swift; therefore shall they that pursue you be swift.”***

In this verse, the people of Judah express their intent to escape danger by relying on their own strength and resources. The phrase “we will flee upon horses” signifies a desire to seek safety through military might or alliances rather than trusting in God. The Lord responds with a prophetic declaration that their reliance on such means will ultimately lead to their flight from danger. The repetition of “therefore shall ye flee” emphasizes the futility of their plans—those who trust in human strength will find themselves overwhelmed.

#### **Isaiah 30:17**

***“One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill.”***

This verse illustrates the consequences of misplaced trust. It suggests that even a small force can cause great panic among those who rely on their own power. The imagery of being left “as a beacon upon the top of a mountain” conveys vulnerability and isolation. Instead of standing strong, those who forsake God for worldly security will become easy targets, exposed and defenseless.

#### **Isaiah 30:18**

***“And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.”***

Here, God expresses His willingness to show grace to His people despite their rebellion. The phrase “the LORD wait” indicates His patience and desire for repentance among His people. This verse highlights God’s dual nature as both just and merciful—He desires to extend mercy but also must uphold justice. The concluding statement emphasizes the blessing that comes from waiting on God rather than rushing into self-reliance.

#### **Isaiah 30:19**

***“For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.”***

This verse shifts focus back to hope and restoration. It assures the people that despite their current troubles, there is a promise of dwelling securely in Zion (Jerusalem). The mention of weeping no more signifies an end to suffering and sorrow. God’s responsiveness to their cries reflects His compassion and readiness to help those who turn back to Him.

### **Isaiah 30:20**

***“And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers.”***

In this final verse, God acknowledges that hardships (“the bread of adversity” and “the water of affliction”) may come as part of His discipline. However, He reassures them that they will not lack guidance during these trials; their teachers (likely prophets or wise leaders) will remain present among them. This promise serves as encouragement that even in difficult times, divine instruction and support are available.

Overall, these verses convey themes of human folly in seeking security apart from God while simultaneously offering hope through divine grace and guidance.

### **Verse Commentary on Isaiah 30:21-25 (KJV)**

#### **Isaiah 30:21**

***“And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.”***

In this verse, God promises guidance to His people. The phrase “thine ears shall hear” indicates that divine instruction will be clear and unmistakable. The “word behind thee” suggests that God’s guidance will come as a reminder or correction, urging them to follow the right path. The instruction to “walk ye in it” emphasizes active obedience; it is not enough to hear the word; one must also follow it. The mention of turning “to the right hand” or “to the left” signifies choices in life’s journey. This verse reassures believers that God will provide direction amid confusion and uncertainty.

#### **Isaiah 30:22**

***“Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.”***

Here, God commands His people to renounce idolatry. The “covering of thy graven images” refers to idols made from precious materials like silver and gold. By calling these objects defiled like a “menstruous cloth,” God underscores their impurity and worthlessness compared to true worship. This strong imagery conveys that idols should be discarded with disdain. The act of casting away these items symbolizes a complete rejection of false gods and an embrace of genuine faith in Yahweh.

#### **Isaiah 30:23**

***“Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.”***

This verse presents a promise of blessing contingent upon obedience. When Judah turns away from idolatry and seeks God sincerely, He will respond by providing rain for their crops—essential for agricultural prosperity. The phrase “bread of the increase” indicates abundant harvests resulting from divine favor. Furthermore, “cattle feed in large pastures” suggests not only agricultural success but also overall prosperity for livestock—a vital aspect of ancient economies. This reflects God’s covenantal relationship with His people where obedience leads to blessings.

### **Isaiah 30:24**

**“The oxen likewise and the young asses that ear the ground shall eat clean provender which hath been winnowed with the shovel and with the fan.”**

This verse continues the theme of abundance by describing how even livestock will benefit from God’s blessings. The term “clean provender” refers to well-prepared food for animals—indicating care and quality rather than mere sustenance. The mention of winnowing implies that what is provided is not only plentiful but also refined and suitable for consumption. This imagery reinforces God’s provision extending beyond human needs to encompass all aspects of life within His creation.

### **Isaiah 30:25**

**“And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.”**

In this final verse, there is a stark contrast between destruction (“the great slaughter”) and divine provision (“rivers and streams”). The reference to high mountains suggests places typically associated with strength or refuge but now facing judgment or calamity (“when the towers fall”). However, amidst this chaos, God promises an outpouring of water—symbolizing life-giving sustenance even in dire circumstances. This dual imagery serves as a reminder that while judgment may come upon those who oppose Him (likely referring to Assyria), God’s people can still expect His blessings.

In summary, these verses collectively emphasize themes such as divine guidance (v. 21), rejection of idolatry (v. 22), blessings through obedience (v. 23), provision for all creation (v. 24), and hope amidst judgment (v. 25). They illustrate God’s unwavering commitment to those who seek Him sincerely while warning against reliance on false gods.

### **Verse Commentary on Isaiah 30:26-30 (KJV)**

#### **Isaiah 30:26**

***“Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.”***

In this verse, Isaiah presents a vivid imagery of divine restoration and blessing. The comparison between the moon’s light being as bright as that of the sun signifies a transformation in spiritual illumination and understanding. This metaphor suggests that in God’s future kingdom, there will be an abundance of knowledge and clarity about His nature and will. The phrase “the light of the sun shall be sevenfold” emphasizes an extraordinary increase in brightness—seven being a number often associated with completeness or perfection in biblical texts. This indicates that God’s blessings will not only restore but also surpass previous experiences of joy and enlightenment.

The latter part of this verse speaks to God’s healing power—“bindeth up the breach” refers to mending relationships, particularly between God and His people, while “healeth the stroke of their wound” symbolizes both physical and spiritual healing. This restoration is essential for a community that has suffered due to sin or disobedience.

**Isaiah 30:27**

***“Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire:”***

This verse shifts focus from restoration to judgment. The imagery here is stark; God’s name coming from afar indicates His imminent intervention in human affairs. The “burning with his anger” reflects divine displeasure towards sinfulness among His people. The “burden” suggests that God’s judgment is not only severe but also weighty—implying consequences that are significant and unavoidable.

The description “his lips are full of indignation” conveys that God’s words carry authority and power to enact judgment. The metaphor “tongue as a devouring fire” illustrates how His speech can consume or destroy; it serves as a warning against rebellion and unfaithfulness.

**Isaiah 30:28**

***“And his breath, as an overflowing stream, shall reach to the midst of the neck; to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people.”***

Here we see further elaboration on God’s judgment. The “breath” likened to an overflowing stream suggests overwhelming force—God’s presence will inundate nations. The phrase “to sift the nations with the sieve of vanity” implies that God will discern true righteousness from falsehood among nations; those who do not align with His purposes will face consequences.

The mention of “a bridle in the jaws of the people” indicates control over those who oppose Him; it symbolizes restraint imposed by God upon rebellious nations or individuals. This imagery reinforces God’s sovereignty over all creation.

**Isaiah 30:29**

***“Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.”***

In contrast to previous verses depicting judgment, this verse returns to themes of joy and celebration among God’s faithful followers. The reference to having “a song” during solemnity evokes images of worshipful gatherings where praise is offered in reverence for God’s holiness.

The comparison “as when one goeth with a pipe” suggests joyous festivities associated with approaching God’s presence—the mountain symbolizes closeness to God. This highlights how true worship brings gladness even amidst trials because it acknowledges God’s ultimate authority and goodness.

**Isaiah 30:30**

***“And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with flame of a devouring fire, with scattering tempest and hailstones.”***

This final verse encapsulates both God’s glory and His might. When it states that “the Lord shall cause his glorious voice to be heard,” it emphasizes divine revelation—God making Himself known through powerful declarations.



The phrase “lighting down of his arm” symbolizes action taken by God on behalf of His people or against their enemies; it represents strength manifested visibly through miraculous deeds or judgments.

The concluding descriptors—“indignation,” “devouring fire,” “scattering tempest,” and “hailstones”—allude to catastrophic elements associated with divine wrath against sinfulness while simultaneously showcasing God’s power over nature itself.

Overall, these verses reflect themes central to Isaiah’s prophecies: restoration for those who turn back to God contrasted sharply against judgment for those who persist in rebellion.

### **Verse Commentary on Isaiah 30:31-34 (KJV)**

#### **Isaiah 30:31**

**“For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.”**

This verse emphasizes that it is by the divine authority and power of God that the Assyrian forces will be defeated. The “voice of the LORD” signifies God’s command and judgment, which will lead to the downfall of Assyria, a nation known for its military might and oppression. The phrase “which smote with a rod” refers to the Assyrians’ brutal tactics in warfare, likening their actions to a shepherd’s rod used for discipline. This imagery reinforces God’s role as both protector and judge over His people.

#### **Isaiah 30:32**

**“And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.”**

Here, God’s judgment is depicted as a staff or scepter that He wields against Assyria. The “tabrets and harps” symbolize joy and celebration among God’s people following their deliverance from oppression. This indicates that God’s intervention will not only bring about victory but also restore peace and happiness to His people. The phrase “battles of shaking” suggests that God will engage in fierce combat against Assyria, demonstrating His sovereignty over all nations.

#### **Isaiah 30:33**

**“For Tophet is ordained of old; yea, for the king it is prepared: he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.”**

Tophet refers to a place associated with judgment and destruction, often linked to idolatry and child sacrifice in ancient Israelite culture. This verse conveys that God has long prepared this place for judgment against those who oppose Him, particularly targeting “the king,” likely referring to the king of Assyria or any ruler who defies God’s authority. The imagery of fire and brimstone evokes divine wrath, indicating that God’s judgment will be severe and irrevocable.

#### **Isaiah 30:34**

**“For Tophet is ordained of old; yea, for the king it is prepared: he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.”**

This final verse reiterates God’s preparedness for executing judgment against His enemies. It serves as a warning about divine retribution awaiting those who rebel against God’s commands. The description emphasizes both depth (“deep”) and abundance (“large”) as metaphors for totality—indicating that no

one can escape this judgment. The mention of “the breath of the LORD” suggests that even nature itself responds to God’s command; thus His power extends beyond human understanding.

In summary, these verses collectively illustrate God’s sovereignty over nations like Assyria while assuring His people that their trust should remain solely in Him rather than in foreign alliances or military strength. They highlight themes of divine justice, protection for Judah, and ultimate victory through faithfulness to God.

## **CHAPTER 31:**

### **Verse Commentary on Isaiah 31:1-5 (KJV)**

#### **Isaiah 31:1**

**“Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots because they are many; and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!”**

In this verse, the prophet Isaiah pronounces a “woe” or a lamentation against those in Judah who seek assistance from Egypt instead of relying on God. The phrase “go down to Egypt” signifies a physical journey but also represents a spiritual failure—turning to foreign powers rather than trusting in divine providence. The emphasis on “horses,” “chariots,” and “horsemen” highlights the military strength of Egypt, which was perceived as formidable by the people of Judah. However, Isaiah criticizes their misplaced trust, noting that they neglect to seek the “Holy One of Israel.” This reflects a broader theme in Isaiah’s writings where reliance on human strength is contrasted with faith in God.

#### **Isaiah 31:2**

**“Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.”**

Here, Isaiah asserts God’s wisdom and sovereignty. Despite Judah’s inclination to rely on Egypt, God remains aware of their actions and intentions. The phrase “will bring evil” indicates that God has the power to enact judgment upon those who oppose Him. The reference to “the house of the evildoers” suggests that both those who seek help from Egypt and those providing it are complicit in wrongdoing. This verse serves as a reminder that divine justice is inevitable; God will act decisively against those who turn away from Him.

#### **Isaiah 31:3**

**“Now the Egyptians are men, and not God; and their horses flesh, and not spirit: when the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down; they all shall perish together.”**

In this verse, Isaiah emphasizes the limitations of human strength by stating that “the Egyptians are men.” This contrasts sharply with God’s divine nature. The distinction between “flesh” and “spirit” underscores the transient nature of human power compared to God’s eternal might. The imagery of God stretching out His hand conveys His active involvement in history—when He chooses to intervene, even powerful nations like Egypt cannot withstand His will. The final phrase reinforces that both

parties involved in this alliance—those seeking help from Egypt and those providing it—will face destruction together.

#### **Isaiah 31:4**

**“For thus hath the LORD spoken unto me: Like as the lion roareth, and the young lion over his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for Mount Zion, and for the hill thereof.”**

This verse uses vivid imagery to depict God’s protective nature towards Jerusalem (Mount Zion). By comparing God to a lion defending its prey against many shepherds (representing opposing forces), Isaiah illustrates God’s fearlessness and determination to protect His people. The phrase “LORD of hosts” emphasizes His authority over heavenly armies. This assurance serves as a powerful reminder that despite external threats (like Assyria), God remains steadfastly committed to defending His chosen city.

#### **Isaiah 31:5**

**“As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.”**

The metaphorical comparison here shifts from lions to birds—a symbol often associated with protection through nurturing care. Just as birds instinctively protect their young from danger by flying overhead, so too does God promise to defend Jerusalem actively. The terms “defending,” “deliver,” and “preserve” indicate comprehensive protection—God’s intervention encompasses safeguarding His people from harm while ensuring their survival amidst adversity. This verse encapsulates hope for Judah amid fears about military alliances with Egypt.

In summary, these verses collectively convey a profound message about reliance on divine strength versus human power. They emphasize God’s sovereignty over nations while warning against misplaced trust in worldly alliances.

#### **Verse Commentary on Isaiah 31:6-9 (KJV)**

##### **Contextual Background**

The Book of Isaiah is a prophetic text that addresses the people of Judah during a time of political turmoil and impending invasion by Assyria. Chapters 30 and 31 specifically focus on the folly of relying on Egypt for military assistance instead of trusting in God. The verses in question, Isaiah 31:6-9, emphasize the need for repentance and highlight the consequences of turning away from God.

##### **Verse Analysis**

#### **Isaiah 31:6**

***“Turn ye unto him from whom the children of Israel have deeply revolted.”***

This verse serves as a call to repentance. The phrase “turn ye unto him” signifies a return to God, suggesting that the Israelites had strayed from their covenant relationship with Him. The term “deeply revolted” indicates a serious and profound rebellion against God, emphasizing the gravity of their sinfulness. This sets the stage for understanding the urgency of returning to divine guidance.

### **Isaiah 31:7**

***“For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.”***

Here, Isaiah underscores the necessity of abandoning idolatry. The reference to “idols of silver” and “idols of gold” points to materialism and false worship that had infiltrated Israelite society. The phrase “which your own hands have made” highlights human effort in creating these idols, indicating that reliance on such creations is inherently flawed. This verse emphasizes that true repentance involves not just an internal change but also tangible actions—specifically, discarding false gods.

### **Isaiah 31:8**

***“Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword.”***

In this verse, there is a prophetic declaration regarding Assyria’s downfall. The phrase “not of a mighty man” suggests that their defeat will come through divine intervention rather than human strength or military prowess. This reinforces God’s sovereignty over nations and His ability to protect His people when they turn back to Him. The imagery here conveys that even though Assyria appears powerful, it will ultimately be defeated by forces beyond human comprehension.

### **Isaiah 31:9**

***“And he shall pass over to his stronghold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.”***

This final verse illustrates Assyria’s fear as they retreat to their stronghold due to God’s judgment against them. The mention of “his princes shall be afraid” indicates that even those who are leaders among Assyrians will recognize their vulnerability before God’s power. The reference to “the ensign” symbolizes God’s banner or standard under which He fights for His people. Furthermore, “whose fire is in Zion” signifies God’s presence among His people in Jerusalem—a place where divine judgment is both purifying (like fire) and protective.

### **Theological Implications**

The overarching theme within these verses is one of hope intertwined with accountability. While there is an acknowledgment of Israel’s sinfulness and rebellion against God through idolatry, there remains an invitation for redemption through repentance. It emphasizes God’s readiness to protect those who turn back to Him while simultaneously assuring them that He holds dominion over all nations—including those who threaten them.

These verses serve as both warning and encouragement; they remind believers today about the dangers inherent in placing trust in worldly powers rather than relying on divine providence.

In summary, **Isaiah 31:6-9 calls for repentance from idolatry among Israelites while promising divine protection against their enemies through faithfulness to God**, highlighting themes central to prophetic literature regarding judgment and restoration.

## CHAPTER 32:

### Verse Commentary on Isaiah 32:1-5 (KJV)

#### Isaiah 32:1

***“Behold, a king shall reign in righteousness, and princes shall rule in judgment.”***

This verse introduces the promise of a righteous king who will govern justly. The term “behold” serves as an imperative to pay attention to this significant proclamation. The “king” is often interpreted as a reference to King Hezekiah, who was known for his reforms and dedication to God. However, this prophecy also points forward to the ultimate King, Jesus Christ, who embodies perfect righteousness. The mention of “princes” indicates that there will be leaders under the king who will also exercise justice, suggesting a well-ordered society where authority figures are aligned with divine principles.

#### Isaiah 32:2

***“And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.”***

Here, the text uses vivid imagery to describe the protective role of this righteous king. The “man” likely refers back to the king mentioned in verse one. He is depicted as a refuge for his people—offering shelter from adversity (“the wind” and “the tempest”) and providing sustenance (“rivers of water in a dry place”). This metaphor illustrates how leadership grounded in righteousness can bring relief and support during difficult times. The “shadow of a great rock” symbolizes stability and safety amidst life’s challenges.

#### Isaiah 32:3

***“And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.”***

This verse emphasizes enlightenment and understanding that comes with righteous leadership. Those who are perceptive (“them that see”) will have their vision restored; they will no longer be spiritually blind or unable to discern truth. Similarly, those who listen will become attentive and responsive to wisdom. This suggests that under just governance, there will be an increase in spiritual awareness among the people.

#### Isaiah 32:4

***“The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.”***

In this verse, we see further transformation among the populace due to righteous rule. The “heart also of the rash” indicates that even those who are impulsive or foolish will gain insight (“understand knowledge”). This reflects a broader theme throughout Scripture where wisdom is associated with godly leadership. Additionally, those who struggle with communication (“the tongue of the stammerers”) will find clarity and confidence in expressing themselves. This speaks to restoration not only socially but personally for individuals within society.

### **Isaiah 32:5**

***“The vile person shall be no more called liberal, nor the churl said to be bountiful: for the vile person will speak villainy, and his heart will work iniquity, to practice hypocrisy, and to utter error against the LORD.”***

This concluding verse contrasts true righteousness with falsehood. It highlights how societal values shift under righteous leadership; those previously regarded as generous or noble (“liberal” or “bountiful”) but were actually corrupt or deceitful (“vile person,” “churl”) will no longer receive such accolades. Instead, their true nature—marked by villainy and hypocrisy—will be exposed. This serves as both a warning against moral decay and an affirmation that genuine righteousness brings about discernment regarding character.

In summary, Isaiah 32:1-5 presents a vision of hope through righteous leadership characterized by protection, enlightenment, personal transformation, and moral clarity within society.

### **Verse Commentary on Isaiah 32:6-10 (KJV)**

#### **Isaiah 32:6**

***“For the vile person will speak villainy, and his heart will work iniquity, to practice hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.”***

In this verse, Isaiah begins by describing the character of a “vile person,” which can be understood as a fool or someone devoid of moral integrity. The term “villainy” indicates that such individuals are not only foolish but also actively engage in wickedness. Their hearts are described as working iniquity, suggesting a deliberate intention to commit wrongdoings. This verse highlights a critical aspect of leadership: when corrupt individuals rise to power, they promote hypocrisy and spread falsehoods about God. The phrase “to make empty the soul of the hungry” implies that these vile persons deprive those in need—both physically and spiritually—of sustenance. The imagery of causing “the drink of the thirsty to fail” reinforces their destructive impact on society’s most vulnerable.

#### **Isaiah 32:7**

***“The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.”***

Here, Isaiah continues his critique by addressing those who are churlish or mean-spirited. The “instruments” refer to their methods or tools for manipulation and deceit. These individuals craft schemes aimed at harming the poor through deceptive speech. The phrase “even when the needy speaketh right” suggests that even in their rightful pleas for justice or assistance, they are met with lies and malice from those in power. This verse underscores a societal failure where those who should protect and uplift the needy instead exploit them.

#### **Isaiah 32:8**

***“But the liberal deviseth liberal things; and by liberal things shall he stand.”***

In contrast to the vile person and churlish individual, Isaiah introduces a more virtuous character—the liberal man (or generous person). This individual is characterized by their willingness to devise good things for others. The term “liberal” here implies generosity and an open-handed approach towards

helping those in need. The promise that “by liberal things shall he stand” indicates that such generosity leads to stability and support from God. This verse serves as an encouragement for righteous behavior amidst corruption.

### **Isaiah 32:9**

**“Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.”**

In this verse, Isaiah addresses women who are complacent or indifferent (“at ease”). He calls them to rise up and pay attention because their carelessness has consequences not only for themselves but also for society at large. By referring specifically to “careless daughters,” Isaiah emphasizes a broader theme of accountability among all members of society—especially those who may feel insulated from hardship due to their privileged status.

### **Isaiah 32:10**

**“Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.”**

The tone shifts dramatically as Isaiah warns these complacent women about impending trouble. The phrase “many days and years shall ye be troubled” suggests prolonged suffering due to their negligence. The mention of failing vintage (grape harvest) symbolizes economic decline and scarcity—a direct consequence of social injustice and moral decay within society. This warning serves as a prophetic call for repentance before calamity strikes.

In summary, these verses collectively paint a picture of societal corruption stemming from both leadership failures and public complacency. They highlight God’s concern for justice and righteousness while warning against apathy toward moral decay.

## **Verse Commentary on Isaiah 32:11-15 (KJV)**

### **Introduction to the Passage**

Isaiah 32:11-15 is a poignant passage that reflects the dire state of the people of Judah during the time of the Assyrian threat. The verses serve as a call to repentance and recognition of their spiritual condition, contrasting the current desolation with the hope of future restoration. This commentary will explore each verse in detail, providing context and interpretation based on historical and theological insights.

**Isaiah 32:11 - “Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.”**

In this opening verse, Isaiah addresses women who are complacent and secure in their current situation. The term “at ease” suggests a false sense of security among those who have not recognized the impending judgment. The call to “tremble” indicates an urgent need for awareness and alarm regarding their spiritual state.

The phrase “strip you, and make you bare” symbolizes a stripping away of pride and self-sufficiency, urging them to adopt a posture of humility and repentance. Girding oneself with sackcloth was a

traditional sign of mourning or penitence in ancient Israel (see Job 16:15). This imagery emphasizes the seriousness of their condition and the need for genuine contrition.

**Isaiah 32:12 - “They shall lament for the teats, for the pleasant fields, for the fruitful vine.”**

This verse continues with the theme of lamentation. The reference to “teats” signifies loss—specifically, loss of sustenance and nurturing aspects of life. The “pleasant fields” and “fruitful vine” represent agricultural prosperity that will be lost due to impending devastation from invaders.

The lamentation here serves as a reminder that complacency leads to destruction. The people are called to recognize what they stand to lose if they do not turn back to God. This reflects a broader biblical theme where material blessings can become curses when they lead individuals away from dependence on God (see Deuteronomy 8:10-14).

**Isaiah 32:13 - “Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:”**

Here, Isaiah uses vivid imagery to depict desolation resulting from disobedience. Thorns and briers symbolize barrenness and hardship—a stark contrast to previous abundance. The phrase “houses of joy” refers to places once filled with happiness but now facing destruction.

This verse underscores God’s judgment against Judah’s unfaithfulness. It serves as a warning that without repentance, even places once characterized by joy will experience sorrow and ruin (see Matthew 7:19). The mention of “the joyous city” likely refers specifically to Jerusalem, which had been a center of worship but was now under threat due to its inhabitants’ moral decay.

**Isaiah 32:14 - “Because the palaces shall be forsaken; the multitude of the city shall be left desolate: the forts and towers shall be for dens forever, a joy for wild asses, a pasture of flocks.”**

In this verse, Isaiah proclaims that significant structures—palaces, forts, towers—will become abandoned ruins. This abandonment signifies not only physical destruction but also spiritual desolation as God’s presence departs from His people due to their sinfulness.

The imagery used here evokes feelings of despair; places once associated with power will become mere shelters for wild animals (“wild asses”) instead of being inhabited by people. This transformation illustrates how far Judah has fallen from its former glory due to neglecting God’s commands (see Jeremiah 9:11).

**Isaiah 32:15 - “Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.”**

This concluding verse introduces hope amidst despair. The phrase “until the spirit be poured upon us” indicates that divine intervention is necessary for restoration. It suggests an outpouring akin to what would later occur at Pentecost (Acts 2), where God’s Spirit empowers His people.

The transformation described—from wilderness into fruitful fields—symbolizes renewal and revival through God’s grace. A “fruitful field” becoming “counted for a forest” implies abundant growth resulting from divine blessing rather than human effort alone (see Ezekiel 36:26-27). This promise



points forward not only to immediate restoration after exile but also foreshadows ultimate redemption through Christ.

## **Conclusion**

In summary, Isaiah 32:11-15 serves as both a warning against complacency in spiritual matters and an assurance that God's mercy can bring about profound transformation even after judgment has been pronounced. It highlights themes central to prophetic literature—the necessity for repentance coupled with hope in God's redemptive plan.

## **Verse Commentary on Isaiah 32:16-20 (KJV)**

### **Isaiah 32:16**

***“Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.”***

This verse introduces a transformative vision where justice and righteousness are established. The term “judgment” refers to divine justice, indicating that God's laws and principles will take root even in places previously devoid of order or morality (“the wilderness”). This imagery contrasts with the “fruitful field,” symbolizing areas of prosperity and abundance where righteousness will be a constant presence. The juxtaposition emphasizes that both desolate and prosperous areas will experience God's governance.

### **Isaiah 32:17**

***“And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.”***

Here, the prophet elaborates on the outcomes of righteousness. The “work of righteousness” is linked directly to peace, suggesting that true justice leads to harmony among people. The phrase “quietness and assurance for ever” indicates a deep-seated tranquility that comes from living in accordance with God's will. This peace is not temporary but eternal, reflecting a state of mind free from anxiety or fear, rooted in confidence in God's promises.

### **Isaiah 32:18**

***“And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;”***

This verse speaks to the security and comfort that God's people will enjoy as a result of His righteous rule. “Peaceable habitation” suggests a community characterized by safety and harmony. The repetition of terms like “sure dwellings” and “quiet resting places” reinforces the idea of stability—both physically and spiritually. It paints a picture of an ideal society where individuals can live without fear or disturbance.

### **Isaiah 32:19**

***“When it shall hail, coming down on the forest; and the city shall be low in a low place.”***

In this verse, there is an introduction of contrasting imagery involving natural disasters (“hail”) affecting both rural (“forest”) and urban (“city”) settings. This could symbolize divine judgment or trials that may come upon society; however, those who practice righteousness are assured protection

amidst these calamities. The mention of cities being brought low serves as a reminder that human constructs are vulnerable compared to divine authority.

### **Isaiah 32:20**

***“Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.”***

The final verse concludes with a beatitude directed at those who engage in diligent labor (“sow beside all waters”). This metaphor highlights industriousness and faithfulness in one’s endeavors. Sowing beside waters symbolizes abundant opportunities for growth—spiritually or materially—while sending forth animals like oxen and donkeys signifies practical work done with commitment. Those who invest their efforts wisely are promised blessings, reinforcing themes of stewardship under God’s providence.

In summary, Isaiah 32:16-20 presents a prophetic vision where divine justice transforms both desolate areas into places filled with peace through righteousness while assuring God’s people security amid trials. It emphasizes the importance of living righteously as foundational for experiencing true peace.

## **CHAPTER 33:**

### **Verse Commentary on Isaiah 33:1-5 (KJV)**

**Verse 1: “Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.”**

This verse opens with a proclamation of woe directed at Assyria, symbolizing the broader theme of divine judgment against those who oppress others without cause. The term “spoilest” refers to plundering or taking advantage of others, particularly in the context of warfare. The phrase “thou wast not spoiled” emphasizes the unprovoked nature of Assyria’s aggression towards Judah. This sets the stage for a principle seen throughout Scripture: those who engage in treachery and violence will ultimately face similar treatment.

The latter part of the verse serves as a warning that the cycle of violence will turn back upon the aggressor. The prophetic declaration indicates that once Assyria ceases its plundering ways, it will itself become a victim of plunder. This reflects God’s justice—He ensures that actions have consequences.

**Verse 2: “O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.”**

In this verse, there is a shift from judgment to supplication. The people of Judah cry out for God’s grace amidst their distress. The phrase “we have waited for thee” signifies their reliance on God rather than on human alliances or military strength. They recognize that true help comes from God alone.

The request for God to be “their arm every morning” implies a daily dependence on His strength and protection. It highlights the need for continual support in facing daily challenges and threats. Furthermore, calling God their “salvation” during times of trouble underscores their faith in Him as their ultimate deliverer.

**Verse 3: “At the noise of the tumult the people shall flee; when thou liftest up thyself, the nations shall be scattered.”**

This verse portrays a scene where chaos reigns due to impending conflict or invasion. The “noise of the tumult” suggests panic among people as they react to threats around them. However, it also conveys a sense of assurance that when God acts (“when thou liftest up thyself”), His power will cause confusion among enemy nations leading them to scatter.

This scattering is indicative of divine intervention where God’s presence brings about fear and disarray among adversaries. It reinforces the idea that while human beings may flee in fear, those who trust in God can find refuge in His might.

**Verse 4: “And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.”**

Here, there is an imagery shift from chaos to victory for God’s people. The “spoil” refers to treasures or goods taken from defeated enemies. The comparison to “the gathering of the caterpillar” illustrates how quickly and abundantly these spoils will come into possession after victory over Assyria.

The mention of locusts evokes images of swarming destruction but also signifies rapid movement towards victory and abundance following divine intervention. This metaphor emphasizes both God’s provision for His people and His ability to turn situations around dramatically.

**Verse 5: “The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.”**

This concluding verse reaffirms God’s sovereignty and majesty (“The LORD is exalted”). It emphasizes that God resides above all earthly powers (“for he dwelleth on high”), which provides comfort amid turmoil.

The statement that He has filled Zion with “judgment and righteousness” indicates that God’s governance is characterized by fairness and moral integrity. This suggests that despite present troubles, God’s ultimate plan involves establishing justice within Jerusalem (Zion), ensuring that righteousness prevails over oppression.

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In summary, Isaiah 33:1-5 presents a powerful message regarding divine justice against oppressors while simultaneously offering hope through prayerful dependence on God’s strength and righteousness.

## **Verse Commentary on Isaiah 33:6-10 (KJV)**

### **Isaiah 33:6**

“And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.”

In this verse, the prophet Isaiah emphasizes the importance of wisdom and knowledge as foundational elements for stability during tumultuous times. The phrase “stability of thy times” suggests that true security comes from understanding and applying divine wisdom. This wisdom is not merely intellectual

but is deeply rooted in a relationship with God, characterized by reverence and obedience. The “strength of salvation” indicates that this wisdom leads to a powerful deliverance from adversities, reinforcing the idea that reliance on God brings about true safety. Furthermore, “the fear of the LORD is his treasure” highlights that reverence for God is more valuable than material wealth; it is a source of spiritual richness that sustains individuals and communities.

### **Isaiah 33:7**

“Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.”

Here, Isaiah contrasts the previous verse’s assurance with a stark depiction of despair among Israel’s leaders (“valiant ones”). The “ambassadors of peace” likely refers to those who were sent to negotiate or maintain peace but find themselves in sorrow due to impending judgment or conflict. This imagery underscores a profound sense of loss and helplessness among those who are typically seen as strong or capable. Their cries reflect an acknowledgment that human efforts at diplomacy or strength are futile without divine support.

### **Isaiah 33:8**

“The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant; he hath despised the cities; he regardeth no man.”

This verse paints a picture of desolation and abandonment. The “highways lie waste” symbolizes disrupted communication and trade routes, indicating societal breakdown. The cessation of travel (“the wayfaring man ceaseth”) signifies fear or danger in movement due to conflict or instability. The mention of breaking covenants suggests a breach not only between nations but also between God and His people, leading to widespread disregard for community and social order (“he regardeth no man”). This reflects moral decay resulting from disobedience to God’s laws.

### **Isaiah 33:9**

“The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.”

In this verse, nature itself responds to human sinfulness with mourning. The imagery evokes a sense of cosmic disorder where even Lebanon (known for its majestic cedars) suffers shame due to destruction. “Sharon,” known for its beauty, becomes desolate like a wilderness, illustrating how sin impacts not just humanity but creation itself. The reference to Bashan and Carmel losing their fruits signifies economic ruin—a direct consequence of divine judgment against unfaithfulness.

### **Isaiah 33:10**

“Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.”

This declaration from God marks a pivotal moment in Isaiah’s prophecy. It signals God’s intention to intervene decisively in history (“Now will I rise”). The repetition of “now” emphasizes immediacy and urgency in God’s action against injustice and unrighteousness. When God says He will be exalted, it implies that His sovereignty will be recognized through His acts—both in judgment against His enemies and deliverance for His people. This verse serves as both warning and hope; while it acknowledges impending judgment on those who oppose Him, it also reassures believers that God’s power will ultimately prevail.

## Verse Commentary on Isaiah 33:11-15 (KJV)

### Contextual Background

The Book of Isaiah is a prophetic text attributed to the prophet Isaiah, who ministered during a tumultuous period in Israel's history. The verses in Isaiah 33 are situated within a larger discourse concerning judgment and hope for the people of Judah, particularly in the context of Assyrian aggression. This chapter emphasizes themes of divine justice, the fate of the wicked, and the promise of restoration for those who remain faithful.

### Verse Analysis

**Isaiah 33:11** *“Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.”*

In this verse, the imagery of “chaff” and “stubble” symbolizes worthlessness and futility. The metaphor suggests that those who oppose God or live unrighteously will produce nothing of lasting value; their efforts will be as insubstantial as chaff blown away by the wind. The phrase “your breath, as fire” indicates that their own actions and words will lead to their destruction. This serves as a warning about the consequences of rebellion against God.

**Isaiah 33:12** *“And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.”*

This verse continues with vivid imagery to illustrate judgment. The comparison to “burnings of lime” refers to a destructive process where lime is produced through burning limestone, indicating total annihilation. Similarly, “thorns cut up” suggests that those who are wicked will face severe punishment akin to how thorns are easily consumed by fire. This reflects God's righteous anger towards sin and His intention to purify His people.

**Isaiah 33:13** *“Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.”*

Here, there is an invitation for both distant nations (“ye that are far off”) and those closer to Judah (“ye that are near”) to recognize God's power and deeds. This call emphasizes God's sovereignty over all nations and encourages acknowledgment of His authority. It serves as a reminder that God's actions—both in judgment and deliverance—are significant for everyone.

**Isaiah 33:14** *“The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?”*

This verse captures the fear experienced by sinners within Zion (Jerusalem). The term “hypocrites” highlights those who outwardly appear righteous but harbor inner corruption. Their sudden fear reflects an awareness of impending judgment. The rhetorical questions posed emphasize the severity of God's holiness; it challenges individuals to consider their standing before God amidst His consuming presence.

**Isaiah 33:15** *“He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;”*

In contrast to previous verses describing sinners’ fate, this verse outlines characteristics of a righteous person who can withstand God’s presence. Walking righteously involves living according to God’s standards; speaking uprightly means communicating truthfully without deceit. Despising oppression signifies a rejection of injustice while shaking hands from bribes indicates integrity in financial dealings. Stopping ears from hearing blood implies avoiding complicity in violence or murder, while shutting eyes from evil denotes a commitment to purity and moral clarity.

### **Conclusion**

These verses collectively convey a powerful message about divine judgment versus righteousness. They serve both as warnings against sinfulness and encouragement towards holiness for those seeking refuge in God’s mercy.

### **Verse Commentary on Isaiah 33:16-20 (KJV)**

#### **Isaiah 33:16**

**“He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.”**

This verse emphasizes the security and provision that God grants to the righteous. The phrase “He shall dwell on high” suggests a position of safety and elevation, indicating that those who walk righteously are protected by God. The “munitions of rocks” symbolizes a strong defense, akin to a fortified city or an impregnable fortress, illustrating God’s ability to safeguard His people from harm. The assurance that “bread shall be given him; his waters shall be sure” signifies not only physical sustenance but also spiritual nourishment. This reflects God’s promise to provide for the needs of those who trust in Him, ensuring they will lack nothing essential.

#### **Isaiah 33:17**

**“Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.”**

In this verse, there is a promise of divine revelation and fulfillment. “Thine eyes shall see the king in his beauty” indicates that the faithful will witness God’s glory and majesty, likely referring to either a literal king or God Himself as sovereign. The phrase “they shall behold the land that is very far off” can be interpreted as seeing distant lands or future promises fulfilled, symbolizing hope and restoration. This vision serves as an encouragement for believers, assuring them that their faithfulness will lead to experiencing God’s presence and blessings.

#### **Isaiah 33:18**

**“Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?”**

This verse contrasts the previous promises with a reflection on fear and uncertainty among those who do not trust in God. The phrase “Thine heart shall meditate terror” suggests that without faith, one’s thoughts are consumed by fear of impending doom. The rhetorical questions about “the scribe,” “the receiver,” and “he that counted the towers” imply a sense of loss regarding those who typically manage

affairs—indicating chaos in governance and society due to Assyrian threats. This serves as a reminder of the futility of human efforts when faced with divine judgment.

### **Isaiah 33:19**

**“Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.”**

Here, God reassures His people that they will no longer face oppression from foreign nations characterized by their fierce demeanor and incomprehensible language. The mention of “a deeper speech than thou canst perceive” highlights both cultural differences and potential intimidation from enemies whose language represents their power over Israel. However, God’s promise implies liberation from such threats—His protection ensures peace within Jerusalem.

### **Isaiah 33:20**

**“Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.”**

This concluding verse paints an idyllic picture of Zion (Jerusalem) as a place of peace and stability after divine intervention. The term “city of our solemnities” refers to Jerusalem’s role as a center for worship and religious gatherings. The description “a quiet habitation” conveys tranquility resulting from God’s protection. Furthermore, “a tabernacle that shall not be taken down” symbolizes permanence; unlike temporary structures, this dwelling signifies enduring security provided by God. The assurance that “not one of the stakes thereof shall ever be removed” reinforces this idea—God’s covenant with His people ensures their lasting presence in His favor.

In summary, these verses collectively convey themes of divine protection for the righteous amidst turmoil while contrasting it with fear experienced by those outside God’s grace. They highlight God’s commitment to providing security and sustenance while promising restoration for His faithful followers.

### **Verse Commentary on Isaiah 33:21-24 (KJV)**

#### **Isaiah 33:21**

**“For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.”**

This verse emphasizes the sovereignty of God over His people. The three roles attributed to the Lord—judge, lawgiver, and king—highlight His comprehensive authority and governance. As a judge, He discerns right from wrong; as a lawgiver, He establishes moral and ethical standards for His people; and as a king, He reigns with power and majesty. The assurance that “he will save us” encapsulates the hope of deliverance from oppression and calamity, reinforcing the idea that true security comes from divine leadership.

#### **Isaiah 33:22**

**“For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.”**

This verse reiterates God’s multifaceted role in governance but also serves as a reminder of His protective nature. The repetition underscores its importance in Israel’s understanding of their relationship with God. It suggests that under God’s rule, justice prevails, laws are justly enforced, and

protection is assured against enemies. This triad of roles assures the Israelites that they are not left to their own devices but are under divine oversight.

### **Isaiah 33:23**

**“Thy tacklings are loosed; they could not strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.”**

In this verse, imagery related to maritime activities illustrates vulnerability and defeat. “Thy tacklings are loosed” indicates that ships (representing Assyria or enemies) are rendered ineffective due to divine intervention. The inability to strengthen their mast or spread their sail symbolizes a loss of power and capability. The phrase “the prey of a great spoil divided” suggests that what was once intended for conquest has now become available for those who were previously weak or marginalized (“the lame”). This reflects God’s ability to turn situations around dramatically.

### **Isaiah 33:24**

**“And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.”**

This concluding verse presents a vision of health and restoration among God’s people. The absence of sickness signifies both physical well-being and spiritual wholeness. The promise that “the people... shall be forgiven their iniquity” highlights God’s mercy and grace towards those who repent. It indicates a future where sin does not lead to suffering but rather leads to forgiveness and healing—a core theme throughout Isaiah’s prophecies.

In summary, these verses collectively portray a future where God’s authority brings about justice, protection from enemies, physical health, and spiritual restoration for His people. They serve as an encouragement for faithfulness amidst trials by assuring believers of God’s ultimate control over all circumstances.

## **CHAPTER 34:**

### **Verse Commentary on Isaiah 34:1-5 (KJV)**

#### **Isaiah 34:1**

**“Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.”**

In this opening verse, the prophet Isaiah calls upon all nations and peoples to gather and listen. The imperative “come near” suggests an urgent summons to pay attention to what follows. This call is not limited to Israel but extends to all nations, indicating the universal scope of God’s judgment. The phrase “let the earth hear” emphasizes that this message is not just for humanity but for all creation. It underscores the seriousness of God’s impending judgment and serves as a reminder that His authority encompasses everything in existence.

#### **Isaiah 34:2**

**“For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.”**



This verse reveals the reason for the summons: God’s indignation is directed at all nations due to their rebellion against Him. The term “indignation” conveys a strong emotional response from God towards sin and injustice. The mention of “all their armies” indicates that no military power can escape His judgment. The phrase “he hath utterly destroyed them” reflects a complete and total destruction, signifying that God’s judgment will be thorough. The imagery of being “delivered to the slaughter” paints a grim picture of defeat and devastation awaiting those who oppose God.

### **Isaiah 34:3**

**“Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.”**

Here, Isaiah continues with vivid imagery depicting the aftermath of God’s judgment. The phrase “their slain also shall be cast out” suggests a lack of honor in death for those who fall under God’s wrath; they will be left unburied. The reference to “stink” emphasizes decay and destruction resulting from violence. Furthermore, “the mountains shall be melted with their blood” uses hyperbolic language to illustrate how extensive this judgment will be—implying that even nature itself will be affected by such catastrophic events.

### **Isaiah 34:4**

**“And all the host of heaven shall be dissolved, and the heavens shall roll together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.”**

In this verse, Isaiah shifts focus from earthly judgments to cosmic upheaval. The phrase “the host of heaven shall be dissolved” indicates a dramatic alteration in celestial order—suggesting that even heavenly bodies are subject to God’s authority. The metaphor of heavens rolling up like a scroll evokes images of finality and closure; it signifies an end to current realities as they are known. The comparison to leaves falling from trees reinforces themes of fragility and inevitability in divine judgment.

### **Isaiah 34:5**

**“For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.”**

This concluding verse introduces God’s sword as an instrument of divine retribution. The phrase “bathed in heaven” implies preparation for action—indicating that God’s judgment has been long awaited but is now imminent. Idumea (Edom) symbolizes not just one nation but represents all those who stand against God’s people or purposes. Referring to these people as “the people of my curse” highlights their status as objects of divine wrath due to persistent disobedience.

In summary, Isaiah 34:1-5 presents a powerful declaration about God’s impending judgment on nations opposing Him through vivid imagery and strong language emphasizing both earthly consequences and cosmic transformations.

## **Verse Commentary on Isaiah 34:6-10 (KJV)**

### **Isaiah 34:6**

**“For the sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of**

**lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.”**

In this verse, Isaiah uses vivid imagery to describe God’s judgment against Edom. The “sword of the LORD” symbolizes divine judgment that is not only imminent but also overwhelming. The phrase “filled with blood” indicates a significant amount of violence and death resulting from this judgment. The reference to “lambs and goats” suggests that this slaughter is akin to sacrificial offerings, where animals are killed for atonement or worship; however, here it represents God’s wrath rather than an act of devotion.

The mention of “Bozrah,” a city in Edom known for its strength and fortifications, signifies that even the mightiest strongholds cannot withstand God’s judgment. This sets a tone of inevitability regarding Edom’s fate. The term “great slaughter” emphasizes the scale of destruction that will occur as part of this divine retribution.

**Isaiah 34:7**

**“And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.”**

This verse continues to elaborate on the consequences of God’s judgment. The “unicorns,” often interpreted as wild oxen or similar creatures in biblical texts, symbolize strength and power. Their inclusion in this context suggests that even these powerful beings will fall victim to God’s wrath alongside domesticated animals like bullocks and bulls.

The imagery of land being “soaked with blood” conveys a graphic picture of devastation where life is extinguished on a massive scale. The phrase “dust made fat with fatness” further illustrates how pervasive this destruction will be; it implies that not only will there be loss of life but also an abundance of remains left behind, signifying total desolation.

**Isaiah 34:8**

**“For it is the day of the LORD’s vengeance, and the year of recompenses for the controversy of Zion.”**

Here, Isaiah explicitly states that this event marks “the day of the LORD’s vengeance.” This phrase encapsulates a time when God acts decisively against His enemies. The term “vengeance” indicates retribution for wrongs committed against His people—specifically Zion, which represents Jerusalem or God’s chosen people.

The phrase “year of recompenses” suggests an extended period during which justice will be served. It highlights God’s commitment to addressing grievances against Zion throughout history. This verse serves as a reminder that while God may seem patient or silent in times of trouble, there will come a time when He will act justly.

**Isaiah 34:9**

**“And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.”**

In this verse, Isaiah employs apocalyptic imagery to depict complete transformation due to divine judgment. The transformation from streams into pitch (a flammable substance) signifies total corruption and destruction; water—often associated with life—is replaced by something toxic.

The mention of “brimstone,” commonly associated with sulfur used in ancient times for its burning properties (as seen in Sodom and Gomorrah), reinforces themes of fire and destruction. The phrase “burning pitch” suggests an unquenchable fire consuming what was once fertile land. This imagery serves as both a warning about sin’s consequences and an illustration of God’s power over creation.

### **Isaiah 34:10**

**“It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever.”**

This final verse emphasizes permanence in destruction. The idea that fires “shall not be quenched night nor day” indicates continuous suffering without relief or end—a stark contrast to God’s promise for His faithful people who experience eternal life.

The reference to smoke rising “forever” symbolizes ongoing desolation—a place abandoned by life where no one dwells (“none shall pass through”). This serves as both a literal description of Edom’s fate as well as a metaphorical warning about spiritual desolation resulting from rebellion against God.

Overall, these verses collectively illustrate God’s righteous anger towards nations opposing Him while simultaneously affirming His sovereignty over all creation.

### **Verse Commentary on Isaiah 34:11-17 (KJV)**

#### **Contextual Background**

The Book of Isaiah is a prophetic text attributed to the prophet Isaiah, who ministered in Judah during the 8th century BCE. Chapter 34 is part of a larger section that deals with God’s judgment against the nations, particularly Edom, which symbolizes broader themes of divine retribution and the ultimate triumph of God’s justice. This chapter vividly portrays desolation and destruction as a consequence of sin and rebellion against God.

#### **Verse-by-Verse Analysis**

##### **Isaiah 34:11**

**“But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.”**

This verse introduces imagery of desolation. The mention of specific birds like the cormorant, bittern, owl, and raven signifies a place abandoned by humans and overtaken by wild animals. These birds are often associated with desolation in biblical literature. The “line of confusion” suggests a measuring line used to denote boundaries; however, here it indicates chaos rather than order. The “stones of emptiness” further emphasize total ruin.

##### **Isaiah 34:12**

**“They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.”**

This verse underscores the futility of seeking leadership or governance in this devastated land. The “nobles” or leaders are called to assemble but find themselves absent or powerless. This reflects God’s judgment where human authority is rendered ineffective.

#### **Isaiah 34:13**

**“And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls.”**

Here, thorns symbolize decay and neglect. The palaces that once stood as symbols of power are now overrun with weeds like nettles and brambles. The reference to “dragons” (often interpreted as jackals or wild beasts) reinforces that this place has become inhospitable—a stark contrast to its former glory.

#### **Isaiah 34:14**

**“The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.”**

This verse continues with vivid imagery depicting various wild animals cohabiting this desolate space. The term “satyr,” often associated with goat-like creatures or demons in later interpretations, adds an element of eerie abandonment. The idea that these creatures find rest where once civilization thrived illustrates complete desolation.

#### **Isaiah 34:15**

**“There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.”**

The nesting behavior described here emphasizes permanence in desolation—these creatures establish homes where humans once lived. Vultures symbolize death; their gathering suggests that this land is irrevocably marked by destruction.

#### **Isaiah 34:16**

**“Seek ye out of the book of the LORD, and read: no one of these shall fail; none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.”**

In this verse, there is a shift from description to exhortation—God invites readers to seek His word for confirmation that His prophecies will come to pass without fail. This highlights God’s sovereignty over creation; everything happens according to His will.

#### **Isaiah 34:17**

**“And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it forever; from generation to generation shall they dwell therein.”**

The final verse concludes with assurance that what God has decreed will endure eternally. The “lot” signifies divine allocation—what was meant for destruction will remain so indefinitely. This serves as both a warning about disobedience to God’s commands as well as reassurance that His promises regarding judgment are steadfast.

## Conclusion

The passage from Isaiah 34:11-17 serves as a powerful reminder of God's judgment against sinfulness represented through vivid imagery depicting desolation. It emphasizes themes such as divine sovereignty over creation, futility in human leadership apart from God's guidance, and ultimately reassures believers that God's word stands firm throughout generations.

### Verse Commentary on Isaiah 35:1-5 (KJV)

**Isaiah 35:1 - "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."**

This verse opens with a vivid depiction of transformation in nature. The "wilderness" and "solitary place" symbolize desolation and abandonment, which are representative of the state of Israel during exile. The promise that these areas will be glad signifies a profound change brought about by God's intervention. The imagery of the desert rejoicing and blossoming as a rose suggests not only restoration but also an abundance of life and beauty where there was once barrenness. This reflects God's power to bring forth life from death, hope from despair, emphasizing that even the most desolate places can experience renewal.

**Isaiah 35:2 - "It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God."**

In this verse, the abundance is further emphasized with phrases like "blossom abundantly" and "rejoice even with joy and singing." The mention of Lebanon, Carmel, and Sharon refers to regions known for their lushness and beauty. By stating that these glories will be given to the wilderness, Isaiah underscores that God's restoration will surpass even what is currently considered beautiful in Israel. The phrase "they shall see the glory of the LORD" indicates a direct revelation of God's presence among His people; it is a promise that they will witness His majesty firsthand. This verse encapsulates both physical restoration (the land) and spiritual renewal (the recognition of God's glory).

**Isaiah 35:3 - "Strengthen ye the weak hands, and confirm the feeble knees."**

Here, Isaiah shifts from describing nature's transformation to addressing human conditions. The call to "strengthen ye the weak hands" speaks directly to those who have become weary or discouraged due to their circumstances. Weak hands symbolize ineffectiveness in action or service to God; thus, strengthening them implies encouraging active participation in faith despite adversity. Similarly, "confirming feeble knees" suggests providing support for those who may feel unable to stand firm in their faith or face challenges ahead. This verse serves as an exhortation for communal support among believers during difficult times.

**Isaiah 35:4 - "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."**

This verse offers comfort directly to those who are fearful—those whose hearts are troubled by their situation. The command "Be strong" coupled with "fear not" serves as an encouragement to trust in God's promises despite present fears. The assurance that "your God will come" emphasizes personal

relationship; He is not distant but actively involved in their salvation. The mention of vengeance indicates that God will act decisively against oppressors while also bringing recompense—restoration or reward—to His people. This duality highlights God’s justice alongside His mercy.

**Isaiah 35:5 - “Then the eyes of the blind shall be opened, and the ears of the deaf unstopped.”**

In this concluding verse for this section, Isaiah presents miraculous transformations that parallel physical healing with spiritual awakening. The opening of blind eyes symbolizes enlightenment—understanding divine truths—and unblocking deaf ears represents receptivity to God’s word. These miracles serve as metaphors for broader themes within Isaiah’s prophecies regarding redemption; they illustrate how God’s intervention leads not only to physical restoration but also spiritual revival among His people.

In summary, Isaiah 35:1-5 paints a picture of hope through divine intervention where desolation turns into flourishing life both in nature and among people facing despair. It emphasizes God’s power to restore both creation itself and His covenant people.

**Verse Commentary on Isaiah 35:6-10 (KJV)**

**Isaiah 35:6**

**“And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.”**

In this verse, the imagery of transformation is striking. The “parched ground” symbolizes desolation and barrenness, which will be revitalized into a “pool.” This signifies not just a physical change but also a spiritual renewal for the people of Israel. The mention of “thirsty land” turning into “springs of water” emphasizes God’s ability to bring life where there was once only death and despair. The reference to “dragons” (often interpreted as jackals or wild animals) indicates that even the most inhospitable places will flourish with new life—represented by “grass with reeds and rushes.” This transformation serves as a metaphor for God’s promise to restore His people from exile and despair.

**Isaiah 35:7**

**“And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.”**

Here, we see the establishment of a “highway,” symbolizing a clear path to salvation and restoration. This “way of holiness” underscores that this route is sacred and set apart for God’s people. The phrase “the unclean shall not pass over it” highlights the necessity of purity in approaching God. It suggests that those who are righteous will find their way without hindrance. The assurance that even “wayfaring men” or travelers—regardless of their wisdom—will not err on this path speaks to God’s grace; He provides guidance even to those who may lack understanding or experience.

### **Isaiah 35:8**

**“There shall not be there an lion, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there.”**

This verse reinforces the safety and security found along this holy way. The absence of lions or ravenous beasts symbolizes protection from danger and evil. In biblical literature, lions often represent threats or adversaries; thus, their absence indicates that God’s people can travel freely without fear. The term “redeemed” refers specifically to those who have been saved by God’s grace—indicating that they are now free to walk in safety along this path prepared for them.

### **Isaiah 35:9**

**“No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there.”**

This repetition emphasizes the certainty of safety along this highway. By reiterating that no dangerous creatures will inhabit this path, Isaiah reassures his audience about God’s protective presence. It serves as both a literal promise for physical safety during their journey back home from exile and a spiritual assurance that God will guard His people against all forms of evil.

### **Isaiah 35:10**

**“And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”**

The culmination of this passage brings forth a powerful image of hope—the “ransomed” signifies those who have been delivered from captivity or bondage through God’s intervention. Their return to Zion represents restoration not just geographically but spiritually as well. The imagery of coming “with songs” reflects joyfulness in worship upon their return home. “Everlasting joy” indicates that this happiness is permanent—a stark contrast to their previous state filled with sorrow. Finally, “sorrow and sighing” fleeing away encapsulates the totality of their transformation; all remnants of grief will vanish in light of God’s redemptive work.

In summary, Isaiah 35:6-10 presents a vivid picture of hope through divine restoration—a promise that encompasses both physical renewal in creation as well as spiritual rejuvenation for God’s people.

## **CHAPTER 36:**

### **Verse Commentary on Isaiah 36:6-10 (KJV)**

#### **Isaiah 36:6**

**“Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust in him.”**

In this verse, Rabshakeh, the Assyrian commander, addresses the officials of King Hezekiah. He uses a metaphor to describe Egypt as a “broken reed,” suggesting that relying on Egypt for support is futile and dangerous. The imagery of a broken reed implies fragility and unreliability; if one leans on it for support, it will not hold up and may cause injury. This serves as a warning against trusting in alliances with foreign powers instead of relying on God. The phrase “so is Pharaoh king of Egypt unto all that trust in him” reinforces the idea that Pharaoh cannot provide the protection or strength that Judah seeks.

**Isaiah 36:7**

**“But if thou say to me, We trust in the LORD our God: is it not he whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar?”**

Here, Rabshakeh challenges the faith of Hezekiah and the people of Judah by questioning their trust in Yahweh. He points out that Hezekiah has removed high places and altars dedicated to God throughout Judah. This statement reflects an understanding of the religious reforms initiated by Hezekiah aimed at centralizing worship in Jerusalem. Rabshakeh implies that these reforms have angered God or weakened their position because they have forsaken other sites of worship. His argument suggests that if they have eliminated alternative forms of worship, they are left vulnerable without any true means to appeal to God.

**Isaiah 36:8**

**“Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.”**

In this verse, Rabshakeh offers a tempting proposal to the leaders of Judah. By asking them to give pledges (or assurances) to Sennacherib—his master—he is essentially inviting them to surrender or negotiate terms for peace. The offer of “two thousand horses” serves as an incentive but also highlights their military inadequacy; he sarcastically questions whether they can even find enough men to ride those horses. This statement underscores Assyria’s military superiority over Judah at this time.

**Isaiah 36:9**

**“How then wilt thou turn away the face of one captain of the least of my master’s servants, and put thy trust on Egypt for chariots and for horsemen?”**

Rabshakeh continues his taunt by questioning how Judah could expect any success against even a minor officer from Assyria when they rely on Egypt for military aid. The rhetorical question emphasizes Assyria’s overwhelming power compared to Judah’s reliance on external help rather than divine assistance. It serves as both intimidation and psychological warfare aimed at undermining confidence among Hezekiah’s officials.

**Isaiah 36:10**

**“And am I now come up without the LORD against this land to destroy it? The LORD said unto me, Go up against this land, and destroy it.”**

In this final verse of the passage, Rabshakeh claims divine sanction for his actions by stating that he has been sent by God (the LORD) to destroy Judah. This assertion is particularly blasphemous because he misrepresents God’s intentions; while God did allow Assyria to conquer Israel due to its disobedience (as prophesied), Rabshakeh’s claim distorts God’s purpose regarding Judah. This manipulation aims to instill fear among the people by suggesting that resistance is futile since even their own God has supposedly commanded their destruction.

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The commentary illustrates how Rabshakeh employs psychological tactics through rhetoric designed to instill fear and doubt among King Hezekiah's officials while simultaneously undermining their faith in both God and their alliances.

### **Verse Commentary on Isaiah 36:16-22 (KJV)**

#### **Isaiah 36:16**

**“Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;”**

In this verse, Rabshakeh, the Assyrian commander, is offering a deceptive proposal to the people of Jerusalem. The term “make an agreement” suggests a treaty or pact that would allow the inhabitants of Jerusalem to surrender peacefully. The mention of “a present” indicates that he seeks some form of tribute or payment in exchange for their safety. By inviting them to enjoy their own resources—vines, fig trees, and cisterns—Rabshakeh attempts to paint a picture of security and abundance if they choose to submit. This is a psychological tactic aimed at undermining their resolve by appealing to their immediate needs and desires.

#### **Isaiah 36:17**

**“Until I come and take you away to a land like your own, a land of corn and wine, a land of bread and vineyards.”**

Here, Rabshakeh continues his persuasive rhetoric by promising the people that if they surrender, they will be taken to a land similar to their own—a land filled with agricultural bounty. The reference to “corn,” “wine,” “bread,” and “vineyards” serves as an enticing image meant to distract from the harsh reality of conquest. It implies that life under Assyrian rule could be prosperous despite the loss of their homeland. This statement reflects the Assyrian strategy of relocation as part of their conquests, where conquered peoples were often moved to different territories.

#### **Isaiah 36:18**

**“Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?”**

In this verse, Rabshakeh directly challenges King Hezekiah's faith in God. He warns the people not to be swayed by Hezekiah's assurances that Yahweh will save them from destruction. By questioning whether any god from other nations has been able to rescue them from Assyria's might, he attempts to instill doubt about Yahweh's power. This rhetorical question serves as both intimidation and mockery towards Judah's faith in God.

#### **Isaiah 36:19**

**“Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? have they delivered Samaria out of mine hand?”**

Rabshakeh lists specific cities (Hamath, Arphad) and regions (Sepharvaim) whose gods failed to protect them against Assyria's military might. By referencing Samaria—the capital city of Israel which had already fallen—he reinforces his argument that no deity can stand against Assyria's power. This

serves not only as propaganda but also as an attempt to demoralize Jerusalem's defenders by highlighting past victories over other nations.

#### **Isaiah 36:20**

**“Who are they among all the gods of these lands that have delivered their land out of mine hand, that the LORD should deliver Jerusalem out of mine hand?”**

This verse reiterates Rabshakeh's challenge regarding God's ability to save Jerusalem. He emphasizes that no god has been able to thwart Assyrian conquest thus far; therefore, he questions why Yahweh would be any different. This statement is designed to provoke fear among the people while simultaneously asserting Assyria's dominance over all other nations.

#### **Isaiah 36:21**

**“But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.”**

The response—or lack thereof—from Hezekiah's officials is significant here; it shows their restraint in not engaging with Rabshakeh's taunts. Their silence can be interpreted as both fear and respect for King Hezekiah's orders not to respond. This moment underscores a critical tension between faith in God versus human authority during times of crisis.

#### **Isaiah 36:22**

**“Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.”**

This final verse depicts Eliakim and others returning to King Hezekiah after encountering Rabshakeh. Their act of tearing their clothes signifies mourning or distress over what they have heard—an expression common in ancient Near Eastern culture when faced with grave news or blasphemy against God. They bring back Rabshakeh's words as evidence not only for what was said but also as an appeal for guidance on how best to respond amidst this dire situation.

Overall, these verses illustrate a pivotal moment in Judah's history where faith is tested against overwhelming odds posed by external threats while highlighting themes such as trust in divine protection versus reliance on human alliances.

### **CHAPTER 37:**

#### **Verse Commentary on Isaiah 37:1-5 (KJV)**

##### **Introduction to the Context of Isaiah 37:1-5**

Isaiah 37 is a pivotal chapter in the narrative concerning King Hezekiah of Judah, who faces a dire threat from Sennacherib, the king of Assyria. This passage captures Hezekiah's response to the blasphemous taunts of Rabshakeh, an Assyrian official, and his earnest appeal to God through the prophet Isaiah. The verses highlight themes of humility, prayer, and reliance on divine intervention during times of crisis.

**Verse 1: “And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.”**

Upon hearing Rabshakeh’s threats and blasphemies against God and Jerusalem, King Hezekiah’s immediate reaction is one of profound distress. The act of tearing his clothes signifies deep mourning and despair—a customary expression in ancient Near Eastern cultures when faced with calamity or grief. Sackcloth, made from coarse material, symbolizes humility and penitence. By going into the house of the LORD, Hezekiah demonstrates his recognition that only God can provide help in this desperate situation. This action reflects a leader who understands the gravity of his nation’s plight and seeks divine guidance.

**Verse 2: “And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet, the son of Amoz.”**

Hezekiah sends a delegation to Isaiah to seek counsel and prayer. Eliakim represents royal authority as he oversees the king’s household; Shebna serves as a scribe or secretary. Their attire—sackcloth—indicates their shared mourning over Jerusalem’s predicament. This delegation underscores Hezekiah’s humility; rather than relying solely on military might or political alliances (such as those with Egypt), he turns to a prophet known for speaking God’s truth. This act exemplifies faith in prophetic intercession during national crises.

**Verse 3: “And they said unto him, Thus saith Hezekiah: This day is a day of trouble, and rebuke, and blasphemy; for the children are come to the birth, and there is not strength to bring forth.”**

The messengers convey Hezekiah’s message that this moment is critical—a day marked by trouble (distress), rebuke (disgrace), and blasphemy (insulting God). The metaphor about children coming to birth but lacking strength illustrates utter helplessness; it suggests that while something significant is at stake (the survival of Jerusalem), there seems no capacity left to achieve deliverance. This vivid imagery emphasizes both urgency and desperation in their situation.

**Verse 4: “It may be the LORD thy God will hear all the words of Rabshakeh whom the king of Assyria his master hath sent to reproach the living God; and will reprove him for the words which the LORD thy God hath heard.”**

Hezekiah expresses hope that God will respond favorably despite their dire circumstances. The phrase “it may be” indicates uncertainty yet acknowledges God’s sovereignty over human affairs. The reference to “the living God” contrasts Yahweh with idols worshipped by surrounding nations—emphasizing His power to act against those who defame Him. Hezekiah appeals for divine intervention against Rabshakeh’s insults directed at God Himself.

**Verse 5: “So the servants of king Hezekiah came to Isaiah.”**

This verse concludes this section by affirming that Hezekiah’s servants have reached out to Isaiah for prophetic guidance. Their journey signifies an important step toward seeking divine wisdom amidst turmoil. It reinforces a theme throughout Scripture where leaders turn towards prophets during crises for direction from God.

## Conclusion

In summary, these verses illustrate King Hezekiah's earnest response to an existential threat facing Jerusalem through expressions of mourning, humility before God, seeking prophetic counsel from Isaiah amidst deep distress regarding national survival. They encapsulate key theological themes such as reliance on divine intervention during crises and recognition of God's sovereignty over human affairs.

## Verse Commentary on Isaiah 37:6-10 (KJV)

### Introduction to the Context

Isaiah 37 recounts a critical moment in the history of Judah during the reign of King Hezekiah. The Assyrian king Sennacherib has laid siege to Jerusalem, and his representative, Rabshakeh, has delivered a message of intimidation and blasphemy against God. In this context, Hezekiah seeks divine guidance through the prophet Isaiah. Verses 6-10 specifically address God's assurance to Hezekiah amidst this dire situation.

**Isaiah 37:6 - "And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, wherewith the servants of the king of Assyria have blasphemed me."**

In this verse, Isaiah delivers a message from God directly to Hezekiah's representatives. The phrase "be not afraid" serves as a divine reassurance in response to the fear instilled by Rabshakeh's threats. The emphasis on "the words which thou hast heard" highlights that these threats are not just mere words but blasphemies directed against God Himself. This sets a tone for understanding that God is aware of the situation and is prepared to act against those who defy Him.

**Isaiah 37:7 - "Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land."**

God promises intervention by stating that He will send "a blast" upon Sennacherib. This phrase suggests a sudden and powerful action from God that will disrupt Sennacherib's plans. The term "rumor" indicates that misinformation or fear will lead Sennacherib to withdraw from Jerusalem. Furthermore, God's declaration that Sennacherib will fall by the sword in his own land foreshadows his eventual demise at the hands of his own people after he retreats.

**Isaiah 37:8 - "So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish."**

This verse narrates Rabshakeh's immediate actions following Isaiah's prophecy. His return signifies obedience to God's word as well as an acknowledgment of the shifting circumstances surrounding Sennacherib's campaign. The mention of Libnah and Lachish illustrates that while Rabshakeh was initially focused on Jerusalem, military engagements elsewhere are now taking precedence due to changing dynamics within Assyria's military strategy.

**Isaiah 37:9 - “And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah.”**

Here we see another layer added to the narrative with Tirhakah’s involvement—an Ethiopian king who poses a threat to Sennacherib’s ambitions. The news about Tirhakah prompts Sennacherib to reassess his position regarding Jerusalem. This verse emphasizes how external pressures can influence political decisions and military strategies; it also serves as an indication that God is orchestrating events beyond what is visible.

**Isaiah 37:10 - “Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.”**

In this final verse of our passage, Rabshakeh sends another message intended to undermine Hezekiah’s faith in God’s protection over Jerusalem. By suggesting that God might deceive Hezekiah regarding Jerusalem’s safety, Rabshakeh attempts psychological warfare aimed at eroding trust in divine deliverance. This reflects a common tactic used by adversaries throughout biblical history—casting doubt on God’s promises during times of crisis.

### **Conclusion**

The verses from Isaiah 37:6-10 encapsulate a pivotal moment where faith meets fear amidst overwhelming odds. They illustrate God’s sovereignty over nations and His ability to intervene in human affairs while simultaneously highlighting human responses—both faithful and fearful—to divine promises.

## **Verse Commentary on Isaiah 37:11-15 (KJV)**

### **Contextual Background**

Isaiah 37 is situated within a historical narrative that describes the Assyrian siege of Jerusalem during the reign of King Hezekiah. This period was marked by significant political and military turmoil, as Assyria was one of the most powerful empires of its time, threatening the existence of smaller nations, including Judah. The verses in question reflect Hezekiah’s response to the threats posed by Sennacherib, the king of Assyria.

### **Verse Analysis**

#### **Isaiah 37:11**

**“Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?”**

In this verse, Hezekiah is reminded of the devastating conquests executed by the Assyrian kings. The rhetorical question posed emphasizes doubt regarding Judah’s ability to withstand such a formidable foe. This reflects a common theme in prophetic literature where human strength is contrasted with divine power.

### **Isaiah 37:12**

**“Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezep, and the children of Eden which were in Telassar?”**

Here, Hezekiah points out that other nations have fallen before Assyria despite their reliance on their gods. The mention of specific locations—Gozan, Haran, Rezep, and Eden—serves to illustrate that even those who worshipped foreign deities could not escape destruction. This serves to bolster Hezekiah’s argument that reliance on anything other than Yahweh is futile.

### **Isaiah 37:13**

**“Where is the king of Hamath, and the king of Arpad? where are the kings of Sepharvaim, Hena, and Ivah?”**

This verse continues in a similar vein as verse 12 by listing more defeated kingdoms. By asking about these kings who have been conquered by Assyria, Hezekiah underscores their absence as evidence that no earthly power can stand against Assyrian might. It reinforces his plea for divine intervention.

### **Isaiah 37:14**

**“And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.”**

In this pivotal moment, Hezekiah takes action by bringing his concerns directly to God. The act of spreading out Sennacherib’s letter before Yahweh symbolizes both his desperation and faith. It illustrates an important principle in biblical theology: turning to God in times of crisis.

### **Isaiah 37:15**

**“And Hezekiah prayed unto the LORD saying...”**

The chapter transitions into a prayer where Hezekiah seeks divine assistance. This sets up a critical moment in which he acknowledges God’s sovereignty over all kingdoms and pleads for deliverance from Assyria’s threats. His prayer will serve as a model for believers facing insurmountable challenges.

### **Theological Implications**

These verses collectively highlight themes such as human vulnerability versus divine omnipotence. They emphasize faithfulness amidst adversity and demonstrate how prayer serves as a crucial response to fear and uncertainty. The narrative invites readers to consider their own responses when faced with overwhelming challenges—whether they lean on their understanding or seek divine guidance.

The passage also foreshadows God’s eventual deliverance for Jerusalem through miraculous means—a central theme throughout Isaiah’s prophecies.

In summary, **the verses illustrate King Hezekiah’s recognition of his dire situation against Assyrian aggression while simultaneously affirming his faith in God’s ability to save Judah from destruction through earnest prayer.**

### **Verse Commentary on Isaiah 37:16-20 (KJV)**

#### **Isaiah 37:16**

**“O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even**

**thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.”**

In this verse, King Hezekiah addresses God directly, acknowledging His sovereignty and unique position as the ruler over all creation. The title “LORD of hosts” emphasizes God’s power and authority over heavenly armies. By referencing “the cherubims,” Hezekiah invokes imagery from the Ark of the Covenant, where cherubim were depicted as guardians of God’s presence. This establishes a profound reverence for God’s holiness and majesty. Hezekiah recognizes that not only is God the deity of Israel, but He is also the supreme ruler over all nations (“all the kingdoms of the earth”). This acknowledgment serves to reinforce Hezekiah’s faith in God’s ability to intervene in his dire situation.

**Isaiah 37:17**

**“Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.”**

Hezekiah pleads with God to listen and observe the threats posed by Sennacherib, king of Assyria. The repetition of “incline thine ear” and “open thine eyes” signifies a deep urgency in his prayer; he desires divine attention to their plight. The phrase “reproach the living God” highlights Sennacherib’s blasphemous taunts against Yahweh. This verse illustrates Hezekiah’s understanding that their situation is not merely political or military but fundamentally spiritual—Sennacherib’s insults challenge God’s honor.

**Isaiah 37:18**

**“Of a truth, LORD, the kings of Assyria have laid waste all the nations and their countries,”**

Here, Hezekiah acknowledges a factual reality—the Assyrians have indeed conquered many nations. This admission reflects an honest assessment of their circumstances; it shows that he is not naive about Assyria’s military prowess. However, this recognition also sets up a contrast between human power and divine authority. While Assyria has been successful in its conquests (“laid waste”), Hezekiah’s appeal is directed toward God’s greater power to save.

**Isaiah 37:19**

**“And have cast their gods into the fire: for they were no gods, but the work of men’s hands, wood and stone: therefore they have destroyed them.”**

In this verse, Hezekiah points out that other nations’ gods were powerless against Assyrian might—they were mere idols made by human hands (“wood and stone”). This statement serves two purposes: it reinforces his argument that these false gods could not protect their worshippers from destruction and contrasts them with Yahweh—the true God who possesses real power. By emphasizing that these idols are not true deities (“for they were no gods”), Hezekiah strengthens his case for why Yahweh should respond to Sennacherib’s blasphemy.

**Isaiah 37:20**

**“Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.”**

Hezekiah concludes his prayer with a direct request for salvation from Assyria’s hand. His plea is not solely for personal or national deliverance but has a broader purpose—so that “all the kingdoms of the earth may know” who Yahweh truly is. This reflects a missional aspect to his prayer; he desires God’s glory to be revealed through His actions on behalf of His people. The phrase “even thou only”

underscores monotheism—the belief in one true God—and asserts Yahweh’s uniqueness compared to other so-called deities.

In summary, these verses encapsulate King Hezekiah’s heartfelt prayer during a time of crisis. They reveal his understanding of God’s sovereignty over all creation while simultaneously recognizing human limitations in facing overwhelming odds. Through this prayerful appeal for divine intervention against Sennacherib’s threats, Hezekiah demonstrates both humility before God and confidence in His ability to act decisively.

### **Verse Commentary on Isaiah 37:21-25 (KJV)**

#### **Isaiah 37:21**

**“And Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.”**

In this verse, we see the immediate response from God through the prophet Isaiah. The phrase “Thus saith the LORD God of Israel” emphasizes the authority and covenant relationship that God has with His people. The mention of Hezekiah’s prayer indicates that God is attentive to the pleas of His faithful servants. This sets a tone of reassurance; despite the dire circumstances posed by Sennacherib’s threats, God acknowledges Hezekiah’s earnest prayer and assures him that it has been heard.

#### **Isaiah 37:22**

**“This is the word which the LORD hath spoken concerning him; The virgin daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.”**

Here, God personifies Jerusalem as a “virgin daughter,” symbolizing purity and vulnerability but also strength in faith. The imagery of laughing and shaking her head signifies contempt for Sennacherib’s arrogance and blasphemies. This verse serves to illustrate that while Assyria may appear powerful, they are ultimately mocked by God’s chosen people because their threats are empty against divine authority.

#### **Isaiah 37:23**

**“Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.”**

In this rhetorical question, God confronts Sennacherib directly. The repetition of “whom” emphasizes that Sennacherib is not merely opposing a city or its king but is challenging God Himself—the “Holy One of Israel.” This highlights the gravity of his actions; blasphemy against God carries severe consequences. It serves as a reminder that human pride can lead to spiritual downfall when one stands against divine authority.



### **Isaiah 37:24**

**“By thy servants hast thou reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.”**

This verse elaborates on Sennacherib’s arrogance as he boasts about his military might (“the multitude of my chariots”) and his intentions to conquer not just cities but also nature itself (the cedars and fir trees). The reference to Lebanon’s heights symbolizes strength—Lebanon was known for its majestic mountains and cedar trees used in temple construction. By claiming he would invade these sacred spaces, Sennacherib demonstrates his hubris in believing he can overpower both nations and their gods.

### **Isaiah 37:25**

**“I have digged and drunk water; and with the sole of my feet have I dried up all the rivers of besieged places.”**

In this final verse, Sennacherib continues his boastful claims about conquering territories by controlling water sources—essential for sustaining life during sieges. This metaphor illustrates not only military success but also an assertion that he has dominion over nature itself. However, it implicitly challenges God’s sovereignty over creation. The phrase “dried up all the rivers” suggests total control over resources vital for survival in besieged cities.

Overall, these verses convey a powerful message about divine sovereignty versus human arrogance. They remind readers that no matter how formidable an enemy may seem or how dire circumstances become, God’s power far exceeds any earthly threat.

### **Verse Commentary on Isaiah 37:26-30 (KJV)**

#### **Isaiah 37:26**

**“Hast thou not heard how I have done it long ago, and formed it of ancient times? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.”**

In this verse, God speaks directly to the Assyrian king, reminding him of His sovereignty and control over history. The phrase “Hast thou not heard” indicates that the Assyrians should recognize God’s past actions and power. The reference to “long ago” and “ancient times” emphasizes that God’s plans are eternal and preordained. The term “fenced cities” refers to fortified cities, which were considered strongholds of defense. God asserts that He has orchestrated events so that these once-secure locations would become desolate due to His judgment.

#### **Isaiah 37:27**

**“Therefore their inhabitants were of small power; they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as a field of grain before it is grown up.”**

Here, God describes the condition of those who inhabit these cities after His judgment. The imagery used—comparing them to “grass of the field” or “green herb”—conveys fragility and insignificance. This metaphor illustrates how easily they can be overwhelmed by divine intervention. The mention of

grass on rooftops suggests a lack of sustenance or vitality, reinforcing their weakness in contrast to God's might.

### **Isaiah 37:28**

**“But I know thy abode, and thy going out, and thy coming in, and thy rage against me.”**

This verse highlights God's omniscience regarding Sennacherib's actions. He is aware not only of where Sennacherib resides but also his daily activities (“going out” and “coming in”). The phrase “thy rage against me” indicates that Sennacherib's arrogance and hostility towards God are noted by Him. This acknowledgment serves as a precursor to God's impending judgment upon Assyria for its blasphemy.

### **Isaiah 37:29**

**“Because thy rage against me, and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.”**

God responds decisively to Sennacherib's defiance. The imagery of putting a “hook in thy nose” symbolizes humiliation and control over an enemy; it reflects how captives were often led in ancient times. This metaphor signifies that God will lead Sennacherib back from his campaign against Jerusalem just as he came—defeated.

### **Isaiah 37:30**

**“And this shall be a sign unto thee: Ye shall eat this year such things as grow of themselves; and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.”**

In this concluding verse for this passage, God provides a sign indicating His deliverance for Jerusalem. The promise that they will eat from what grows naturally signifies relief from siege conditions where food was scarce. It also implies restoration; after two years of relying on what grows spontaneously due to divine provision, they will return to normal agricultural practices in the third year. This progression underscores both immediate sustenance during hardship and future abundance.

In summary, Isaiah 37:26-30 presents a powerful declaration from God regarding His control over nations' fates while offering hope for restoration to His people amidst dire circumstances.

## **Verse Commentary on Isaiah 37:31-38 (KJV)**

### **Introduction to the Passage**

Isaiah 37:31-38 is a pivotal section in the Book of Isaiah, reflecting God's promise of restoration and deliverance for the remnant of Judah during a time of great distress. This passage occurs in the context of King Hezekiah's plea to God for help against the Assyrian invasion led by Sennacherib. The verses convey themes of hope, divine intervention, and the assurance of God's faithfulness to His people.

**Verse 31: “And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward.”**

This verse introduces the concept of a “remnant,” which refers to those who survive the Assyrian siege. The phrase “take root downward” suggests stability and growth in their spiritual and physical lives. The

imagery of roots indicates that they will be firmly established in their homeland after experiencing devastation. The promise that they will “bear fruit upward” signifies not only agricultural prosperity but also spiritual vitality. This duality emphasizes that their restoration will lead to both material blessings and a renewed relationship with God.

**Verse 32: “For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.”**

Here, Isaiah reiterates that from Jerusalem—a city under siege—there will emerge a remnant. This reinforces God’s commitment to preserving His people despite overwhelming odds. The mention of “mount Zion” highlights its significance as a sacred place where God dwells among His people. The phrase “the zeal of the LORD of hosts shall do this” underscores that it is God’s passionate commitment to His covenant promises that ensures their survival and restoration. It reflects His active involvement in history, particularly in defending His people against their enemies.

**Verse 33: “Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.”**

In this verse, God directly addresses Sennacherib’s threats against Jerusalem. The emphatic declaration that he will not enter the city or even launch an attack demonstrates God’s sovereign power over nations and rulers. By stating that no arrows will be shot or shields raised against Jerusalem, God assures Hezekiah and his people that they are under divine protection. This promise serves as both comfort and encouragement amidst fear.

**Verse 34: “By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.”**

This verse reinforces God’s earlier promise regarding Sennacherib’s defeat. It indicates that not only will Sennacherib fail in his assault on Jerusalem, but he will also retreat without achieving his objectives. This prophecy serves as a reminder that human plans can be thwarted by divine intervention; it emphasizes God’s control over historical events.

**Verse 35: “For I will defend this city to save it for mine own sake, and for my servant David’s sake.”**

God provides motivation for His actions—He defends Jerusalem for His own glory (“for mine own sake”) as well as for David’s legacy (“for my servant David’s sake”). This reference to David connects back to God’s covenant with him (2 Samuel 7), highlighting God’s faithfulness across generations. It reassures Judah that their preservation is tied not only to their current circumstances but also to God’s eternal promises.

**Verses 36-37: “Then the angel of the LORD went forth, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed...”**

These verses depict a dramatic turn in events where an angel sent by God decimates Sennacherib’s army overnight—185,000 soldiers are struck down without any direct human conflict involved. This

miraculous act illustrates God’s power over life and death as well as His ability to protect His people through supernatural means. The aftermath leaves Sennacherib defeated; he returns home humiliated.

**Verse 38: “...and when he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia.”**

The final verse recounts Sennacherib’s demise at home while worshipping his false god Nisroch—a stark contrast to Hezekiah’s reliance on Yahweh during crisis moments. The assassination by his own sons signifies poetic justice; having sought power through idolatry rather than humility before God leads ultimately to his downfall.

### **Conclusion**

Isaiah 37:31-38 encapsulates profound theological truths about divine sovereignty, judgment against oppressors like Sennacherib, and hope for Israel’s future restoration through a faithful remnant. These verses serve as both historical narrative and spiritual lesson about reliance on God amid adversity.

## **CHAPTER 38:**

### **Verse Commentary on Isaiah 38:1-5 (KJV)**

#### **Isaiah 38:1**

**“In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.”**

This verse sets the stage for a significant moment in the life of King Hezekiah. The phrase “In those days” indicates a specific historical context, likely during the Assyrian threat to Judah. Hezekiah’s illness is described as severe enough to be fatal, which emphasizes the gravity of his situation. The arrival of Isaiah, a prominent prophet known for delivering God’s messages, signifies that this is not merely a medical issue but a divine appointment. The command to “Set thine house in order” suggests that Hezekiah needs to prepare for his impending death by addressing both his personal affairs and spiritual state. This call to action reflects an understanding that life is transient and underscores the importance of being spiritually prepared.

#### **Isaiah 38:2**

**“Then Hezekiah turned his face toward the wall, and prayed unto the LORD,”**

Hezekiah’s response to this dire news is one of earnest prayer. Turning his face toward the wall symbolizes his desire for privacy and intimacy with God during this vulnerable moment. It indicates a deep emotional state where he seeks solace in prayer rather than public lamentation or despair. This act also reflects humility and sincerity as he approaches God directly.

#### **Isaiah 38:3**

**“And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.”**

In this verse, Hezekiah appeals to God by recalling his faithfulness and integrity throughout his reign. His plea includes an acknowledgment of walking “in truth” and with a “perfect heart,” which suggests

a life lived in accordance with God’s commandments. This self-reflection serves as both an expression of faith and desperation; he seeks reassurance from God based on his past actions. The phrase “wept sore” indicates profound grief over his situation—Hezekiah’s tears reflect not only fear of death but also concern about unfinished business in leading his people.

#### **Isaiah 38:4**

**“Then came the word of the LORD to Isaiah, saying,”**

This verse marks a pivotal shift where God responds to Hezekiah’s heartfelt prayer through Isaiah. It highlights God’s willingness to communicate directly with His prophet regarding human affairs—a testament to His active involvement in history and individual lives.

#### **Isaiah 38:5**

**“Go, and say to Hezekiah, Thus saith the LORD, The God of David thy father, I have heard thy prayer; I have seen thy tears: behold, I will add unto thy days fifteen years.”**

God’s message through Isaiah reassures Hezekiah that his prayers have been heard. The reference to “the God of David” connects Hezekiah’s lineage back to one of Israel’s greatest kings and reinforces God’s covenantal relationship with His people. The promise to extend Hezekiah’s life by fifteen years demonstrates God’s mercy and compassion towards those who earnestly seek Him in their distress. This response not only affirms God’s power over life and death but also illustrates how sincere prayer can lead to divine intervention.

In summary, these verses encapsulate themes of mortality, divine mercy, earnest prayer, and preparation for death while illustrating how personal faithfulness can influence one’s relationship with God.

#### **Verse Commentary on Isaiah 38:6-10 (KJV)**

#### **Isaiah 38:6**

**“And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.”**

In this verse, God assures Hezekiah that not only will he be healed, but Jerusalem will also be delivered from the impending threat posed by the Assyrian king. This promise emphasizes God’s sovereignty over nations and His protective nature towards His people. The phrase “I will defend this city” indicates a divine intervention that goes beyond mere physical healing; it encompasses spiritual and national security as well.

#### **Isaiah 38:7**

**“And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;”**

Here, God provides a tangible sign to Hezekiah to confirm His promise. Signs in biblical texts often serve to bolster faith and provide assurance of God’s word. This particular sign is significant because it demonstrates God’s willingness to engage with humanity in a personal way, providing evidence of His power and fidelity.

### **Isaiah 38:8**

**“Behold, I will bring again the shadow of the degrees, which is gone down in the sundial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.”**

This verse describes a miraculous event where God causes the shadow on a sundial to move backward. The “sundial of Ahaz” refers to an ancient timekeeping device that used sunlight to cast shadows indicating time. The movement of the shadow “ten degrees backward” serves as both a literal sign and a metaphorical representation of God’s control over time itself. It illustrates that God can alter natural laws for His purposes, reinforcing His omnipotence.

### **Isaiah 38:9**

**“The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:”**

This verse introduces a personal reflection from Hezekiah himself following his recovery. It sets up a narrative where Hezekiah expresses gratitude and acknowledges God’s mercy in his life. This transition from illness to health is pivotal for understanding Hezekiah’s character and his relationship with God.

### **Isaiah 38:10**

**“I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.”**

In this verse, Hezekiah reflects on his near-death experience. The phrase “cutting off of my days” conveys his awareness that death was imminent. The “gates of the grave” symbolizes death itself—a place where one is cut off from life and earthly experiences. Hezekiah’s lamentation reveals his deep emotional struggle with mortality and loss, highlighting human vulnerability in facing death.

### **Verse Commentary on Isaiah 38:11-15 (KJV)**

#### **Isaiah 38:11**

**“I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.”**

In this verse, Hezekiah expresses a profound sense of despair regarding his impending death. His statement reflects a belief that death separates him from experiencing God’s presence (“I shall not see the LORD”). The phrase “in the land of the living” indicates that Hezekiah understands life as a time for communion with God and others. His lamentation underscores a common theme in biblical literature where death is seen as a barrier to fellowship with both God and humanity.

#### **Isaiah 38:12**

**“My age is departed, and is removed from me as a shepherd’s tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.”**

Here, Hezekiah uses vivid imagery to describe his mortality. The metaphor of “a shepherd’s tent” suggests transience; just as tents are temporary structures easily dismantled, so too is human life fleeting. The reference to being “cut off like a weaver” emphasizes how quickly life can be ended—

much like threads being severed from fabric. This illustrates Hezekiah's acute awareness of his fragile state due to illness ("pining sickness"), reinforcing his fear that his life will soon come to an abrupt end.

#### **Isaiah 38:13**

**"I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me."**

In this verse, Hezekiah continues his lament by comparing God's judgment or affliction to that of a lion attacking its prey. The imagery evokes feelings of helplessness and vulnerability. By stating he "reckoned till morning," Hezekiah conveys sleeplessness and anxiety over his fate. The mention of bones being broken symbolizes deep suffering and pain, illustrating how he feels crushed under the weight of his illness.

#### **Isaiah 38:14**

**"Like a crane or a swallow, so did I chatter; I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me."**

Hezekiah employs avian imagery here to express his sorrow and desperation. The "crane" and "swallow" are known for their distinctive calls; thus, Hezekiah's "chattering" signifies his cries for help amidst distress. Mourning "as a dove" further emphasizes sorrowful lamentation. His eyes failing from looking upward indicates both physical weakness and spiritual yearning for divine intervention. The plea "O LORD, I am oppressed; undertake for me" reveals Hezekiah's recognition of his need for God's support during this trying time.

#### **Isaiah 38:15**

**"What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul."**

In this concluding verse of the passage, Hezekiah grapples with what he should communicate about his condition. Acknowledging that God has spoken (through Isaiah) and acted (by extending his life), he resolves to live humbly ("go softly") in response to God's mercy. The phrase "in the bitterness of my soul" reflects deep emotional turmoil but also hints at gratitude for being granted more time despite suffering.

Overall, these verses encapsulate Hezekiah's emotional journey through despair towards acceptance while highlighting themes such as mortality, divine mercy, and human vulnerability.

#### **Verse Commentary on Isaiah 38:16-22 (KJV)**

##### **Isaiah 38:16**

**"O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live."**

In this verse, Hezekiah acknowledges that life itself is a gift from God. The phrase "by these things men live" suggests that the experiences of suffering and divine intervention are integral to human existence. Hezekiah's plea reflects an understanding that his recovery is not merely a return to health but a restoration of his spiritual vitality. His confidence in God's ability to heal him is evident as he expresses faith that God will indeed "make me to live."

**Isaiah 38:17**

***“Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.”***

Hezekiah contrasts his previous state of despair (“great bitterness”) with the peace he now anticipates from God’s healing. The “pit of corruption” symbolizes death or grave suffering, which Hezekiah feels he has been rescued from. This verse also highlights the theme of forgiveness; by stating that God has “cast all my sins behind thy back,” Hezekiah recognizes that divine mercy plays a crucial role in his recovery. This reflects a deep theological understanding that sin can lead to suffering and separation from God.

**Isaiah 38:18**

***“For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.”***

Here, Hezekiah emphasizes the importance of life in praising God. The grave (Sheol) is depicted as a place devoid of worship or acknowledgment of God’s truth. This verse underscores the belief that living beings have the unique capacity to glorify God through their lives and actions. Hezekiah’s desire to continue living stems from his wish to honor God and proclaim His truth.

**Isaiah 38:19**

***“The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.”***

This verse reinforces the idea presented in verse 18—that it is only those who are alive who can actively engage in worship and testify about God’s goodness. Hezekiah expresses his commitment to share God’s truth with future generations (“the father to the children”). This indicates a sense of responsibility not just for himself but also for imparting faith and knowledge about God’s works.

**Isaiah 38:20**

***“The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.”***

Hezekiah acknowledges God’s readiness to save him as a reason for ongoing praise. The mention of singing songs accompanied by stringed instruments indicates a communal aspect of worship—celebrating God’s deliverance together with others in His house (the temple). This highlights both personal gratitude and public worship as central themes in responding to divine mercy.

**Isaiah 38:21**

***“For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover.”***

This verse provides insight into how healing was administered during Hezekiah’s illness. Isaiah’s instruction regarding figs suggests an integration of faith and practical medicine; it shows that while divine intervention is paramount, physical means were also employed for healing. The use of figs as a poultice illustrates ancient medicinal practices recognized at that time.

**Isaiah 38:22**

***“Hezekiah also had said, What is the sign that I shall go up to the house of the Lord?”***

In this concluding verse, Hezekiah seeks assurance from God regarding his recovery—a sign indicating



he would be able to return to worship at the temple. This request reflects both his desire for confirmation from God about his healing and an eagerness to resume normalcy in his spiritual life after facing death.

In summary, Isaiah 38:16-22 captures Hezekiah's heartfelt response following divine intervention during his illness. It illustrates themes such as gratitude for life, recognition of sin and forgiveness, commitment to worship and teaching future generations about God's truth, reliance on both divine power and practical means for healing, and seeking assurance through signs from God.

## **CHAPTER 39:**

### **Verse Commentary on Isaiah 39:1-5 (KJV)**

#### **Isaiah 39:1**

***“At that time Merodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.”***

This verse introduces the context of the chapter, highlighting a significant diplomatic interaction between King Hezekiah of Judah and Merodach-Baladan, the king of Babylon. The phrase “at that time” indicates that this event follows Hezekiah's miraculous recovery from illness, which was marked by divine intervention. The sending of letters and gifts signifies a gesture of goodwill from Babylon towards Judah, reflecting political alliances and mutual interests against their common enemy, Assyria. This act also illustrates the recognition of Hezekiah's status as a ruler who has regained health and strength.

#### **Isaiah 39:2**

***“And Hezekiah was glad of them, and showed them the house of his treasures, and the silver, and the gold, and the spices, and the precious ointment, and all the house of his armoury, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.”***

Hezekiah's response to the Babylonian envoys is one of prideful display. His eagerness to impress these visitors leads him to reveal all his wealth and military resources. This action can be interpreted as a momentary lapse in judgment; rather than acknowledging God's providence or seeking divine guidance about such an alliance with Babylon—an enemy of Assyria—Hezekiah seeks validation through material display. The comprehensive nature of what he shows (“there was nothing...that Hezekiah shewed them not”) underscores both his pride and naivety regarding international politics.

#### **Isaiah 39:3**

***“Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? And from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.”***

The arrival of Isaiah marks a pivotal moment where prophetic insight confronts human folly. Isaiah's questions serve to prompt reflection in Hezekiah about the implications of his actions. By revealing their origin—Babylon—Hezekiah inadvertently highlights both the potential threat posed by this powerful nation as well as his own vulnerability in showcasing his wealth. This exchange emphasizes the role of prophets in guiding kings toward wisdom rooted in faith rather than pride.

### **Isaiah 39:4**

***“Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them.”***

Here we see Isaiah pressing further into what has transpired during this visit. Hezekiah’s admission reveals an alarming lack of discernment; he has exposed Judah’s vulnerabilities to a foreign power without considering potential consequences. This verse serves as a critical reflection on human tendencies toward prideful boasting rather than humility before God.

### **Isaiah 39:5**

***“Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts;”***

In this verse, Isaiah transitions from questioning to delivering God’s message directly to Hezekiah. The phrase “the word of the LORD” indicates divine authority behind what follows. It sets up an impending prophecy concerning Judah’s future—a warning about consequences stemming from Hezekiah’s actions. This moment underscores how prophetic voices serve as instruments for divine correction when leaders stray from reliance on God.

In summary, Isaiah 39 serves as both a historical account and a moral lesson regarding prideful behavior among leaders. It highlights how political maneuvers can lead to spiritual consequences when God’s guidance is neglected.

## **Verse Commentary on Isaiah 39:6-10 (KJV)**

### **Introduction to the Passage**

Isaiah 39 serves as a pivotal chapter in the Book of Isaiah, marking a transition from themes of hope and restoration to those of judgment and impending exile. This chapter recounts an event during the reign of King Hezekiah, where he receives envoys from Babylon. The verses in question (Isaiah 39:6-10) provide prophetic insight into the consequences of Hezekiah’s actions and the fate that awaits Judah.

**Verse 6: “Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried to Babylon: nothing shall be left, saith the LORD.”**

In this verse, God reveals through Isaiah a dire prophecy concerning Judah’s future. The phrase “the days come” indicates an imminent fulfillment of God’s word. The reference to “all that is in thine house” signifies not only material possessions but also the wealth and treasures accumulated by previous kings. The mention of “thy fathers” emphasizes the historical continuity of this wealth, suggesting its significance to Judah’s identity. The stark declaration “nothing shall be left” underscores the totality of loss that will occur when Babylon invades Jerusalem.

**Verse 7: “And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.”**

This verse intensifies the gravity of the prophecy by addressing Hezekiah’s descendants directly. The phrase “of thy sons that shall issue from thee” indicates that Hezekiah’s lineage will not escape judgment; instead, his children will be taken captive by Babylon. The term “eunuchs” suggests a dual

fate: they would serve in positions within the royal court but would also endure personal loss and humiliation. This foreshadows a significant cultural and familial disruption for Judah.

**Verse 8: “Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?”**

Hezekiah’s response reflects a complex mixture of acceptance and self-interest. By stating “Good is the word of the LORD,” he acknowledges God’s sovereignty even amidst impending doom. However, his subsequent question reveals a troubling aspect of his character; he seems more concerned about his own reign than about the future suffering his descendants will face. This attitude highlights a disconnect between personal peace and national responsibility.

## **CHAPTER 40:**

### **Verse Commentary on Isaiah 40:1-5 (KJV)**

#### **Introduction to Isaiah 40:1-5**

Isaiah chapter 40 marks a significant transition in the Book of Isaiah, moving from themes of judgment and condemnation to messages of comfort and hope. This chapter is often referred to as the “Book of Comfort,” as it addresses the people of Israel during their time of exile, offering them reassurance and a promise of restoration.

**Verse 1: “Comfort ye, comfort ye my people, saith your God.”**

The opening verse serves as a direct command from God to His messengers. The repetition of “comfort” emphasizes the urgency and importance of this message. God identifies the recipients as “my people,” indicating a personal relationship and covenant with Israel. This call for comfort reflects God’s desire to alleviate the suffering and despair experienced by His people during their captivity. It sets the tone for the entire passage, highlighting God’s compassion and willingness to restore.

**Verse 2: “Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD’s hand double for all her sins.”**

In this verse, God instructs His messengers to deliver specific messages to Jerusalem. The phrase “speak ye comfortably” suggests not only words of consolation but also declarations of peace and hope. The mention of “warfare” being accomplished indicates that the period of suffering and conflict is coming to an end. Furthermore, “her iniquity is pardoned” signifies forgiveness; God assures His people that their sins have been dealt with.

The phrase “double for all her sins” can be interpreted in several ways. One interpretation suggests that while they have suffered greatly due to their sins, they will now receive abundant blessings in return for their repentance. This concept aligns with God’s justice—though punishment was necessary, mercy will prevail.

**Verse 3: “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.”**

This verse introduces a prophetic voice calling out in preparation for God’s coming. The imagery of a wilderness signifies desolation but also serves as a metaphorical backdrop against which God’s glory will be revealed. The command to “prepare ye the way” implies an active role for both individuals and communities in making ready their hearts and lives for divine intervention.

The phrase “make straight in the desert a highway” symbolizes removing obstacles that hinder spiritual progress. In ancient times, preparing roads was essential for welcoming royalty or important visitors; thus, this preparation underscores reverence toward God’s impending arrival.

**Verse 4: “Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:”**

Here we see further elaboration on what it means to prepare for God’s coming. The imagery used—valleys being exalted and mountains made low—suggests a radical transformation where inequalities are addressed. This could symbolize social justice or spiritual leveling; no one should feel unworthy or distant from God’s grace.

“Crooked” paths being made straight indicates moral rectitude; it calls believers to align their lives according to God’s standards. “Rough places plain” speaks to smoothing out difficulties so that all may access God’s presence without hindrance.

**Verse 5: “And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.”**

This concluding verse encapsulates the promise that follows obedience to God’s call for preparation. The revelation of God’s glory signifies His presence among His people—a theme central throughout Scripture. The phrase “all flesh shall see it together” emphasizes inclusivity; this revelation is not limited but available to everyone regardless of status or background.

The assurance that “the mouth of the LORD hath spoken it” reinforces divine authority behind these promises—what God declares will surely come to pass.

## **Conclusion**

Isaiah 40:1-5 serves as a powerful reminder of God’s compassion towards His people amidst suffering while calling them into action through repentance and preparation for His coming glory. It highlights themes such as forgiveness, restoration, social equity, moral alignment with divine standards, and universal accessibility to God’s grace.

## **Verse Commentary on Isaiah 40:6-10 (KJV)**

### **Introduction to the Passage**

Isaiah 40 marks a significant transition in the Book of Isaiah, moving from themes of judgment to comfort and hope. This chapter emphasizes God’s sovereignty, power, and the promise of redemption for His people. Verses 6-10 specifically highlight the transient nature of human life contrasted with the eternal word of God and the coming deliverance.

**Isaiah 40:6 - “The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field.”**

This verse introduces a prophetic voice that commands a message to be proclaimed. The phrase “All flesh is grass” serves as a metaphor for human frailty and mortality. Just as grass withers and flowers fade, so too does human glory and strength diminish over time. This imagery underscores the temporary nature of earthly existence compared to God’s eternal nature. The rhetorical question posed by the prophet—“What shall I cry?”—indicates a moment of reflection on what message should be delivered to convey this truth effectively.

**Isaiah 40:7 - “The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.”**

Here, Isaiah reiterates the theme introduced in verse 6. The “spirit of the Lord” symbolizes divine intervention that causes human life to fade away. This verse emphasizes that humanity’s existence is contingent upon God’s will; when He chooses to act, life can change dramatically or come to an end. The comparison between people and grass reinforces their vulnerability and highlights God’s omnipotence over creation.

**Isaiah 40:8 - “The grass withereth, the flower fadeth: but the word of our God shall stand for ever.”**

In contrast to human frailty, this verse presents a powerful declaration about God’s word. While everything created may perish or lose its beauty, God’s promises and decrees are eternal and unchanging. This assurance provides comfort to believers facing trials; despite life’s uncertainties, they can rely on God’s steadfastness. The repetition of “the grass withereth” followed by “but” serves as a stark contrast that emphasizes hope amidst despair.

**Isaiah 40:9 - “O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!”**

This verse calls Zion (representing Jerusalem) to proclaim good news—a message of hope and salvation. The command to “get thee up into the high mountain” suggests elevation both physically and spiritually; it symbolizes a position from which one can proclaim boldly without fear. The phrase “Behold your God!” invites people to recognize God’s presence among them as their protector and redeemer. It encourages confidence in His power rather than fear in adversity.

**Isaiah 40:10 - “Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.”**

This verse proclaims God’s imminent arrival characterized by strength (“strong hand”) and authority (“his arm shall rule”). It assures believers that God will act decisively on their behalf against their enemies. The mention of “his reward” indicates that God’s actions are not only punitive towards adversaries but also redemptive for His people—He brings blessings alongside judgment. This duality reflects God’s justice combined with mercy.

## Conclusion

In summary, Isaiah 40:6-10 presents profound truths about human fragility contrasted with divine permanence. It reassures believers that while life may be fleeting like grass or flowers, God's word remains forever true and reliable. Furthermore, it calls for bold proclamation of hope in God's coming deliverance.

## Verse Commentary on Isaiah 40:11-15 (KJV)

### Introduction to the Passage

Isaiah 40 marks a significant transition in the book of Isaiah, moving from themes of judgment to comfort and hope for the people of Israel. This chapter is often seen as a message of reassurance, emphasizing God's sovereignty and care for His people. Verses 11-15 specifically highlight God's nurturing nature and His unmatched power compared to the nations.

**Verse 11: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."**

This verse presents God as a shepherd, a common biblical metaphor that conveys care, guidance, and protection. The imagery of feeding the flock suggests provision and sustenance. The phrase "gather the lambs with his arm" emphasizes God's personal involvement in caring for His people, particularly those who are vulnerable (the lambs) and in need of special attention (those that are with young). The use of "carry them in his bosom" illustrates intimacy and tenderness in God's relationship with His followers. This verse reassures believers that God is not distant but actively involved in their lives.

**Verse 12: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"**

In this verse, Isaiah contrasts God's immense power with human limitations. The rhetorical questions emphasize God's omnipotence by illustrating how He measures vast elements of creation—waters, heavens, earth—using simple tools like His hand or span. This imagery serves to remind readers of God's authority over all creation. The mention of weighing mountains signifies not only physical strength but also divine wisdom; God knows each part of creation intimately.

**Verse 13: "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?"**

Here, Isaiah poses another rhetorical question to highlight God's uniqueness. No one can guide or instruct God; He is self-sufficient and does not require counsel from anyone else. This assertion reinforces His sovereignty over all things. It challenges any notion that humans could influence or advise God regarding His plans or actions.

**Verse 14: "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?"**

This verse reiterates themes from verse 13 by asking similar questions about divine wisdom. It emphasizes that God possesses all knowledge inherently; He does not learn or grow through experience.

as humans do. The terms “judgment,” “knowledge,” and “understanding” reflect aspects of divine governance—God’s ability to discern right from wrong perfectly without needing external input.

**Verse 15: “Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.”**

In this concluding verse for this section, Isaiah uses vivid imagery to illustrate how insignificant nations appear before God’s greatness. A “drop from a bucket” suggests that even powerful nations hold no weight against Him; they are transient compared to His eternal nature. The comparison to “small dust” indicates their lack of value when weighed against divine purpose. Furthermore, referring to islands as “a very little thing” underscores God’s dominion over all geographical entities—nothing escapes His authority.

### **Conclusion**

Isaiah 40:11-15 encapsulates profound theological truths about God’s character—His nurturing role as shepherd combined with His unparalleled power over creation. These verses serve both as comfort for Israel during times of distress and as an affirmation of faith for believers today regarding God’s sovereignty.

The passage invites reflection on our relationship with God—a reminder that while we may feel small or insignificant at times (like dust), we are valued by Him who cares deeply for us.

### **Verse Commentary on Isaiah 40:16-20 (KJV)**

#### **Introduction to Isaiah 40:16-20**

Isaiah chapter 40 marks a significant transition in the book of Isaiah, moving from themes of judgment to comfort and hope for God’s people. Verses 16 to 20 delve into the incomparable nature of God as Creator and His sovereignty over all creation. These verses emphasize God’s greatness and the futility of idolatry, contrasting the true God with man-made idols.

**Isaiah 40:16 - “And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.”**

This verse highlights the inadequacy of even the most magnificent resources available to humanity in comparison to God. Lebanon, known for its majestic cedar trees, symbolizes strength and grandeur. However, even if all of Lebanon’s trees were used for fuel and all its animals for sacrifices, they would still fall short of being worthy offerings to God. This serves as a reminder that no material wealth or earthly resource can adequately express gratitude or honor towards God.

**Isaiah 40:17 - “All nations before him are as nothing; and they are counted to him less than nothing, and vanity.”**

Here, Isaiah emphasizes the insignificance of nations in relation to God’s greatness. The phrase “as nothing” indicates that human power and achievements hold no weight against God’s infinite majesty. The repetition of “less than nothing” underscores this point further; it suggests that nations are not only

insignificant but also devoid of value when compared to God's eternal existence. This verse calls believers to recognize their humble position before an omnipotent Creator.

**Isaiah 40:18 - "To whom then will ye liken God? or what likeness will ye compare unto him?"**

In this rhetorical question, Isaiah challenges his audience to consider how one could possibly compare anything or anyone to God. The question implies that there is no adequate representation or likeness that can capture God's essence. This verse sets up a contrast between the living God and idols made by human hands, which cannot embody His glory or power.

**Isaiah 40:19 - "The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains."**

This verse describes the process by which idols are created—crafted by skilled artisans who use precious materials like gold and silver. Despite their beauty and craftsmanship, these idols remain lifeless objects without any divine power or authority. The mention of "graven image" signifies that these creations are mere products of human ingenuity rather than reflections of divine truth.

**Isaiah 40:20 - "He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved."**

In this final verse of the passage, Isaiah illustrates how desperate individuals may resort to creating idols out of necessity when they lack resources for proper offerings ("oblation"). The choice of a durable tree indicates an attempt at permanence in their worship practices; however, it ultimately reveals their misguided priorities. The phrase "that shall not be moved" speaks to humanity's desire for stability in worship through tangible means—yet these efforts are futile because they rely on lifeless materials instead of seeking relationship with the living God.

## **Conclusion**

In summary, Isaiah 40:16-20 serves as a powerful reminder of God's supremacy over creation and critiques idolatry's emptiness. It invites readers to reflect on their understanding of worship and reliance on material things versus spiritual truths found in relationship with God.

## **Verse Commentary on Isaiah 40:21-25 (KJV)**

### **Isaiah 40:21**

**"Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?"**

This verse serves as a rhetorical question aimed at the audience, emphasizing their lack of awareness regarding God's sovereignty and creative power. The repetition of "have ye not" underscores a sense of urgency and disappointment in the people's failure to recognize God's omnipotence. The phrase "from the beginning" suggests that knowledge of God's nature has been available since creation, indicating that understanding should be inherent to their faith.

### **Isaiah 40:22**

**"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers;**



**that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:”**

Here, God is depicted as sovereign over all creation. The “circle of the earth” can be interpreted as a reference to God’s dominion over the world, while comparing humans to “grasshoppers” illustrates their insignificance in contrast to His greatness. The imagery of God stretching out the heavens emphasizes His creative authority and power, portraying Him as an architect who designs and maintains the universe.

#### **Isaiah 40:23**

**“That bringeth the princes to nothing; he maketh the judges of the earth as vanity.”**

This verse highlights God’s control over earthly powers. The term “princes” refers to rulers or leaders, while “judges” indicates those who hold authority in legal matters. By stating that He brings them to nothing and makes them vanity, it reinforces that human authority is fleeting and ultimately subordinate to divine will. This serves as a reminder that no matter how powerful they may seem, they are insignificant compared to God’s eternal reign.

#### **Isaiah 40:24**

**“Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.”**

In this verse, God’s power is further illustrated through agricultural metaphors. The phrases “shall not be planted” or “shall not be sown” suggest that human endeavors are futile without divine blessing. When God “blows” upon them, it signifies His judgment leading to their destruction. The imagery of withering like stubble conveys how quickly human achievements can vanish when faced with divine intervention.

#### **Isaiah 40:25**

**“To whom then will ye liken me, or shall I be equal? saith the Holy One.”**

This concluding verse poses another rhetorical question that challenges any comparison between God and created beings or idols. By referring to Himself as “the Holy One,” God emphasizes His uniqueness and holiness—attributes that set Him apart from all others. This statement invites reflection on His incomparable nature and serves as a call for reverence among those who might consider equating Him with anything else.

In summary, Isaiah 40:21-25 collectively asserts God’s unmatched power over creation while highlighting humanity’s frailty in comparison. It calls for recognition of His sovereignty and serves both as a comfort for believers aware of His might and a warning against idolatry or misplaced trust in earthly powers.

### **Verse Commentary on Isaiah 40:26-31 (KJV)**

#### **Introduction to Isaiah 40:26-31**

Isaiah 40 is a pivotal chapter in the Book of Isaiah, often regarded as a message of comfort and hope for the people of Israel during their time of exile. The verses from 26 to 31 encapsulate themes of God’s sovereignty, power, and the renewal of strength for those who trust in Him. This commentary will explore each verse in detail, providing insights into their meanings and implications.

**Isaiah 40:26 - “Lift up your eyes on high, and behold who hath created these things...”**

In this verse, the prophet Isaiah calls upon the people to look up at the heavens and consider the majesty of God as the Creator. The phrase “lift up your eyes on high” serves as an invitation to reflect on the greatness of God compared to human limitations. The rhetorical question that follows emphasizes God’s omnipotence: He is the one who created the stars and calls them by name. This not only highlights His creative power but also His intimate knowledge of creation. The mention of “the host” refers to the multitude of stars, illustrating God’s vastness and authority over all celestial bodies.

**Isaiah 40:27 - “Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord...”**

Here, Isaiah addresses Israel’s feelings of abandonment and despair. The rhetorical questions suggest that despite their circumstances—feeling lost or unseen by God—they should remember that God is aware of their plight. The names “Jacob” and “Israel” represent both individual identity and collective national identity. This verse serves as a reminder that even when it seems like God is distant or unaware, He remains sovereign over their lives.

**Isaiah 40:28 - “Hast thou not known? hast thou not heard...”**

This verse reinforces God’s eternal nature and unchanging character. The repetition of questions emphasizes that knowledge about God’s nature should be common among His people. It asserts that God does not grow weary or tired; His understanding is beyond human comprehension. This serves to remind Israel that they can rely on a God who is perpetually strong and wise.

**Isaiah 40:29 - “He giveth power to the faint; and to them that have no might he increaseth strength.”**

In this verse, we see a direct promise from God regarding His provision for those who are weak or weary. The term “faint” refers to those who feel exhausted or powerless due to life’s burdens. God’s willingness to give power signifies His grace; He actively intervenes in human weakness by providing strength where it is lacking. This assurance speaks directly to those feeling overwhelmed by their circumstances.

**Isaiah 40:30 - “Even the youths shall faint and be weary...”**

This verse acknowledges a universal truth about human frailty—regardless of age or vigor, everyone can experience fatigue and weariness. By mentioning “youths,” Isaiah underscores that even those typically seen as strong are not immune to exhaustion. This serves as a humbling reminder that reliance on one’s own strength is insufficient; all humans need divine assistance.

**Isaiah 40:31 - “But they that wait upon the Lord shall renew their strength...”**

The concluding verse offers profound encouragement: those who place their hope in God will find renewed strength. The imagery used here—mounting up with wings like eagles—evokes notions of soaring above difficulties with divine help. Running without weariness and walking without fainting symbolize sustained endurance through life’s challenges when supported by faith in God’s promises.

## **Conclusion**

The passage from Isaiah 40:26-31 provides rich theological insights into God's nature as Creator, Sustainer, and Redeemer. It reassures believers that despite feelings of weakness or abandonment, they can find strength through faith in Him. These verses serve as an enduring source of comfort for individuals facing trials, emphasizing reliance on divine power rather than personal capability.

## **CHAPTER 41:**

### **Verse Commentary on Isaiah 41:1-5 (KJV)**

**Isaiah 41:1 - “Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.”**

In this opening verse, God calls for silence from the islands and distant nations, indicating a courtroom setting where He is about to present His case. The term “islands” symbolizes the far-off Gentile nations, emphasizing their remoteness from Israel and their idolatrous practices. The phrase “let the people renew their strength” suggests that those who oppose God should gather their resources and arguments as they prepare to engage in this divine debate. The invitation to “come near” indicates that God is ready for dialogue but also sets the stage for judgment. This verse establishes a tone of seriousness and gravity, as God invites all parties involved to present their cases.

**Isaiah 41:2 - “Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow.”**

Here, God refers to a figure raised up from the east—commonly interpreted as Cyrus the Great of Persia. This verse highlights God's sovereignty in raising leaders according to His divine purpose. The description of Cyrus conquering nations with ease (“as the dust to his sword”) illustrates God's power in history and His ability to use even foreign rulers as instruments of His will. This rhetorical question serves not only as a reminder of God's control over historical events but also challenges the idols of the nations that cannot claim such power.

**Isaiah 41:3 - “He pursued them, and passed safely; even by a way that he had not gone with his feet.”**

This verse continues describing Cyrus's military prowess under God's guidance. The phrase “pursued them” suggests an aggressive campaign against enemies, while “passed safely” indicates divine protection during these endeavors. The expression “even by a way that he had not gone with his feet” implies that Cyrus achieved victory through unexpected means or strategies that were not typical for military campaigns at that time. This reinforces God's role in guiding events beyond human understanding or expectation.

**Isaiah 41:4 - “Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he.”**

In this verse, God asserts His eternal nature and sovereignty over all creation. By asking “Who hath wrought and done it,” He emphasizes that He alone has orchestrated history from its inception (“calling the generations from the beginning”). The declaration “I am he” affirms God’s identity as both Creator and Sustainer throughout time. The phrases “the first” and “with the last” signify that God exists outside of time—He is both originator and finisher of all things.

**Isaiah 41:5 - “The isles saw it, and feared; the ends of the earth were afraid; drew near, and came.”**

This concluding verse describes how distant nations (“the isles”) respond to God’s revelation of power through historical events like Cyrus’s conquests. Their fear signifies recognition of God’s authority over earthly kingdoms. The phrase “drew near” indicates a movement towards acknowledging God’s supremacy rather than continuing in idolatry or rebellion. This fear can be seen as both reverence for God’s might and an acknowledgment of their own impotence against Him.

In summary, Isaiah 41:1-5 presents a powerful declaration of God’s sovereignty over history while inviting both Israel and Gentile nations into a courtroom-like setting where they must confront His authority. It emphasizes themes such as divine judgment, historical agency through leaders like Cyrus, God’s eternal nature, and humanity’s response to divine revelation.

## **Verse Commentary on Isaiah 41:6-10 (KJV)**

### **Introduction to the Passage**

Isaiah 41:6-10 is a profound passage that conveys God’s assurance and strength to His people, particularly in times of fear and uncertainty. This section of scripture emphasizes God’s sovereignty, His role as a helper, and the comfort He provides to those who trust in Him. The verses reflect a message of hope and encouragement, especially for the Israelites who faced various challenges.

**Verse 6: “They helped every one his neighbour; and every one said to his brother, Be of good courage.”**

In this verse, we see a communal response among the people. The phrase “They helped every one his neighbour” indicates a spirit of cooperation and mutual support. In times of distress or fear, it is vital for individuals to uplift one another. The exhortation “Be of good courage” serves as an encouragement to remain steadfast and brave despite external pressures. This reflects the biblical principle that believers are called to bear one another’s burdens (Galatians 6:2).

**Verse 7: “So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved.”**

This verse illustrates specific examples of encouragement among craftsmen—carpenters and goldsmiths—who support each other in their work. The imagery here highlights collaboration in craftsmanship, where each artisan plays a role in ensuring stability (“that it should not be moved”). This can also symbolize how God’s people are called to work together in faith, reinforcing each other’s resolve through shared labor and encouragement.

**Verse 8: “But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.”**

Here God directly addresses Israel as His servant. The designation “my servant” signifies a special relationship between God and His people. By referring to Jacob (Israel) as “whom I have chosen,” God reaffirms His covenantal promise made with Abraham. The phrase “the seed of Abraham my friend” emphasizes loyalty and intimacy; Abraham’s faithfulness is highlighted as a model for Israel’s relationship with God. This verse reassures Israel of their identity and purpose as chosen by God.

**Verse 9: “Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.”**

In this verse, God reminds Israel of their divine calling from distant places (“from the ends of the earth”). This serves as a reminder that God’s reach extends beyond geographical boundaries; He calls individuals regardless of their past or status (“chief men”). The repetition of “I have chosen thee” reinforces God’s commitment to His people. Importantly, “and not cast thee away” assures them that despite any failures or fears they may experience, they remain secure in God’s love.

**Verse 10: “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.”**

This climactic verse encapsulates God’s promise to His people amidst fear. The command “Fear thou not” is both an imperative and an assurance that God’s presence dispels fear. “For I am with thee” emphasizes divine companionship—God does not abandon His people during trials. The phrases “I will strengthen thee,” “I will help thee,” and “I will uphold thee” collectively affirm God’s active role in providing support. The mention of “the right hand of my righteousness” symbolizes power and authority; it signifies that God’s assistance comes from His righteous nature.

## **Conclusion**

Isaiah 41:6-10 presents a powerful message about community support during difficult times while emphasizing God’s unwavering commitment to His chosen people. These verses encourage believers today by reminding them that they are never alone in their struggles; instead, they can rely on God’s strength and presence.

## **Verse Commentary on Isaiah 41:11-15 (KJV)**

**Verse 11: “Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.”**

This verse begins with a call to attention, “Behold,” indicating the importance of what follows. The phrase “all they that were incensed against thee” refers to those who have opposed or shown hostility towards God’s people, likely the Israelites during their time of exile or oppression. The promise that these adversaries “shall be ashamed and confounded” suggests a reversal of fortunes; those who sought to harm Israel will ultimately face disgrace and humiliation. The imagery of them being “as nothing” emphasizes their insignificance compared to God’s power and protection over His people. The

concluding phrase, “they that strive with thee shall perish,” reinforces the certainty of divine judgment against those who oppose God’s chosen.

**Verse 12: “Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.”**

Here, God assures His people that their enemies will be utterly eradicated. The statement “Thou shalt seek them, and shalt not find them” conveys the totality of their destruction; there will come a time when Israel’s foes will no longer exist to challenge or threaten them. This idea is further emphasized by the comparison of these enemies to “a thing of nought,” underscoring their complete lack of value or power in contrast to God’s enduring presence and support for His people.

**Verse 13: “For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.”**

In this verse, God reassures His people directly. The phrase “I the LORD thy God” establishes His authority and personal relationship with Israel. By stating He will “hold thy right hand,” God symbolizes guidance, support, and protection. This imagery evokes a sense of intimacy and care akin to a parent leading a child. The command “Fear not” is a common biblical reassurance meant to alleviate anxiety in times of trouble. God’s promise “I will help thee” serves as both comfort and assurance that He is actively involved in their deliverance.

**Verse 14: “Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.”**

God addresses Israel affectionately but also humbly by referring to them as “worm Jacob.” This metaphor highlights their vulnerability and insignificance in worldly terms while simultaneously affirming their value in God’s eyes. Despite feeling weak (“worm”), God promises assistance again—“I will help thee.” The title “thy redeemer” signifies God’s role in rescuing His people from bondage or oppression. Referring to Himself as “the Holy One of Israel” underscores His purity and separateness from sin while reinforcing His commitment to protect His chosen nation.

**Verse 15: “Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.”**

In this verse, God declares an empowering transformation for Israel. By stating “I will make thee a new sharp threshing instrument,” He indicates that He will equip His people with strength and capability beyond their natural abilities. Threshing instruments were used in agriculture to separate grain from chaff—here symbolizing victory over formidable obstacles (“the mountains”) which represent powerful nations or challenges. The imagery suggests that through divine empowerment, Israel would overcome great adversities effortlessly (“thou shalt thresh...and beat them small”). This transformation illustrates God’s intention for His people not only to survive but thrive victoriously against overwhelming odds.

In summary, Isaiah 41:11-15 presents a powerful message about divine protection for Israel amidst adversity while emphasizing God’s sovereignty over all nations. It reassures believers of God’s presence during trials while promising ultimate victory over oppressors.

## Verse Commentary on Isaiah 41:16-20 (KJV)

### Isaiah 41:16

**“And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.”**

In this verse, God promises a dramatic reversal of fortunes for His people. The imagery of feeding oppressors with their own flesh suggests a divine retribution where those who have harmed Israel will suffer consequences for their actions. The phrase “drunken with their own blood” emphasizes the severity of this judgment, indicating that the oppressors will be overwhelmed by their own violence. The conclusion of the verse highlights God’s identity as Savior and Redeemer, reinforcing His protective role over Israel. This serves to remind both Israel and its enemies that God’s power is absolute and that He is actively involved in the affairs of nations.

### Isaiah 41:17

**“When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them: I the God of Israel will not forsake them.”**

Here, God reassures His people during times of dire need. The “poor and needy” symbolize those who are vulnerable and in desperate situations. The lack of water represents not just physical thirst but also spiritual desolation. God’s promise to hear them signifies His attentiveness to their plight; He is portrayed as a compassionate deity who does not abandon His followers in times of trouble. This verse underscores God’s commitment to provide for His people’s needs, both materially and spiritually.

### Isaiah 41:18

**“I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.”**

This verse contains powerful imagery depicting God’s ability to transform barren landscapes into fertile ones. “Rivers in high places” suggests an unexpected source of abundance where it would normally be impossible—indicating divine intervention in nature. The transformation from wilderness to pools illustrates God’s capacity to bring life where there was once desolation. This metaphor extends beyond physical sustenance; it symbolizes spiritual renewal and hope for Israel’s future.

### Isaiah 41:19

**“I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together.”**

In this verse, God speaks about planting various trees in a wilderness setting—a place typically devoid of life or growth. Each type of tree mentioned has significance; for example, cedars are known for their strength while myrtles symbolize joy. By promising to plant these trees together in a desert environment, God conveys a message of restoration and prosperity amidst adversity. This act symbolizes hope for growth even in seemingly hopeless circumstances.

## **Isaiah 41:20**

**“That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.”**

The final verse ties together God’s promises by emphasizing recognition among all people regarding His sovereignty. The repetition of “see,” “know,” “consider,” and “understand” indicates a comprehensive awareness that should arise from witnessing God’s miraculous works. This acknowledgment serves two purposes: it affirms God’s creative power as well as His active role in history on behalf of Israel. It invites all nations to recognize that what has been accomplished is solely due to God’s intervention.

In summary, Isaiah 41:16-20 presents a powerful message about divine justice against oppressors while simultaneously offering hope for restoration to those who are faithful to God. Through vivid imagery related to nature’s transformation under divine influence, these verses encapsulate themes central to Isaiah’s prophetic ministry—God’s sovereignty over creation and His unwavering commitment to His people.

## **Verse Commentary on Isaiah 41:21-25 (KJV)**

### **Introduction to the Passage**

Isaiah 41:21-25 presents a powerful challenge from God to the idol worshippers of the nations. In this section, God invites them to present their case and prove the validity of their idols. This passage emphasizes God’s sovereignty, omniscience, and the futility of idolatry. It serves as a reminder of God’s unique ability to predict and control future events, contrasting sharply with the impotence of man-made gods.

**Verse 21: “Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob.”**

In this verse, God commands those who worship idols to “produce your cause” or present their arguments for why they should be considered divine. The phrase “bring forth your strong reasons” indicates that God is challenging them to provide compelling evidence for their beliefs. By referring to Himself as “the King of Jacob,” He asserts His authority over Israel and highlights His special relationship with His people. This title also serves as a reminder that while He reigns over all nations, He has a particular claim on Israel.

**Verse 22: “Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come.”**

Here, God invites idol worshippers to demonstrate their power by predicting future events (“what shall happen”) or recounting past occurrences (“the former things”). The challenge is twofold: they must either show evidence of their predictive capabilities or provide historical accounts that validate their divinity. This verse underscores God’s omniscience—He alone knows both past and future—and sets a high standard for any claim to divinity. The rhetorical nature of this challenge implies that no idol can meet these criteria.



**Verse 23: “Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.”**

In this verse, God continues His challenge by asking idols to demonstrate their power through action—either by doing good or evil. The phrase “that we may be dismayed” suggests that if these idols could perform miraculous acts or predict outcomes accurately, it would provoke awe and fear among people. However, the underlying implication is clear: idols cannot act; they are powerless entities incapable of influencing reality in any meaningful way.

**Verse 24: “Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.”**

God declares unequivocally that idols are “of nothing,” emphasizing their complete lack of substance or power. The term “work of nought” reinforces this idea—the creations made by human hands have no real value or efficacy. Furthermore, calling those who choose idols an “abomination” highlights the moral repugnance associated with idolatry in God’s eyes. This condemnation serves as a stark warning against placing trust in anything other than the true God.

**Verse 25: “I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.”**

In this final verse of the passage, God speaks prophetically about raising up a leader from the north—commonly interpreted as Cyrus the Great—who will fulfill God’s purposes. The phrase “from the rising of the sun” symbolizes eastward direction (where Cyrus originated) and indicates divine endorsement (“shall he call upon my name”). The imagery used here compares Cyrus’s military prowess against rulers (“princes”) to how mortar is crushed underfoot or clay is shaped by a potter’s hands—illustrating God’s control over history through His chosen instruments.

## **Conclusion**

Isaiah 41:21-25 serves as a profound declaration of God’s supremacy over all false gods and an invitation for humanity to recognize His unparalleled power in shaping history. Through rhetorical questioning and vivid imagery, God dismantles any claims made by idols while affirming His role as sovereign Lord.

## **Verse Commentary on Isaiah 41:26-29 (KJV)**

### **Isaiah 41:26**

***“Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? Yea, there is none that showeth; yea, there is none that declareth; yea, there is none that heareth your words.”***

In this verse, God challenges the idols and their worshippers by asking who has made declarations about future events from the very beginning. The rhetorical questions emphasize God’s unique ability to foretell the future accurately. The phrase “that we may know” indicates a desire for certainty and truth in prophecy. The term “He is righteous” can be interpreted as affirming God’s faithfulness in

fulfilling His promises. The repetition of “yea, there is none” underscores the impotence of idols and false gods; they cannot predict or declare anything meaningful. This verse serves to highlight God’s sovereignty and the futility of idol worship.

**Isaiah 41:27**

***“The first shall say to Zion, Behold, behold them! And I will give to Jerusalem one that bringeth good tidings.”***

Here, God refers to a messenger who will bring good news to Zion (Jerusalem). The phrase “the first shall say” suggests an initial proclamation or announcement of hope. This could be interpreted as a reference to Cyrus the Great or another figure who would play a significant role in Israel’s restoration. The term “bringeth good tidings” signifies a message of salvation and deliverance for Jerusalem, reinforcing the theme of hope amidst despair.

**Isaiah 41:28**

***“For I beheld, and there was no man; even among them, and there was no counsellor, that when I asked of them could answer a word.”***

In this verse, God observes that among the idols’ worshippers—those who rely on false gods—there is no one capable of providing counsel or answers. The phrase “I beheld” indicates God’s omniscience; He sees all things clearly. The lack of a “counsellor” highlights the inadequacy of human wisdom apart from divine revelation. This serves as a stark contrast to God’s wisdom and knowledge, emphasizing that true guidance comes only from Him.

**Isaiah 41:29**

***“Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.”***

The final verse concludes with a strong denunciation of idols. The term “vanity” denotes emptiness or worthlessness; it signifies that idols have no real substance or power. “Their works are nothing” reinforces this idea by stating that whatever actions or rituals performed in honor of these idols yield no results. The description of molten images as “wind and confusion” further illustrates their inability to provide any tangible benefit or clarity. This verse encapsulates the futility of idol worship compared to the living God.

Overall, these verses serve as both a challenge to idolaters and an encouragement to those who trust in God. They affirm God’s sovereignty over history and His commitment to His people.

**CHAPTER 42:**

**Verse Commentary on Isaiah 42:1-5 (KJV)**

**Isaiah 42:1 - “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles.”**

In this opening verse, God introduces His servant, a figure of great significance. The term “behold” serves as a call to attention, urging the audience to recognize and understand the importance of this servant. The phrase “whom I uphold” indicates divine support and strength provided by God. The

designation “mine elect” signifies that this servant has been chosen for a special purpose, highlighting God’s intentional selection.

The expression “in whom my soul delighteth” emphasizes the deep pleasure God takes in this servant, suggesting a close relationship between them. This is further reinforced by the mention of God’s Spirit being placed upon him, which signifies empowerment for his mission. The servant’s role is to “bring forth judgment to the Gentiles,” indicating that his work will extend beyond Israel to all nations, bringing justice and righteousness.

**Isaiah 42:2 - “He shall not cry, nor lift up, nor cause his voice to be heard in the street.”**

This verse describes the demeanor and approach of the servant. Unlike typical leaders who may assert themselves loudly or aggressively, this servant embodies humility and gentleness. The absence of loud proclamations suggests that his influence will not come through forceful rhetoric but rather through quiet strength and integrity. This aligns with the overall theme of servanthood characterized by meekness rather than domination.

**Isaiah 42:3 - “A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.”**

Here, we see a vivid illustration of the servant’s compassion and care for those who are weak or vulnerable. A “bruised reed” symbolizes someone who is fragile or struggling; similarly, “smoking flax” represents something that is nearly extinguished or without hope. The servant’s refusal to break or quench these symbols underscores his mission to restore rather than destroy. His commitment to “bring forth judgment unto truth” indicates that his actions will be rooted in justice and fidelity to what is right.

**Isaiah 42:4 - “He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.”**

This verse assures us of the perseverance of the servant in fulfilling his mission. He will not fail or become disheartened despite challenges along the way. His determination to establish justice on earth reflects a commitment to righteousness that transcends immediate circumstances. The mention of “the isles” waiting for his law suggests that his influence will reach distant lands and peoples, emphasizing a universal scope for his mission.

**Isaiah 42:5 - “Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:”**

In this concluding verse of our passage, God identifies Himself as Creator—“he that created the heavens.” This affirmation establishes authority over all creation as He speaks about His plans involving His servant. By referencing His creative power and sustaining presence (“he that giveth breath”), God underscores His sovereignty over life itself. This sets a profound context for understanding why God’s chosen servant can accomplish such significant tasks—because it is backed by divine authority.

Overall, Isaiah 42:1-5 presents a powerful portrait of God’s chosen servant characterized by humility, compassion, perseverance in justice, and divine empowerment.

### **Verse Commentary on Isaiah 42:6-11 (KJV)**

#### **Isaiah 42:6**

**“I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.”**

In this verse, God declares His sovereign call upon His Servant. The phrase “I the LORD have called thee in righteousness” emphasizes that the calling is not arbitrary but rooted in divine justice and purpose. The Servant is appointed to fulfill God’s righteous plan. The imagery of holding one’s hand signifies guidance and support; it indicates that God will be with the Servant throughout His mission. Furthermore, “give thee for a covenant of the people” suggests that the Servant Himself embodies the covenant between God and humanity. This covenant extends beyond Israel to include all nations, as indicated by “for a light of the Gentiles,” which highlights the universal scope of salvation through Him.

#### **Isaiah 42:7**

**“To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.”**

This verse outlines specific missions of the Servant. “To open the blind eyes” symbolizes both physical healing and spiritual enlightenment. The act of bringing prisoners out of prison represents liberation from sin and oppression. The mention of those who “sit in darkness” conveys a state of despair or ignorance; thus, this verse encapsulates a broader theme of redemption—both social and spiritual—whereby Jesus brings hope to those who are lost or marginalized.

#### **Isaiah 42:8**

**“I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.”**

Here, God asserts His sovereignty and uniqueness. By stating “I am the LORD,” He reaffirms His identity as the one true God. The declaration that He will not share His glory with another underscores His holiness and exclusivity in worship. This serves as a reminder against idolatry; any form of worship directed towards idols detracts from God’s glory. This verse sets up a contrast between God’s divine nature and human-made images, reinforcing that true worship must be directed solely toward Him.

#### **Isaiah 42:9**

**“Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.”**

In this proclamation, God invites attention to His prophetic authority. “The former things are come to pass” refers to past prophecies fulfilled by God’s hand, establishing credibility for what follows—the

“new things.” This foreshadows future revelations concerning salvation through Christ. By declaring these new things beforehand, God demonstrates His omniscience and control over history.

#### **Isaiah 42:10**

**“Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.”**

This verse calls for worship through song—a response to God’s mighty acts. The phrase “a new song” signifies fresh expressions of praise arising from new mercies or revelations from God’s work among humanity. The exhortation extends universally (“from the end of the earth”), indicating that all creation should join in this worshipful response. Mentioning “ye that go down to the sea” includes seafarers and coastal dwellers alike—symbolizing all nations participating in glorifying God.

#### **Isaiah 42:11**

**“Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of Sela sing, let them shout from the top of mountains.”**

In this concluding verse for this section, there is an invitation for diverse groups—from wilderness dwellers to urban populations—to join together in praise. Kedar represents nomadic tribes associated with Arabia while Sela likely refers to Petra or mountainous regions known for their isolation yet now called into communal worship. This imagery illustrates inclusivity in worship across different landscapes—both rural (wilderness) and urban (cities)—and emphasizes unity among various peoples responding joyfully to God’s revelation.

#### **Verse Commentary on Isaiah 42:12-15 (KJV)**

##### **Introduction to the Passage**

Isaiah 42 is a significant chapter in the book of Isaiah, often referred to as one of the “Servant Songs.” In this section, God speaks through the prophet Isaiah about His Servant, who is understood to be a prophetic reference to Jesus Christ. Verses 12-15 specifically highlight themes of praise, proclamation, and divine intervention in the context of God’s plan for redemption and justice.

**Isaiah 42:12 - “Let them give glory unto the LORD, and declare his praise in the islands.”**

This verse serves as a call to worship and recognition of God’s sovereignty. The phrase “give glory unto the LORD” emphasizes that all creation should acknowledge God’s majesty and power. The term “islands” can be interpreted broadly as referring to distant lands or nations beyond Israel, indicating that God’s glory is not limited to one geographical area but extends universally. This reflects the universal scope of God’s redemptive plan, inviting all peoples to participate in praising Him.

**Isaiah 42:13 - “The LORD shall go forth as a mighty man; he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.”**

In this verse, God is depicted as a warrior who actively engages in battle for His people. The imagery of “a mighty man” suggests strength and valor. The phrase “stir up jealousy” indicates that God will act with fervor and passion for His cause, akin to a warrior defending his honor. The verbs “cry” and “roar” illustrate an intense emotional response from God as He confronts opposition. This portrayal reassures believers that God is not passive but actively involved in their struggles against evil.

**Isaiah 42:14 - “I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.”**

Here, God acknowledges a period of silence or restraint (“holden my peace”) during which He has allowed events to unfold without direct intervention. However, this silence is coming to an end. The comparison to “a travailing woman” conveys deep emotional pain and urgency; just as a woman experiences intense labor pains before giving birth, so too does God express readiness to act decisively for deliverance. The phrases “destroy” and “devour” indicate total victory over adversaries—God’s intervention will be swift and overwhelming.

**Isaiah 42:15 - “I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.”**

This verse employs vivid imagery of destruction that signifies God’s power over creation itself. By stating He will “make waste mountains and hills,” God illustrates His ability to alter landscapes dramatically—symbolizing His authority over nature and nations alike. Drying up “herbs” suggests barrenness resulting from divine judgment or intervention against those who oppose Him. Furthermore, transforming rivers into islands indicates complete control over natural elements; nothing can withstand His purpose or thwart His plans.

### **Conclusion**

In summary, Isaiah 42:12-15 presents a powerful depiction of God’s sovereignty, justice, and active involvement in human affairs. It calls all nations to glorify Him while assuring believers that He fights on their behalf with unmatched strength. These verses encapsulate both an invitation for worshipers worldwide to recognize God’s greatness and a promise that He will intervene decisively against injustice.

### **Verse Commentary on Isaiah 42:16-20 (KJV)**

#### **Isaiah 42:16**

**“And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.”**

In this verse, God promises to guide those who are spiritually blind—symbolizing ignorance or lack of understanding—along unfamiliar paths. The phrase “by a way that they knew not” indicates a divine intervention where God leads His people into new truths and experiences that were previously hidden from them. This can be understood as a metaphor for spiritual enlightenment, where God reveals His truth to those who seek Him.

The promise of making “darkness light” signifies the transformation of ignorance into knowledge, despair into hope. The mention of “crooked things straight” suggests that God will remove obstacles and difficulties from their path, making their journey smoother. The assurance that “These things will I do unto them, and not forsake them” emphasizes God’s unwavering commitment to His people; He will guide and support them through their struggles.

**Isaiah 42:17**

**“They shall be turned back, and they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.”**

This verse contrasts the faithful followers of God with those who rely on idols—graven images made by human hands. The phrase “turned back” implies a repentance or return to God after recognizing the futility of idol worship. The shame mentioned here is twofold: it reflects the realization of their misguided trust in lifeless objects instead of the living God. This serves as a warning against idolatry and highlights the consequences of placing faith in anything other than God.

**Isaiah 42:18**

**“Hear, ye deaf; and look, ye blind, that ye may see.”**

Here, God calls out to those who are spiritually deaf and blind—those who fail to perceive His messages or recognize His presence. This call is an invitation to awaken from spiritual lethargy and open their eyes to the truth. It emphasizes the importance of being receptive to God’s guidance and understanding His revelations.

**Isaiah 42:19**

**“Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD’s servant?”**

In this verse, there is an ironic twist where God points out that even His own servant (often interpreted as Israel or possibly referring to Jesus) can be spiritually blind or deaf despite being chosen for a purpose. The rhetorical questions highlight the tragic irony of having been given divine revelation yet failing to respond appropriately. This serves as a critique of spiritual leaders or messengers who do not fully grasp their mission or message.

**Isaiah 42:20**

**“Seeing many things, but thou observest not; opening the ears, but he heareth not.”**

This verse continues the theme established in verse 19 by illustrating how those who should be aware (the servants) are often oblivious (“observest not”) despite witnessing many signs and wonders from God. It underscores a profound disconnect between seeing/hearing and truly understanding/acknowledging what one perceives. This highlights human tendencies toward spiritual blindness even when faced with clear evidence of God’s work.

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In summary, Isaiah 42:16-20 presents a powerful message about God’s guidance for those who are spiritually lost while simultaneously critiquing those who fail to recognize His truth despite being chosen as servants. It emphasizes themes of redemption, enlightenment from ignorance through divine intervention, and accountability for one’s spiritual state.

**Verse Commentary on Isaiah 42:21-25 (KJV)****Introduction to the Passage**

Isaiah 42 is a significant chapter in the Book of Isaiah, which is part of the Hebrew Bible and Christian Old Testament. This chapter introduces the concept of the Servant of the Lord, who is often interpreted as a prophetic reference to Jesus Christ in Christian theology, while in Jewish tradition, it may refer to Israel or a righteous remnant. Verses 21-25 specifically address themes of divine justice, judgment, and the consequences of disobedience.

**Verse 21: “The LORD is well pleased for his righteousness’ sake; he will magnify the law, and make it honorable.”**

This verse emphasizes God’s satisfaction with His own righteousness. The phrase “well pleased” indicates that God finds joy in His justice and moral order. The mention of magnifying the law suggests that God’s laws are not only important but are elevated to a place of honor. This can be understood as an affirmation that God’s commandments are essential for guiding human behavior and establishing societal norms.

**Verse 22: “But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.”**

Here, Isaiah contrasts God’s righteousness with the plight of His people. The imagery of being “robbed” and “spoiled” reflects their suffering under oppression. The terms “snared in holes” and “hid in prison houses” depict a state of entrapment and despair. This verse highlights social injustice where those who should protect or restore have failed to act (“none delivereth,” “none saith, Restore”). It points to a deep need for redemption and intervention from God.

**Verse 23: “Who among you will give ear to this? who will hearken and hear for the time to come?”**

In this rhetorical question, Isaiah calls upon his audience to pay attention to these dire circumstances. The phrase “give ear” implies an active listening that leads to understanding. The reference to “the time to come” suggests an eschatological perspective—looking forward to future restoration or judgment. It serves as an invitation for reflection on their current state and consideration of divine intervention.

**Verse 24: “Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.”**

This verse poses another rhetorical question regarding accountability for Israel’s suffering. It asserts that God allowed these misfortunes as a consequence of sinning against Him. The mention of Jacob (representing Israel) being given over as spoil underscores God’s sovereignty even amidst judgment. The failure of Israel to follow God’s ways highlights their disobedience as the root cause of their plight.

**Verse 25: “Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him; yet he laid it not to heart.”**

The final verse encapsulates the consequences faced by Israel due to their disobedience—God’s anger manifested through trials (“fury”) likened to being engulfed in flames (“set him on fire”). Despite these



severe consequences, there is an alarming lack of awareness or repentance from Israel (“yet he knew not”). This indicates spiritual blindness where individuals fail to recognize their need for change or return to God.

## **Conclusion**

Isaiah 42:21-25 presents a profound commentary on divine justice juxtaposed with human disobedience. It illustrates how God’s righteousness stands firm while humanity grapples with its failures leading to suffering. These verses serve both as a warning about neglecting divine commandments and an encouragement towards seeking restoration through obedience.

The themes present within this passage resonate deeply within theological discussions regarding sin, judgment, mercy, and hope for redemption.

## **CHAPTER 43:**

### **Verse Commentary on Isaiah 43:1-5 (KJV)**

**Verse 1: “But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.”**

In this opening verse, God addresses His people directly, emphasizing His role as both Creator and Redeemer. The phrase “But now” signifies a transition from previous judgments or hardships to a message of hope and reassurance. By invoking the names “Jacob” and “Israel,” God reminds His people of their identity and heritage. The command “Fear not” is a recurring theme throughout Scripture, indicating God’s desire for His people to trust in Him rather than succumb to fear.

The assurance of redemption is profound; it indicates that God has intervened on behalf of His people to rescue them from bondage. The statement “I have called thee by thy name” highlights the personal relationship between God and Israel—He knows them intimately and claims them as His own. This ownership is further emphasized with “thou art mine,” which reassures the Israelites of their value and significance in God’s eyes.

**Verse 2: “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.”**

Here, God promises His presence during trials and tribulations. The imagery of passing through waters and walking through fire symbolizes extreme challenges and dangers. The assurance that these elements will not overwhelm or harm them serves as a powerful reminder of God’s protective nature.

The phrase “I will be with thee” is central to this verse; it underscores God’s commitment to accompany His people in their struggles. This promise is not merely about physical safety but also spiritual sustenance—God’s presence provides comfort and strength amid adversity.

**Verse 3: “For I am the LORD thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee.”**

In this verse, God reaffirms His identity as Israel’s God—the Holy One—and emphasizes His role as Savior. The mention of giving Egypt for their ransom refers to the historical context of Israel’s deliverance from slavery in Egypt during the Exodus. This act demonstrates God’s willingness to sacrifice nations for the sake of His chosen people.

By referencing Ethiopia and Seba (regions known for their wealth), God illustrates that He values Israel above all else. This declaration reinforces the idea that Israel holds a special place in God’s plan—a theme consistent throughout Scripture.

**Verse 4: “Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.”**

This verse reveals God’s deep affection for Israel. The terms “precious” and “honourable” indicate that despite their failings or circumstances, they are valued by God. The love He expresses here is unconditional—a love that leads Him to make significant sacrifices on behalf of His people.

The promise to give men for them suggests divine protection against enemies or threats. It implies that God would go so far as to exchange lives or nations to ensure Israel’s safety—a testament to His unwavering commitment.

**Verse 5: “Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;”**

Reiterating the command to “Fear not,” this verse emphasizes again God’s continual presence with His people. The promise to gather their descendants from various directions symbolizes restoration after exile or dispersion—an assurance that no matter where they are scattered, God will bring them back together.

This gathering reflects God’s sovereignty over all nations and peoples; He has control over geographical boundaries and can orchestrate events according to His divine purpose.

In summary, Isaiah 43:1-5 encapsulates themes of creation, redemption, divine presence during trials, sacrificial love, protection against enemies, and restoration—all foundational elements of God’s relationship with Israel.

## **Verse Commentary on Isaiah 43:6-10 (KJV)**

### **Isaiah 43:6**

**“I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;”**

In this verse, God expresses His sovereign authority over all nations and geographical regions. The command to “give up” and “keep not back” indicates that no power can resist God’s will when it comes to gathering His people. The imagery of bringing “my sons” and “my daughters” emphasizes God’s intimate relationship with His people, highlighting their identity as His children. This reflects a promise of restoration for Israel, who had been scattered due to exile.

### **Isaiah 43:7**

**“Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.”**

Here, God clarifies who He is referring to—those “called by my name.” This phrase signifies a special relationship between God and His people. The purpose of their creation is explicitly stated: they were made for God’s glory. This underscores the theological principle that humanity’s ultimate purpose is to reflect God’s glory in their lives. The repetition of “I have created,” “I have formed,” and “I have made” emphasizes God’s active role in their existence and identity.

### **Isaiah 43:8**

**“Bring forth the blind people that have eyes, and the deaf that have ears.”**

This verse uses metaphorical language to describe a spiritual condition among the people. The “blind” and “deaf” represent those who are spiritually unaware or resistant to God’s truth despite having physical sight and hearing. This serves as a call for recognition of their need for divine intervention. It suggests that many may be physically present but lack understanding or insight into God’s ways.

### **Isaiah 43:9**

**“Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.”**

In this verse, God challenges other nations or idols to prove their worthiness compared to Him. By asking who can declare past events or predict future ones, God asserts His unique position as the only true deity capable of foretelling history accurately. The call for witnesses implies that God’s actions throughout history validate His sovereignty. This rhetorical question emphasizes that no one else can provide evidence of divine authority like God can.

### **Isaiah 43:10**

**“Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.”**

God declares Israel as His witnesses—those who testify about Him based on their experiences with Him throughout history. Being chosen as servants implies a responsibility to bear witness to God’s character and deeds. The statement “before me there was no God formed” reinforces monotheism—the belief in one true God—and affirms that no other gods exist either before or after Him. This declaration serves both as an encouragement for Israel’s faithfulness and a reminder of their unique role in proclaiming God’s truth.

In summary, these verses collectively emphasize themes of restoration, identity in relation to God as Creator and Redeemer, spiritual blindness versus awareness, divine sovereignty over nations, and Israel’s role as witnesses to God’s truth.

### **Verse Commentary on Isaiah 43:11-15 (KJV)**

#### **Isaiah 43:11**

**“I, even I, am the LORD; and beside me there is no saviour.”**

In this verse, God emphasizes His unique position as the sole deity and savior of Israel. The repetition

of “I, even I” serves to underscore His singularity and authority. The phrase “beside me there is no saviour” asserts that no other entity can provide salvation or deliverance like the LORD. This declaration sets the stage for understanding God’s exclusive role in the redemption of His people.

#### **Isaiah 43:12**

**“I have declared, and have saved, and I have shewed when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.”**

Here, God recounts His past actions—declaring His will, saving His people from peril, and revealing Himself to them. The mention of “no strange god among you” indicates a time when Israel was faithful to Him alone. As a result of these experiences, God calls Israel to be His witnesses. Their testimony is based on their direct encounters with Him and His acts of salvation.

#### **Isaiah 43:13**

**“Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?”**

This verse speaks to God’s eternal nature (“before the day was I am he”) and sovereignty over all creation. The rhetorical question “who shall let it?” implies that no one can thwart God’s plans or purposes. This assertion reinforces the idea that God’s power is unmatched; He alone has the authority to save or condemn.

#### **Isaiah 43:14**

**“Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.”**

In this verse, God identifies Himself as “your redeemer,” highlighting His role in rescuing Israel from captivity. The reference to sending judgment upon Babylon signifies divine intervention on behalf of His people. The mention of “the Chaldeans” indicates that those who oppressed Israel would face consequences for their actions.

#### **Isaiah 43:15**

**“I am the LORD, your Holy One, the creator of Israel, your King.”**

God reaffirms His identity as both Creator and King. By calling Himself “your Holy One,” He emphasizes His purity and separateness from sin. This title also reflects a covenant relationship with Israel; they are called to live in holiness as well. As their King, He holds authority over them not just in governance but also in guiding their spiritual journey.

In summary, these verses collectively affirm God’s unique identity as Savior and Redeemer while establishing a covenant relationship with Israel based on faithfulness and witness. They highlight themes of divine sovereignty, historical intervention for salvation, and an ongoing call for Israel to recognize their special status before God.

## Verse Commentary on Isaiah 43:16-20 (KJV)

### Isaiah 43:16

**“Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters;”**

This verse begins with a classic prophetic introduction, “Thus saith the Lord,” emphasizing that what follows is a direct message from God. The imagery of making a way in the sea and a path in mighty waters evokes the memory of the Exodus, where God parted the Red Sea to deliver Israel from Egyptian bondage (Exodus 14:21-22). This reference serves to remind the Israelites of God’s past acts of salvation and His sovereignty over nature. The phrase “mighty waters” suggests not only physical obstacles but also overwhelming circumstances that seem insurmountable.

### Isaiah 43:17

**“Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.”**

Here, God continues to assert His power over military might. The mention of chariots and horses symbolizes strength and warfare, particularly referencing Pharaoh’s army that was drowned in the Red Sea. The assurance that these forces “shall lie down together” indicates their defeat; they will not rise again. The terms “extinct” and “quenched as tow” emphasize total annihilation, reinforcing God’s ability to protect His people from their enemies.

### Isaiah 43:18

**“Remember ye not the former things, neither consider the things of old.”**

This command is striking because it instructs Israel not to dwell on past events despite their significance. While recalling God’s past deliverance is essential for faith, this directive encourages looking forward rather than being trapped by nostalgia or despair over former glories or sufferings. It challenges them to open their hearts and minds to new possibilities that God is about to reveal.

### Isaiah 43:19

**“Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.”**

In this verse, God promises a “new thing,” indicating an upcoming act of redemption that surpasses previous salvations. The phrase “now it shall spring forth” implies immediacy; God’s action is imminent. By stating He will make “a way in the wilderness” and “rivers in the desert,” God assures His people that even in desolate places—both physically and spiritually—He can provide sustenance and direction. This imagery conveys hope for restoration during their exile.

## Verse Commentary on Isaiah 43:20-28 (KJV)

### Isaiah 43:20

***“The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.”***

In this verse, God declares that even the wild animals will honor Him for His provision. The mention of “the beast of the field,” “dragons,” and “owls” symbolizes all creatures that inhabit desolate places. This highlights God’s power to provide sustenance in barren areas. The imagery of providing “waters

in the wilderness” and “rivers in the desert” emphasizes God’s miraculous ability to bring life where there is none. The phrase “my people, my chosen” reaffirms Israel’s special status as God’s chosen nation, underscoring His commitment to their well-being.

#### **Isaiah 43:21**

***“This people have I formed for myself; they shall shew forth my praise.”***

Here, God states that He has created Israel for Himself with a purpose: to declare His praises. This verse reflects a profound theological truth about identity and purpose. The formation of Israel is not merely physical but spiritual; they are called to be a witness to God’s greatness. Their existence serves as a testament to His glory and grace.

#### **Isaiah 43:22**

***“But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.”***

In contrast to God’s faithfulness, this verse points out Israel’s failure to call upon Him. Despite being chosen and provided for, they have grown weary or indifferent towards God. This indicates a relational breakdown between God and His people—while He remains faithful, they have neglected their duty to seek Him earnestly.

#### **Isaiah 43:23**

***“Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.”***

God accuses Israel of failing to fulfill their sacrificial obligations. The lack of offerings signifies a lack of devotion and gratitude towards God. He emphasizes that He has not burdened them with excessive demands; rather, their neglect stems from their own choices. This serves as a reminder that true worship involves active participation rather than mere obligation.

#### **Isaiah 43:24**

***“Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins; thou hast wearied me with thine iniquities.”***

This verse continues the theme of neglect by highlighting specific acts of worship that were absent from Israel’s practice. Sweet cane (or calamus) was used in sacred rituals, symbolizing sweetness and dedication. Instead of offerings pleasing to God, Israel has burdened Him with their sins—indicating that their actions have led them away from genuine worship into disobedience.

#### **Isaiah 43:25**

***“I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.”***

In this powerful declaration, God reassures Israel of His willingness to forgive their transgressions. The repetition of “I” emphasizes God’s sovereignty in forgiveness—He alone has the authority to erase sin from memory. This act is motivated by His own nature rather than any merit on Israel’s part; it showcases divine grace at work.

#### **Isaiah 43:26**

***“Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.”***

God invites Israel into a dialogue where they can remind Him (not because He forgets but as an exercise in faith) and plead their case before Him. This call for accountability suggests that while God

is forgiving, there is also an expectation for repentance and acknowledgment of wrongdoing on Israel's part.

#### **Isaiah 43:27**

***“Thy first father hath sinned, and thy teachers have transgressed against me.”***

This verse acknowledges historical sin within Israel's lineage—their forefathers' failures set a precedent for ongoing disobedience among subsequent generations. It highlights how systemic issues can affect collective behavior over time.

#### **Isaiah 43:28**

***“Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.”***

As a consequence of persistent sinfulness among leaders (“princes”) and people alike, God declares judgment upon them—profaning those who should be holy and allowing them to face disgrace (“reproaches”). This serves as both warning and lamentation over what could happen when a nation turns away from its covenant relationship with God.

In summary, these verses reflect themes of divine provision juxtaposed against human neglect; they illustrate God's desire for relationship despite human failings while emphasizing accountability for sin within both individual lives and collective history.

## **CHAPTER 44:**

### **Verse Commentary on Isaiah 44:1-5 (KJV)**

#### **Introduction to the Passage**

Isaiah 44 is a continuation of God's message of comfort and assurance to His people, particularly focusing on the themes of restoration and the unique relationship between God and Israel. In this passage, God reaffirms His commitment to His chosen people, emphasizing their identity and the blessings that will flow from Him.

#### **Verse 1: “Yet now hear, O Jacob my servant; and Israel, whom I have chosen:”**

This opening verse serves as an invitation for Jacob (representing the nation of Israel) to listen attentively. The use of “my servant” signifies a special relationship where Israel is seen as a servant of God, called to fulfill His purposes. The phrase “whom I have chosen” underscores God's sovereign choice in selecting Israel as His people, highlighting their significance in His divine plan.

#### **Verse 2: “Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.”**

Here, God reassures Israel by reminding them of their creation. The terms “made” and “formed” reflect God's intimate involvement in their existence. The phrase “which will help thee” emphasizes God's ongoing support and assistance. The term “Jeshurun,” meaning “the upright one,” is used affectionately to denote Israel's ideal state when they are faithful to God. This verse encourages them not to fear because of God's unwavering presence and help.

**Verse 3: “For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring:”**

In this verse, God promises an outpouring of blessings symbolized by water. Water represents life-giving sustenance; thus, pouring it on the thirsty signifies spiritual renewal and fulfillment for those who seek Him earnestly. The mention of “floods upon the dry ground” indicates an abundant outpouring that transforms desolation into fertility. Furthermore, God promises to pour out His Spirit on their descendants (“thy seed”), indicating a generational blessing that extends beyond immediate needs to future generations.

**Verse 4: “And they shall spring up as among the grass, as willows by the water courses.”**

This imagery illustrates growth and vitality resulting from God’s blessings. Just as grass springs up quickly with adequate water supply, so too will those who receive God’s Spirit flourish. The comparison to “willows by the water courses” suggests stability and resilience; willows are known for thriving near water sources due to their deep roots. This metaphor reinforces the idea that those who are nourished by God’s Spirit will experience both spiritual growth and stability.

**Verse 5: “One shall say, I am the LORD’s; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.”**

In this concluding verse of the passage, we see a declaration of identity among God’s people. Each individual acknowledges belonging to God (“I am the LORD’s”), which reflects a personal commitment to Him. Calling oneself by “the name of Jacob” or “Israel” signifies pride in their heritage as God’s chosen people. Subscribing with one’s hand indicates a formal acknowledgment or covenantal relationship with God—an act affirming loyalty and identity within His community.

## **Conclusion**

Isaiah 44:1-5 encapsulates profound themes of identity, divine promise, spiritual renewal, and generational blessings for Israel. Through these verses, God reassures His people of their significance as His servants while promising abundant blessings through His Spirit.

## **Verse Commentary on Isaiah 44:6-10 (KJV)**

### **Introduction to the Passage**

Isaiah 44:6-10 presents a powerful declaration of God’s sovereignty and uniqueness as the one true God. This passage is part of a larger section in Isaiah that emphasizes monotheism and God’s role as both King and Redeemer. The verses serve to reassure Israel of God’s unwavering presence and authority, especially in times of uncertainty.

**Verse 6: “Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.”**

In this verse, God identifies Himself with two significant titles: “the King of Israel” and “his Redeemer.” The title “King” emphasizes His authority over Israel and all creation, while “Redeemer” highlights His role in delivering His people from bondage. The phrase “I am the first, and I am the last”



asserts God's eternal nature—He exists outside of time and is sovereign over all history. The concluding statement, “beside me there is no God,” reinforces the exclusivity of Yahweh's divinity, challenging any notion that other gods could exist alongside Him.

**Verse 7: “And who, as I, shall call, and shall declare it, and set it in order for me since I appointed the ancient people? And the things that are coming, and shall come, let them show unto them.”**

Here, God challenges any rival deity or prophet to demonstrate their power by predicting future events or declaring what has been established since ancient times. This rhetorical question underscores God's unique ability to foretell events—something only He can do due to His omniscience. By referencing “the ancient people,” God reminds Israel of their history under His guidance. This verse serves as a testament to God's control over both past and future.

**Verse 8: “Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.”**

In this verse, God reassures His people not to fear or be afraid because He has consistently communicated His plans to them throughout their history. The phrase “ye are even my witnesses” indicates that Israel has firsthand experience of God's faithfulness. Again, He poses a rhetorical question about the existence of other gods—emphasizing that there are none besides Him. This assertion serves to strengthen Israel's faith amid doubts about their circumstances.

**Verse 9: “They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.”**

This verse contrasts the living God with idols created by human hands. Those who craft graven images are described as engaging in vanity—pointing out that these idols cannot provide any real benefit or insight. The phrase “they see not, nor know” highlights the spiritual blindness associated with idolatry. The shame mentioned here reflects the futility of relying on something powerless instead of trusting in Yahweh.

**Verse 10: “Who hath formed a god, or molten a graven image that is profitable for nothing?”**

In this final verse of our passage, God questions who among humanity has successfully created an idol that holds any value or profit. This rhetorical inquiry further emphasizes the absurdity of worshipping man-made objects rather than acknowledging the true Creator. It serves as a reminder to Israel about the futility of idolatry compared to worshipping an all-powerful God.

## **Conclusion**

Isaiah 44:6-10 serves as a profound declaration of monotheism while emphasizing God's sovereignty as King and Redeemer. Through rhetorical questions and affirmations about His unique nature, these verses encourage believers to trust in Yahweh alone rather than turning toward false idols.

## **Verse Commentary on Isaiah 44:11-15 (KJV)**

### **Introduction to the Passage**

Isaiah 44:11-15 is a part of a larger section in the book of Isaiah that addresses the futility of idolatry and the sovereignty of God. In this passage, the prophet Isaiah contrasts the living God with idols made by human hands, emphasizing the absurdity of worshiping created objects rather than the Creator. This commentary will explore each verse in detail, providing insights into their meanings and implications.

**Verse 11: “Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed.”**

In this verse, Isaiah begins with a call to attention (“Behold”), highlighting that those who create idols—referred to as “workmen”—are merely human beings. The phrase “all his fellows shall be ashamed” indicates that those who support or participate in idol worship will ultimately face shame for their actions. The gathering of these individuals suggests a moment of reckoning where they will realize their folly. The repetition of “they shall fear” emphasizes their impending realization of the impotence and falsehood of their idols.

**Verse 12: “The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.”**

Here, Isaiah describes a blacksmith who laboriously creates an idol from metal. The detailed description underscores the effort involved in crafting these objects. However, despite his skill and strength (“the strength of his arms”), he faces physical limitations—hunger and thirst—which highlight his humanity. This imagery serves to illustrate that while humans can create idols through hard work, they themselves are weak and dependent on basic needs. This contrast further emphasizes that if such beings are creating gods, those gods cannot possibly possess true power or divinity.

**Verse 13: “The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes; and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.”**

In this verse, Isaiah shifts focus from metalworking to woodworking. The carpenter meticulously measures and shapes wood into an image resembling a man. The phrase “according to the beauty of a man” suggests that these idols are crafted to appeal aesthetically but remain mere representations without life or spirit. The final phrase “that it may remain in the house” implies permanence; however, this permanence is deceptive since what is made by human hands cannot provide true security or sustenance.

**Verse 14: “He heweth him down cedars, and taketh the cypress and the oak; which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.”**

This verse continues to elaborate on how materials for idols are sourced from nature. The carpenter selects strong trees like cedar and oak for durability but ironically relies on God’s creation (the rain) for nourishment. This dependence on natural processes highlights another layer of absurdity—humans take what God has provided (trees) to create something intended for worship while ignoring their ultimate source—the Creator Himself.

**Verse 15: “Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto.”**

In this concluding verse of our passage analysis, Isaiah points out how foolishly humans use wood from trees not only for practical purposes like warmth (“warm himself”) or cooking (“baketh bread”) but also for idolatry (“he maketh a god”). The stark contrast between using wood for survival versus creating an object for worship illustrates humanity’s misguided priorities. The act of falling down before an idol made from material meant for everyday use underscores profound irony—the very thing meant to sustain life becomes an object of reverence.

## **Conclusion**

Isaiah 44:11-15 serves as a powerful reminder about idolatry’s futility compared to God’s sovereignty. Through vivid imagery depicting craftsmen at work creating lifeless idols from materials provided by God Himself, Isaiah exposes both human folly in worshiping created things rather than their Creator.

## **Verse Commentary on Isaiah 44:16-20 (KJV)**

### **Introduction to the Passage**

Isaiah 44:16-20 presents a powerful critique of idolatry, illustrating the absurdity of worshipping man-made objects. This passage is part of a larger section in Isaiah where God contrasts Himself, the true Creator, with the idols created by human hands. The verses highlight not only the futility of idol worship but also the spiritual blindness that accompanies it.

**Verse 16: “He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire.”**

In this verse, we see a craftsman using wood from a tree to create an idol. The first part of his activity involves burning some of the wood to cook food and keep warm. This illustrates a fundamental irony: the same material that provides warmth and sustenance is also used to create an object of worship. The phrase “Aha, I am warm” reflects a moment of self-satisfaction and pride in his ability to manipulate nature for his needs. However, it also sets up a stark contrast between practical use and spiritual folly.

**Verse 17: “And the residue thereof he maketh a god, even his graven image: he falleth down unto it and worshippeth, and prayeth unto it, and saith, Deliver me; for thou art my god.”**

Here we see the continuation of this absurdity. After using part of the wood for practical purposes, the craftsman takes what remains to fashion an idol. The act of bowing down to this graven image highlights humanity’s tendency to ascribe divine attributes to something that is inherently powerless. The plea for deliverance directed at an object made from leftover scraps underscores the futility of relying on idols for salvation or assistance.

**Verse 18: “They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.”**

This verse addresses the spiritual blindness that afflicts those who engage in idolatry. It suggests that God has allowed their eyes to be closed and their hearts hardened so they cannot perceive truth. This lack of understanding is not merely intellectual but deeply spiritual; it indicates a willful rejection of God's revelation in favor of falsehoods created by human hands.

**Verse 19: “And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?”**

In this verse, Isaiah emphasizes how people fail to reflect critically on their actions regarding idol worship. There is no recognition or acknowledgment that they are using part of something for sustenance while attributing divine power to another portion—an act deemed foolish when considered logically. The rhetorical questions posed serve as a challenge to their reasoning: how can one treat something as sacred when its origin was mundane?

**Verse 20: “He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?”**

The final verse encapsulates the tragic outcome of idolatry—the individual feeds on ashes rather than nourishing truth. This metaphor suggests emptiness and futility. The phrase “deceived heart” indicates that such individuals are misled by their own desires or misconceptions about reality. They are unable even to recognize their predicament or question their beliefs about these idols.

## **Conclusion**

Isaiah 44:16-20 serves as both a warning against idolatry and an invitation to recognize God's sovereignty over all creation. It challenges readers to examine what they place their trust in—whether it be tangible objects or abstract concepts—and encourages them towards genuine faith in God.

## **Verse Commentary on Isaiah 44:21-28 (KJV)**

### **Isaiah 44:21 - Remembering God's Servant**

**“Remember these things, O Jacob, and Israel; for thou art My servant: I have formed thee; thou art My servant, O Israel; thou shalt not be forgotten of Me.”**

In this verse, God calls upon Jacob (representing the nation of Israel) to remember their identity as His chosen servant. The repetition of “My servant” emphasizes the special relationship between God and Israel. The phrase “I have formed thee” highlights God's active role in creating and shaping His people, reinforcing that they are not merely a product of chance but are intentionally designed for a purpose. The assurance that they will not be forgotten by God serves as a comfort to those who may feel abandoned or lost.

### **Isaiah 44:22 - The Promise of Forgiveness**

**“I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto Me; for I have redeemed thee.”**

Here, God promises forgiveness to Israel by using the metaphor of blotting out transgressions like

clouds dissipating in the sky. This imagery suggests that just as clouds can obscure visibility but eventually clear away, so too can sin be removed from between God and His people. The call to “return unto Me” indicates an invitation for repentance and restoration. The term “redeemed” signifies liberation from bondage—both spiritual and physical—highlighting God’s role as a redeemer.

#### **Isaiah 44:23 - A Call to Joy**

**“Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified Himself in Israel.”**

This verse shifts to an exhortation for creation itself to rejoice over God’s redemptive acts. The command to “sing” reflects the joy that should accompany divine deliverance. By stating that God has “redeemed Jacob,” it emphasizes His faithfulness in fulfilling promises made to His people. The mention of glorifying Himself in Israel underscores that God’s actions serve not only the benefit of His people but also reflect His glory.

#### **Isaiah 44:24 - Creator and Redeemer**

**“Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself.”**

In this declaration, God identifies Himself both as Redeemer and Creator. By reminding Israel that He formed them from birth (“from the womb”), He reinforces their intrinsic value and purpose. The assertion “I am the LORD that maketh all things” establishes His sovereignty over creation. This verse serves to remind Israel of God’s omnipotence—He is capable of both creating and redeeming without assistance.

#### **Isaiah 44:25 - Confounding False Wisdom**

**“That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish.”**

God contrasts His wisdom with human folly by declaring how He confounds those who claim prophetic insight apart from Him. This serves as a warning against relying on false prophets or worldly wisdom instead of trusting in God’s revelation. It emphasizes God’s authority over all forms of knowledge and wisdom.

#### **Isaiah 44:26 - Fulfillment of Prophecy**

**“That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up her decayed places.”**

This verse highlights God’s commitment to fulfilling His promises through prophecy. By confirming what He has spoken through His servants (the prophets), God reassures Israel about their future restoration after exile. The specific mention of Jerusalem being inhabited again signifies hope for renewal amidst desolation.

#### **Isaiah 44:27 - Authority Over Nature**

**“That saith to the deep, Be dry, and I will dry up thy rivers.”**

God’s command over nature illustrates His power over creation itself. This statement foreshadows

miraculous acts such as parting waters or drying up rivers during times when intervention is necessary for delivering His people.

### **Isaiah 44:28 - Cyrus as God's Instrument**

**“That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.”**

In this prophetic declaration about Cyrus—a Persian king—God reveals how He will use foreign rulers as instruments for fulfilling divine purposes. Referring to Cyrus as “my shepherd” indicates his role in guiding Israel back home after captivity. This prophecy underscores God’s sovereignty over history while providing hope for restoration.

The passage concludes with powerful affirmations about God’s character—His ability to create anew while ensuring redemption through faithful leadership.

## **CHAPTER 45:**

### **Verse Commentary on Isaiah 45:1-5 (KJV)**

#### **Introduction to the Passage**

Isaiah 45:1-5 is a profound passage that reveals God’s sovereignty and His specific purpose for Cyrus, the king of Persia. This section of Scripture emphasizes God’s control over history and His ability to use even non-Israelite leaders to fulfill His divine plans. The verses serve as a prophetic declaration made approximately 200 years before Cyrus’s rise to power, illustrating God’s foreknowledge and providence.

**Verse 1: “Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;”**

In this verse, God directly addresses Cyrus as “His anointed,” indicating that Cyrus has been chosen and empowered by God for a specific mission. The term “anointed” typically refers to someone set apart for a sacred task, which in this context highlights God’s unusual choice of a pagan king for His purposes.

The phrase “whose right hand I have holden” signifies divine support and guidance. It suggests that God is actively involved in directing Cyrus’s actions, ensuring his success in military conquests. The promise to “subdue nations before him” indicates that Cyrus will experience victories over various kingdoms, establishing his dominance.

The mention of “loose the loins of kings” implies that God will weaken or incapacitate opposing rulers, making them vulnerable to Cyrus’s advances. The imagery of opening “the two leaved gates” refers specifically to Babylon’s formidable defenses. The prophecy assures that these gates will remain open for Cyrus’s entry, symbolizing God’s orchestration of events leading to Israel’s liberation from captivity.

**Verse 2: “I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:”**

Here, God continues His promise by assuring Cyrus that He will precede him in all endeavors. The phrase “make the crooked places straight” conveys God’s intention to remove obstacles and challenges that might hinder Cyrus’s progress. This metaphorical language emphasizes divine intervention in facilitating success.

The reference to breaking “the gates of brass” and cutting asunder “the bars of iron” reinforces the idea that no physical barrier can withstand God’s power. These images symbolize not only literal fortifications but also spiritual strongholds that may oppose God’s plan for Israel’s restoration.

**Verse 3: “And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.”**

In this verse, God promises Cyrus access to hidden wealth (“treasures of darkness”) which could refer to resources acquired through conquest or treasures stored away in secret locations. This provision serves a dual purpose: it equips Cyrus with material wealth necessary for his campaigns while simultaneously revealing God’s identity as the one true God who orchestrates these events.

The phrase “that thou mayest know” indicates that this revelation is intended for Cyrus’s understanding—that he might recognize Yahweh as sovereign over all nations. By calling him “by thy name,” God establishes a personal relationship with Cyrus despite his non-Israelite background.

**Verse 4: “For Jacob my servant’s sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.”**

This verse clarifies why God has chosen Cyrus—specifically for “Jacob my servant’s sake” (referring to Israel). It underscores God’s commitment to His covenant people despite their current state of exile.

The phrase “I have surnamed thee” suggests that God has given Cyrus a title or role within His divine plan even though he does not yet acknowledge or worship Him (“though thou hast not known me”). This highlights God’s grace and sovereignty; He can use anyone—regardless of their faith—to accomplish His purposes.

**Verse 5: “I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:”**

In this concluding verse of the passage, God asserts His uniqueness as “the LORD” (Yahweh) and emphasizes monotheism—“there is none else.” This proclamation serves both as a reminder to Israel about their covenant relationship with Him and as an assertion against idolatry prevalent among surrounding nations.

“I girded thee” indicates that it was God who equipped Cyrus with strength and authority for his conquests. Again emphasizing Cyrus’s lack of knowledge about Yahweh illustrates how divine sovereignty operates independently from human recognition or acknowledgment.

## **Conclusion**

Isaiah 45:1-5 presents a powerful message about God’s sovereignty over history and His ability to use any leader—regardless of their background—to fulfill His divine purposes. Through these verses, we

see how God prepares a way for Israel's deliverance from Babylonian captivity through King Cyrus while simultaneously revealing Himself as sovereign Lord over all creation.

## **Verse Commentary on Isaiah 45:6-10 (KJV)**

### **Introduction to the Passage**

Isaiah 45:6-10 is a significant passage within the broader context of Isaiah's prophecies, emphasizing God's sovereignty and His unique role as the Creator and Redeemer. This section highlights God's declaration of His power over all nations and emphasizes that He alone is God. The verses also address the relationship between God and humanity, particularly in terms of worship and understanding.

**Verse 6: "That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else."**

This verse establishes a universal acknowledgment of God's supremacy. The phrase "from the rising of the sun, and from the west" signifies that God's authority extends across all geographical boundaries—from east to west—implying that every nation should recognize Him as the one true God. The repetition of "there is none beside me" reinforces monotheism, a central theme in Isaiah's writings. It asserts that no other gods exist alongside Yahweh, emphasizing His uniqueness and singularity.

**Verse 7: "I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things."**

In this verse, God declares His control over both light and darkness, which can be interpreted metaphorically as good and evil. The term "evil" here does not refer to moral wickedness but rather calamity or disaster as part of divine judgment or natural occurrences. This duality illustrates God's sovereignty over all aspects of existence—both positive (light, peace) and negative (darkness, calamity). By stating "I do all these things," God emphasizes His omnipotence; nothing occurs outside His will or purpose.

**Verse 8: "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it."**

Here we see a poetic call for creation itself to respond to God's righteousness. The imagery of heavens pouring down righteousness suggests an outpouring of divine favor upon humanity. The earth opening to bring forth salvation indicates that redemption is not only a spiritual concept but also has tangible implications for creation itself. This verse encapsulates hope for restoration through divine intervention—God's active role in bringing about salvation aligns with His character as a just ruler who desires righteousness.

**Verse 9: "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?"**



This verse serves as a warning against those who oppose or question God’s authority. The metaphor of clay striving with its maker illustrates human folly in challenging divine wisdom or purpose. Just as clay cannot dictate terms to its potter, humans are reminded of their limited understanding compared to God’s infinite wisdom. The rhetorical questions emphasize absurdity; how can created beings question their Creator? This serves as a reminder for humility before God’s sovereign will.

**Verse 10: “Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth?”**

The final verse continues with warnings against questioning one’s origins or purpose assigned by God. It reflects on familial relationships—specifically addressing parental roles—and underscores respect for divine order in creation. Asking such questions implies dissatisfaction with one’s existence or circumstances imposed by God’s design. This admonition encourages acceptance of one’s life situation as part of God’s overarching plan.

### **Conclusion**

Isaiah 45:6-10 presents profound theological truths about God’s nature as sovereign Creator while simultaneously calling humanity to recognize their place within His creation order. These verses challenge believers to trust in God’s ultimate authority over all aspects of life while encouraging humility in acknowledging His plans.

### **Verse Commentary on Isaiah 45:11-15 (KJV)**

#### **Isaiah 45:11**

**“Thus saith the LORD, The Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.”**

In this verse, God identifies Himself as “The Holy One of Israel” and “his Maker,” emphasizing His sovereignty and creative authority. The phrase “Ask me of things to come” invites the people to seek divine guidance regarding future events. This reflects God’s willingness to engage with His people and respond to their inquiries about His plans. The term “my sons” likely refers to the people of Israel, indicating a familial relationship between God and His chosen nation. The directive “command ye me” can be understood as an invitation for the faithful to express their needs and desires confidently before God, reinforcing the idea that prayer is a means through which believers can interact with the divine will.

#### **Isaiah 45:12**

**“I have made the earth, and created man upon it: I even my hands have stretched out the heavens, and all their host have I commanded.”**

Here, God asserts His role as Creator. By stating “I have made the earth,” He establishes His authority over creation itself. The phrase “created man upon it” underscores humanity’s unique position in creation as beings made in God’s image (Genesis 1:26-27). The imagery of God stretching out the heavens conveys His omnipotence; He is not only a creator but also one who commands all celestial

bodies (“all their host”). This verse serves to remind Israel of God’s power and control over both earthly and heavenly realms.

### **Isaiah 45:13**

**“I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.”**

This verse speaks specifically about Cyrus, whom God has raised up for a righteous purpose. The phrase “in righteousness” indicates that Cyrus’s actions will align with God’s moral order despite being a pagan king. God promises to direct Cyrus’s ways—suggesting divine guidance in his endeavors. The mention of building “my city” refers to Jerusalem, which had been devastated during Babylonian captivity. Furthermore, Cyrus is prophesied to release captives without seeking payment (“not for price nor reward”), highlighting that his actions are motivated by divine purpose rather than personal gain.

### **Isaiah 45:14**

**“Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee.”**

In this verse, God foretells that nations such as Egypt and Ethiopia will bring their wealth (“the labour”) to Israel. This signifies not only material support but also recognition of Israel’s restored status under Cyrus’s rule. The reference to “men of stature” suggests that these nations will send their dignitaries or leaders as a sign of submission or tribute. The imagery of coming “in chains” indicates that these nations will acknowledge Israel’s authority—an inversion from previous oppression where Israel was held captive.

### **Isaiah 45:15**

**“Verily thou art a God that hidest thyself, O God of Israel, the Saviour.”**

This verse acknowledges a profound theological truth about God’s nature—He is often hidden or mysterious in His workings among humanity. Despite this hiddenness (“that hidest thyself”), He is still recognized as “the Saviour” for Israel. This duality emphasizes faith; while God’s ways may not always be visible or understandable at first glance (as seen in using a foreign king like Cyrus), He remains actively involved in salvation history.

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In summary:

- **Verses 11-15 collectively emphasize God’s sovereignty**, His role as Creator and Redeemer.
- **They highlight God’s specific plan involving Cyrus**, illustrating how He uses even non-Israelite figures for His purposes.
- **The passage reassures believers** that despite appearances or circumstances (like captivity), God is at work behind the scenes for their deliverance.

## **Verse Commentary on Isaiah 45:16-20 (KJV)**

### **Introduction to the Passage**

Isaiah 45:16-20 is a significant passage within the broader context of Isaiah's prophecies, where God asserts His sovereignty and challenges the idolatry prevalent among the nations. This section emphasizes the futility of idol worship and reaffirms God's unique position as the Creator and Redeemer.

**Verse 16: “They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols.”**

This verse serves as a stark warning against idol makers. The terms “ashamed” and “confounded” indicate a deep sense of disgrace that will come upon those who create and worship idols. The phrase “go to confusion together” suggests a collective judgment; those who engage in idolatry will face similar consequences. This reflects the biblical theme that reliance on false gods leads to ultimate disappointment and shame.

**Verse 17: “But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.”**

In contrast to the fate of idol makers, this verse offers a promise of salvation for Israel. The term “everlasting salvation” underscores the eternal nature of God's deliverance. Unlike idols that fail, God's salvation is secure and enduring. The assurance that Israel will not be “ashamed nor confounded” emphasizes their vindication and honor in God's eyes, contrasting sharply with those who trust in false gods.

**Verse 18: “For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.”**

This verse highlights God's creative authority. By stating He created the heavens and formed the earth, God establishes His credentials as Creator. The phrase “he created it not in vain” indicates purposefulness in creation—God intended for Earth to be inhabited by His people. The declaration “I am the LORD; and there is none else” reinforces monotheism, asserting that no other deity exists alongside Him. This serves as both a reminder of His power and an indictment against idol worship.

**Verse 19: “I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.”**

Here, God emphasizes transparency in His communication with humanity. He has revealed Himself openly rather than speaking secretly or ambiguously. The phrase “Seek ye me in vain” reassures Israel that seeking God is purposeful; He does not lead them into futility but rather guides them toward righteousness. This assertion contrasts sharply with idols which offer no true guidance or truth.

**Verse 20: “Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.”**

In this final verse, God calls for assembly among those who have escaped from idolatrous nations—likely referring to exiles or those returning from captivity. The command to “draw near together” suggests unity among believers against idolatry. The indictment against idolaters continues with “they have no knowledge,” emphasizing ignorance associated with worshiping false gods made from wood—an image incapable of saving anyone. This serves as a powerful reminder of God’s saving power compared to worthless idols.

## **Conclusion**

Isaiah 45:16-20 presents a profound contrast between God’s eternal salvation for Israel and the shame awaiting idol makers. It affirms God’s sovereignty as Creator while calling His people away from idolatry towards true worship grounded in knowledge and righteousness.

## **Verse Commentary on Isaiah 45:21-25 (KJV)**

### **Isaiah 45:21**

**“Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.”**

In this verse, God challenges the nations to present their case and seek counsel among themselves regarding the prophecy of Cyrus and the deliverance of Israel. The rhetorical questions emphasize God’s unique position as the sole deity who has foreseen and declared events long before they occur. The phrase “from ancient time” refers to God’s eternal knowledge and sovereignty over history. The declaration that He is “a just God and a Saviour” highlights His dual role in justice and salvation, affirming that no other god exists alongside Him.

### **Isaiah 45:22**

**“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”**

Here, God extends an invitation for salvation to all people, emphasizing inclusivity with “all the ends of the earth.” This call to look to Him signifies faith and reliance on His power for salvation. The assertion “for I am God, and there is none else” reinforces His uniqueness as the only source of true salvation. This verse encapsulates the universal scope of God’s redemptive plan.

### **Isaiah 45:23**

**“I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.”**

In this verse, God emphasizes His unchangeable nature by swearing by Himself—indicating that His promises are certain. The phrase “every knee shall bow” foreshadows a future acknowledgment of God’s sovereignty by all humanity. This can be interpreted as both a prophetic statement about worship in reverence to God and a declaration of ultimate accountability before Him.

### **Isaiah 45:24**

**“Surely, shall one say, In the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.”**

This verse expresses confidence in God’s provision of righteousness and strength. It indicates that those who trust in Him will find their justification (“righteousness”) through faith. The latter part suggests that those who oppose or rebel against God will ultimately face shame or defeat. This serves as both an encouragement for believers to rely on God’s strength and a warning for those who resist Him.

### **Isaiah 45:25**

**“In the LORD shall all the seed of Israel be justified, and shall glory.”**

The final verse concludes with a promise specifically directed towards Israel—the assurance that they will be justified through their relationship with Yahweh. The term “seed of Israel” refers to both physical descendants (the Jewish people) as well as spiritual heirs (believers). Their justification leads to glory—indicating not only vindication but also honor bestowed upon them because of their faithfulness to God.

In summary, these verses collectively affirm God’s sovereignty over history, His unique role as Savior, His unchanging promises, the necessity for humanity’s acknowledgment of Him, and ultimately provide assurance of justification for those who trust in Him.

### **Verse Commentary on Isaiah 46:1-5 (KJV)**

#### **Introduction to the Passage**

Isaiah 46 is a powerful chapter that contrasts the impotence of idols with the sovereignty and faithfulness of God. In verses 1-5, the prophet Isaiah addresses the people of Israel, reminding them of the futility of idol worship and affirming God’s unique position as their Creator and Sustainer. This passage serves as a reminder to trust in God rather than in man-made objects that cannot deliver or save.

**Verse 1: “Bel boweth down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages were heavily laden; they are a burden to the weary beast.”**

In this verse, Isaiah begins by naming two prominent Babylonian gods: Bel and Nebo. Bel is often associated with Marduk, a chief deity in Babylonian mythology, while Nebo is linked to wisdom and writing. The imagery here is striking; these once-mighty idols are depicted as being carried away on beasts of burden, emphasizing their inability to help their worshippers. The phrase “your carriages were heavily laden” suggests that even these idols have become a burden rather than a source of strength or salvation. This sets up a stark contrast between the false gods and the true God.

**Verse 2: “They stoop, they bow down together; they could not deliver the burden: but themselves are gone into captivity.”**

Here, Isaiah continues to emphasize the helplessness of these idols. The repetition of “stoop” and “bow down” illustrates their degradation and loss of power. They are unable to deliver their worshippers from burdens or captivity; instead, they themselves are taken captive. This serves as a metaphor for spiritual bondage—those who rely on idols will find themselves ensnared rather than liberated.

**Verse 3: “Hearken unto me, O house of Jacob; and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb.”**

In contrast to the powerless idols, God calls His people to listen to Him. He identifies Himself as their true protector who has cared for them since birth (“borne by me from the belly”). This verse highlights God’s intimate involvement in their lives from conception onward. The term “remnant” signifies those who remain faithful despite adversity—a theme prevalent throughout Isaiah’s writings.

**Verse 4: “And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.”**

God reassures His people that His care does not wane with age or circumstance. The phrase “even to your old age” emphasizes His everlasting commitment. Unlike idols that require human effort to be moved or maintained (“I have made”), God actively carries His people through all stages of life (“I will carry”). This promise encompasses both physical support and spiritual salvation—God’s role as both creator and redeemer.

**Verse 5: “To whom will ye liken me, and make me equal, and compare me, that we should be alike?”**

In this final verse of our passage, God challenges His people to consider any comparison between Him and other gods or idols. The rhetorical questions emphasize His uniqueness—there is no one like Him who can be equated with created things. This assertion reinforces God’s sovereignty over all creation and invites reflection on His unmatched power.

## **Conclusion**

Isaiah 46:1-5 serves as a profound reminder for believers about where true strength lies—in God alone—and warns against placing trust in anything else that cannot save or sustain us. Through vivid imagery contrasting helpless idols with God’s unwavering support throughout life’s journey, this passage encourages faithfulness amidst trials.

## **Verse Commentary on Isaiah 46:6-13 (KJV)**

### **Isaiah 46:6**

**“They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.”**

In this verse, the prophet Isaiah highlights the absurdity of idol worship. The act of lavishing gold and weighing silver signifies the excessive devotion that idolaters have towards their gods. The phrase “out of the bag” suggests that these individuals are willing to spend their wealth freely and without restraint for the sake of creating an idol. The hiring of a goldsmith to craft an image underscores the idea that these idols are man-made creations, lacking any divine essence or power. The act of falling down to worship these crafted gods illustrates the futility and foolishness of placing trust in something that is entirely dependent on human skill and material wealth.

### **Isaiah 46:7**

**“They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.”**

This verse continues to emphasize the helplessness of idols. The imagery of carrying an idol on one's shoulder indicates that these objects require support from their worshippers; they cannot move or act independently. When placed in a designated spot, they remain there without any ability to respond or assist those who call upon them. The rhetorical question about whether an idol can answer or save illustrates its impotence in times of distress. This serves as a stark contrast to the living God who is capable of action and intervention.

#### **Isaiah 46:8**

**“Remember this, and shew yourselves men: bring it again to mind, O ye transgressors.”**

Here, Isaiah calls for self-reflection among the people. “Remember this” urges them to consider the futility of their idolatry seriously. The phrase “shew yourselves men” implies a call to maturity and responsibility in recognizing their sins (referred to as “transgressors”). It encourages them to confront their actions honestly rather than continuing in ignorance or denial.

#### **Isaiah 46:9**

**“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me.”**

In this verse, God commands His people to recall His past deeds—His faithfulness and sovereignty throughout history. This remembrance serves as a foundation for understanding God's unique nature as the one true God. The repetition emphasizes His singularity (“there is none else”) and unmatched power (“none like me”). This assertion stands in stark contrast to idols which are mere imitations without any real authority.

#### **Isaiah 46:10**

**“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”**

God's omniscience is highlighted here; He declares future events with certainty because He exists outside time. This verse reassures believers that God's plans will come to fruition (“My counsel shall stand”). Unlike idols that cannot predict or influence outcomes, God's purposes are guaranteed because He has authority over all creation.

#### **Isaiah 46:11**

**“Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it; I will also bring it to pass; I have purposed it; I will also do it.”**

This verse illustrates God's sovereignty over nations and events. The “ravenous bird from the east” likely refers to Cyrus II of Persia who would conquer Babylon—a fulfillment of prophecy demonstrating God's control over history. By stating “I have spoken it,” God reinforces His role as both speaker and executor of His will.

## **Isaiah 46:12**

**“Hearken unto me, ye stouthearted, that are far from righteousness.”**

Here God addresses those who are obstinate (“stouthearted”) yet distant from righteousness—those who resist His truth despite knowing better. This call serves as an invitation for repentance; even those who feel far removed can return if they heed His words.

## **Isaiah 46:13**

**“I bring near my righteousness; it shall not be far off; and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.”**

The final verse offers hope by proclaiming God’s impending righteousness and salvation. The phrase “it shall not be far off” indicates immediacy—God’s deliverance is at hand for those who turn back to Him. By placing salvation in Zion (“for Israel my glory”), He reaffirms His covenant relationship with Israel while emphasizing His glory through their redemption.

In summary:

- **Verses 6-7:** Highlighting idolatry’s futility.
- **Verses 8-9:** A call for self-awareness regarding sin.
- **Verses 10-11:** Affirmation of God’s sovereignty over history.
- **Verses 12-13:** An invitation toward repentance with promises of salvation.

The overall message contrasts false gods with Yahweh’s unique power as Creator and Savior.

## **CHAPTER 47:**

### **Verse Commentary on Isaiah 47:1-5 (KJV)**

#### **Introduction to Isaiah 47:1-5**

Isaiah 47 serves as a prophetic declaration against Babylon, portraying its impending humiliation and downfall. This passage is rich in imagery and symbolism, emphasizing the themes of divine judgment and the sovereignty of God over nations. The verses depict Babylon not only as a powerful empire but also as a proud entity that will face severe consequences for its arrogance and cruelty towards God’s people.

**Verse 1: “Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground without a throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.”**

In this verse, God commands Babylon to “come down” and “sit in the dust,” symbolizing utter humiliation. The term “virgin daughter” suggests that Babylon was once seen as pure and untouchable, but this status is about to change dramatically. The phrase “sit on the ground without a throne” indicates a loss of power and prestige; Babylon will be stripped of its royal dignity. The warning that



she shall no longer be called “tender and delicate” underscores her fall from grace—what was once admired will now be ridiculed.

**Verse 2: “Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.”**

Here, God uses stark imagery to illustrate Babylon’s degradation. The command to “take the millstones” signifies a shift from royalty to servitude; grinding meal was typically women’s work in ancient times. The subsequent phrases about uncovering locks and thighs suggest exposure and shame—Babylon is being stripped of its dignity. “Pass over the rivers” may imply forced relocation or exile, further emphasizing her vulnerability.

**Verse 3: “Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance; and I will not meet thee as a man.”**

This verse highlights God’s intention to expose Babylon’s sins publicly. The reference to nakedness symbolizes both literal shame and spiritual disgrace—their immoral actions will be laid bare before all. God’s declaration of vengeance indicates His righteous anger against Babylon for their cruelty towards Israel. The phrase “I will not meet thee as a man” emphasizes that God’s judgment is beyond human capacity for mercy or negotiation; it is absolute and divine.

**Verse 4: “As for our redeemer, the LORD of hosts is his name, the Holy One of Israel.”**

In contrast to Babylon’s impending doom stands God’s identity as “our Redeemer.” This title reflects His role in delivering His people from oppression. By invoking “the LORD of hosts” and “the Holy One of Israel,” Isaiah reassures his audience that God’s power is unmatched. This verse serves both as a reminder of God’s sovereignty over Israel’s enemies and an affirmation of hope for those who trust in Him.

**Verse 5: “Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms.”**

The final verse continues with themes of silence and darkness—symbols often associated with judgment. By commanding Babylon to sit silently in darkness, God indicates that their time for boasting has ended. The phrase “lady of kingdoms” reflects their former glory; however, this title will no longer apply as they face destruction. This serves as a stark warning about pride leading to downfall.

## **Conclusion**

Isaiah 47:1-5 presents a vivid portrayal of Babylon’s fall from grace due to its arrogance and mistreatment of God’s people. Through powerful imagery and declarations from God Himself, these verses encapsulate themes central to prophetic literature—divine justice against oppressors while offering hope for those who remain faithful.

## **Verse Commentary on Isaiah 47:6-10 (KJV)**

**Verse 6: “I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst show them no mercy; upon the ancient hast thou very heavily laid thy yoke.”**

In this verse, God expresses His anger towards His people, Israel. The phrase “I was wroth with my people” indicates that God’s displeasure stems from their disobedience and sin. The term “polluted mine inheritance” suggests that Israel, as God’s chosen nation, has been defiled by their actions and the consequences of their sins. God allowed Babylon to conquer Israel as a form of judgment, indicating that He used Babylon as an instrument to chastise His people.

The latter part of the verse highlights Babylon’s cruelty. The phrase “show them no mercy” underscores the harsh treatment that the Israelites received at the hands of their captors. Particularly concerning is the mention of “the ancient,” referring to the elders or older members of society who were typically respected and cared for. By laying a heavy yoke upon them, Babylon not only oppressed the Israelites but did so without regard for their dignity or humanity.

**Verse 7: “And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.”**

Here, Babylon is portrayed as arrogant and self-assured in its power and status. The declaration “I shall be a lady for ever” reflects a sense of invincibility and pride in its position among nations. This attitude leads to complacency; Babylon does not consider the consequences of its actions (“neither didst remember the latter end of it”). This lack of foresight reveals a fundamental flaw in Babylon’s understanding—its belief that its dominance would last indefinitely blinds it to impending judgment.

**Verse 8: “Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:”**

In this verse, God addresses Babylon directly. The phrases “given to pleasures” and “dwellest carelessly” depict a lifestyle characterized by indulgence and neglect of moral responsibilities. Babylon’s self-satisfaction is further emphasized by its claim “I am, and none else beside me,” which reflects an attitude akin to divinity—believing itself above all others.

The assertions “I shall not sit as a widow” and “shall not know the loss of children” indicate confidence in stability and prosperity. In ancient cultures, being widowed or childless often represented vulnerability and loss; thus, Babylon’s claims signify an unwavering belief in its security against any form of calamity.

**Verse 9: “But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.”**

This verse serves as a stark warning about impending judgment. The phrase “these two things shall come to thee” signifies sudden disaster—specifically referencing loss (widowhood) and devastation (loss of children). The use of “in one day” emphasizes how quickly fortunes can change when divine judgment is enacted.

The reasons for this judgment are attributed to “the multitude of thy sorceries” and “great abundance of thine enchantments.” These terms refer to Babylon’s reliance on occult practices rather than

faithfulness to God. Such practices are condemned throughout Scripture as leading nations away from true worship.

**Verse 10: “For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me.”**

In this concluding verse for this section, God identifies trust in wickedness as central to Babylon’s downfall. The assertion “None seeth me” indicates a false sense of security—Babylon believes it operates outside divine scrutiny or consequence.

The statement “Thy wisdom and thy knowledge hath perverted thee” highlights how reliance on human understanding can lead one astray from righteousness. Instead of recognizing their dependence on God’s sovereignty, they have become blinded by prideful wisdom.

The repetition of “I am, and none else beside me” reinforces Babylon’s arrogance—a refusal to acknowledge any authority greater than itself ultimately leads to its destruction.

**Verse 11: “Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it away: and desolation shall come upon thee suddenly, which thou shalt not know.”**

The consequences of Babylon’s pride are severe. The term “evil” here refers to calamity or disaster that will unexpectedly strike them. The repetition of phrases like “thou shalt not know” emphasizes their ignorance regarding the impending judgment. Their reliance on sorcery and false wisdom will prove futile when faced with divine retribution. The suddenness of their downfall serves as a stark warning about the dangers of complacency in one’s perceived invulnerability.

**Verse 12: “Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.”**

God challenges Babylon directly by mocking their reliance on magic and sorcery—practices they have engaged in since their youth. The rhetorical questions imply that these methods will ultimately fail them when true judgment arrives. This verse underscores the futility of seeking power through means that are contrary to God’s will.

**Verse 13: “Thou art wearied in the multitude of thy counsels: let now the astrologers, the stargazers, the monthly prognosticators stand up, and save thee from these things that shall come upon thee.”**

Here we see God further ridiculing Babylon’s advisors—astrologers and prognosticators—who have failed to provide any real guidance or protection against impending doom. The phrase “wearied in the multitude of thy counsels” suggests that despite their many consultations with these sources of wisdom, they remain powerless against divine judgment. This serves as a reminder that human wisdom is inadequate when faced with God’s sovereign plans.

**Verse 14: “Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.”**

This verse vividly illustrates the fate awaiting Babylon’s false prophets—reduced to mere stubble consumed by fire. The imagery conveys total destruction without hope for rescue or comfort (“there shall not be a coal to warm at”). It emphasizes that those who rely on falsehoods cannot escape God’s judgment.

**Verse 15: “Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.”**

The final verse concludes with a grim picture of isolation for Babylon as its merchants—the very ones who profited from its wealth—will abandon her in her time of need. This abandonment signifies complete desolation; no one will come to her aid because she has relied on corrupt practices rather than true righteousness.

### **Conclusion**

Isaiah 47:10-15 serves as a powerful warning against prideful self-reliance apart from God. It illustrates how those who trust in wickedness and false wisdom ultimately face inevitable destruction while highlighting God’s sovereignty over all nations.

## **CHAPTER 48:**

### **Verse Commentary on Isaiah 48:1-5 (KJV)**

#### **Introduction to the Passage**

Isaiah 48:1-5 presents a powerful indictment against the people of Judah, highlighting their hypocrisy and spiritual blindness. This passage serves as a reminder of God’s sovereignty and the consequences of turning away from Him despite His faithfulness.

**Verse 1: “Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness.”**

In this opening verse, God addresses the “house of Jacob,” referring to the descendants of Jacob (Israel). The phrase “which are called by the name of Israel” indicates that they bear a significant identity as God’s chosen people. However, this identity is juxtaposed with their actions—swearing by God’s name yet lacking sincerity (“but not in truth, nor in righteousness”). The reference to “the waters of Judah” symbolizes their heritage and origin from Judah, emphasizing that they should know better given their lineage. This verse sets up a contrast between their outward profession and inner reality.

**Verse 2: “For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts is his name.”**

Here, God points out that these people pride themselves on being part of “the holy city,” which refers to Jerusalem. They claim reliance on “the God of Israel,” suggesting an outward acknowledgment of God’s power and presence. However, this reliance is superficial; it lacks genuine faith or commitment. The title “The LORD of hosts” emphasizes God’s authority over all creation and His ability to protect His people. This verse underscores their misplaced confidence—while they identify with holiness and divine support, their actions do not reflect true devotion.

**Verse 3: “I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; suddenly I did them, and they came to pass.”**

In this verse, God asserts His role as a prophetic figure who has revealed future events (“the former things”) long before they occurred. This declaration serves as evidence of His sovereignty and omniscience. The phrase “suddenly I did them” indicates that God’s prophecies were fulfilled swiftly and decisively. By reminding Judah that He has foretold events accurately, God highlights their obstinacy in failing to recognize His power at work among them.

**Verse 4: “Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass;”**

God explains why He has taken such measures to reveal Himself through prophecy—because He knows their hearts are hardened (“obstinate”). The imagery used here (“iron sinew” for neck and “brass” for brow) conveys strength but also stubbornness. It suggests that despite receiving divine revelations and witnessing God’s works, they remain resistant to change or repentance. This characterization illustrates a deep-seated rebellion against God’s authority.

**Verse 5: “I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image hath commanded them.”**

In this concluding verse for this section, God reiterates His proactive role in revealing truths about future events to prevent Judah from attributing these occurrences to idols or false gods. By declaring events beforehand (“before it came to pass”), He aims to eliminate any excuse for idolatry among His people. This statement emphasizes God’s desire for recognition as the sole deity responsible for their circumstances while condemning any inclination towards idolatry.

## **Conclusion**

Isaiah 48:1-5 serves as a poignant reminder that mere identification with religious practices or heritage does not equate to true faithfulness or righteousness before God. The passage challenges readers to reflect on their own lives regarding authenticity in worship versus mere outward appearances.

## **Verse Commentary on Isaiah 48:6-10 (KJV)**

### **Isaiah 48:6**

***“Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them.”***

In this verse, the LORD addresses the people of Israel, emphasizing their failure to recognize and declare the truths He has revealed to them. The phrase “thou hast heard” indicates that they have been

recipients of divine revelation. The command to “see all this” suggests that they should observe the evidence of God’s power and faithfulness in their history. The “new things” refer to prophecies and insights that God has provided, which are beyond their previous understanding. This highlights a contrast between God’s ongoing revelation and the people’s spiritual blindness.

#### **Isaiah 48:7**

***“They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.”***

Here, God emphasizes that these revelations are recent (“created now”) and were not known or anticipated by His people before their announcement. This serves as a reminder that God’s plans often unfold in ways that surprise humanity. The purpose of revealing these new things is to prevent Israel from claiming prior knowledge or credit for understanding God’s workings. It underscores human limitations in grasping divine mysteries without God’s direct intervention.

#### **Isaiah 48:8**

***“Yea, thou heardest not; yea, thou knewest not; yea, from that time thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.”***

In this verse, God reiterates Israel’s ignorance regarding His revelations. The repetition (“yea”) emphasizes their lack of awareness and responsiveness to God’s voice. The phrase “thine ear was not opened” indicates a spiritual deafness that prevents them from perceiving truth. God reveals His foreknowledge of Israel’s treachery—indicating that their sinful nature is inherent (“called a transgressor from the womb”). This acknowledgment of their sinful condition sets the stage for understanding both their need for repentance and God’s mercy.

#### **Isaiah 48:9**

***“For my name’s sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.”***

This verse introduces a crucial theme of divine mercy. God states that He will hold back His anger towards Israel—not because they deserve it but for the sake of His own name and reputation. This reflects God’s commitment to His covenant promises despite Israel’s unfaithfulness. The phrase “that I cut thee not off” signifies God’s desire to preserve His people even amidst their rebellion, highlighting His grace.

#### **Isaiah 48:10**

***“Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.”***

In this concluding verse of the passage, God uses imagery of refinement to describe how He has tested Israel through suffering (“the furnace of affliction”). Unlike silver refinement—which involves purifying precious metals—God’s refining process is about shaping character through trials rather than material gain. The choice of affliction as a means of refinement indicates that suffering can serve a purpose in spiritual growth and preparation for future blessings.

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The verses collectively illustrate themes of divine revelation versus human ignorance, God’s mercy despite sinfulness, and the transformative power of suffering as part of God’s redemptive plan.

## Verse Commentary on Isaiah 48:11-15 (KJV)

### Isaiah 48:11

**“For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.”**

In this verse, God emphasizes the importance of His own name and glory. The repetition of “for mine own sake” underscores God’s commitment to act not out of obligation to Israel but to uphold His divine reputation. The phrase “how should my name be polluted?” indicates that God’s actions are intrinsically linked to His holiness; He cannot allow His name to be associated with failure or disgrace. This reflects a profound theological principle that God’s glory is paramount and that He acts in ways that preserve it.

### Isaiah 48:12

**“Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.”**

Here, God calls upon Jacob (representing Israel) to listen attentively. The designation “my called” signifies a special relationship between God and Israel, highlighting their chosen status. The declaration “I am he; I am the first, I also am the last” asserts God’s eternal nature and sovereignty. This statement reinforces the idea that God is both the originator of all things and their ultimate end, emphasizing His unchanging presence throughout history.

### Isaiah 48:13

**“My hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.”**

In this verse, God speaks of His creative power. “My hand... hath laid the foundation of the earth” illustrates God’s role as Creator. The imagery of His right hand spanning the heavens conveys His authority over all creation. The phrase “when I call unto them, they stand up together” suggests that all creation responds to God’s command, affirming His omnipotence and control over both earthly and heavenly realms.

### Isaiah 48:14

**“All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.”**

God invites Israel to gather and consider who among their idols has foretold future events with accuracy. This rhetorical question challenges them to recognize that only He has demonstrated true prophetic ability. The mention of Babylon indicates impending judgment against this nation as part of God’s plan. “His arm shall be on the Chaldeans” symbolizes divine intervention against Babylonian power.

### Isaiah 48:15

**“I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.”**

In this concluding verse of the passage, God reiterates His active role in orchestrating events. The repetition of “I” emphasizes personal involvement in fulfilling promises. By stating “I have called him,” God refers to Cyrus (the Persian king), whom He has chosen as an instrument for delivering

Israel from Babylonian captivity. The assurance that “he shall make his way prosperous” indicates that Cyrus will succeed in his mission due to divine backing.

In summary, Isaiah 48:11-15 presents a powerful declaration of God’s sovereignty and faithfulness to Israel while simultaneously asserting His unique position as Creator and Sustainer who acts for His own glory.

### **Verse Commentary on Isaiah 48:16-20 (KJV)**

#### **Isaiah 48:16**

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

In this verse, the speaker invites the audience to come closer and listen attentively. The phrase “I have not spoken in secret” emphasizes that God’s messages have always been clear and open. The reference to “from the beginning” indicates that God’s plans and declarations were made known long ago, suggesting His omniscience and eternal presence. The mention of “the Lord God, and his Spirit” implies a divine commissioning of the speaker, which many scholars interpret as a reference to either a prophetic figure or the Messiah. This verse sets a tone of authority and clarity, establishing that what follows is divinely inspired.

#### **Isaiah 48:17**

***“Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.”***

Here, God identifies Himself as “thy Redeemer” and “the Holy One of Israel,” reinforcing His role as protector and savior. The phrase “which teacheth thee to profit” suggests that God provides wisdom for beneficial living. This teaching is not merely academic but practical guidance meant to lead His people toward prosperity—spiritually and materially. The assurance that He will guide them indicates a personal relationship between God and His people, emphasizing His desire for their well-being.

#### **Isaiah 48:18**

***“O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:”***

This verse expresses God’s lament over Israel’s disobedience. The conditional statement “O that thou hadst hearkened” reflects God’s wish for His people to have listened to Him. The imagery of peace being like a river conveys abundance and tranquility; similarly, righteousness compared to “the waves of the sea” suggests an overwhelming presence of justice if they had followed God’s commands. This highlights both what could have been achieved through obedience and serves as a poignant reminder of their current state due to rebellion.

#### **Isaiah 48:19**

***“Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.”***

In this verse, God speaks about blessings tied to obedience—specifically regarding future generations (“thy seed”). The comparison of their offspring to “the sand” signifies numerous descendants who



would thrive if they adhered to God's ways. The phrase "his name should not have been cut off" implies that disobedience leads not only to personal consequences but also affects future generations negatively. It underscores God's intention for Israel's legacy to be one of strength and continuity rather than destruction.

### **Isaiah 48:20**

***"Go ye forth of Babylon, flee ye from the Chaldeans; with a voice of singing declare ye, tell this uttered even unto the end of the earth; say ye, The Lord hath redeemed his servant Jacob."***

This final verse serves as an exhortation for Israel's exiles in Babylon to return home. The command "Go ye forth" signifies liberation from captivity. The call to declare God's redemption emphasizes joy ("with a voice of singing") in proclaiming their deliverance. By stating "The Lord hath redeemed his servant Jacob," it reaffirms God's faithfulness despite their past failures. This proclamation is intended for all nations ("even unto the end of the earth"), highlighting God's universal sovereignty.

In summary, these verses collectively emphasize themes such as divine authority in communication (v. 16), guidance towards prosperity (v. 17), lament over disobedience (v. 18), consequences for future generations (v. 19), and a call for redemption (v. 20). They illustrate both God's desire for His people's obedience and His commitment to redeem them despite their shortcomings.

### **Verse Commentary on Isaiah 48:21-26 (KJV)**

#### **Isaiah 48:21**

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

This verse recalls God's miraculous provision for His people during their exodus from Egypt. The reference to leading them through deserts highlights their vulnerability and need for sustenance. The act of causing water to flow from a rock is a significant miracle that illustrates God's power and care. This event, which occurred in Exodus 17:6 and Numbers 20:11, serves as a reminder of God's faithfulness in providing for His people even in dire circumstances.

#### **Isaiah 48:22**

**"There is no peace, saith the LORD, unto the wicked."**

In stark contrast to the previous verse's depiction of divine provision, this verse delivers a sobering truth about the fate of the wicked. The declaration "there is no peace" emphasizes that those who turn away from God and engage in sinful behavior cannot expect His blessings or tranquility. This statement serves as both a warning and an encouragement for the faithful to remain steadfast in righteousness.

## **CHAPTER 49:**

### **Verse Commentary on Isaiah 49:1-5 (KJV)**

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

In this opening verse, the speaker, identified as the Servant of the Lord, addresses distant lands ("isles") and peoples. This call to listen emphasizes the universal scope of the message being delivered. The phrase "The LORD hath called me from the womb" indicates a divine appointment that predates the

Servant's birth, suggesting that His mission was established by God even before He entered the world. The reference to being named "from the bowels of my mother" highlights God's foreknowledge and intention for this individual's life and purpose.

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

Here, we see metaphors that illustrate the power and purpose of the Servant's words. A "sharp sword" signifies authority and effectiveness in communication—His words will cut through falsehoods and bring truth. The imagery of being hidden in "the shadow of his hand" suggests protection and preparation during a time of obscurity or waiting. Being likened to a "polished shaft" indicates readiness for action at an appointed time, emphasizing that while He may be concealed now, there is a future moment when He will be revealed for His mission.

**Verse 3: "And said unto me, Thou art my servant, O Israel, in whom I will be glorified."**

In this verse, God identifies the Servant as "O Israel," which can be understood in two ways: either as referring to Israel as a nation or more specifically to an individual representative who embodies Israel's calling. This duality reflects how Jesus Christ fulfills both roles—He is both part of Israel and its ultimate representative. The phrase "in whom I will be glorified" indicates that through this Servant's actions and identity, God's glory will be revealed to all nations.

**Verse 4: "Then I said, I have labored in vain, I have spent my strength for nought and in vain: yet surely my judgment is with the LORD, and my work with my God."**

This verse captures a moment of deep introspection where the Servant expresses feelings of futility regarding His efforts. Despite apparent lack of success ("I have labored in vain"), there is a profound trust expressed in God's ultimate justice ("my judgment is with the LORD"). This reflects human experience where one might feel discouraged despite doing what they believe is right. It also foreshadows Christ's own struggles during His earthly ministry when faced with rejection.

**Verse 5: "And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him; though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength."**

In this concluding verse for this section, God reaffirms His purpose for calling this Servant—to restore Israel ("to bring Jacob again to him"). Even if not all Israelites respond positively ("though Israel be not gathered"), there remains assurance that God's plan will ultimately succeed. The statement "yet shall I be glorious" reinforces that regardless of immediate outcomes or visible success among His people, God's glory will manifest through Him. Furthermore, it emphasizes reliance on God as a source of strength.

Overall, these verses encapsulate themes such as divine calling, preparation for service amid obscurity or discouragements faced by those chosen by God. They also highlight God's sovereignty over history and His commitment to fulfill promises through His chosen Servant.

## Verse Commentary on Isaiah 49:6-10 (KJV)

### Isaiah 49:6

**“And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.”**

In this verse, God speaks about the mission of His Servant, which is often interpreted as a reference to the Messiah. The phrase “It is a light thing” suggests that raising up the tribes of Jacob and restoring Israel is not too great a task for God’s Servant. This indicates that while this mission is significant, it is only part of a larger purpose. The Servant’s role extends beyond Israel; He is appointed as “a light to the Gentiles,” emphasizing inclusivity in God’s plan for salvation. The term “light” symbolizes guidance, revelation, and hope, indicating that through this Servant, God’s salvation will reach all nations (“unto the end of the earth”). This foreshadows the universal scope of Jesus Christ’s ministry.

### Isaiah 49:7

**“Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.”**

This verse highlights both the rejection and eventual recognition that God’s Servant will face. The titles “Redeemer” and “Holy One” affirm God’s authority and holiness in sending His Servant. The phrase “to him whom man despiseth” acknowledges that despite His divine mission, He will be met with disdain from humanity. However, there is a promise that kings and princes will ultimately recognize Him (“shall see and arise”) due to God’s faithfulness. This duality reflects Jesus’ experience during His earthly ministry—initial rejection by many but eventual acknowledgment by leaders as they come to understand His divine nature.

### Isaiah 49:8

**“Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.”**

Here God reassures His Servant that He has been heard during an “acceptable time.” This can be interpreted as referring to God’s timing in bringing about redemption—a theme prevalent throughout scripture. The phrase “covenant of the people” signifies that through this Servant (interpreted as Christ), God establishes a new covenant with humanity. The mention of “the desolate heritages” implies restoration—not just physically but spiritually—indicating hope for those who have lost their way or heritage.

### Isaiah 49:9

**“That thou mayest say to the prisoners, Go forth; to them that are in darkness show yourselves: they shall feed in the ways; and their pastures shall be in all high places.”**

This verse emphasizes liberation—the call for prisoners (symbolizing those bound by sin or oppression) to be freed. The command “Go forth” signifies an invitation into freedom and

enlightenment (“show yourselves”). The imagery used here suggests abundance (“they shall feed in ways”) where previously there was lack or barrenness. It paints a picture of restoration where those who were once lost find sustenance in elevated places—indicative of spiritual elevation provided by God through His Servant.

### **Isaiah 49:10**

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

In this concluding verse for this section, we see further assurance regarding provision and protection for those who follow God’s path laid out by His Servant. The phrases “not hunger nor thirst” symbolize spiritual fulfillment—God provides not just physical needs but also spiritual sustenance. The imagery continues with protection from harsh conditions (“neither shall heat nor sun smite them”), suggesting divine care amidst trials. “He that hath mercy on them” refers back to God’s character as compassionate leader guiding His people towards life-giving waters—a metaphor for spiritual nourishment found in Him.

In summary, these verses collectively present a profound message about God’s plan through His Servant—highlighting themes such as inclusion (Gentiles), redemption (covenants), liberation (freedom from bondage), provision (spiritual sustenance), and divine guidance.

### **Verse Commentary on Isaiah 49:11-15 (KJV)**

#### **Introduction to the Passage**

Isaiah 49:11-15 is a profound section of scripture that speaks to God’s promise of restoration and care for His people. This passage emphasizes the themes of divine provision, protection, and the unwavering love of God for Israel, even in times of distress. The verses illustrate God’s commitment to lead His people back to safety and abundance.

**Verse 11: “And I will make all my mountains a way, and my highways shall be exalted.”**

This verse begins with a declaration from God about transforming the landscape for His people. The imagery of mountains being made into a way signifies the removal of obstacles that hinder their return. Mountains often symbolize challenges or barriers; thus, God promises to level these barriers, making it easier for His people to return home. The term “highways” suggests clear paths that are elevated above difficulties, indicating that God will provide safe and direct routes for those who seek Him.

**Verse 12: “Behold, these shall come from far: and lo, these from the north and from the west; and these from the land of Sinim.”**

In this verse, God points out that people will come from various distant lands to return to Him. The mention of directions—north, west, and specifically “the land of Sinim”—indicates a gathering from all corners of the earth. Sinim is often interpreted as referring to a region in Asia or possibly China. This inclusivity reflects God’s universal call to all nations and peoples, emphasizing that His salvation is not limited by geography.

**Verse 13: “Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.”**

Here we see an invitation for creation itself to rejoice at God’s mercy towards His people. The command for heaven and earth to sing underscores the cosmic significance of God’s actions. The phrase “comforted his people” indicates that God is actively involved in alleviating their suffering. The use of “afflicted” highlights the state of despair among His people but also assures them that God’s compassion will prevail over their hardships.

**Verse 14: “But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.”**

This verse presents a poignant expression of despair from Zion (representing Jerusalem or Israel). Despite God’s promises of restoration, there is a feeling among the people that they have been abandoned by God. This sentiment reflects human emotions during trials when it seems as though divine help is absent. It captures a moment of doubt amidst hope—a common theme in scripture where faith struggles against visible circumstances.

**Verse 15: “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.”**

In response to Zion’s lamentation in verse 14, God uses a powerful metaphor comparing His love for Israel to a mother’s love for her child. A mother’s bond with her infant is one of the strongest forms of attachment known; however, even if some mothers might forget their children (which is rare), God assures Israel that He will never forget them. This verse emphasizes God’s steadfastness in love and commitment—an assurance that transcends human relationships.

## **Conclusion**

Isaiah 49:11-15 encapsulates themes central to understanding God’s relationship with His people—His promise to remove obstacles (verse 11), gather them from afar (verse 12), bring joy through comfort (verse 13), acknowledge their feelings of abandonment (verse 14), and reaffirm His unbreakable bond with them (verse 15). These verses serve as both encouragement during times of trouble and reassurance of God’s enduring faithfulness.

## **Verse Commentary on Isaiah 49:16-20 (KJV)**

### **Isaiah 49:16**

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

In this verse, God expresses His deep and abiding commitment to Israel. The phrase “graven thee upon the palms of my hands” signifies a permanent mark or reminder, indicating that God has an indelible connection with His people. This imagery suggests that just as one might tattoo or engrave something significant onto their body, God has inscribed Israel’s name and identity on Himself. The mention of “thy walls” refers to Jerusalem and its protective boundaries, symbolizing security and divine oversight. God assures Israel that their plight is always in His sight, emphasizing His constant vigilance and care.

### **Isaiah 49:17**

**“Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.”**

Here, the focus shifts to the restoration of Israel. The “children” represent those who will return from

exile or oppression. The phrase “shall make haste” indicates urgency and eagerness in returning home. In contrast, the “destroyers” symbolize those nations or entities that have contributed to Israel’s downfall. This verse reassures the Israelites that their enemies will be expelled, highlighting God’s promise of vindication and restoration for His people.

#### **Isaiah 49:18**

**“Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.”**

This verse portrays a vivid image of gathering and reunion. God invites Israel to look around and see the multitude returning to her—this can be interpreted as both physical returnees from exile as well as spiritual restoration. The metaphor of clothing oneself “as with an ornament” suggests beauty and honor; just as a bride adorns herself for her wedding day, so too will Israel be adorned with her returning children. This emphasizes not only the joy of reunion but also the dignity restored to Israel after suffering.

#### **Isaiah 49:19**

**“For thy waste and thy desolate places, and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.”**

In this verse, God acknowledges the devastation experienced by Israel but promises a future where such desolation will no longer define her existence. The phrase “too narrow by reason of the inhabitants” indicates an overwhelming influx of people returning home—so many that there won’t be enough space for them all. This speaks to God’s abundant blessing upon Israel post-restoration. Furthermore, it reassures them that those who once oppressed them will no longer have power over them.

#### **Isaiah 49:20**

**“The children which thou shalt have after thou hast lost the other shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.”**

This final verse reinforces themes of restoration and abundance. It suggests that after experiencing loss (likely referring to children lost during exile), there will be a resurgence in population—those born after captivity will express their need for space due to their numbers. This reflects not only physical growth but also spiritual renewal within Israel’s community as they reclaim their identity and heritage.

In summary, these verses collectively convey a powerful message of hope for restoration following desolation. They illustrate God’s unwavering commitment to His people while promising a future filled with abundance and security.

### **Verse Commentary on Isaiah 49:21-26 (KJV)**

#### **Introduction to the Passage**

Isaiah 49:21-26 presents a profound message of hope and restoration, focusing on God’s promise to His people. This passage comes at a time when Israel was in exile, feeling abandoned and hopeless. The verses convey God’s assurance that He will not only restore Israel but also extend His mercy and salvation to the nations.

**Verse 21: “Then shalt thou say in thine heart, Who hath begotten me these? Seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where had they been?”**

In this verse, the speaker reflects on their desolation and loss. The rhetorical questions highlight feelings of abandonment and confusion regarding the future. The phrase “Who hath begotten me these?” suggests a sense of disbelief at the prospect of restoration after experiencing such profound loss. The imagery of being “desolate” and “a captive” emphasizes the dire circumstances faced by Israel during exile. This verse sets the stage for God’s response to their despair.

**Verse 22: “Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.”**

Here, God responds with a promise of restoration. The lifting of His hand signifies divine authority and action. By reaching out to the Gentiles (nations), God indicates that He will use them as instruments for Israel’s restoration. The imagery of sons being brought in arms and daughters carried on shoulders conveys tenderness and care in the process of bringing back those who were lost. This verse illustrates God’s inclusive plan for salvation that extends beyond Israel.

**Verse 23: “And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.”**

This verse continues with God’s assurance of honor bestowed upon Israel by powerful figures—kings and queens—who will serve them as nurturing figures. The act of bowing down signifies respect and acknowledgment of God’s favor upon Israel. The phrase “lick up the dust of thy feet” is a metaphor for extreme humility before God’s chosen people. Importantly, it concludes with a promise that those who wait upon God will not be ashamed; this reinforces faithfulness as a key theme throughout Isaiah.

**Verse 24: “Shall the prey be taken from the mighty, or the lawful captive delivered?”**

This rhetorical question underscores doubts about whether deliverance is possible against overwhelming odds—the “mighty” representing oppressors or captors who seem invincible. It reflects human skepticism about divine intervention in seemingly impossible situations.

**Verse 25: “But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.”**

God’s declaration reassures His people that despite appearances, deliverance is indeed possible. He promises to fight against those who oppose Israel (“I will contend with him that contendeth with thee”). This assertion emphasizes God’s role as protector and savior—He actively engages in battle on behalf of His people.

**Verse 26: “And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I am the Lord thy Savior and thy Redeemer, the mighty One of Jacob.”**

The final verse depicts divine retribution against oppressors using vivid imagery—feeding them their own flesh symbolizes self-destruction among enemies due to their actions against God’s people. The phrase “all flesh shall know” indicates a universal recognition of God’s sovereignty through acts of judgment as well as salvation. It reinforces God’s identity as both Savior and Redeemer.

## **Conclusion**

Isaiah 49:21-26 encapsulates themes central to biblical prophecy—restoration after exile, divine intervention against oppression, hope amidst despair, and an inclusive vision for salvation extending beyond Israel itself. These verses remind believers today that no matter how dire circumstances may appear, faith in God’s promises leads to ultimate redemption.

## **CHAPTER 50:**

### **Verse Commentary on Isaiah 50:1-5 (KJV)**

#### **Introduction to the Passage**

Isaiah 50:1-5 is a profound passage that reflects themes of judgment, redemption, and the unwavering faithfulness of God. This section of Isaiah is part of what is often referred to as the “Servant Songs,” which highlight the role of the servant of the Lord in bringing about salvation and restoration. The verses present a dialogue that emphasizes God’s sovereignty and the response of His people.

**Verse 1: “Thus saith the Lord, Where is the bill of your mother’s divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.”**

In this opening verse, God addresses Israel directly, questioning them about their perceived abandonment. The metaphor of a divorce indicates a severed relationship due to unfaithfulness. The rhetorical questions highlight that God has not divorced Israel without cause; rather, it was their own iniquities that led to their separation. The phrase “sold yourselves” suggests that Israel’s sins have resulted in their own bondage and suffering. This verse sets up a critical understanding that while God appears distant due to Israel’s actions, He remains just and faithful.

**Verse 2: “Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh because there is no water, and dieth for thirst.”**

Here, God expresses His disappointment over Israel’s lack of response to His call. The absence of any who would answer signifies spiritual apathy among His people. God’s rhetorical questions emphasize His omnipotence—His ability to save and redeem is not limited by any external factors. The imagery used—drying up seas and turning rivers into wilderness—serves as a reminder of His sovereign power



over creation. It illustrates that if He can control nature itself, surely He can deliver His people from their troubles.

**Verse 3: “I clothe the heavens with blackness, and I make sackcloth their covering.”**

This verse employs vivid imagery to depict God’s authority over both heaven and earth. The act of clothing the heavens with blackness symbolizes judgment or mourning—a reflection of God’s displeasure with sin. Sackcloth traditionally represents grief or repentance; thus, this imagery conveys a sense of impending judgment upon those who persist in disobedience. It underscores God’s role as both creator and judge.

**Verse 4: “The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning; he wakeneth mine ear to hear as the learned.”**

In this verse, there is a shift from God’s declarations to an acknowledgment of His servant—the one who speaks on behalf of God. The “tongue of the learned” implies wisdom and understanding granted by God for effective communication with those who are weary or burdened. This highlights an essential aspect of prophetic ministry: providing timely words that bring comfort and hope. The phrase “he wakeneth morning by morning” suggests a continual process where God equips His servant daily for ministry.

**Verse 5: “The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.”**

The final verse emphasizes obedience on part of God’s servant. By stating that his ear has been opened by God, it signifies receptiveness to divine instruction. The declaration “I was not rebellious” contrasts sharply with Israel’s previous disobedience highlighted earlier in this passage. This obedience positions the servant as an ideal model for others—demonstrating faithfulness even amidst adversity.

## **Conclusion**

Isaiah 50:1-5 encapsulates key theological themes such as divine justice versus human rebellion and highlights God’s readiness to redeem those who turn back to Him through His appointed servant. It serves as both a warning against complacency in faith and an encouragement towards repentance.

## **Verse Commentary on Isaiah 50:6-11 (KJV)**

### **Isaiah 50:6**

**“I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.”**

In this verse, the speaker, often interpreted as a prophetic representation of Christ, expresses a willingness to endure suffering and humiliation. The imagery of giving one’s back to “smiters” suggests submission to physical abuse, while the reference to having one’s cheeks plucked signifies deep personal humiliation. This foreshadows the treatment Jesus would receive during His passion, where He faced mockery and violence without retaliation. The phrase “I hid not my face from shame

and spitting” emphasizes the complete acceptance of disgrace for a greater purpose, reflecting profound courage and commitment.

#### **Isaiah 50:7**

**“For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.”**

Here, there is a shift from suffering to confidence in divine assistance. The phrase “the Lord God will help me” indicates reliance on God’s support amidst trials. The determination expressed in “I have set my face like a flint” conveys resolute strength and unwavering purpose. Flint is known for its hardness and durability; thus, this metaphor illustrates an unyielding spirit in facing adversity. The assurance that “I shall not be ashamed” reinforces faith in God’s ultimate vindication.

#### **Isaiah 50:8**

**“He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.”**

This verse highlights the theme of divine justice. The speaker acknowledges that God is close at hand to provide justification against any accusations or adversities faced. The rhetorical questions emphasize confidence in God’s defense—there is no one who can successfully oppose Him or His chosen servant. This reflects an understanding of divine sovereignty over human opposition.

#### **Isaiah 50:9**

**“Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.”**

The repetition of divine assistance underscores its importance in overcoming challenges. The question “who is he that shall condemn me?” asserts that no earthly power can bring true condemnation when one has God’s backing. The imagery of garments aging and being consumed by moths symbolizes the transient nature of human judgment compared to God’s eternal truth and justice.

#### **Isaiah 50:10**

**“Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.”**

This verse serves as an invitation for those who fear God but find themselves in difficult circumstances (“walketh in darkness”) to place their trust in Him. It acknowledges human struggles with faith during times of uncertainty while encouraging reliance on God’s name for strength and guidance. This call emphasizes obedience as integral to experiencing God’s support.

#### **Isaiah 50:11**

**“Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled: this shall ye have of mine hand; ye shall lie down in sorrow.”**

In contrast to those who trust in God’s light (as mentioned previously), this verse warns against self-reliance symbolized by kindling one’s own fire—representing human efforts or false security apart

from divine guidance. The consequences are dire; those who choose their own way instead of relying on God will ultimately find sorrow rather than peace or fulfillment.

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In summary, Isaiah 50:6-11 presents a powerful message about suffering for righteousness' sake while maintaining faith in God's deliverance. It contrasts true reliance on divine support with futile self-sufficiency leading only to sorrow.

## **CHAPTER 51:**

### **Verse Commentary on Isaiah 51:1-5 (KJV)**

#### **Introduction to the Passage**

Isaiah 51:1-5 presents a profound message of comfort and encouragement from God to His people, particularly those who are seeking righteousness and feeling the weight of their circumstances. This passage emphasizes God's faithfulness, the importance of remembering His past works, and the assurance of His salvation and righteousness.

**Verse 1: "Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."**

In this opening verse, God calls upon those who pursue righteousness and seek Him. The term "hearken" indicates an urgent plea for attention. The phrase "ye that follow after righteousness" identifies a group committed to living according to God's standards. This is not merely about moral behavior but encompasses a deep desire for a relationship with God.

The imagery of "the rock whence ye are hewn" refers to Abraham, the patriarch from whom Israel descended. It serves as a reminder of their humble beginnings—God chose Abraham from an idolatrous background in Ur of the Chaldees (Genesis 11:31). The "hole of the pit" symbolizes their state before God's intervention; it highlights their lowly origins as slaves in Egypt (Exodus 1:14). By urging them to remember these origins, God encourages His people to reflect on His power and grace in transforming them into a nation.

**Verse 2: "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him."**

Here, God directs attention specifically to Abraham and Sarah. They are foundational figures in Israel's history. The mention of Sarah emphasizes that God's promises extend beyond mere lineage; they involve divine intervention in seemingly impossible situations (Genesis 18:10-14).

The phrase "I called him alone" underscores God's sovereign choice. Despite being one man from a small family, God blessed Abraham abundantly. This serves as an encouragement for Israel's exiles who may feel insignificant or overwhelmed by their circumstances. It reassures them that God can work mightily through individuals or small groups.

**Verse 3: “For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.”**

In this verse, God promises restoration to Zion (Jerusalem) after its desolation. The term “comfort” appears twice, emphasizing God’s compassionate response to His people’s suffering. The imagery contrasts desolation (“waste places”) with abundance (“like Eden”). Eden represents paradise—a place filled with beauty and life (Genesis 2).

The transformation from wilderness to garden signifies not only physical restoration but also spiritual renewal. Joy, gladness, thanksgiving, and melody indicate a return to worship—a vibrant community celebrating God’s goodness. This promise extends beyond immediate circumstances; it points toward ultimate redemption.

**Verse 4: “Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.”**

God again calls His people to listen attentively. The repetition underscores its importance amidst their trials. The reference to “a law” suggests divine guidance—God’s instructions for living righteously among nations.

The phrase “my judgment” implies justice rooted in God’s character—fairness that will shine forth as “a light.” This light symbolizes hope not only for Israel but also for all nations (“the people”). It reflects God’s intention for His justice to be evident globally through Israel’s witness.

**Verse 5: “My righteousness is near; my salvation is gone forth; and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.”**

This concluding verse emphasizes immediacy regarding God’s righteousness and salvation—“is near” indicates that help is at hand. “My salvation is gone forth” suggests that deliverance has already begun or is imminent.

The imagery of “mine arms” conveys strength—God’s power actively judging nations (“the people”). The mention of “the isles” signifies distant lands waiting upon Him—a metaphor for all peoples looking towards God for hope. Trusting in God’s arm symbolizes reliance on His strength rather than human efforts.

## **Conclusion**

Isaiah 51:1-5 encapsulates themes of remembrance, hope, restoration, justice, and divine strength. Through these verses, God reassures His people that despite their current struggles or feelings of insignificance due to exile or oppression, He remains faithful to fulfill His promises based on historical precedents set by figures like Abraham.

## **Verse Commentary on Isaiah 51:6-10 (KJV)**

**Isaiah 51:6 - “Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell**

**therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.”**

In this verse, God calls His people to look beyond their immediate circumstances to the eternal truths of His nature and promises. The phrase “Lift up your eyes to the heavens” encourages a perspective shift from earthly troubles to divine realities. The imagery of the heavens vanishing “like smoke” signifies their transient nature; just as smoke dissipates quickly, so too will the created order eventually fade. This serves as a reminder of human mortality—“they that dwell therein shall die in like manner.” In contrast, God’s salvation is described as everlasting (“for ever”), emphasizing its permanence compared to the fleeting nature of creation. The assurance that “my righteousness shall not be abolished” reinforces God’s unchanging character and commitment to justice.

**Isaiah 51:7 - “Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.”**

Here, God addresses those who are righteous—those who have internalized His law. The command to “hearken” underscores the importance of listening attentively to God’s words amidst adversity. The encouragement not to fear human reproach or reviling highlights a common struggle faced by believers: societal pressure and criticism can lead to discouragement. God reassures His people that their identity as bearers of His law should embolden them against such fears. This verse emphasizes faithfulness to God’s truth over succumbing to external pressures.

**Isaiah 51:8 - “For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.”**

This verse contrasts the fate of those who oppose God with His enduring righteousness. The imagery of moths consuming garments and worms devouring wool illustrates inevitable decay and destruction faced by those who resist divine authority. In stark contrast stands God’s righteousness—again affirmed as eternal (“for ever”)—and His salvation which spans generations. This serves as both a warning against rebellion and an encouragement for believers that God’s redemptive work is consistent through time.

**Isaiah 51:9 - “Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?”**

In this verse, there is a call for God’s power (“O arm of the LORD”) to manifest once again among His people. The repetition of “awake” suggests urgency; it reflects a plea for divine intervention reminiscent of past acts where God demonstrated His might (“as in the ancient days”). The reference to cutting Rahab (often interpreted as Egypt or chaos) and wounding “the dragon” symbolizes God’s victory over formidable enemies throughout history. This historical recollection serves both as a reminder of God’s past deliverance and an appeal for renewed action on behalf of His people.

**Isaiah 51:10 - “Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?”**

This verse recalls one of Israel’s most significant moments—the crossing of the Red Sea during their exodus from Egypt (Exodus 14). By asking if He is not also responsible for drying up these waters so

that His people could escape slavery, God reaffirms His role as deliverer. The phrase “made...a way” emphasizes God’s ability to create paths where none exist—a powerful metaphor for hope amid despair. It reassures believers that just as He provided physical deliverance in history, He continues to offer spiritual salvation.

In summary, Isaiah 51:6-10 presents profound themes regarding God’s eternal nature contrasted with human frailty while encouraging faithfulness amidst trials through reminders of past deliverance.

## **Verse Commentary on Isaiah 51:11-15 (KJV)**

### **Introduction to the Passage**

Isaiah 51:11-15 is a powerful segment of prophetic literature that addresses themes of comfort, redemption, and the sovereignty of God. This passage is part of a larger section in Isaiah where the prophet speaks to the people of Israel, encouraging them to trust in God’s promises despite their circumstances. The verses highlight the hope for restoration and deliverance from oppression.

**Verse 11: “Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.”**

This verse begins with “Therefore,” indicating a conclusion drawn from previous statements about God’s faithfulness. The term “redeemed” refers to those whom God has saved from captivity or sin. The imagery of returning “with singing unto Zion” suggests not only a physical return to Jerusalem but also a spiritual restoration characterized by joy. The phrase “everlasting joy” emphasizes that this joy is not temporary but eternal, contrasting with the sorrow that had previously afflicted them. The promise that “sorrow and mourning shall flee away” reinforces the transformative power of God’s redemption.

**Verse 12: “I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;”**

In this verse, God directly addresses His people, asserting His role as their comforter. The repetition of “I, even I” serves to emphasize God’s unique position as their source of solace. The rhetorical question posed—“who art thou”—challenges the Israelites’ fear of human oppressors. By comparing humans to grass, which is temporary and frail, God highlights His eternal nature versus human mortality. This contrast serves to encourage believers not to fear earthly powers but to place their trust in God.

**Verse 13: “And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?”**

Here, God points out Israel’s tendency to forget Him—their Creator—who has authority over all creation (“stretched forth the heavens”). This forgetfulness leads them to live in fear due to oppressive forces around them. The mention of “the fury of the oppressor” reflects real fears faced by Israel during times of exile or oppression. However, God questions where this fury is now, implying that He has control over such threats. This verse serves as a reminder for believers to remember God’s sovereignty rather than succumbing to fear.

**Verse 14: “The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.”**

This verse captures a sense of urgency among those in captivity who long for freedom (“hasteneth”). The imagery used here—“die in the pit” and “his bread should fail”—evokes desperation associated with imprisonment or famine. It underscores both physical suffering and spiritual longing for liberation. This reflects broader themes within Isaiah regarding hope for deliverance from Babylonian exile.

**Verse 15: “But I am the LORD thy God, that divided the sea whose waves roared: The LORD of hosts is his name.”**

In this concluding verse for this passage segment, God reaffirms His identity as “the LORD thy God.” By referencing His past acts—specifically dividing the sea during Israel’s exodus from Egypt—God reminds His people of His power over nature and history (“whose waves roared”). Calling Himself “The LORD of hosts” emphasizes His authority over all heavenly armies and earthly powers alike. This declaration serves both as reassurance for Israel’s future deliverance and an affirmation that they are under divine protection.

### **Conclusion**

Isaiah 51:11-15 encapsulates profound themes relevant not only in ancient contexts but also for contemporary readers seeking hope amid adversity. It reassures believers about God’s redemptive power while challenging them not to succumb to fear based on earthly circumstances.

## **Verse Commentary on Isaiah 51:16-23 (KJV)**

### **Introduction to the Passage**

Isaiah 51:16-23 is a profound passage that addresses the comfort and assurance God provides to His people, particularly in times of distress and oppression. This section emphasizes God’s sovereignty, His promise of salvation, and the ultimate judgment against those who oppress His people. The verses reflect themes of divine protection, restoration, and the contrast between God’s everlasting righteousness and human frailty.

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

In this verse, God reassures His people by affirming His presence and protection. The phrase “I have put my words in thy mouth” signifies that God empowers His people with His message and authority. This divine endorsement is crucial for their mission. The “shadow of mine hand” symbolizes God’s protective covering over Zion (representing Israel), indicating that He shields them from harm while they fulfill their purpose.

The latter part of the verse highlights God’s creative power—“to plant the heavens” and “lay the foundations of the earth.” This demonstrates that God is not only a protector but also a creator who

establishes order in both spiritual and physical realms. By declaring “Thou art my people,” God reaffirms His covenant relationship with Israel, emphasizing their identity as His chosen ones.

**Verse 17: “Awake, awake! Stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling wrung out.”**

Here, God calls Jerusalem to awaken from its state of despair. The repetition of “Awake” serves as an urgent summons for action and awareness. The reference to drinking from “the cup of his fury” indicates that Jerusalem has experienced severe judgment due to its sins. The imagery of drinking dregs suggests that they have endured not just judgment but also its bitter aftereffects—the full measure of suffering.

This call to stand up implies a need for resilience despite past afflictions. It encourages Jerusalem to rise above its circumstances with renewed strength as it prepares for restoration.

**Verse 18: “There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.”**

In this verse, God laments Jerusalem’s lack of leadership or guidance following its trials. The absence of those who can support or lead reflects a deep sense of abandonment. This situation underscores Israel’s vulnerability after experiencing divine discipline. It highlights a critical moment where God’s people must rely on Him alone for guidance rather than human leaders who have failed them.

**Verse 19: “These two things are come unto thee; who shall be sorry for thee? Desolation and destruction, and the famine and sword: by whom shall I comfort thee?”**

God identifies two significant calamities—desolation and destruction—as consequences faced by Jerusalem due to disobedience. The rhetorical questions emphasize a sense of isolation; no one seems willing or able to offer comfort amidst such devastation. This reinforces Israel’s dire situation but also sets up an expectation for divine intervention.

**Verse 20: “Thy sons have fainted; they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.”**

This vivid imagery portrays helplessness among Jerusalem’s children—depicting them as exhausted victims lying defenselessly in public spaces. The comparison to a wild bull caught in a net illustrates their inability to escape impending doom due to divine wrath (“the fury of the LORD”). This serves as an indictment against Israel’s rebellion while simultaneously evoking sympathy for their plight.

**Verse 21: “Therefore hear now this, thou afflicted, and drunken, but not with wine:”**

God addresses those who are afflicted—those suffering from both physical desolation and spiritual turmoil (“drunken”). However, this drunkenness is metaphorical; it signifies overwhelming distress rather than literal intoxication. Herein lies an invitation for recognition—acknowledging their condition allows them to receive healing.

**Verse 22: “Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people: Behold, I have taken out of thine hand the cup of trembling; even the dregs of the cup of my fury; thou shalt no more drink it again:”**



In this pivotal verse, God declares His intention to remove their suffering (“the cup”)—a powerful promise indicating restoration. By taking away “the cup” associated with judgment (fury), He assures them they will no longer endure such torment. This act signifies not only relief from current afflictions but also hope for future redemption.

**Verse 23: “And I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: And thou hast laid thy body as the ground, and as the street to them that went over.”**

The final verse shifts focus onto those who oppressed Israel—their tormentors will now bear what was once inflicted upon God’s people (“I will put it into their hands”). This reversal illustrates divine justice where oppressors face consequences for their actions against God’s chosen ones. The imagery here conveys humiliation experienced by Israel under oppression (“laid thy body as ground”), contrasting sharply with their forthcoming vindication.

### **Conclusion**

Isaiah 51:16-23 encapsulates themes central to understanding God’s relationship with His people amid adversity—His protective nature alongside promises for restoration through justice against oppressors. These verses serve both as warnings against complacency in sinfulness while offering hope rooted firmly in divine faithfulness.

## **CHAPTER 52:**

### **Verse Commentary on Isaiah 52:1-5 (KJV)**

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

In this opening verse, the prophet Isaiah calls upon Zion (representing Jerusalem and the people of Israel) to awaken from its state of despair and weakness. The repetition of “Awake, awake” emphasizes urgency and a need for action. The call to “put on thy strength” suggests that the people must actively engage in their restoration and empowerment. The phrase “put on thy beautiful garments” symbolizes a transformation from mourning to joy, indicating that Jerusalem will be restored to its former glory.

The reference to “the uncircumcised and the unclean” signifies those who are not part of God’s covenant community—essentially, those who do not belong to Israel. This indicates a future time when such individuals will no longer have power over Jerusalem or be allowed to enter it, highlighting a divine promise of protection and sanctification for God’s people.

**Verse 2: “Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.”**

Here, Isaiah continues with a call for action—“Shake thyself from the dust” implies a need for purification and renewal. Dust often symbolizes humiliation or defeat; thus, shaking off dust represents

shedding past shame or captivity. The command to “arise” indicates a transition from a state of oppression to one of dignity and authority.

The phrase “loose thyself from the bands of thy neck” speaks metaphorically about breaking free from bondage. The term “captive daughter of Zion” reflects both vulnerability and identity as God’s chosen people. This verse conveys hope for liberation and restoration as God’s intervention is anticipated.

**Verse 3: “For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.”**

In this verse, God acknowledges that His people have willingly subjected themselves to sin and idolatry —“sold yourselves for nought” suggests they have traded their spiritual integrity for nothing valuable. Despite this tragic choice leading them into captivity, God promises redemption “without money,” indicating that their salvation will not come through human means or transactions but through divine grace.

This statement underscores God’s mercy; even though they have sinned greatly, He offers them redemption freely. It foreshadows the ultimate sacrifice that would come through Christ—a redemption paid by another rather than by any cost borne by Israel itself.

**Verse 4: “For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.”**

Isaiah recalls historical events where God’s people faced oppression—first in Egypt during their enslavement and later under Assyrian rule. This serves as a reminder of their suffering but also highlights God’s faithfulness despite these trials. The mention of being oppressed “without cause” emphasizes injustice faced by Israel at the hands of foreign powers.

This historical context reinforces God’s commitment to His people; He has witnessed their afflictions throughout history and is poised to act on their behalf once again.

**Verse 5: “Now therefore, what have I here,” saith the LORD, “that my people is taken away for nought? And they that rule over them make them to howl,” saith the LORD; “and my name continually every day is blasphemed.”**

In this concluding verse of our passage, God expresses His indignation regarding His people’s plight—questioning why they are taken away without just cause. The phrase “make them to howl” illustrates deep suffering inflicted upon them by their oppressors. Furthermore, it highlights how this suffering leads not only to physical pain but also results in spiritual dishonor as God’s name is blasphemed among nations.

God’s concern here reflects His desire for His name to be honored among all peoples—not just within Israel but throughout all nations. This sets up an expectation that He will act decisively in restoring His reputation alongside His people’s dignity.

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In summary, Isaiah 52:1-5 presents a powerful message of hope amidst despair. It calls upon Zion (Jerusalem) to awaken from its slumber of defeat into a new era marked by strength and beauty as God promises redemption without cost due to His grace alone.

## **Verse Commentary on Isaiah 52:6-10 (KJV)**

### **Isaiah 52:6**

**“Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.”**

In this verse, God emphasizes the intimate relationship between Himself and His people. The phrase “my people” signifies a covenant relationship, indicating that despite their suffering and exile, they remain His chosen ones. The promise of knowing His name suggests a deeper understanding of His character and authority. The repetition of “therefore” underscores the cause-and-effect relationship between God’s actions and the people’s recognition of Him. The phrase “behold, it is I” serves as a declaration of God’s presence and sovereignty, reminding the Israelites that He is actively involved in their redemption.

### **Isaiah 52:7**

**“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!”**

This verse introduces the heralds of good news—those who proclaim God’s salvation. The imagery of “beautiful feet” symbolizes the joy and significance of spreading the Gospel. Mountains often represent places of prominence or visibility; thus, messengers bringing news from such heights signify an important announcement. The terms “good tidings,” “peace,” and “salvation” encapsulate the essence of the message being delivered to Zion (Jerusalem). This proclamation affirms God’s sovereignty (“Thy God reigneth”) over all nations and circumstances, providing hope to a beleaguered people.

### **Isaiah 52:8**

**“Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.”**

Here, watchmen—those tasked with guarding and announcing news—are depicted as rejoicing together upon witnessing God’s restoration of Zion. The phrase “lift up the voice” indicates a collective response to divine intervention. Their singing signifies joy and unity among those who have long awaited deliverance. The expression “eye to eye” suggests clarity and mutual recognition; they will see God’s work firsthand as He fulfills His promises. This verse emphasizes communal celebration in response to God’s faithfulness.

### **Isaiah 52:9**

**“Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.”**

The call to “break forth into joy” reflects an urgent invitation for celebration among those who have experienced desolation (“waste places”). This joy stems from God’s comforting presence and redemptive action toward Jerusalem. By stating “he hath redeemed,” it highlights not only physical

restoration but also spiritual renewal—a theme central to Isaiah’s message throughout his prophecies. This redemption signifies liberation from oppression and a return to covenant blessings.

### **Isaiah 52:10**

**“The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.”**

In this climactic verse, God’s revelation is described through metaphorical language—the “holy arm” represents His power and might displayed in acts of salvation. Making bare implies revealing strength openly before all nations; thus, it conveys both assurance to Israel and a challenge to other nations regarding God’s supremacy. The phrase “all ends of the earth” indicates universal acknowledgment of God’s salvific work—not limited to Israel alone but extending globally as part of His divine plan.

In summary, Isaiah 52:6-10 presents a powerful message about redemption, hope, and divine sovereignty through vivid imagery and communal expressions of joy following deliverance from captivity.

### **Verse Commentary on Isaiah 52:11-15 (KJV)**

**Isaiah 52:11 - “Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.”**

In this verse, the command to “depart” is directed towards the exiled Israelites in Babylon. The repetition of “depart ye” emphasizes urgency and importance. The phrase “touch no unclean thing” signifies a call to holiness and purity as they prepare to return to Jerusalem. This reflects the need for spiritual cleanliness before approaching God. The instruction to “bear the vessels of the LORD” refers specifically to carrying sacred items that were taken from the temple, underscoring their role as holy carriers during this new Exodus.

**Isaiah 52:12 - “For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your reward.”**

This verse contrasts their previous hurried escape from Egypt with a calm and assured departure from Babylon. The phrase “ye shall not go out with haste” suggests that this return will be orderly and divinely guided. The assurance that “the LORD will go before you” indicates God’s protective presence leading them on their journey. Additionally, “the God of Israel will be your reward” implies that God will also guard their rear, ensuring safety from any pursuing enemies.

**Isaiah 52:13 - “Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.”**

Here begins a significant transition in focus towards a prophetic figure known as “my servant.” This servant is characterized by wisdom (“shall deal prudently”) and is destined for exaltation. The language suggests a future fulfillment in Christ, who embodies these qualities perfectly. His exaltation indicates not only his status but also his role in God’s redemptive plan.

**Isaiah 52:14 - “As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:”**

This verse speaks to the suffering and humiliation that this servant would endure. The term “astonished” reflects how people would react to his disfigurement due to suffering. This foreshadows Christ’s passion where he was physically marred beyond recognition due to scourging and crucifixion. It highlights both the depth of his suffering and its significance in fulfilling God’s purpose.

**Isaiah 52:15 - “So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.”**

The final verse presents a powerful conclusion regarding the impact of this servant’s work. “He shall sprinkle many nations” suggests purification or consecration through his sacrifice—an act extending beyond Israel to all nations. The phrase “kings shall shut their mouths at him” indicates awe and reverence from those in power when confronted with his authority and mission. Furthermore, it implies that there are truths about God’s plan that have yet to be revealed or understood by many until they witness it through this servant’s actions.

In summary, Isaiah 52:11-15 encapsulates themes of purification, divine guidance during exodus-like returns, prophetic foreshadowing of Christ’s suffering and exaltation, as well as universal implications for redemption.

## **CHAPTER 53:**

### **Verse Commentary on Isaiah 53:1-5 (KJV)**

**Isaiah 53:1 - “Who hath believed our report? and to whom is the arm of the LORD revealed?”**

This opening verse poses a rhetorical question that highlights the disbelief surrounding the prophetic message about the Messiah. The term “our report” refers to the proclamation of God’s salvation through His Servant. The phrase “the arm of the LORD” symbolizes God’s power and intervention in human affairs. Here, Isaiah anticipates that many will struggle to accept the truth of this revelation, emphasizing a theme of rejection that runs throughout this chapter.

**Isaiah 53:2 - “For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.”**

In this verse, Isaiah describes the humble beginnings of the Messiah. The imagery of a “tender plant” suggests vulnerability and insignificance, contrasting with expectations of grandeur associated with a king or savior. The reference to “a root out of a dry ground” indicates that Jesus would emerge from an unremarkable environment—specifically, Galilee, which was seen as spiritually barren. Furthermore, the lack of physical attractiveness (“no form nor comeliness”) underscores that external appearances do not define His worth or mission. This serves as a reminder that true value lies in spiritual substance rather than outward beauty.

**Isaiah 53:3 - “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.”**

This verse encapsulates the profound rejection faced by Jesus during His earthly ministry. Describing Him as “despised and rejected” emphasizes societal disdain for Him. The phrase “man of sorrows” conveys His deep empathy for human suffering; He experienced grief not only personally but also vicariously through others’ pain. The imagery of hiding one’s face reflects shame or unwillingness to acknowledge Him, indicating how people turned away from Him despite His mission to save them.

**Isaiah 53:4 - “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.”**

Here, Isaiah shifts focus to the redemptive purpose behind Christ’s suffering. The terms “borne” and “carried” signify substitutionary atonement—Jesus took upon Himself humanity’s griefs and sorrows. Despite this sacrificial role, many misinterpret His suffering as punishment from God (“stricken,” “smitten,” “afflicted”). This misunderstanding reflects humanity’s tendency to misjudge divine actions based on surface appearances rather than understanding their deeper significance.

**Isaiah 53:5 - “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.”**

This pivotal verse articulates the core doctrine of atonement in Christianity. The terms “wounded” and “bruised” illustrate physical suffering endured by Jesus due to humanity’s sins (“transgressions” and “iniquities”). The phrase “the chastisement of our peace” indicates that His suffering restores peace between God and humanity—a reconciliation made possible through His sacrifice. Finally, “with his stripes we are healed” signifies both spiritual healing from sin’s consequences and potential physical healing through faith in Him.

In summary, these verses collectively present a profound theological understanding of Christ’s identity as the Suffering Servant who bears humanity’s sins while being rejected by those He came to save. They highlight themes such as humility in appearance versus divine purpose, misunderstanding versus truth regarding suffering, and ultimately point toward redemption through sacrificial love.

## **Verse Commentary on Isaiah 53:6-12 (KJV)**

### **Introduction to Isaiah 53**

Isaiah 53 is one of the most profound chapters in the Old Testament, often referred to as the “Suffering Servant” passage. It presents a vivid portrayal of a servant who suffers for the sins of others, and it has been interpreted by Christians as a prophetic reference to Jesus Christ. The verses from 6 to 12 encapsulate themes of sin, suffering, redemption, and divine purpose.

**Isaiah 53:6 - “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.”**

This verse begins with a metaphor comparing humanity to sheep that have strayed from their shepherd. The imagery of sheep wandering reflects human tendency towards sinfulness and rebellion against God. The phrase “we have turned every one to his own way” emphasizes individual responsibility for sin. The latter part reveals a profound theological truth: despite our waywardness, God has placed upon

the servant (interpreted as Christ) the burden of our sins. This highlights both God's justice in addressing sin and His mercy in providing a means for atonement.

**Isaiah 53:7 - “He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”**

Here, the text describes the suffering servant's response to oppression and affliction. The silence of the servant amidst suffering signifies humility and submission to God's will. The reference to being “brought as a lamb to the slaughter” foreshadows sacrificial imagery central to Christian theology regarding Jesus' crucifixion. This verse underscores that true strength lies in restraint and obedience rather than in vocal protest or resistance.

**Isaiah 53:8 - “He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken.”**

This verse speaks about injustice faced by the servant—taken away without due process (“from prison and from judgment”). The rhetorical question about declaring his generation suggests that his life was cut short prematurely; thus, there would be no descendants or legacy in human terms. The phrase “cut off out of the land of the living” indicates death resulting from divine judgment for humanity's transgressions. This reinforces themes of vicarious suffering where one suffers on behalf of others.

**Isaiah 53:9 - “And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.”**

In this verse, there is an ironic juxtaposition between how this innocent figure ends up associated with both wickedness (the wicked) and wealth (the rich). This duality may reflect Jesus' crucifixion between two criminals while also being buried in Joseph of Arimathea's tomb—a wealthy man. The emphasis on innocence (“he had done no violence”) serves to highlight that this suffering is unjustified; it further emphasizes that he bore our sins despite having committed none himself.

**Isaiah 53:10 - “Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.”**

This verse introduces a complex theological concept—that God found pleasure in bruising His servant because it served a greater purpose—redemption through sacrifice. The idea that “his soul an offering for sin” aligns with sacrificial language found throughout Scripture. Despite suffering leading to death (“he shall see his seed”), there is hope presented here—the notion that through this sacrifice there will be life beyond death (“prolong his days”), indicating resurrection or continuation through those redeemed.

**Isaiah 53:11 - “He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.”**

The satisfaction mentioned here implies that God's plan will ultimately yield fruit—many will be justified through this act of sacrifice. “By his knowledge” suggests an intimate understanding or

relationship between God’s servant and those whom he redeems. This justification points toward legal acquittal before God based on faith rather than works—a cornerstone belief within Christian doctrine.

**Isaiah 53:12 - “Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”**

The final verse concludes with promises regarding reward after suffering—“divide him a portion with the great.” This can be interpreted as exaltation following humiliation. The mention that “he bare the sin of many” reiterates again that this servant takes upon himself not just individual sins but collective transgressions—acting as an intercessor between humanity and God.

## **Conclusion**

In summary, Isaiah 53:6-12 presents profound insights into themes such as human sinfulness, divine justice, redemptive suffering, innocence amidst guilt, sacrificial love, justification through faith, and ultimate victory over death. These verses are foundational within both Jewish eschatological thought regarding future redemption as well as Christian theology concerning Jesus Christ’s role as Savior.

## **CHAPTER 54:**

### **Verse Commentary on Isaiah 54:1-5 (KJV)**

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

This verse opens with a call to rejoice and sing, directed at those who have experienced barrenness. In ancient Israel, barrenness was often associated with shame and social stigma. The imagery of a barren woman symbolizes Israel in exile—seemingly forsaken and without hope. However, God promises that despite her current state of desolation, she will experience a miraculous transformation. The phrase “more are the children of the desolate” indicates that God’s plan includes an abundance of blessings for Israel that will surpass what is typically expected from a fruitful marriage. This foreshadows the future restoration and growth of Israel as God’s chosen people.

**Verse 2: “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;”**

Here, God instructs His people to prepare for expansion. The metaphor of enlarging a tent suggests that Israel will grow significantly in numbers and influence. The command to “spare not” emphasizes the need for faith in God’s promise; they should not hold back in their preparations for what is to come. Lengthening cords and strengthening stakes symbolize both physical growth and spiritual fortitude. This preparation reflects an expectation of divine blessing that will lead to an increase in population and prosperity.

**Verse 3: “For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.”**



In this verse, God assures Israel that their expansion will be comprehensive (“on the right hand and on the left”). The mention of inheriting “the Gentiles” signifies a time when non-Israelites will join in God’s covenant community—a prophetic reference to inclusivity under Christ’s New Covenant. Additionally, restoring desolate cities points to both physical restoration after exile as well as spiritual revival among God’s people.

**Verse 4: “Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.”**

God reassures His people by addressing their fears directly. The repetition of “shame” underscores its significance in their past experiences during exile. By promising they will no longer feel shame or reproach—especially related to their former status as captives—God offers profound emotional healing. The reference to “the shame of thy youth” may allude to past failures or sins but emphasizes that these will no longer define them.

**Verse 5: “For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.”**

This verse presents a powerful image where God identifies Himself as Israel’s husband—a relationship characterized by love, protection, and commitment. By using titles such as “Maker,” “Redeemer,” and “Holy One,” it highlights God’s authority over creation and His redemptive power. This intimate relationship contrasts sharply with feelings of abandonment experienced during exile. Furthermore, calling Him “the God of the whole earth” emphasizes His sovereignty over all nations—not just Israel—indicating His universal authority.

In summary, Isaiah 54:1-5 serves as a profound declaration from God regarding His intentions toward Israel post-exile. It encapsulates themes of restoration, hope, divine love, emotional healing from past disgrace, and future expansion both physically among Israelites and spiritually through inclusion.

## **Verse Commentary on Isaiah 54:6-10 (KJV)**

### **Introduction to the Passage**

Isaiah 54:6-10 is a profound passage that reflects God’s promise of restoration and comfort to Israel after a period of desolation and shame. This section of scripture emphasizes God’s unwavering love and commitment to His people, portraying Him as a compassionate husband who restores His forsaken bride. The verses convey themes of redemption, mercy, and the enduring nature of God’s covenant with Israel.

**Verse 6: “For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.”**

In this verse, God addresses Israel metaphorically as a forsaken woman. The imagery of being “forsaken” conveys deep emotional pain and abandonment. The phrase “grieved in spirit” indicates profound sorrow and despair. This reflects Israel’s experience during the Babylonian exile when they felt abandoned by God due to their sins. The reference to “a wife of youth” suggests that there was

once a time when Israel enjoyed a close relationship with God, akin to the joy found in youthful love. However, due to their unfaithfulness, they faced rejection (“when thou wast refused”). Despite this rejection, God reassures them that He has not forgotten them; rather, He is calling them back into relationship.

**Verse 7: “For a small moment have I forsaken thee; but with great mercies will I gather thee.”**

Here, God acknowledges the temporary nature of Israel’s suffering. The phrase “for a small moment” emphasizes that their current state is not permanent; it is but a brief period in light of eternity. In contrast to this momentary forsakenness are “great mercies,” which highlight God’s abundant compassion and love. The promise “I will gather thee” signifies restoration and reunion. This gathering can be understood both physically—bringing back exiles from Babylon—and spiritually—restoring their relationship with Him.

**Verse 8: “In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.”**

This verse continues the theme of temporary separation due to God’s righteous anger against sin (“a little wrath”). The act of hiding His face symbolizes withdrawal of favor or presence—a common biblical motif indicating judgment or displeasure. However, this withdrawal is also temporary (“for a moment”). In stark contrast to His brief anger are His promises of “everlasting kindness” and mercy. The term “Redeemer” underscores God’s role as one who rescues and restores His people from their plight.

**Verse 9: “For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.”**

In this verse, God draws an analogy between His covenant with Noah after the flood and His commitment to Israel. Just as He promised never again to flood the earth (Genesis 9:11), He assures Israel that He will not remain angry or rebuke them indefinitely. This comparison serves to reinforce God’s faithfulness in keeping promises made throughout history. It highlights that just as humanity received grace after judgment in Noah’s time, so too will Israel experience grace following their period of discipline.

**Verse 10: “For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.”**

This concluding verse presents an image of stability versus instability. Mountains and hills symbolize permanence in creation; however, even these can be moved or removed—a metaphor for how transient earthly things can be. In contrast, God’s kindness (“my kindness”) is described as unshakeable—it will never depart from His people. Furthermore, He speaks about “the covenant of my peace,” which refers to an enduring promise characterized by wholeness and well-being for Israel. This assurance emphasizes that despite any upheaval or change in circumstances (even those as significant as mountains moving), God’s commitment remains steadfast.

## **Conclusion**

Isaiah 54:6-10 encapsulates profound truths about God's character—His compassion towards those who feel abandoned or rejected—and reaffirms His promises for restoration and peace for His people. Through vivid metaphors and assurances rooted in historical covenants, these verses offer hope not only for ancient Israel but also resonate deeply within Christian theology regarding redemption through Christ.

### **Verse Commentary on Isaiah 54:11-14 (KJV)**

#### **Isaiah 54:11**

**“O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.”**

In this verse, God addresses the people of Israel, who are described as “afflicted” and “tossed with tempest.” This imagery suggests a state of turmoil and distress, likely referring to the Babylonian exile and the suffering that accompanied it. The term “tossed with tempest” evokes the idea of being violently shaken or disturbed by external forces, akin to a ship caught in a storm. The phrase “and not comforted” indicates their deep sense of abandonment and despair during this period.

God then promises restoration by stating, “behold, I will lay thy stones with fair colors.” Here, the “stones” symbolize the people themselves or perhaps the city of Jerusalem. The mention of “fair colors” implies beauty and splendor in their rebuilding. The use of precious materials like sapphires for foundations signifies not only physical restoration but also spiritual renewal. This promise serves to uplift those who have suffered greatly by assuring them that their future will be marked by beauty and strength.

#### **Isaiah 54:12**

**“And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.”**

This verse continues the theme of restoration through vivid imagery. The “windows of agates” suggest clarity and brilliance; agate is known for its layered appearance and vibrant colors. This symbolizes transparency and openness in the new Jerusalem. The “gates of carbuncles” refers to another precious stone known for its fiery red hue; this could symbolize protection as well as glory entering into the city.

The phrase “all thy borders of pleasant stones” emphasizes that every aspect of this restored community will be adorned with beauty. It illustrates a complete transformation from desolation to magnificence. Each element mentioned contributes to an overall picture of a secure and splendid environment where God's presence dwells among His people.

#### **Isaiah 54:13**

**“And all thy children shall be taught of the LORD; and great shall be the peace of thy children.”**

In this verse, God promises that all children will be instructed directly by Him. This teaching implies a deep spiritual education that leads to understanding His ways and living according to His commandments. The phrase “great shall be the peace of thy children” indicates that this instruction will result in profound peace—both internally within individuals and externally within society.

The concept of being taught by God reflects an intimate relationship between Him and His people, suggesting that they will no longer rely solely on human leaders or prophets but will have direct access to divine wisdom. This peace is holistic; it encompasses emotional stability, social harmony, and spiritual fulfillment.

#### **Isaiah 54:14**

**“In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.”**

This verse concludes this section with powerful assurances regarding security and righteousness. Being established “in righteousness” means that their foundation as a nation or community will be based on justice, moral integrity, and adherence to God’s laws. This righteousness serves as both a protective barrier against oppression and a guiding principle for living.

The phrases “thou shalt be far from oppression” indicate liberation from past sufferings while promising safety from fear (“for thou shalt not fear”) suggests confidence in God’s protection over them. The assurance that terror “shall not come near thee” reinforces their newfound security under God’s covenantal care.

Overall, these verses collectively convey themes of restoration after suffering—highlighting beauty in rebuilding efforts led by God Himself—and establishing a community rooted in divine instruction leading to peace.

#### **Verse Commentary on Isaiah 54:15-17 (KJV)**

##### **Introduction to the Passage**

Isaiah 54:15-17 is a profound passage that offers comfort and assurance to the people of Israel, particularly in the context of their suffering and exile. This section of Isaiah emphasizes God’s sovereignty, protection, and the ultimate victory of His people over their adversaries. The verses reflect themes of divine intervention, the futility of opposition against God’s chosen, and the promise of righteousness for those who serve Him.

**Verse 15: “Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.”**

In this verse, God acknowledges that enemies will indeed form alliances (“gather together”) against His people. However, He clarifies that these gatherings are not sanctioned by Him (“but not by me”). This distinction is crucial; it indicates that while opposition may arise, it lacks divine endorsement or support. The phrase “shall fall for thy sake” conveys a powerful promise: those who conspire against Israel will ultimately be defeated because of God’s protective grace over them. This reflects a recurring biblical theme where God defends His people against unjust aggression.

**Verse 16: “Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.”**

Here, God asserts His absolute sovereignty over all creation, including those who make weapons (“the smith”) and those who use them (“the waster”). By stating “I have created,” God emphasizes that even those who intend harm are under His control. The imagery of the smith crafting instruments of war

serves as a reminder that while human beings may prepare for conflict, it is ultimately God who determines the outcome. This verse reassures believers that their enemies are not independent agents but rather part of God's overarching plan.

**Verse 17: “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.”**

This climactic verse encapsulates God's promise of protection. The declaration “No weapon... shall prosper” serves as a powerful assurance to Israel that despite any attempts to harm them—whether through physical means or slander—they will not succeed. Furthermore, “every tongue... thou shalt condemn” suggests that accusations or judgments made against them will be overturned. The phrase “This is the heritage of the servants of the LORD” highlights that such protection and vindication are part of God's covenantal promises to His faithful followers. Finally, stating “their righteousness is of me” reinforces that any justification or standing before God comes from Him alone—not from human effort or merit.

### **Conclusion**

Isaiah 54:15-17 provides profound encouragement to believers facing adversity. It reassures them of God's sovereign control over all circumstances and His commitment to protect and vindicate His people. The passage underscores a key theological principle: while opposition may arise from various sources—both human and spiritual—God's purpose prevails in safeguarding those who trust in Him.

## **CHAPTER 55:**

### **Verse Commentary on Isaiah 55:1-5 (KJV)**

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

This verse opens with an urgent call to all who are thirsty. The term “Ho” serves as a proclamation or an attention-grabbing invitation. The imagery of thirst is significant; it symbolizes a deep spiritual need or longing for God's presence and sustenance. The phrase “come ye to the waters” suggests that God offers refreshment and life-giving resources. The mention of those who have “no money” emphasizes that this invitation is extended to everyone, regardless of their economic status. This reflects the grace of God—His gifts are freely given and cannot be purchased. The inclusion of “wine and milk” signifies not just physical nourishment but also spiritual abundance and joy. Wine often represents joy in biblical literature (e.g., Psalm 104:15), while milk symbolizes basic sustenance.

**Isaiah 55:2 - “Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.”**

In this verse, the prophet poses rhetorical questions to highlight the futility of seeking fulfillment in worldly pursuits (“that which is not bread”). It challenges the audience to reflect on their priorities—why invest effort into things that do not satisfy? The call to “hearken diligently” indicates the importance of listening to God's message. The phrase “eat ye that which is good” invites them to

partake in what God provides—spiritual nourishment that truly satisfies. The term “fatness” here connotes richness or abundance, suggesting a deep satisfaction found in God’s provisions.

**Isaiah 55:3 - “Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.”**

This verse emphasizes the necessity of active listening (“Incline your ear”) as a prerequisite for receiving life from God. The promise that their souls shall live underscores the transformative power of God’s word. The mention of an “everlasting covenant” connects back to God’s promises made with David (2 Samuel 7), indicating continuity in His faithfulness despite Israel’s circumstances. The phrase “sure mercies of David” refers to God’s steadfast love and mercy extended through this covenant relationship.

**Isaiah 55:4 - “Behold, I have given him for a witness to the people, a leader and commander to the people.”**

Here, God speaks about giving a witness—a reference likely pointing towards a messianic figure who would serve as both leader and commander. This can be interpreted as foreshadowing Christ’s role in salvation history as well as His leadership over His people. This verse reinforces the idea that God has provided guidance through appointed leaders who testify to His faithfulness.

**Isaiah 55:5 - “Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.”**

The final verse expands upon the universal scope of God’s invitation—nations unknown will respond positively to Israel due to their relationship with God (“the Holy One of Israel”). This reflects a prophetic vision where Israel’s restoration leads others to recognize God’s glory through them. It highlights God’s plan for inclusivity within His covenant community—extending beyond ethnic boundaries.

In summary, Isaiah 55:1-5 presents a powerful invitation from God emphasizing spiritual nourishment available freely through Him while calling individuals out of their futile pursuits toward true satisfaction found only in divine grace.

## **Verse Commentary on Isaiah 55:6-13 (KJV)**

**Isaiah 55:6 - “Seek ye the LORD while he may be found, call ye upon him while he is near:”**

This verse serves as a divine invitation to seek God actively. The phrase “while he may be found” suggests that there are times when God’s presence is more readily accessible, emphasizing the urgency of seeking Him. This aligns with the biblical principle that God is always present but may not always be perceived due to human distraction or sin. The command to “call ye upon him” indicates a need for prayer and communication with God, reinforcing the idea that He is approachable and desires relationship with His creation.

**Isaiah 55:7 - “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.”**

In this verse, God calls for repentance from wickedness and unrighteousness. The term “wicked” refers to those who act contrary to God’s laws, while “unrighteous man” encompasses those whose thoughts are not aligned with God’s will. The instruction to “forsake” implies a deliberate turning away from sinful behavior and thought patterns. The promise of mercy and abundant pardon highlights God’s readiness to forgive those who genuinely repent. This reflects the overarching theme of grace in Scripture—God’s willingness to restore those who turn back to Him.

**Isaiah 55:8 - “For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.”**

Here, God contrasts His divine perspective with human understanding. This verse acknowledges that human reasoning is often limited and flawed compared to God’s infinite wisdom. It serves as a reminder that believers should trust in God’s plans even when they do not align with their own expectations or understanding. This distinction encourages humility in approaching God’s will.

**Isaiah 55:9 - “For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”**

This verse further elaborates on the previous one by using a metaphor of distance—comparing heaven’s height above earth to illustrate how much greater God’s ways and thoughts are than ours. It emphasizes that God’s plans encompass a broader scope than human comprehension can grasp. Believers are encouraged to rely on faith rather than solely on their understanding.

**Isaiah 55:10 - “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:”**

In this metaphorical language, God compares His word’s effectiveness to natural phenomena like rain and snow. Just as precipitation nourishes the earth leading to growth and sustenance, so too does God’s word accomplish its purpose in believers’ lives. This illustrates that God’s promises will yield results; they will not return void but will fulfill what they were sent out to do.

**Isaiah 55:11 - “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”**

This verse reinforces the assurance of God’s word’s efficacy. It declares that every word spoken by God has power and purpose; it will achieve what He intends without fail. This provides comfort for believers regarding their faith in Scripture—God’s promises are reliable.

**Isaiah 55:12 - “For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.”**

The imagery here depicts a joyful exodus filled with peace—a stark contrast to bondage or despair. The personification of nature celebrating alongside humanity signifies harmony between creation and its

Creator when people respond positively to His call. Joyful obedience leads not only individuals but also creation itself into worship.

**Isaiah 55:13 - “Instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.”**

This concluding verse symbolizes transformation through divine intervention—thorns representing hardship replaced by fir trees symbolizing strength (and beauty) alongside myrtle trees representing joyfulness. Such change signifies restoration brought about by following God’s ways instead of human paths marked by sinfulness or strife. The mention of an “everlasting sign” indicates permanence in this transformation—a testament to God’s enduring covenant with His people.

## **CHAPTER 56:**

### **Verse Commentary on Isaiah 56:1-5 (KJV)**

**Verse 1: “Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.”**

In this opening verse, God commands His people to maintain justice and righteousness. The phrase “Keep ye judgment” emphasizes the importance of adhering to moral and ethical standards in daily life. The call to “do justice” signifies active participation in ensuring fairness and equity within the community. The reason given for this imperative is the impending arrival of God’s salvation and the revelation of His righteousness. This suggests that the anticipation of divine intervention should motivate believers to live righteously.

**Verse 2: “Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.”**

Here, God pronounces a blessing upon those who obey His commands. The term “blessed” indicates a state of favor from God, which comes as a result of righteous living. The phrase “layeth hold on it” implies an active engagement with God’s promises and commandments. Furthermore, keeping the Sabbath is highlighted as a critical aspect of obedience; it reflects one’s commitment to God’s covenant. By refraining from evil actions, individuals demonstrate their dedication to living according to God’s will.

**Verse 3: “Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.”**

In this verse, God addresses two groups often marginalized in society: foreigners (strangers) and eunuchs. He reassures them that they are not excluded from His covenant community. The foreigner who joins himself to God should not feel alienated or rejected; rather, they are welcomed into God’s family. Similarly, eunuchs—who were often seen as unworthy due to their physical condition—are reminded not to accept feelings of barrenness or separation. This inclusion emphasizes God’s grace and willingness to embrace all who seek Him.



**Verse 4: “For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;”**

God continues His message by specifically addressing eunuchs who remain faithful by observing His Sabbaths and choosing what pleases Him. This highlights that faithfulness in worship and adherence to God’s standards are paramount for all believers regardless of their social status or physical condition. The phrase “take hold of my covenant” suggests an active commitment to live according to God’s promises.

**Verse 5: “Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.”**

In this concluding verse of the passage, God promises significant blessings for those who remain faithful—specifically eunuchs mentioned earlier. He assures them that they will receive a place within His house (the temple) which symbolizes acceptance into His presence. The promise of a name better than sons or daughters indicates an elevated status within God’s family; it signifies honor and belonging beyond traditional familial ties. An “everlasting name” speaks to eternal significance in God’s kingdom—a promise that transcends earthly limitations.

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The verses collectively emphasize themes of inclusion, righteousness, faithfulness in worship practices like Sabbath observance, and assurance of belonging within God’s covenant community for all who seek Him sincerely.

## **Verse Commentary on Isaiah 56:6-12 (KJV)**

### **Introduction to the Passage**

Isaiah 56:6-12 is a significant passage that emphasizes God’s inclusive nature and His promises to those who may feel marginalized or excluded from the community of faith. This section addresses both foreigners and eunuchs, assuring them of their place in God’s covenant community if they adhere to His commandments and maintain their faithfulness.

**Verse 6: “Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;”**

This verse opens with a declaration about “the sons of the stranger,” referring to Gentiles or non-Israelites who choose to align themselves with Yahweh. The act of joining oneself to the Lord signifies a commitment to serve Him and love His name. This highlights an important theme in Isaiah: God’s desire for all people, regardless of their ethnic background, to worship Him. The requirement to keep the Sabbath indicates that observance of God’s laws is essential for inclusion in His covenant community. The phrase “taketh hold of my covenant” suggests an active engagement with God’s promises.

**Verse 7: “Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.”**

Here, God promises that those who join Him will be welcomed into His presence (“my holy mountain”) and experience joy in worship (“make them joyful in my house of prayer”). The acceptance of their sacrifices signifies full inclusion into Israel’s religious life. The phrase “house of prayer for all people” underscores God’s universal invitation; His temple is not limited to ethnic Israelites but is open to all nations who seek Him.

**Verse 8: “The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.”**

In this verse, God identifies Himself as one who gathers outcasts—those marginalized within Israel. This gathering includes not only Israelites but also others beyond Israel’s borders. It reflects God’s overarching plan for redemption that transcends national boundaries. The promise indicates a future where diverse peoples will come together under God’s sovereignty.

**Verses 9-10: “All ye beasts of the field, come to devour, yea, all ye beasts in the forest. His watchmen are blind: they are all ignorant; they are all dumb dogs; they cannot bark; sleeping, lying down, loving to slumber.”**

These verses shift tone dramatically as God calls attention to Israel’s leaders (the watchmen). They are depicted as blind and ignorant—unable or unwilling to fulfill their responsibilities toward God’s people. The metaphorical language (“dumb dogs”) suggests a failure in vigilance and protection over God’s flock. This critique serves as a warning against complacency among spiritual leaders.

**Verse 11: “Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter.”**

Continuing from verse 10, this verse further condemns these leaders as self-serving (“greedy dogs”). Their inability or unwillingness to guide effectively leads them astray from their duties as shepherds. Instead of caring for the flock (the people), they prioritize personal gain over communal well-being.

**Verse 12: “Come ye say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant.”**

The final verse presents a picture of indulgence among these leaders—an attitude reflecting apathy towards spiritual matters. Their focus on immediate pleasure (“fetch wine”) reveals a lack of concern for their responsibilities or the state of God’s people. The phrase “tomorrow shall be as this day” illustrates a dangerous complacency regarding spiritual accountability.

## **Conclusion**

Isaiah 56:6-12 provides profound insights into God’s inclusive nature while simultaneously calling out unfaithful leadership within Israel. It reassures outsiders that they can find acceptance within God’s community while admonishing leaders who fail in their duties.

## **CHAPTER 57:**

### **Verse Commentary on Isaiah 57:1-4 (KJV)**

#### **Introduction to Isaiah 57:1-4**

Isaiah 57 is a poignant chapter that addresses themes of righteousness, the fate of the righteous and wicked, and the comfort that God provides. Verses 1-5 specifically highlight the plight of the righteous amidst a corrupt society and God's response to their suffering. The passage serves as both a lament for the state of Israel and an assurance of divine justice.

**Verse 1: “The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.”**

This verse opens with a stark observation about the state of society. The term “righteous” refers to those who live according to God's standards. The phrase “the righteous perisheth” indicates that these individuals are dying or being removed from life, often due to persecution or societal neglect. The lack of concern from others (“no man layeth it to heart”) underscores a moral decay where society fails to recognize or mourn the loss of virtuous individuals.

The latter part of the verse introduces a significant theological concept: God's protection over His people. The phrase “taken away from the evil to come” suggests that God may remove the righteous as a form of mercy, sparing them from impending judgment or calamity. This reflects a common biblical theme where God intervenes in human affairs for both judgment and mercy.

**Verse 2: “He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.”**

Here, Isaiah contrasts the fate of the righteous with their suffering in life. The promise that “He shall enter into peace” signifies not only physical rest but also spiritual tranquility in God's presence after death. This verse emphasizes hope for those who have lived righteously; they will find solace and rest after their trials.

The phrase “each one walking in his uprightness” reinforces personal accountability and integrity. It suggests that those who have lived justly will be rewarded with peace, highlighting an important aspect of biblical ethics—individual righteousness leads to divine favor.

**Verse 3: “But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.”**

In this verse, Isaiah shifts focus from the righteous to address those engaged in sinful practices—specifically sorcery, adultery, and promiscuity. By calling them “sons of the sorceress,” he identifies them as inheritors of these sinful traits, suggesting generational sinfulness.

This call to “draw near” serves as an ironic invitation; it challenges these individuals to confront their actions openly rather than hiding behind false piety or societal norms. It sets up a contrast between their behavior and that of the righteous previously mentioned.

**Verse 4: “Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood?”**

Isaiah continues his denunciation by questioning these sinners about their mockery towards God’s standards. The rhetorical questions imply that they are foolishly defying divine authority (“sport yourselves”) while being oblivious to their own moral failures (“children of transgression”).

The imagery used here—“wide mouth” and “draw out the tongue”—suggests arrogance and contempt towards God’s commandments. This highlights how sin can lead individuals into blatant rebellion against divine truth.

#### **Verse Commentary on Isaiah 57:5-10 (KJV)**

##### **Isaiah 57:5**

**“Inflaming yourselves with gods under every green tree, slaying the children in the valleys, under the clefts of the rocks?”**

In this verse, God addresses the people of Judah, condemning their idolatrous practices. The phrase “inflaming yourselves” suggests a passionate and reckless pursuit of false gods. The reference to “gods under every green tree” indicates that they engaged in pagan worship in natural settings, which was common in Canaanite religion. The mention of “slaying the children” highlights the horrific practice of child sacrifice to deities like Molech, a significant sin that provoked God’s anger. This verse serves as a stark reminder of the moral decay present among God’s people.

##### **Isaiah 57:6**

**“Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?”**

Here, God continues to expose the futility of idol worship. The “smooth stones of the stream” symbolize idols that were likely used in rituals. By referring to these stones as their “portion,” God underscores how His people have chosen worthless objects over Him. The act of pouring drink offerings and presenting meat offerings to these idols illustrates their misplaced devotion. God questions whether He should take any comfort or pleasure from such actions, emphasizing His disdain for their idolatry.

##### **Isaiah 57:7**

**“Upon a lofty and high mountain hast thou set thy bed: even there wentest thou up to offer sacrifice.”**

This verse describes how the Israelites sought out high places—often associated with pagan worship—to conduct their rituals. The imagery of setting a “bed” on a mountain suggests intimacy and commitment to these false gods, akin to an adulterous relationship. It reflects their desire for spiritual experiences outside of God’s ordained worship practices, indicating a blatant disregard for His commands.

##### **Isaiah 57:8**

**“Behind the doors also and the posts hast thou set up thy remembrance: for thou hast uncovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a**

**covenant with them; thou lovedst their bed where thou sawest it.”**

In this verse, God accuses His people of openly practicing idolatry by placing reminders or symbols behind doors—places typically associated with privacy and intimacy. The phrase “uncovered thyself” signifies spiritual infidelity; they have exposed themselves to other gods rather than remaining faithful to Yahweh. Making a “covenant” implies a formal agreement or commitment to these idols, showcasing their deep-seated rebellion against God.

**Isaiah 57:9**

**“And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.”**

This verse illustrates how Judah sought alliances with foreign powers (the “king”) through lavish gifts like ointments and perfumes—symbols of wealth and status—in hopes of gaining favor or assistance. However, this reliance on human alliances instead of trusting in God is portrayed as debasing themselves “even unto hell,” indicating that such actions lead them away from divine protection toward destruction.

**Isaiah 57:10**

**“Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.”**

God points out that despite their exhausting efforts in pursuing false gods (“wearied in the greatness of thy way”), they remain oblivious to their dire situation. They do not recognize that there is no true hope outside of Him; instead, they find satisfaction (“the life of thine hand”) in their sinful pursuits. Their lack of grief over their condition reveals a hardened heart towards sin and an unwillingness to repent.

In summary, Isaiah 57:5-10 serves as a powerful indictment against Israel’s idolatry and spiritual infidelity. It highlights both God’s displeasure with His people’s actions and His desire for them to return to Him.

**Verse Commentary on Isaiah 57:11-15 (KJV)**

**Contextual Background**

The book of Isaiah is a prophetic text that addresses the people of Israel, focusing on themes of judgment, hope, and restoration. Chapter 57 specifically deals with the spiritual state of Israel, highlighting issues such as idolatry, rebellion against God, and the consequences of sin. In verses 11-15, the prophet Isaiah conveys God’s message regarding the futility of fear in the face of human opposition and emphasizes God’s promise to revive the humble.

**Verse 11: “And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? Have not I held my peace even of old, and thou fearest me not?”**

In this verse, God questions His people about their fears and the reasons behind their deceitful actions. The rhetorical questions serve to highlight Israel’s misplaced fears—fearing human powers or idols rather than God Himself. The phrase “hast lied” suggests that they have turned away from truth by engaging in idolatry or false worship. God’s silence (“I held my peace”) indicates His patience and

long-suffering nature; despite their unfaithfulness, He has not immediately judged them. This verse calls for self-reflection among the people regarding their relationship with God.

**Verse 12: “I will declare thy righteousness, and thy works; for they shall not profit thee.”**

Here, God asserts that He will reveal the true nature of Israel’s righteousness and deeds. The declaration implies a coming judgment where their supposed righteousness will be shown to be ineffective (“shall not profit thee”). This serves as a warning that reliance on one’s own works without genuine faith in God is futile. It emphasizes that external actions devoid of true devotion do not lead to salvation or favor with God.

**Verse 13: “When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain.”**

This verse contrasts two paths: reliance on human alliances versus trust in God. The phrase “let thy companies deliver thee” refers to those whom Israel might depend upon—alliances with other nations or idols. However, these will ultimately fail (“the wind shall carry them away”). In contrast, those who trust in God are promised security (“shall possess the land”) and spiritual inheritance (“inherit my holy mountain”). This highlights a central theme in Isaiah—the assurance of God’s protection for those who remain faithful.

**Verse 14: “And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.”**

In this verse, there is a call for preparation—a metaphorical clearing of obstacles preventing access to God. The repetition “cast ye up” emphasizes urgency in making way for God’s people to return to Him. The term “stumblingblock” signifies anything hindering spiritual progress—be it sin or false teachings. This reflects God’s desire for His people to remove barriers so they can experience His presence fully.

**Verse 15: “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place with him also that is of a contrite and humble spirit.”**

This concluding verse presents a profound theological statement about God’s nature. Described as “the high and lofty One,” it underscores His transcendence and holiness. Yet paradoxically, He chooses to dwell with those who are humble (“contrite”)—indicating that true spirituality is marked by humility before God. This duality illustrates God’s grace; He does not abandon His people but instead seeks out those who recognize their need for Him.

### **Summary Interpretation**

Isaiah 57:11-15 serves as both a warning and an encouragement for believers. It challenges individuals to examine whom they truly fear—God or worldly powers—and reassures them that genuine faith leads to divine inheritance. The passage emphasizes God’s readiness to forgive and restore those who approach Him with humility while also calling out hypocrisy among those relying on empty rituals or alliances.

The overall message encourages believers today to trust in God’s sovereignty over all circumstances while actively removing any barriers between themselves and their relationship with Him.

## Verse Commentary on Isaiah 57:16-21 (KJV)

### Isaiah 57:16

**“For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.”**

In this verse, God expresses His intention not to remain in a state of perpetual contention or anger towards His people. The phrase “I will not contend for ever” indicates that while God may discipline or judge His people due to their sins, He does not desire to do so indefinitely. The reason given is profound: if God were to maintain His wrath without end, the “spirit should fail” before Him. This suggests that human beings, created by God, cannot endure constant divine displeasure; it would lead to spiritual and physical despair. God’s mercy is highlighted here as He acknowledges the frailty of humanity.

### Isaiah 57:17

**“For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.”**

This verse reveals the specific sin that has provoked God’s anger—covetousness. The term “iniquity” refers to moral wrongdoing or injustice. God’s wrath is directed at those who pursue their desires selfishly and without regard for others. The phrase “I hid me” implies that God withdrew His presence as a form of judgment, allowing individuals to follow their sinful inclinations (“went on frowardly”). This highlights a critical aspect of divine discipline: sometimes God’s absence serves as a consequence for persistent sin.

### Isaiah 57:18

**“I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.”**

Here we see a shift from judgment to restoration. Despite the previous verses detailing God’s anger over sin, He declares His willingness to heal those who turn back to Him. “I have seen his ways” indicates God’s awareness of human behavior—both sinful and repentant. The promise of healing signifies both physical restoration and spiritual renewal. Furthermore, God promises to provide comfort not only to the individual but also to those who mourn with them (“his mourners”), suggesting a communal aspect of healing.

### Isaiah 57:19

**“I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.”**

In this verse, God emphasizes His sovereignty in creating “the fruit of the lips,” which can be understood as praise or declarations of faith. The repetition of “Peace, peace” underscores the completeness and assurance of God’s peace offered both to those who are near (likely referring to Israel) and those who are far off (possibly referring to Gentiles). This inclusivity reflects God’s desire for all people to experience His healing grace.

### **Isaiah 57:20**

**“But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.”**

This verse contrasts the peace offered by God with the state of the wicked. The imagery of a “troubled sea” conveys instability and chaos; just as turbulent waters cannot find rest but instead churn up filth (“mire and dirt”), so too do wicked individuals experience unrest due to their sinful actions. This metaphor illustrates that true peace eludes those who persist in wrongdoing.

### **Isaiah 57:21**

**“There is no peace, saith my God, to the wicked.”**

The concluding statement serves as a stark reminder that without repentance from sinfulness—specifically wickedness—there can be no peace from God. This declaration reinforces earlier themes in Isaiah regarding justice and righteousness; it emphasizes that true peace is contingent upon one’s relationship with God.

In summary, Isaiah 57:16-21 presents a powerful message about divine mercy juxtaposed with human sinfulness. It outlines God’s readiness to forgive and restore while simultaneously warning against continued rebellion against Him.

## **CHAPTER 58:**

### **Verse Commentary on Isaiah 58:1-5 (KJV)**

**Isaiah 58:1 - “Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.”**

In this opening verse, the prophet Isaiah is commanded by God to deliver a strong message of rebuke to His people. The phrase “Cry aloud, spare not” emphasizes the urgency and seriousness of the message. Isaiah is instructed to speak boldly and without hesitation, akin to a trumpet that gives a clear and loud sound. This metaphor indicates that the call for repentance must be unmistakable and forceful. The directive to “shew my people their transgression” highlights God’s desire for His people to recognize their sins. The term “house of Jacob” refers specifically to the Israelites, indicating that this message is directed at those who are in covenant with God yet have strayed from His ways.

**Isaiah 58:2 - “Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.”**

Here, Isaiah describes the apparent piety of the people. They claim to seek God daily and express joy in knowing His ways. This verse reflects a superficial spirituality where outward actions suggest righteousness while inwardly they may be far from it. The phrase “as a nation that did righteousness” implies that they have an image of being righteous but lack true obedience. Their inquiries about God’s ordinances reveal a desire for knowledge but not necessarily for transformation or adherence to God’s commands. This contrast sets up the subsequent critique by highlighting their hypocrisy.



**Isaiah 58:3 - “Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.”**

In this verse, the people question why their fasting has gone unnoticed by God. They feel entitled to divine attention due to their religious practices but fail to understand that mere ritual does not equate to genuine worship or relationship with God. The rhetorical questions indicate their confusion or frustration regarding God’s silence despite their efforts at piety. However, God responds by exposing their true behavior during fasting—finding pleasure rather than engaging in sincere humility or repentance. The phrase “exact all your labours” suggests exploitation; even while fasting, they continue unjust practices against others.

**Isaiah 58:4 - “Indeed ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.”**

This verse further clarifies what is wrong with their fasting practices. Instead of seeking genuine communion with God or interceding for others through fasting, they engage in contentious behavior (“for strife and debate”) and act wickedly (“to smite with the fist”). Their motivations are selfish rather than selfless; they use fasting as a means to gain personal advantage rather than as an expression of devotion or repentance. The statement “ye shall not fast as ye do this day” serves as a warning that such hypocritical practices will not lead them closer to God.

**Isaiah 58:5 - “Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?”**

In this concluding verse of the passage, God questions whether their understanding of fasting aligns with His intentions for it. He challenges them by asking if merely afflicting oneself physically—through acts like bowing down or wearing sackcloth—is truly what He desires from them during times of fasting. The imagery used here suggests that external displays alone are insufficient if there is no corresponding internal change or sincerity behind those actions. By asking if such practices can be called an acceptable fast before Him, God underscores that true worship involves more than rituals; it requires heartfelt devotion reflected in righteous living.

## **Verse Commentary on Isaiah 58:6-10 (KJV)**

### **Isaiah 58:6**

**“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?”**

In this verse, God is articulating what true fasting entails. The rhetorical question emphasizes that the fast He desires is not merely about abstaining from food or performing rituals; rather, it focuses on social justice and compassion. The phrase “to loose the bands of wickedness” suggests a call to release those who are bound by sin or injustice. “To undo the heavy burdens” indicates a divine concern for alleviating suffering and oppression. The command to “let the oppressed go free” highlights God’s

desire for liberation from physical, emotional, or spiritual bondage. Finally, “that ye break every yoke” signifies breaking any form of oppression or servitude that enslaves individuals.

#### **Isaiah 58:7**

**“Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?”**

This verse continues to define true fasting in practical terms. “To deal thy bread to the hungry” emphasizes acts of charity and sharing resources with those in need. Bringing “the poor that are cast out to thy house” indicates hospitality towards marginalized individuals. The instruction to cover “the naked” reinforces the importance of caring for those who lack basic necessities. The phrase “hide not thyself from thine own flesh” serves as a reminder of familial duty and compassion towards one’s relatives and community members. This verse collectively underscores a holistic approach to righteousness—one that integrates faith with action.

#### **Isaiah 58:8**

**“Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.”**

Here, God promises blessings for those who engage in genuine acts of compassion and justice. “Thy light break forth as the morning” suggests enlightenment and clarity resulting from righteous actions. The promise of health springing forth quickly implies both physical well-being and spiritual vitality as a result of living according to God’s will. “Thy righteousness shall go before thee” indicates that one’s good deeds will pave the way for future blessings. Finally, “the glory of the LORD shall be thy reward” assures believers that their efforts in serving others will ultimately lead them into closer communion with God.

#### **Isaiah 58:9**

**“Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;”**

In this verse, God reassures His people that when they align their actions with His commands regarding justice and mercy, their prayers will be answered. The phrase “thou shalt cry, and he shall say, Here I am” reflects God’s readiness to respond when His people genuinely seek Him through righteous living. The conditions set forth—removing “the yoke,” ceasing “the putting forth of the finger,” and avoiding “speaking vanity”—indicate behaviors contrary to God’s desires: oppression, judgmental attitudes towards others, and empty words without substance.

#### **Isaiah 58:10**

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

This final verse reiterates God’s call for selfless service toward others—“draw out thy soul to the hungry.” This expression conveys deep empathy and commitment toward meeting others’ needs. Satisfying “the afflicted soul” emphasizes active engagement in alleviating suffering rather than

passive acknowledgment of it. The promise that “thy light rise in obscurity” suggests transformation even in difficult circumstances; where there was once darkness or despair due to neglect or injustice will now shine brightly due to acts of kindness.

In summary, these verses collectively emphasize that true worship involves active participation in social justice—caring for those in need—and aligning one’s life with God’s principles rather than mere ritualistic observance.

## **Verse Commentary on Isaiah 58:11-14 (KJV)**

### **Isaiah 58:11**

**“And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.”**

In this verse, God promises guidance and sustenance to His people. The phrase “the LORD shall guide thee continually” emphasizes God’s unwavering support and direction in the lives of those who seek Him sincerely. The use of “satisfy thy soul in drought” suggests that even in times of spiritual or physical scarcity, God will provide for their needs. The imagery of being “like a watered garden” conveys a sense of flourishing and vitality, indicating that those who follow God’s ways will experience abundant life. The comparison to “a spring of water, whose waters fail not” reinforces the idea of perpetual nourishment and refreshment from God.

### **Isaiah 58:12**

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

This verse speaks to the restorative impact that faithful followers can have on their communities. “They that shall be of thee” refers to future generations who will benefit from the righteous example set by those who adhere to God’s commands. The phrase “build the old waste places” indicates a revival or rebuilding of what has been lost or destroyed due to sin or neglect. Being called “The repairer of the breach” signifies a role as peacemakers and restorers within society. This restoration is not just physical but also spiritual, as it involves returning people to paths that lead to righteousness.

### **Isaiah 58:13**

**“If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:”**

Here, God instructs His people on how to observe the Sabbath properly. “Turn away thy foot from the sabbath” implies refraining from activities that detract from its sanctity. By emphasizing “doing thy pleasure,” God highlights that true observance involves prioritizing His commands over personal desires. Calling the Sabbath “a delight” reflects an attitude of joy and reverence towards this holy day. The instruction to honor God by avoiding personal pursuits (“not doing thine own ways”) underscores that genuine worship requires self-denial and focus on divine matters.

## **Isaiah 58:14**

**“Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.”**

This concluding verse encapsulates God’s promise for those who faithfully observe His commandments. “Then shalt thou delight thyself in the LORD” indicates that true joy comes from aligning oneself with God’s will. The phrase “ride upon the high places of the earth” symbolizes elevated status or blessing—indicating prosperity both spiritually and materially as a result of obedience. Feeding with “the heritage of Jacob” connects back to God’s covenant promises made to Israel’s ancestors—signifying blessings rooted in faithfulness. The assurance “for the mouth of the LORD hath spoken it” emphasizes divine authority behind these promises.

In summary, Isaiah 58:11-14 presents a powerful message about divine guidance, restoration through obedience, proper observance of sacred days like Sabbath, and ultimately receiving blessings as a result of faithfulness.

## **CHAPTER 59:**

### **Verse Commentary on Isaiah 59:1-5 (KJV)**

#### **Introduction to Isaiah 59:1-5**

Isaiah 59 addresses the spiritual condition of Israel, emphasizing the separation between God and His people due to their sins. The passage serves as a poignant reminder of God’s unchanging nature and the consequences of human iniquity. In these verses, the prophet Isaiah articulates both the problem of divine silence in response to prayer and the reason for it—human sinfulness.

**Verse 1: “Behold, the LORD’s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:”**

This verse opens with an imperative to “behold,” urging the audience to recognize a fundamental truth about God’s capabilities. The phrase “the LORD’s hand is not shortened” asserts that God’s power is not diminished or limited; He remains fully capable of delivering His people from their troubles. The imagery of God’s hand signifies His active intervention in human affairs. Similarly, “neither his ear heavy” emphasizes that God is attentive and responsive to prayers. This verse establishes a critical premise: any perceived absence of divine help is not due to God’s inability or lack of concern.

**Verse 2: “But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.”**

Here, Isaiah shifts focus from God’s attributes to the people’s moral failures. The word “iniquities” indicates deep-seated sinfulness that creates a barrier between humanity and God. This separation is relational rather than geographical; it highlights how sin disrupts fellowship with God. The latter part of the verse underscores that sin has caused God to hide His face—a metaphor for withdrawing His favor and presence. Consequently, this withdrawal results in unanswered prayers, illustrating how personal conduct directly impacts one’s relationship with God.

**Verse 3: “For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.”**

In this verse, Isaiah provides specific examples of the people’s sins. “Your hands are defiled with blood” suggests involvement in violence or injustice—actions that violate God’s commandments regarding life and morality. The mention of “fingers with iniquity” further emphasizes pervasive wrongdoing. Additionally, “your lips have spoken lies” points to dishonesty and deceitful speech as significant issues among the people. The term “perverseness” indicates moral corruption or wickedness in their communication. Collectively, these actions illustrate a society steeped in sinfulness that contributes to their estrangement from God.

**Verse 4: “None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.”**

This verse critiques societal values by highlighting a lack of pursuit for justice and truth among the people. The absence of those who call for justice reflects moral decay within society; instead of seeking righteousness, they engage in empty pursuits (“trust in vanity”). The cycle continues as they “speak lies” and “conceive mischief,” indicating a deliberate choice to engage in wrongdoing rather than uphold ethical standards. This commentary on societal behavior reinforces the idea that collective sin leads to national judgment.

**Verse 5: “They hatch cockatrice’ eggs, and weave the spider’s web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.”**

In this metaphorical language, Isaiah describes the destructive outcomes of sinful actions using vivid imagery. The phrase “hatch cockatrice’ eggs” refers to producing harmful results from evil deeds—suggesting that what begins as seemingly innocuous can lead to deadly consequences (as cockatrices are mythical creatures associated with death). Similarly, “weave the spider’s web” implies entrapment through deceitful practices; those who become ensnared by such webs face perilous outcomes (“he that eateth of their eggs dieth”). This verse encapsulates how engaging in sin ultimately leads to self-destruction.

## **Conclusion**

Isaiah 59:1-5 serves as a profound reflection on human sinfulness and its ramifications on one’s relationship with God. It illustrates how divine silence amidst suffering is often rooted not in God’s inability but rather in humanity’s moral failures. Through vivid imagery and direct admonition, Isaiah calls attention to both individual conduct and societal norms as critical factors influencing divine favor.

## **Verse Commentary on Isaiah 59:6-10 (KJV)**

### **Contextual Background**

The book of Isaiah is a prophetic text that addresses the spiritual and moral state of Israel. Chapter 59 specifically deals with the consequences of sin and the separation it creates between God and His people. The verses in question highlight the futility of human efforts to achieve righteousness apart from divine intervention.

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

This verse uses the metaphor of “webs” to illustrate the ineffectiveness of human efforts to create righteousness. Just as a spider’s web cannot serve as a garment, so too are the attempts of sinful individuals to cover their wrongdoing inadequate. The phrase “works of iniquity” emphasizes that all actions stemming from sin lead to violence and corruption. This sets a tone for understanding that without God’s grace, human endeavors are ultimately futile.

**Verse 7: “Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.”**

Here, Isaiah describes a society characterized by rapid engagement in evil deeds. The imagery of feet running towards evil suggests an eagerness or urgency to commit sin. The reference to shedding innocent blood indicates severe moral decay, reflecting societal injustices where violence against the innocent becomes commonplace. The mention of “thoughts of iniquity” further underscores that this corruption begins internally before manifesting outwardly through destructive actions.

**Verse 8: “The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.”**

In this verse, Isaiah contrasts the wickedness described earlier with the concept of peace. The phrase “the way of peace they know not” indicates that true peace—both internal tranquility and societal harmony—eludes those who engage in sin. The lack of judgment signifies a failure to discern right from wrong, leading to distorted paths that result in chaos rather than order. This serves as a warning that those who follow these crooked paths will experience turmoil instead of peace.

**Verse 9: “Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.”**

This verse reflects despair over the absence of justice and righteousness within society. The phrase “judgment far from us” suggests that divine justice seems distant due to pervasive sinfulness. The imagery shifts from light—symbolizing truth and clarity—to obscurity and darkness, indicating spiritual blindness among the people. Their longing for light yet encountering darkness illustrates a profound disconnect between their desires for goodness and their reality shaped by sin.

**Verse 10: “We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men.”**

In this concluding verse, Isaiah employs vivid imagery to depict utter helplessness and confusion among the people. Gropping for walls symbolizes searching for stability or guidance but finding none due to spiritual blindness. Stumbling at noon day—a time typically associated with visibility—highlights how deeply entrenched they are in darkness despite having opportunities for enlightenment. The comparison to dead men emphasizes a state devoid of life or hope, illustrating how far removed they have become from God’s intended purpose for them.

## Conclusion

Isaiah 59:6-10 serves as a poignant reminder about the consequences of turning away from God's ways. It highlights themes such as moral decay, societal injustice, spiritual blindness, and ultimate despair when one relies solely on human efforts without divine assistance.

The passage calls believers today to reflect on their own lives regarding righteousness and justice while recognizing that true peace can only be found through alignment with God's will.

## Verse Commentary on Isaiah 59:11-15 (KJV)

### Isaiah 59:11

**“We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.”**

In this verse, the imagery of roaring bears and mourning doves conveys a deep sense of anguish and desperation among the people. The comparison to bears suggests a fierce, almost wild lamentation, while the doves symbolize a more subdued sorrow. The people are expressing their cries for justice and salvation; however, they feel abandoned as they perceive that neither judgment nor salvation is forthcoming. This reflects their spiritual state—longing for divine intervention yet feeling distant from it.

### Isaiah 59:12

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

Here, the acknowledgment of sin is crucial. The people recognize that their transgressions have accumulated before God. The phrase “our sins testify against us” indicates that their own actions serve as evidence of their guilt. They cannot claim ignorance regarding their iniquities; rather, they are fully aware of their moral failures. This admission is essential for understanding the reasons behind their current plight.

### Isaiah 59:13

**“In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.”**

This verse elaborates on the nature of their sins—specifically mentioning transgression against God and deceitfulness. The terms “oppression” and “revolt” suggest social injustices prevalent among them. Their hearts are filled with falsehoods rather than truthfulness or righteousness. This highlights a systemic issue where not only individual sins exist but also collective societal failings that contribute to their separation from God.

### Isaiah 59:14

**“And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.”**

The imagery here illustrates a complete breakdown of justice within society. “Judgment is turned away backward” implies that what should be just has been reversed or ignored. Justice being “afar off” indicates its unavailability or absence in their lives. The phrase “truth is fallen in the street” symbolizes

how truth has been disregarded publicly; it no longer holds sway in societal matters. Consequently, equity—fairness—is unable to penetrate this corrupted environment.

#### **Isaiah 59:15**

**“Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment.”**

In this concluding verse of the passage, there’s an acknowledgment that truth has failed to prevail in society. Those who attempt to live righteously (“he that departeth from evil”) find themselves vulnerable or targeted (“maketh himself a prey”). This reflects a moral landscape where righteousness invites persecution rather than protection. God’s displeasure at the absence of judgment underscores His concern for justice among His people.

Overall, these verses paint a picture of a community grappling with its moral failures while yearning for divine intervention amidst perceived abandonment by God due to its own sinful actions.

#### **Verse Commentary on Isaiah 59:16-21 (KJV)**

##### **Isaiah 59:16**

**“And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.”**

In this verse, the prophet Isaiah conveys a profound observation about the state of humanity. God looks upon the earth and finds no one capable of interceding for the people—no one to advocate for justice or righteousness. The term “intercessor” implies a mediator who can stand in the gap between God and man, pleading for mercy. God’s “arm” symbolizes His power and strength; it is through His own might that salvation is achieved. The phrase “his righteousness, it sustained him” indicates that God’s inherent righteousness is what drives Him to act on behalf of His people, ensuring that His actions are just and true.

##### **Isaiah 59:17**

**“For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.”**

This verse employs vivid imagery to depict God’s readiness to engage in battle against injustice. The “breastplate” of righteousness signifies protection against unrighteousness, while the “helmet of salvation” represents assurance and deliverance. The “garments of vengeance” suggest that God will enact judgment against those who oppress His people. The mention of “zeal as a cloak” emphasizes God’s passionate commitment to defending truth and justice.

##### **Isaiah 59:18**

**“According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.”**

Here, God’s justice is highlighted. He will respond to people’s actions with appropriate consequences—fury for adversaries and recompense for enemies. This reflects the principle of divine retribution where individuals receive according to their deeds. The reference to “the islands” may symbolize distant nations or peoples who are also subject to God’s judgment.



### **Isaiah 59:19**

**“So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.”**

This verse speaks about reverence for God spreading across regions—from west to east—indicating universal acknowledgment of His sovereignty. The imagery of an enemy coming in like a flood suggests overwhelming opposition; however, God promises that His Spirit will raise a standard—a banner or signal—for resistance against such threats. This assurance reflects God’s protective presence among His people.

### **Isaiah 59:20**

**“And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.”**

The promise of redemption is central here. The term “Redeemer” refers specifically to one who rescues or delivers—often interpreted as a messianic figure. This Redeemer will come not only physically but spiritually as well—to those who repent (“turn from transgression”) within Israel (“in Jacob”). It emphasizes God’s willingness to forgive those who seek Him sincerely.

### **Isaiah 59:21**

**“As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and forever.”**

In this concluding verse, God establishes an everlasting covenant with His people. He assures them that His Spirit will remain with them continually—their empowerment comes from Him—and His words will be perpetually present among them across generations (“thy seed” and “thy seed’s seed”). This highlights both continuity in faith across generations and God’s unwavering commitment to His promises.

In summary, these verses encapsulate themes of divine justice, redemption through repentance, protective zeal from God against adversaries, and an everlasting covenant promising continual guidance through His Spirit.

## **CHAPTER 60:**

### **Verse Commentary on Isaiah 60:1-5 (KJV)**

#### **Introduction to Isaiah 60:1-5**

Isaiah 60 is a pivotal chapter in the Book of Isaiah, which is part of the Old Testament in the King James Version (KJV). This chapter is often interpreted as a prophetic vision of hope and restoration for Israel, emphasizing themes of light, glory, and divine favor. The verses specifically address the future glory of Zion and the gathering of nations to its light.

**Verse 1: “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.”**

This opening verse serves as a powerful command and an invitation. The phrase “Arise, shine” suggests an awakening or a call to action. It indicates that something transformative has occurred—the

arrival of divine light. The term “light” here symbolizes God’s presence, guidance, and revelation. In biblical literature, light often represents purity and truth. The declaration that “the glory of the Lord is risen upon thee” reinforces this idea; it signifies that God’s favor and splendor are now manifesting in Zion (often interpreted as Jerusalem or the people of Israel). This verse sets a tone of hope and renewal.

**Verse 2: “For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.”**

In contrast to the light mentioned in verse one, this verse acknowledges a prevailing darkness over the earth—a metaphor for sin, despair, or ignorance among nations. The phrase “gross darkness” emphasizes a deep spiritual blindness affecting humanity. However, there is a promise that despite this pervasive darkness, God will shine His light specifically on Zion. This duality highlights God’s sovereignty; while darkness may envelop others, His chosen people will experience His illuminating presence.

**Verse 3: “And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”**

This verse expands on the implications of Zion’s newfound glory. The mention of “Gentiles” refers to non-Israelite nations who will be drawn to this divine light. This reflects an inclusive vision where God’s salvation extends beyond Israel to all peoples. The reference to “kings” indicates that even those in positions of power will recognize and seek out this divine illumination. This can be interpreted as a foreshadowing of Christ’s universal appeal in Christian theology.

**Verse 4: “Lift up thine eyes round about, and see: all they gather themselves together; they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.”**

Here we see an exhortation for Zion to observe its transformation—people from all directions are coming together. The imagery evokes a sense of reunion and restoration for Israel’s exiled children (“thy sons”) who return home alongside their families (“thy daughters”). This gathering symbolizes not only physical return but also spiritual revival as God restores His people.

**Verse 5: “Then thou shalt see, and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.”**

The final verse culminates in a vision where Zion experiences joy and awe at what God has accomplished. The phrase “flow together” suggests unity among those returning—indicating harmony within diversity as both Israelites and Gentiles converge towards Zion’s light. The emotional response described—“thine heart shall fear” implies reverence or awe before God’s majesty—and “be enlarged” indicates joy or expansion due to blessings received. The mention of “the abundance of the sea” symbolizes wealth or resources flowing into Zion from distant lands.

## **Conclusion**

Isaiah 60:1-5 presents a profound message about hope amidst despair through divine intervention. It portrays a future where God’s glory transforms not only Israel but also attracts nations worldwide toward His light—a theme resonant with both Jewish eschatology and Christian theology regarding salvation.

## Verse Commentary on Isaiah 60:6-10 (KJV)

### Introduction to the Passage

Isaiah 60 is a pivotal chapter in the Book of Isaiah, often interpreted as a prophetic vision of the future glory of Zion (Jerusalem) and the restoration of Israel. Verses 6-10 specifically highlight the influx of nations and wealth to Jerusalem, symbolizing both physical and spiritual restoration. This passage is rich in imagery and significance, reflecting themes of divine favor, international recognition, and the ultimate triumph of God's people.

**Verse 6: “The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord.”**

This verse begins with a vivid image of camels covering Jerusalem, which signifies abundance and prosperity. Camels were essential for trade in ancient times, particularly in desert regions. The mention of “Midian” and “Ephah” refers to regions known for their wealth and trade routes. The arrival of these caravans symbolizes not just material wealth but also a recognition of God's glory among the nations. The gold and incense are traditional offerings that indicate reverence and worship, suggesting that these nations are coming not only to trade but also to honor God.

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

In this verse, Kedar represents a nomadic tribe known for its sheep herding. The gathering of flocks indicates an influx not only of goods but also people who seek to worship at God's altar. The phrase “with acceptance on mine altar” suggests that God will receive these offerings favorably, indicating a restored relationship between God and His people. The reference to glorifying “the house of my glory” points towards God's dwelling place—likely referring to the Temple in Jerusalem—which will be honored through these acts.

**Verse 8: “Who are these that fly as a cloud, and as the doves to their windows?”**

This rhetorical question introduces a metaphorical image where people are likened to clouds or doves returning home. Clouds can symbolize blessings or divine presence (as seen in other biblical texts), while doves often represent peace or purity. This imagery suggests that those coming to Zion are drawn by a spiritual longing or divine calling. It emphasizes movement toward Jerusalem as a place where God's presence dwells.

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

The mention of “isles” indicates distant lands beyond Israel's borders waiting for God's action. Tarshish was known for its wealth and trade connections; thus ships from there symbolize significant resources being directed towards Jerusalem. The phrase “bring thy sons from far” implies not only

physical return but also spiritual restoration for those who have been scattered or exiled. Their journey back is motivated by God's glory—indicating that it is His reputation that draws them back.

**Verse 10: “And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee.”**

This final verse highlights an important theme: foreign nations (referred to as “sons of strangers”) will actively participate in rebuilding Jerusalem's walls—a signifier not just of physical restoration but also communal support from previously estranged nations. The acknowledgment that God smote Israel in His wrath yet has shown mercy emphasizes His sovereignty over history; it reflects a transition from judgment to grace.

### **Conclusion**

Isaiah 60:6-10 presents a powerful vision where Jerusalem becomes a focal point for international attention due to God's favor. It illustrates themes such as restoration after exile, divine mercy following judgment, and an inclusive call for all nations to recognize God's sovereignty. This passage serves as both encouragement for Israel during times of despair and as an eschatological promise pointing towards future hope.

### **Verse Commentary on Isaiah 60:11-15 (KJV)**

#### **Isaiah 60:11**

**“Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.”**

This verse emphasizes the perpetual openness of Jerusalem's gates, symbolizing a state of peace and security. The continuous opening of the gates signifies an invitation for all nations to come and participate in the blessings of God's kingdom. The “forces of the Gentiles” refers to their wealth, resources, and contributions, indicating that the nations will recognize Jerusalem as a center of divine favor. The mention of kings being brought suggests a time when even rulers will acknowledge God's sovereignty and seek His presence.

#### **Isaiah 60:12**

**“For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.”**

Here, the text presents a stark warning about the consequences for nations that refuse to honor Israel. This reflects a theme throughout scripture where disobedience to God leads to judgment. The phrase “shall perish” indicates complete destruction or loss of significance for those who oppose God's chosen people. This serves as both a promise of protection for Israel and a declaration of God's authority over all nations.

### **Isaiah 60:13**

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

In this verse, Lebanon is renowned for its majestic trees, which symbolize strength and beauty. The arrival of these trees signifies an enhancement of God’s sanctuary in Jerusalem. The “place of my feet” refers to God’s dwelling among His people—His temple. By beautifying this space with precious materials from nature, God demonstrates His commitment to glorifying His presence among them.

### **Isaiah 60:14**

**“The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.”**

This verse speaks to a future reversal where those who once oppressed Israel will now show humility before her. The imagery used here conveys submission and recognition—those who once despised Israel will acknowledge her as “The city of the Lord.” This transformation highlights God’s redemptive power and His ability to change hearts. It also reinforces Zion’s identity as holy ground.

### **Isaiah 60:15**

**“Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.”**

In contrast to past experiences where Jerusalem was neglected (“forsaken”) and scorned (“hated”), this verse promises restoration and honor. God declares that He will transform Jerusalem into “an eternal excellency,” suggesting everlasting significance in His plan. This restoration is not just for immediate generations but extends across many generations—a testament to God’s enduring faithfulness.

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In summary, Isaiah 60:11-15 encapsulates themes of restoration, divine favor upon Jerusalem, acknowledgment from other nations, and an everlasting legacy established by God Himself.

## **Verse Commentary on Isaiah 60:16-22 (KJV)**

### **Introduction to the Passage**

Isaiah 60 is a significant chapter in the Book of Isaiah, often referred to as a message of hope and restoration for Israel. The verses 16-22 specifically highlight themes of divine provision, the transformation of Jerusalem, and the ultimate glory that God will bestow upon His people. This passage can be seen as a prophetic vision of future blessings that will come upon Zion, emphasizing both spiritual and material prosperity.

**Verse 16: “Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.”**

In this verse, the imagery of sucking milk from Gentiles and kings symbolizes receiving sustenance and support from foreign nations. This indicates a time when Israel will not only survive but thrive through the favor and resources provided by others. The mention of “milk” suggests nourishment and

abundance, while “the breast of kings” implies access to wealth and power. The concluding phrase reinforces God’s identity as Savior and Redeemer, emphasizing His role in Israel’s restoration. This serves as a reminder that all blessings ultimately come from God.

**Verse 17: “For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.”**

This verse contrasts common materials with precious ones—brass is exchanged for gold, iron for silver—indicating a radical transformation in Israel’s fortunes. The metaphorical exchange signifies not just material wealth but also an elevation in status. Furthermore, God promises to establish peace among leaders (“officers”) and righteousness among those who enforce laws (“exactors”). This reflects an ideal society where justice prevails under divine governance.

**Verse 18: “Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.”**

Here we see a promise of security; violence will cease entirely within Jerusalem. The absence of “wasting nor destruction” points to a time when God’s protection ensures peace. The renaming of walls as “Salvation” and gates as “Praise” symbolizes that even the structures themselves reflect God’s saving grace and glory. This imagery conveys a profound sense of safety rooted in divine presence.

**Verse 19: “The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.”**

This verse transitions into a metaphorical depiction of God’s presence overshadowing natural sources of light. It suggests that during this time of restoration, God’s glory will illuminate Jerusalem far beyond what celestial bodies can provide. The phrase “everlasting light” emphasizes permanence; unlike earthly lights that fade or extinguish, God’s presence is eternal.

**Verse 20: “Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.”**

Continuing from verse 19, this verse reassures that there will be no end to God’s light over His people—symbolizing continuous joy without sorrow or mourning. The cessation of mourning indicates complete healing from past traumas or losses experienced by Israel. It paints a picture of unending joy in communion with God.

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

In this verse, righteousness becomes characteristic of all people within Jerusalem—a stark contrast to previous descriptions where sin was prevalent. Their inheritance signifies stability in their relationship with God as well as physical possession over their land forever. The reference to “the branch” suggests growth stemming from God’s direct action (“my planting”), indicating that their righteousness is divinely ordained.

**Verse 22: “A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.”**

The final verse encapsulates growth potential within Israel—where even those who are small or insignificant can multiply into great numbers (“a little one shall become a thousand”). This speaks not only to numerical growth but also strength derived from unity under God’s guidance. The assurance that God will accomplish this “in his time” underscores divine sovereignty over history; it reassures believers that fulfillment comes according to His perfect timing.

### **Conclusion**

Isaiah 60:16-22 presents an uplifting vision filled with hope for Israel’s future characterized by divine provision, peace, righteousness, joy without end, and miraculous growth—all anchored in God’s enduring presence among His people. These verses serve as both prophecy regarding Israel’s restoration post-exile as well as broader implications about God’s redemptive plan throughout history.

## **CHAPTER 61:**

### **Verse Commentary on Isaiah 61:1-5 (KJV)**

#### **Isaiah 61:1**

“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;”

In this opening verse, Isaiah introduces a prophetic declaration about the coming Messiah. The phrase “The Spirit of the Lord GOD is upon me” indicates divine empowerment and authority. This anointing signifies that the speaker—understood as the Messiah—has been chosen and equipped by God for a specific mission. The term “anointed” is significant as it connects with the Hebrew word “Messiah,” meaning “the Anointed One.”

The mission outlined here includes preaching “good tidings unto the meek,” which refers to delivering messages of hope and salvation specifically to those who are humble or oppressed. The following phrases detail various aspects of this ministry: healing for the “brokenhearted,” freedom for “captives,” and release for those in “prison.” Each of these elements highlights a comprehensive approach to restoration, addressing both physical and spiritual needs.

#### **Isaiah 61:2**

“To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;”

This verse continues with two distinct proclamations. The “acceptable year of the LORD” refers to a time of favor, often interpreted as a Jubilee year—a time when debts were forgiven, and slaves were freed (Leviticus 25). This emphasizes God’s grace and mercy towards His people. In contrast, “the day of vengeance of our God” points towards divine judgment against sin and injustice.

The duality presented here reflects a key theme in biblical prophecy: while there is a message of hope and redemption, there is also an acknowledgment that justice must be served. The latter part of this

verse emphasizes comfort for those who mourn, indicating that God’s purpose includes healing emotional pain alongside physical liberation.

**Isaiah 61:3**

“To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.”

Here we see a beautiful exchange described: beauty replaces ashes (a symbol of mourning), joy replaces sorrow, and praise replaces despair. This imagery illustrates profound transformation—God’s intention is not merely to alleviate suffering but to replace it with something far greater.

The phrase “trees of righteousness” suggests stability and strength in faith. Being planted by God implies divine care and purpose in their lives. The ultimate goal is stated clearly: “that he might be glorified.” This underscores that all acts of restoration serve not just individual needs but also aim at magnifying God’s glory.

**Isaiah 61:4**

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

This verse shifts focus from personal restoration to communal rebuilding. It speaks about restoring what has been lost or destroyed over time—both physically (cities) and spiritually (communities). The use of “they shall build” indicates active participation by those who have received God’s grace; it emphasizes community involvement in restoration efforts.

“Old wastes” refers back to previous devastation caused by sin or external forces. This rebuilding signifies hope for future generations as well as a return to former glory through divine intervention.

**Isaiah 61:5**

**“And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.”**

In this final verse, Isaiah prophesies about inclusivity within God’s kingdom. Strangers (or foreigners) will play roles traditionally held by Israelites—feeding flocks and tending vineyards—which symbolizes both economic prosperity and social harmony among diverse peoples.

This inclusion reflects God’s overarching plan for humanity where barriers are broken down through His redemptive work. It suggests that blessings will flow not only within Israel but also extend outwardly into broader communities.

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**Verse Commentary on Isaiah 61:6-11 (KJV)**

**Isaiah 61:6**

“But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.”



In this verse, Isaiah proclaims a transformation for the people of Israel. They are to be called “the Priests of the LORD,” indicating a special status and role before God. This priestly designation suggests that they will serve as mediators between God and humanity, reflecting a holy calling. The mention of “Ministers of our God” reinforces this idea, emphasizing their duty to serve and lead others in worship.

The latter part of the verse speaks to the blessings that will come from other nations (“the Gentiles”). The phrase “ye shall eat the riches of the Gentiles” implies that Israel will receive material and spiritual blessings from surrounding nations, which signifies a reversal from their previous state of oppression and poverty. The ability to “boast” in their glory indicates a newfound pride and recognition among other nations, highlighting God’s favor upon them.

### **Isaiah 61:7**

“For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.”

This verse addresses past shame experienced by Israel due to exile and suffering. The promise of “double” signifies not just restoration but an abundance beyond what was lost. This concept reflects God’s justice—where there was once disgrace, there will now be honor. The term “confusion” refers to feelings of humiliation or despair; however, those who once felt confused will now rejoice in their inheritance.

The phrase “in their land they shall possess the double” emphasizes that this restoration is physical as well as spiritual—it pertains to both territory and blessings within it. The promise concludes with “everlasting joy,” indicating that this joy is not temporary but eternal, rooted in a deep relationship with God.

### **Isaiah 61:8**

“For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.”

Here, God declares His character—He loves justice (“judgment”) and detests dishonest practices such as theft (“robbery for burnt offering”). This highlights God’s desire for integrity in worship; He seeks genuine devotion rather than empty rituals tainted by wrongdoing.

The assurance that He will “direct their work in truth” indicates divine guidance towards righteousness. Furthermore, establishing an “everlasting covenant” signifies a renewed commitment between God and His people—a promise that transcends time and assures them of His unending faithfulness.

### **Isaiah 61:9**

“And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them that they are the seed which the LORD hath blessed.”

This verse emphasizes recognition among other nations (“Gentiles”) regarding Israel’s identity as God’s chosen people. Their descendants (“seed”) will gain respect and acknowledgment from others because they embody God’s blessings. This public acknowledgment serves as testimony to God’s faithfulness—those who observe Israel’s prosperity cannot deny that they are favored by God.

The phrase “the seed which the LORD hath blessed” encapsulates Israel’s identity rooted in divine favor; it affirms that their existence is marked by God’s grace.

### **Isaiah 61:10**

“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.”

In this verse, there is a personal declaration of joy from Isaiah (or possibly representing Israel). The act of rejoicing stems from recognizing God’s salvation—a profound transformation where one is metaphorically clothed with “garments of salvation” and “robe of righteousness.” These images suggest purity, acceptance before God, and celebration akin to wedding attire.

The comparison to a bridegroom or bride illustrates beauty and honor associated with salvation—indicating how precious this relationship with God is. It conveys not only individual joy but also communal celebration over restored relationships with God.

### **Isaiah 61:11**

“For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all nations.”

This concluding verse uses agricultural imagery to illustrate growth resulting from divine action. Just as nature brings forth life abundantly when conditions are right (“the earth bringeth forth her bud”), so too will God cause righteousness (“righteousness”) and praise (“praise”) to flourish among all nations.

The emphasis on “before all nations” underscores a universal acknowledgment of God’s glory through His people’s transformation. It suggests an eventual recognition by all peoples regarding God’s sovereignty over creation—a fulfillment reflecting His ultimate plan for redemption.

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In summary:

- **Verses 6-11 collectively portray themes of restoration**, identity transformation into priests/ministers serving God.
- **They emphasize divine justice**, abundant blessings replacing past shame.
- **They highlight personal joy stemming from salvation**, culminating in universal acknowledgment of God’s righteousness through His people’s lives.

## **CHAPTER 62:**

### **Verse Commentary on Isaiah 62:1-5 (KJV)**

#### **Isaiah 62:1**

**“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”**

In this opening verse, the speaker—often interpreted as either God or a prophetic voice—expresses an unwavering commitment to advocate for Zion (Jerusalem). The phrase “will I not hold my peace”

indicates a refusal to remain silent in the face of injustice or desolation. The speaker is determined to continue proclaiming God's promises until righteousness and salvation are evident. The imagery of righteousness shining forth "as brightness" suggests a powerful and transformative light that will illuminate the land, while "salvation...as a lamp that burneth" implies ongoing guidance and hope.

#### **Isaiah 62:2**

**"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name."**

This verse shifts focus to the recognition of Zion's righteousness by other nations ("the Gentiles") and their rulers ("all kings"). The promise that they will see Jerusalem's glory underscores its future exaltation. The mention of a "new name" signifies a transformation in identity and status, reflecting God's renewed relationship with His people. This renaming serves as both an affirmation of divine favor and an indication of restoration from past desolation.

#### **Isaiah 62:3**

**"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."**

Here, Zion is metaphorically described as a "crown of glory" and "royal diadem," emphasizing its elevated status in God's eyes. This imagery conveys honor, beauty, and significance. Being held in God's hand symbolizes protection and care; it illustrates how God cherishes Jerusalem as precious. This verse reinforces the theme of restoration—Zion is no longer forsaken but is now esteemed.

#### **Isaiah 62:4**

**"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."**

In this verse, God declares that Zion will no longer bear names associated with abandonment ("Forsaken") or desolation ("Desolate"). Instead, it will receive new names—Hephzibah (meaning "My delight is in her") signifies joy and affection from God toward His people. Beulah (meaning "married") indicates a restored covenant relationship between God and Israel. The imagery of marriage suggests intimacy and commitment; just as spouses care for one another, so too will God nurture His land.

#### **Isaiah 62:5**

**"For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."**

This concluding verse draws on marital imagery to illustrate God's joy over Zion. Just as a young man takes great delight in his bride, so does God take pleasure in His people. The parallel between sons marrying Zion emphasizes communal restoration—the people are intimately connected to their homeland. This joyful relationship reflects mutual love; just as human marriages are celebrated with joy, so too is God's relationship with Jerusalem characterized by happiness.

In summary, Isaiah 62:1-5 presents a powerful vision of hope for Jerusalem through vivid imagery that highlights themes of advocacy for justice, transformation through divine favor, restoration from desolation to glory, intimate relationships between God and His people, and communal joy.

## Verse Commentary on Isaiah 62:6-12 (KJV)

### Isaiah 62:6

**“I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence.”**

In this verse, God appoints “watchmen” or sentinels for Jerusalem. These watchmen are often interpreted as prophets or intercessors who are tasked with praying and reminding God of His promises to the city. The phrase “never hold their peace day nor night” emphasizes the continuous nature of their vigilance and prayer. The watchmen’s role is crucial; they are to be persistent in their intercession, ensuring that God’s attention remains focused on Jerusalem.

### Isaiah 62:7

**“And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.”**

This verse continues the theme of persistent prayer. The watchmen are instructed to “give him no rest,” indicating that they should continually beseech God until He fulfills His promise to restore Jerusalem. The goal is clear: to make Jerusalem a “praise in the earth,” suggesting that its restoration will lead to recognition and admiration from all nations. This reflects a broader theological theme where God’s glory is revealed through His actions towards His people.

### Isaiah 62:8

**“The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured.”**

Here, God makes a solemn oath regarding Jerusalem’s future prosperity. The imagery of swearing by His “right hand” and “arm of strength” signifies divine authority and power. This promise assures that what was once taken away—food and resources—will now be safeguarded from enemies. It highlights a reversal of fortune where those who have labored will enjoy the fruits of their labor rather than seeing it exploited by outsiders.

### Isaiah 62:9

**“But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.”**

This verse emphasizes restoration and celebration among God’s people. Those who harvest will partake in their bounty while giving thanks to God. The mention of drinking “in the courts of my holiness” indicates a communal worship experience within God’s presence, reinforcing the idea that restoration leads not only to physical abundance but also spiritual renewal.

### Isaiah 62:10

**“Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.”**

God calls for preparation as part of Jerusalem’s restoration process. The repetition in “go through” and “cast up” emphasizes urgency and action. Preparing a way for people suggests an invitation for all to come into this renewed city. Removing obstacles (“gather out the stones”) symbolizes making paths clear for returnees or pilgrims seeking refuge in Jerusalem.

### **Isaiah 62:11**

**“Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.”**

This proclamation extends beyond local boundaries (“unto the end of the world”), indicating that God’s message is universal. The phrase “thy salvation cometh” serves as both reassurance and hope for Zion’s inhabitants. It underscores God’s active role in delivering salvation along with rewards for faithfulness—implying both spiritual blessings and tangible benefits.

### **Isaiah 62:12**

**“And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.”**

The final verse encapsulates identity transformation resulting from divine intervention. The titles given—“The holy people” and “The redeemed”—reflect a new status bestowed upon God’s people due to their restored relationship with Him. “Sought out” conveys desirability while “A city not forsaken” affirms God’s everlasting commitment to Jerusalem despite its past desolation.

In summary, Isaiah 62:6-12 presents a powerful vision of hope centered around restoration for Jerusalem through divine intervention characterized by persistent prayer from appointed watchmen leading to renewed identity as God’s cherished people.

### **Verse Commentary on Isaiah 63:1-5 (KJV)**

**Isaiah 63:1 - “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.”**

This verse opens with a question posed by the prophet Isaiah, asking about the identity of a figure coming from Edom. The mention of Edom is significant as it symbolizes judgment and vengeance against those who have opposed God’s people. The phrase “dyed garments from Bozrah” suggests a connection to bloodshed, as Bozrah was a prominent city in Edom and its name can be associated with grape gathering, which metaphorically relates to treading the winepress—a symbol of divine judgment (see Revelation 19:13). The figure described here is majestic and powerful, emphasizing His glory and strength. The self-identification as “I that speak in righteousness” indicates that this figure acts justly and has the authority to save.

**Isaiah 63:2 - “Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?”**

The inquiry about why His garments are red continues the imagery established in verse one. The question implies astonishment at the sight of bloodstained clothing. The response alludes to the act of judgment where He has treaded down nations like grapes in a winepress—an image of divine wrath being executed. This metaphor indicates not only victory but also the severity of judgment against those who oppose God’s will.

**Isaiah 63:3 - “I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.”**

Here, the speaker asserts His solitary role in executing judgment—“I have trodden the winepress alone.” This emphasizes both His authority and His unique position as judge. The imagery of trampling reflects intense anger towards sinfulness and rebellion against God. The phrase “their blood shall be sprinkled upon my garments” starkly illustrates the consequences of divine judgment; it signifies not just physical defeat but spiritual condemnation for those who have rejected God.

**Isaiah 63:4 - “For the day of vengeance is in mine heart, and the year of my redeemed is come.”**

This verse reveals a dual aspect of God’s purpose: vengeance against His enemies and redemption for His people. “The day of vengeance” signifies a time when justice will be fully realized against oppressors. In contrast, “the year of my redeemed” highlights God’s commitment to deliverance for those who are faithful to Him. This juxtaposition underscores God’s character as both just and merciful.

**Isaiah 63:5 - “And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.”**

In this concluding verse for this passage, there is an expression of disappointment at finding no one available to assist or support during this time of judgment. It emphasizes God’s independence in executing salvation—“mine own arm brought salvation.” This reflects a theological assertion that ultimate deliverance comes solely from God Himself without reliance on human efforts or alliances. The mention of “my fury” suggests that divine wrath serves as both motivation for judgment and protection for His people.

### **Summary Interpretation**

The passage from Isaiah 63:1-5 presents a vivid portrayal of God’s impending judgment against nations symbolized by Edom while simultaneously affirming His commitment to redeem Israel. It encapsulates themes central to biblical prophecy—divine justice intertwined with mercy—and serves as an assurance that God remains sovereign over history.

### **Verse Commentary on Isaiah 63:6-10 (KJV)**

#### **Isaiah 63:6**

**“And I trod down the people in mine anger, and made them drunk in my fury, and I brought down their strength to the earth.”**

In this verse, the speaker, often interpreted as God or a messianic figure, describes a decisive act of judgment against the nations. The imagery of treading down suggests a violent and overwhelming defeat of enemies. The phrase “made them drunk in my fury” indicates that the enemies are not only defeated but also incapacitated by God’s wrath; they are overwhelmed to the point of confusion and helplessness. The final clause, “I brought down their strength to the earth,” emphasizes the complete subjugation of these nations, illustrating God’s sovereign power over all earthly authorities.

#### **Isaiah 63:7**

**“I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he**

**hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.”**

This verse shifts from judgment to praise. The speaker intends to recount God’s steadfast love (“lovingkindnesses”) and faithfulness towards Israel. The repetition of “according to” highlights that God’s actions are consistent with His character—merciful and good. This acknowledgment serves as a reminder of God’s covenant relationship with Israel and His past deliverances. It underscores that even amidst judgment, there is an underlying theme of hope rooted in God’s enduring mercy.

#### **Isaiah 63:8**

**“For he said, Surely they are my people, children that will not lie: so he was their Saviour.”**

Here, God expresses His commitment to Israel by affirming their identity as His chosen people. The phrase “children that will not lie” suggests a contrast between God’s faithfulness and Israel’s historical unfaithfulness. Despite their failings, God remains their Savior—a title emphasizing His role as protector and deliverer. This verse encapsulates God’s grace; He chooses to save despite human shortcomings.

#### **Isaiah 63:9**

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

This verse reveals a profound theological truth about God’s empathy towards His people. “In all their affliction he was afflicted” indicates that God experiences suffering alongside His people; He is not distant but intimately involved in their struggles. The “angel of his presence” is often understood as a manifestation of God Himself or a divine messenger who plays a crucial role in salvation history. The terms “love” and “pity” highlight God’s compassionate nature as He redeems Israel from its troubles.

#### **Isaiah 63:10**

**“But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.”**

This verse marks a stark turn in tone as it addresses Israel’s rebellion against God. Their actions have consequences; by rejecting God’s guidance (“vexed his holy Spirit”), they provoke divine anger leading to estrangement (“he was turned to be their enemy”). This reflects a critical theme throughout Scripture—the idea that disobedience results in separation from God’s favor. However, this also sets up for future restoration themes found later in Isaiah.

In summary, these verses encapsulate both God’s judgment against nations opposing Him and His unwavering love for Israel despite its failings. They illustrate key theological concepts such as divine empathy during suffering, covenant faithfulness, mercy amidst judgment, and consequences for rebellion.

#### **Verse Commentary on Isaiah 63:11-15 (KJV)**

#### **Isaiah 63:11**

**“And he remembered the days of old, Moses, and his people, saying, Where is he that brought**

**them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?”**

In this verse, the prophet recalls God’s past deliverance of Israel through Moses. The phrase “he remembered the days of old” signifies a longing for God’s intervention as experienced in earlier times. The reference to “Moses” emphasizes the leadership role he played during the Exodus when God delivered Israel from Egyptian bondage. The rhetorical questions posed—“Where is he that brought them up out of the sea?”—highlight a sense of abandonment felt by the people. The mention of “the shepherd of his flock” symbolizes Moses as a protector and guide for Israel. Furthermore, “where is he that put his holy Spirit within him?” suggests a yearning for divine guidance and presence akin to what was bestowed upon Moses.

**Isaiah 63:12**

**“That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?”**

This verse continues to reflect on God’s mighty acts during the Exodus. “Led them by the right hand” indicates divine guidance and strength provided to Moses as he led Israel. The phrase “with his glorious arm” underscores God’s power in performing miracles, particularly in parting the Red Sea (“dividing the water before them”). This act not only facilitated Israel’s escape but also served to establish God’s reputation among nations—“to make himself an everlasting name.” It emphasizes that God’s actions were not merely for Israel’s benefit but also served to reveal His glory and sovereignty.

**Isaiah 63:13**

**“That led them through the deep, as an horse in the wilderness, that they should not stumble?”**

Here, Isaiah poetically describes how God guided His people through perilous situations (“through the deep”) with care and precision. The imagery of “as an horse in the wilderness” evokes thoughts of a well-trained steed moving confidently over rough terrain without stumbling. This metaphor illustrates God’s protective oversight and guidance over Israel during their journey through difficult circumstances.

**Isaiah 63:14**

**“As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.”**

This verse employs animal imagery again; it compares God’s leadership to how He leads animals gently into restful places (“the valley”). The phrase “the Spirit of the LORD caused him to rest” indicates divine peace and assurance provided by God during their travels. By leading His people in such a manner, God aims “to make thyself a glorious name,” reinforcing His desire for recognition and reverence among both His people and surrounding nations.

**Isaiah 63:15**

**“Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?”**



In this final verse of this passage, there is an urgent plea for divine attention. “Look down from heaven” expresses a desire for God’s active involvement in their current plight. The phrases “habitation of thy holiness” and “thy glory” remind readers that God resides in perfect holiness and majesty. The questions posed—“where is thy zeal and thy strength?”—reflects feelings of abandonment or lack of divine intervention at present compared to past experiences. The terms “sounding of thy bowels” (a Hebrew idiom referring to deep compassion) indicate a longing for God’s mercy which seems absent or restrained at this time.

Overall, these verses encapsulate themes such as remembrance of past deliverance, longing for divine presence, acknowledgment of God’s power, gentle guidance through trials, and an urgent appeal for renewed mercy.

### **Verse Commentary on Isaiah 63:16-19 (KJV)**

#### **Isaiah 63:16**

“Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting.”

In this verse, the prophet expresses a profound sense of estrangement from God while simultaneously affirming God’s paternal relationship with His people. The phrase “Doubtless thou art our father” emphasizes the certainty of God’s fatherhood despite the apparent distance felt by Israel. The reference to Abraham and Israel highlights that even if these patriarchs do not recognize or acknowledge their descendants in their current state of suffering and exile, God remains their true Father. This assertion serves as a reminder that divine identity and relationship transcend human recognition. The title “our redeemer” signifies God’s role in salvation history, indicating that He is not only a creator but also one who actively seeks to redeem His people. The phrase “thy name is from everlasting” underscores the eternal nature of God’s character and purpose.

#### **Isaiah 63:17**

“O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants’ sake, the tribes of thine inheritance.”

Here, the prophet poses a poignant question regarding Israel’s spiritual decline. The inquiry “why hast thou made us to err” reflects a deep sense of confusion and despair over their current plight. It suggests an acknowledgment that their deviation from God’s ways is not merely a result of their own actions but also involves divine sovereignty in allowing such circumstances. The mention of “hardened our heart” indicates a state where the people have become resistant to God’s guidance and fear—an essential aspect of their covenant relationship with Him. The plea for God to “return for thy servants’ sake” reveals an urgent desire for restoration based on the covenantal relationship between God and His chosen people—the tribes of His inheritance. This verse encapsulates both lamentation over sin and hope for divine intervention.

#### **Isaiah 63:18**

“The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.”

This verse reflects on the historical context where Israel has experienced brief periods of possession over the land promised to them by God. The term “the people of thy holiness” refers to Israel as set apart for God’s purposes. However, this possession has been fleeting (“but a little while”), highlighting the fragility of their situation amidst external threats. The phrase “our adversaries have trodden down thy sanctuary” speaks to the destruction wrought by enemies upon Jerusalem and its temple—a central place of worship and identity for Israel. This imagery evokes feelings of loss and devastation as they witness their sacred spaces desecrated.

### **Isaiah 63:19**

“We are thine: thou never barest rule over them; they were not called by thy name.”

In this concluding verse, there is an affirmation of belonging (“We are thine”) despite the overwhelming evidence suggesting otherwise due to their suffering under foreign rule. The statement “thou never barest rule over them” implies that those who oppress Israel do not possess legitimate authority granted by God; rather, they are seen as usurpers without divine endorsement. Furthermore, “they were not called by thy name” reinforces this idea that true identity comes from being recognized as belonging to God—those who bear His name are His true people. This verse encapsulates a longing for recognition and restoration within the covenant community.

Overall, these verses convey themes of lamentation, identity crisis, divine sovereignty, and hope for redemption amidst despair.

## **CHAPTER 64:**

### **Verse Commentary on Isaiah 64:1-5 (KJV)**

#### **Isaiah 64:1**

**“Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,”**

This verse opens with a passionate plea from the prophet, expressing a deep desire for God to intervene in a powerful and visible way. The phrase “rend the heavens” suggests a dramatic tearing apart of the sky, symbolizing God’s direct action and presence among His people. The request for God to “come down” indicates a longing for divine intervention in their dire circumstances. The imagery of mountains flowing down signifies the overwhelming power of God, capable of altering even the most stable and formidable elements of creation.

#### **Isaiah 64:2**

**“As when the melting fire burneth, the fire causeth the waters to boil: to make thy name known to thine adversaries, that the nations may tremble at thy presence!”**

Here, Isaiah uses vivid imagery to illustrate how God’s presence can transform and purify. The “melting fire” represents God’s judgment and purifying power, suggesting that just as fire melts metal or boils water, so too can God’s presence bring about significant change. The purpose of this divine intervention is twofold: to reveal God’s greatness (“to make thy name known”) and to instill fear in His adversaries (“that the nations may tremble”). This reflects a common biblical theme where God’s actions serve both as a means of salvation for His people and judgment against those who oppose Him.

### **Isaiah 64:3**

**“When thou didst terrible things which we looked not for, thou camest down, and the mountains flowed down at thy presence.”**

In this verse, Isaiah recalls past instances when God acted unexpectedly (“terrible things which we looked not for”). This serves as a reminder of God’s sovereignty and ability to surprise His people with His mighty works. The reference to mountains flowing down again emphasizes God’s overwhelming power during these moments of divine intervention. It reinforces the idea that when God acts on behalf of His people, it is both awe-inspiring and transformative.

### **Isaiah 64:4**

**“For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.”**

This verse highlights God’s uniqueness and incomparability. Isaiah asserts that no one has ever witnessed or understood fully what God has prepared for those who wait on Him. This waiting implies an active trust in God’s promises and timing. The phrase “what he hath prepared” suggests blessings or plans beyond human comprehension—an encouragement for believers to remain steadfast in faith despite their current trials.

### **Isaiah 64:5**

**“Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance; and we shall be saved.”**

In this concluding verse of this passage, there is an acknowledgment of sinfulness among God’s people. Isaiah notes that while God meets those who rejoice and do righteousness—those who actively remember Him—there is also recognition of their collective sinfulness (“for we have sinned”). The phrase “in those is continuance” suggests that despite their sinful state, there remains hope for salvation through repentance and returning to righteous living. This duality emphasizes both accountability before God and His readiness to save those who turn back to Him.

In summary, Isaiah 64:1-5 presents a heartfelt cry from Israel’s remnant seeking divine intervention amid their struggles while acknowledging their sins. It underscores themes of longing for God’s presence, recognition of His past deeds, hope in waiting upon Him, and an understanding of righteousness amidst sinfulness.

### **Verse Commentary on Isaiah 64:6-12 (KJV)**

**Isaiah 64:6 “But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”**

In this verse, the prophet Isaiah articulates a profound acknowledgment of human sinfulness. The phrase “we are all as an unclean thing” emphasizes the universal nature of sin among humanity. In the context of ancient Israelite culture, being “unclean” had significant ritual implications; it meant being unable to approach God or participate in worship. This metaphor highlights the spiritual state of the people before God.

The comparison of “all our righteousneses” to “filthy rags” starkly illustrates that even their best efforts at righteousness are tainted by sin. The term “filthy rags” is often interpreted as referring to menstrual cloths, which underscores the depth of their impurity. This imagery serves to remind the readers that no amount of good deeds can earn favor with God when one is inherently sinful.

The latter part of the verse conveys a sense of transience and helplessness: “we all do fade as a leaf.” Just as leaves wither and fall away, so too does humanity lack permanence and strength in its sinful condition. The simile “like the wind” suggests that iniquities can sweep individuals away uncontrollably, emphasizing their inability to resist sin without divine intervention.

**Isaiah 64:7 “And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.”**

Here, Isaiah laments the spiritual apathy among God’s people. The phrase “none that calleth upon thy name” indicates a lack of genuine prayer or seeking after God. This absence reflects a deeper issue—spiritual complacency and disconnection from God due to their sins.

The expression “stirreth up himself to take hold of thee” implies an active effort required to seek God earnestly. It suggests that true faith involves not just passive waiting but an active pursuit of God’s presence and mercy.

The latter part reveals God’s response to their iniquities: He has hidden His face from them. This withdrawal signifies divine displeasure and judgment resulting from their persistent sinfulness. The phrase “hast consumed us” indicates that their sins have led them into destruction—a consequence they have brought upon themselves.

**Isaiah 64:8 “But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.”**

In this verse, Isaiah shifts from lamentation to recognition of God’s sovereignty and creative power. By addressing God as “our father,” he acknowledges a relationship based on care and authority. This paternal imagery evokes feelings of dependence on God for guidance and sustenance.

The metaphor “we are the clay, and thou our potter” illustrates humanity’s role as creations shaped by God’s will. It emphasizes divine craftsmanship—God molds individuals according to His purpose. This acknowledgment also carries an implicit plea for mercy; if God is indeed the potter, then He has both the right and ability to reshape lives marred by sin.

**Isaiah 64:9 “Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.”**

This verse contains a heartfelt plea for mercy amidst recognition of guilt. The request for God not to be “wroth very sore” reflects an understanding of His holiness alongside His capacity for anger against sin. It acknowledges human frailty while appealing for compassion.

The phrase “neither remember iniquity forever” expresses a desire for forgiveness—an appeal for God’s grace despite their past transgressions. The concluding statement reinforces their identity as God’s people; it serves both as a reminder of covenant relationship and a basis for hope in redemption.

**Isaiah 64:10-11 “Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house where our fathers praised thee is burned up with fire; and all our pleasant things are laid waste.”**

These verses paint a vivid picture of desolation resulting from divine judgment due to Israel’s unfaithfulness. The repetition of “wilderness” signifies abandonment—places once filled with life now lie desolate because they have turned away from God.

Zion (representing Jerusalem) symbolizes not only physical space but also spiritual significance—the heart of worship where God’s presence dwelled among His people. Its destruction signifies severe consequences stemming from disobedience.

The mention of “our holy and our beautiful house” refers specifically to the Temple—a central place for worship now reduced to ruins due to judgment against sinfulness. This devastation serves as both lamentation over loss and recognition that such outcomes stemmed from their actions against God’s commandments.

**Isaiah 64:12 “Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?”**

In this final verse within this passage, Isaiah poses rhetorical questions reflecting desperation amid suffering caused by divine silence or perceived inactivity during times of distress. There’s an urgent plea asking whether God will continue withholding intervention or remain silent while they endure affliction due largely to their own failings.

This question encapsulates deep yearning for restoration—a longing not only for relief but also reconciliation with God after recognizing how far they have strayed from Him through persistent disobedience.

## **CHAPTER 65:**

### **Verse Commentary on Isaiah 65:1-5 (KJV)**

#### **Isaiah 65:1**

**“I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.”**

In this verse, God expresses His willingness to be found by those who were previously distant from Him. The phrase “sought of them that asked not for me” highlights the surprising nature of God’s grace—He reveals Himself to those who did not actively seek Him. This can be interpreted as a reference to the Gentiles, who were outside the covenant community of Israel but would come to faith in Christ. The repetition of “behold me” emphasizes God’s eagerness and openness to engage with humanity, particularly with those who have been marginalized or excluded from His promises.

### **Isaiah 65:2**

**“I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;”**

Here, God laments over Israel’s persistent rebellion. The imagery of God spreading out His hands signifies an invitation and longing for reconciliation. Despite His outreach, the people continue to walk in ways contrary to His commandments—“after their own thoughts.” This reflects a common biblical theme where human wisdom leads to disobedience and separation from God. The phrase “which walketh in a way that was not good” indicates a moral failing and highlights the consequences of rejecting divine guidance.

### **Isaiah 65:3**

**“A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;”**

This verse describes the blatant idolatry and sinful practices of the Israelites. The term “provoketh me to anger” suggests an ongoing defiance against God’s holiness. Their sacrifices in gardens and burning incense on brick altars are indicative of pagan worship practices that directly contravene God’s commands regarding proper worship locations (i.e., at the temple). This behavior illustrates how far they have strayed from true worship and how their actions provoke God’s righteous anger.

### **Isaiah 65:4**

**“Which remain among the graves, and lodge in the monuments; which eat swine’s flesh, and broth of abominable things is in their vessels;”**

In this verse, Isaiah continues to enumerate the sinful behaviors prevalent among the people. Remaining among graves suggests ritual impurity associated with death—a violation of Levitical law (Numbers 19). Eating swine’s flesh is explicitly forbidden under Mosaic Law (Leviticus 11), symbolizing their disregard for God’s dietary laws. The mention of “broth of abominable things” further emphasizes their engagement with unclean practices. Collectively, these actions paint a picture of a community steeped in sin and rebellion against divine standards.

### **Isaiah 65:5**

**“Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.”**

This final verse captures the arrogance and self-righteousness of those who consider themselves holy while engaging in sinful practices. Their declaration “Stand by thyself” reflects an attitude of exclusivity and disdain towards others whom they perceive as less holy. God’s response—“These are a smoke in my nose”—indicates how offensive their behavior is to Him; it evokes disgust rather than acceptance. The metaphorical language conveys God’s judgment against such hypocrisy—what they believe elevates them only serves as fuel for divine wrath.

In summary, Isaiah 65:1-5 presents a stark contrast between God’s desire for relationship with humanity and Israel’s persistent rebellion through idolatry and self-righteousness. It underscores themes of divine grace extended even to those outside traditional boundaries while simultaneously highlighting serious consequences for disobedience.

## Verse Commentary on Isaiah 65:6-11 (KJV)

### Introduction to the Passage

Isaiah 65:6-11 presents a profound message from God regarding judgment and the consequences of disobedience, particularly directed towards Israel. This passage contrasts the fate of the rebellious with the blessings reserved for those who are faithful. The verses highlight God's awareness of sin and His commitment to justice while also foreshadowing a future restoration for His people.

**Verse 6: “Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom.”**

This verse emphasizes God's omniscience and His active role in administering justice. The phrase “it is written before me” suggests that God has recorded the deeds of humanity, indicating that nothing escapes His notice. The promise of recompense signifies that God will respond to sin with appropriate judgment. The repetition of “recompense” underscores the certainty and severity of divine retribution, which will be directed “into their bosom,” implying a personal and intimate reckoning for their actions.

**Verse 7: “Your iniquities, and the iniquities of your fathers together, saith the LORD: which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.”**

Here, God addresses both present and ancestral sins. The mention of “iniquities” highlights a pattern of rebellion against Him that spans generations. The specific acts—burning incense on mountains and blaspheming on hills—point to idolatrous practices prevalent among the Israelites. These actions were not only acts of worship but also direct affronts to God's holiness. The phrase “measure their former work into their bosom” indicates that they will receive a just reward for these transgressions, reinforcing the idea that past sins have lasting consequences.

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

In this verse, God uses an agricultural metaphor to convey hope amidst judgment. Just as new wine represents potential and blessing within a cluster of grapes, there remains a remnant among Israel—His faithful servants—who will be spared from total destruction. This illustrates God's mercy; despite widespread rebellion, He preserves a faithful remnant for His name's sake.

**Verse 9: “And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.”**

God promises restoration through a “seed out of Jacob,” referring to future generations who will inherit His blessings. The term “inheritor” implies not only possession but also stewardship over God's creation (“my mountains”). This verse affirms God's covenantal faithfulness; despite Israel's failures, He will fulfill His promises through those who remain loyal to Him.

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

The imagery here evokes peace and abundance. Sharon was known for its lush pastures while Achor symbolizes trouble or distress turned into hope (as seen in Joshua 7). By transforming these places into havens for livestock (“a fold of flocks”), God signifies restoration and prosperity for those who genuinely seek Him. This reflects both physical abundance and spiritual fulfillment.

**Verse 11: “But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.”**

In contrast to those who seek God are those who forsake Him. This verse condemns idolatry explicitly by mentioning preparations made for false gods (“that troop”)—likely referring to pagan deities associated with fortune or war—and drink offerings made to them. The phrase “forget my holy mountain” indicates neglecting Jerusalem (the center of worship) in favor of idol worship. This starkly illustrates Israel’s spiritual decline.

### **Conclusion**

Isaiah 65:6-11 serves as both warning and promise—a reminder that while judgment awaits those who rebel against God through idolatry and sinfulness, there remains hope through repentance and faithfulness among His chosen remnant. It encapsulates themes central to prophetic literature: accountability for sin coupled with divine mercy.

### **Verse Commentary on Isaiah 65:12-15 (KJV)**

#### **Isaiah 65:12**

***“Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.”***

In this verse, God declares judgment upon those who have persistently rejected His call. The phrase “I will number you to the sword” indicates a divine decree of punishment. The imagery of bowing down to slaughter suggests total defeat and submission to God’s wrath. The reason for this severe judgment is articulated in the latter part of the verse: despite God’s calls and messages, the people chose to ignore Him. Their actions were characterized by evil, which was directly opposed to what God delights in—righteousness and obedience. This sets a tone of accountability; they are responsible for their choices.

#### **Isaiah 65:13**

***“Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:”***

Here we see a stark contrast between God’s faithful servants and those who have rebelled against Him. “My servants shall eat” signifies provision and sustenance from God as a reward for their faithfulness. In contrast, “ye shall be hungry” indicates deprivation for those who have turned away from Him. This juxtaposition continues with drinking and rejoicing versus thirsting and being ashamed. The use of “behold” emphasizes the certainty of these outcomes—God’s promises for His faithful ones versus dire consequences for the unfaithful.



**Isaiah 65:14**

***“Behold, my servants shall sing for joy of heart; but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.”***

This verse further elaborates on the emotional states resulting from one’s relationship with God. God’s servants are depicted as singing joyfully—a reflection of their inner peace and satisfaction derived from their faithfulness. Conversely, those who have rejected God will experience deep sorrow and anguish (“cry for sorrow of heart”). The term “howl for vexation of spirit” conveys an intense level of distress that arises from separation from God’s favor. This illustrates a profound spiritual truth: one’s response to God directly influences their emotional well-being.

**Isaiah 65:15**

***“And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:”***

In this concluding verse of the passage, there is a prophetic declaration about legacy and identity. Those who rebel against God will leave behind a name associated with cursing—a stark warning about how their actions will define them in history. In contrast, God’s chosen ones will receive a new name signifying blessing and favor. This notion of renaming reflects transformation; it symbolizes a new identity rooted in righteousness rather than rebellion. The phrase “the Lord GOD shall slay thee” reinforces the seriousness of divine judgment against unfaithfulness.

Overall, these verses encapsulate themes of judgment versus blessing based on one’s response to God’s call—highlighting accountability while offering hope to those who remain faithful.

**Verse Commentary on Isaiah 65:16-20 (KJV)****Isaiah 65:16**

***“And he that sweareth shall swear by the God of truth; and he that blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.”***

In this verse, the phrase “he that sweareth shall swear by the God of truth” emphasizes a shift in allegiance. The faithful will no longer invoke false gods or idols but will affirm their oaths by the true God. This signifies a restoration of proper worship and acknowledgment of God’s sovereignty. The repetition of “God of truth” underscores His reliability and faithfulness, contrasting with the previous disobedience of Israel.

The latter part of the verse, “because the former troubles are forgotten,” indicates a divine promise that past sufferings and judgments will be erased from memory. This reflects God’s mercy and grace towards His people, suggesting a new beginning where past transgressions do not define their future.

**Isaiah 65:17**

***“For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.”***

This verse introduces a profound theological concept—the creation of “new heavens and a new earth.” This imagery suggests complete renewal and transformation. The phrase “the former shall not be

remembered” reinforces God’s intention to erase past sins and sorrows. In this context, it can also be interpreted as an eschatological promise, pointing towards ultimate redemption where God’s people will dwell in perfect harmony with Him.

The idea of new creation is significant within biblical theology as it echoes themes found in Revelation 21:1-4, where John describes a similar vision of renewal. This serves to instill hope among believers for a future free from pain and suffering.

#### **Isaiah 65:18**

**“But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.”**

Here, God calls His people to rejoice in His creative work. The mention of Jerusalem signifies not just a physical city but represents God’s chosen people who will experience joy as part of His redemptive plan. The transformation from sorrow to joy is central to this passage; it highlights God’s desire for His people to live in happiness rather than despair.

The term “a rejoicing” indicates that Jerusalem itself will embody joy—a stark contrast to its previous state marked by desolation due to sin. This verse encourages believers to embrace their identity as recipients of divine joy.

#### **Isaiah 65:19**

**“And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.”**

In this verse, God expresses His own joy over Jerusalem and its inhabitants. This mutual rejoicing between God and His people illustrates an intimate relationship characterized by love and satisfaction. The promise that “the voice of weeping shall be no more heard” signifies an end to suffering—both physical pain and emotional distress—indicating that God’s redemptive work has restored peace.

This assurance is pivotal for those who have endured hardship; it serves as both comfort and motivation for faithfulness amidst trials.

#### **Isaiah 65:20**

**“There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.”**

This verse presents a striking image regarding longevity and life expectancy within this renewed creation. It suggests that death will become rare or even non-existent among those who inhabit this new reality—children dying at such young ages would be seen as tragic anomalies rather than common occurrences.

The contrast between “an infant” dying early versus “an old man” who has lived out his days reflects God’s intention for life to flourish without premature death or curses associated with sin. The phrase “the sinner being an hundred years old shall be accursed” implies that sin will still exist but will face severe consequences—highlighting God’s justice alongside His mercy.

Overall, these verses encapsulate themes of renewal, joy, divine favor, communal restoration, and justice—all central tenets within Isaiah’s prophetic vision for Israel’s future.

### **Verse Commentary on Isaiah 65:21-25 (KJV)**

#### **Introduction to the Passage**

Isaiah 65:21-25 presents a vision of hope and restoration, depicting a future where God’s people will experience peace, prosperity, and divine favor. This passage is part of a larger prophetic context in which Isaiah speaks about the new heavens and new earth, emphasizing God’s promise to redeem His creation and His people.

**Verse 21: “And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.”**

This verse highlights the themes of stability and productivity in the eschatological future. The act of building houses signifies security and permanence, contrasting with the previous experiences of exile and destruction faced by Israel. The mention of planting vineyards indicates not only agricultural abundance but also the joy of enjoying the fruits of one’s labor. In ancient Israelite culture, owning land and cultivating it were vital aspects of life that represented blessing from God.

**Verse 22: “They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.”**

Here, God assures His people that their efforts will not be in vain. Unlike past experiences where invaders would take over their homes or lands (as seen during periods of conquest), this future promises that individuals will enjoy the results of their labor throughout their lifetimes. The comparison to trees suggests longevity; just as trees can live for many years, so too will God’s people thrive in this new reality. This verse emphasizes divine justice—God’s elect will reap what they sow without fear of loss.

**Verse 23: “They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.”**

This verse reinforces the assurance that God’s people will no longer toil without reward or suffer due to external troubles. The phrase “labor in vain” reflects a common lament found throughout Scripture regarding unproductive efforts due to oppression or calamity. Here, God declares that His chosen ones—the blessed—will have fruitful lives marked by divine favor. The mention of offspring suggests generational blessings; not only will individuals prosper, but their descendants will also benefit from this divine promise.

**Verse 24: “And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.”**

This verse introduces an intimate relationship between God and His people characterized by immediate responsiveness. It conveys a profound sense of closeness where God’s presence is felt tangibly among His people. The idea that God answers even before prayers are uttered illustrates His omniscience and

readiness to provide for those who seek Him. This reflects a shift from distant deity worship to an engaged relationship filled with grace.

**Verse 25: “The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.”**

The final verse paints a vivid picture of peace within creation itself—a radical transformation where natural enemies coexist harmoniously. The imagery used here symbolizes total reconciliation among all creatures under God’s reign. The wolf feeding with lambs represents safety for those who were once preyed upon; similarly, lions eating straw instead of flesh signifies a complete reversal from predatory behavior to peaceful coexistence. This vision culminates in an environment devoid of harm or destruction (“they shall not hurt nor destroy”), emphasizing God’s ultimate authority over creation.

### **Conclusion**

Isaiah 65:21-25 encapsulates profound themes central to biblical prophecy—restoration, security, divine favor, intimate relationship with God, and peace within creation. These verses offer hope not only for individual believers but also for communities seeking redemption from past suffering.

## **CHAPTER 66:**

### **Verse Commentary on Isaiah 66:1-5 (KJV)**

**Verse 1: “Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?”**

In this opening verse, God asserts His sovereignty and majesty. By stating that “the heaven is my throne” and “the earth is my footstool,” He emphasizes His transcendence over all creation. This imagery illustrates that no physical structure can contain or adequately represent God’s glory. The rhetorical questions posed—“where is the house that ye build unto me?”—challenge the Israelites’ assumptions about their temple as a dwelling place for God. It underscores the futility of attempting to confine the Almighty within human-made structures.

**Verse 2: “For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.”**

Here, God reinforces His creative authority by declaring that everything in existence has been made by Him. The focus shifts from physical temples to spiritual conditions. God reveals what He truly values: a humble heart (“poor and of a contrite spirit”) that recognizes its need for grace and responds with reverence (“trembleth at my word”). This verse highlights God’s preference for genuine humility over ritualistic worship.

**Verse 3: “He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog’s neck; he that offereth an oblation, as if he offered swine’s blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.”**

In this verse, God critiques empty religious practices devoid of true devotion. The comparisons illustrate how superficial sacrifices are equated with heinous acts—suggesting that mere ritual without sincerity is offensive to God. The mention of “swine’s blood” evokes strong negative connotations in Jewish law since pigs were considered unclean animals. This stark language serves to convey God’s disdain for insincere worship practices. Furthermore, it indicates that the people have turned away from God’s ways (“chosen their own ways”) and find pleasure in actions contrary to His commands.

**Verse 4: “I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.”**

God declares a reciprocal action based on Israel’s choices—since they have rejected Him and pursued falsehoods (“delusions”), He will allow them to experience the consequences of their decisions. The phrase “when I called, none did answer” emphasizes Israel’s neglect of divine communication; despite God’s persistent calls for repentance and righteousness, they remained unresponsive. Their actions are characterized as evil in God’s sight because they actively chose paths contrary to His desires.

**Verse 5: “Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name’s sake said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.”**

This concluding verse addresses those who genuinely revere God’s word—the faithful remnant who remain steadfast despite persecution from others (“your brethren that hated you”). Their oppressors mockingly claim allegiance to God while simultaneously rejecting His true followers. However, God promises vindication for those who honor Him; He will reveal Himself in joy to them while bringing shame upon those who scorned them. This serves as both encouragement for believers enduring hardship and a warning against hypocrisy.

In summary, Isaiah 66:1-5 presents profound theological insights into God’s nature versus human attempts at worship through rituals devoid of sincerity. It emphasizes humility before God over ceremonial observance while assuring faithful believers of divine justice.

#### **Verse Commentary on Isaiah 66:6-10 (KJV)**

**Isaiah 66:6 “The voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.”**

In this verse, the prophet Isaiah begins with a vivid depiction of sound and activity emanating from both the city and the temple. The “voice of noise” signifies a tumultuous atmosphere, likely reflecting the chaos and judgment that is about to unfold. The mention of “the LORD that rendereth recompence to his enemies” emphasizes God’s role as a divine judge who will repay those who oppose Him. This sets the tone for understanding God’s justice and His response to wickedness.

**Isaiah 66:7 “Before she travailed, she brought forth; before her pain came, she was delivered of a man child.”**

Here, Isaiah uses childbirth as a metaphor to illustrate an unexpected and miraculous event. The phrase “before she travailed” indicates that Israel (often represented as a woman in prophetic literature) will experience deliverance without going through the usual pains associated with labor. This suggests that God’s intervention will be swift and powerful, bringing forth new life or restoration without prolonged suffering. The “man child” symbolizes something significant being birthed—possibly referring to the coming Messiah or the establishment of God’s kingdom.

**Isaiah 66:8 “Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.”**

This verse poses rhetorical questions emphasizing the extraordinary nature of what God is doing. The phrases “who hath heard such a thing?” and “who hath seen such things?” highlight that this act of creation or rebirth is unprecedented. The imagery of a nation being born in one day underscores God’s power to accomplish great things swiftly. It reflects on Zion’s (Jerusalem’s) role in this miraculous birth—indicating that when Zion experiences spiritual renewal (“travailed”), it will result in many coming to faith (“brought forth her children”).

**Isaiah 66:9 “Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God.”**

In this verse, God reassures His people about His faithfulness in fulfilling His promises. The rhetorical questions serve as affirmations of His commitment; if He initiates something (bringing to birth), He will also ensure its completion (causing it to bring forth). This reflects God’s sovereignty over creation and His ability to fulfill His plans without hindrance. The phrase “shut the womb” implies that nothing can prevent what God intends from happening.

**Isaiah 66:10 “Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her.”**

The final verse calls for rejoicing among those who love Jerusalem. This is an invitation for all who care about Zion’s well-being to celebrate its restoration and blessings from God. The repetition of “rejoice” emphasizes joy as an essential response to God’s actions. Those who have mourned for Jerusalem due to its desolation are encouraged now to share in its joy because God has acted decisively on behalf of His people.

In summary, these verses collectively convey themes of divine judgment against enemies, miraculous deliverance for Israel, God’s unwavering faithfulness in fulfilling His promises, and an invitation for communal rejoicing over God’s redemptive work.

**Verse Commentary on Isaiah 66:11-15 (KJV)**

### **Contextual Background**

The Book of Isaiah is a prophetic text attributed to the prophet Isaiah, who ministered in Judah during the 8th century BCE. The final chapter, Isaiah 66, serves as a culmination of themes present throughout

the book, emphasizing God's sovereignty, judgment, and the hope of restoration for His people. This chapter contrasts the fate of those who reject God with the blessings promised to those who remain faithful.

### **Verse Analysis**

**Isaiah 66:11** *“That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.”*

In this verse, “suck” and “milk out” are metaphors for receiving nourishment and comfort from God. The imagery of a mother providing milk symbolizes God's nurturing nature towards His people. The “breasts of her consolations” suggest that God offers both emotional and spiritual sustenance. The phrase “abundance of her glory” indicates that what God provides is not only sufficient but overflowing with richness and beauty.

**Isaiah 66:12** *“For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck; ye shall be borne upon her sides, and be dandled upon her knees.”*

Here, God promises peace (“like a river”) which signifies an unending flow of tranquility and well-being. The comparison to a river emphasizes abundance and continuity. The mention of “the glory of the Gentiles” suggests that God's blessings will not only be for Israel but will extend to all nations. The imagery of being “borne upon her sides” and “dandled upon her knees” reinforces God's tender care for His people, portraying an intimate relationship akin to that between a mother and child.

**Isaiah 66:13** *“As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.”*

This verse draws a direct parallel between maternal comfort and divine comfort. Just as a mother provides solace to her child in times of distress, God assures His people that He will provide similar comfort. The specific mention of Jerusalem underscores its significance as both a physical location and a symbol of spiritual restoration for Israel.

**Isaiah 66:14** *“And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies.”*

The response to God's comforting presence is joy (“your heart shall rejoice”). The flourishing “like an herb” suggests vitality and growth resulting from divine favor. This verse also contrasts God's treatment towards His servants versus His enemies—highlighting that while His servants experience blessing and recognition (“the hand of the Lord”), those opposed to Him face judgment (“indignation”).

**Isaiah 66:15** *“For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.”*

This verse introduces a stark contrast to previous verses by depicting God's coming judgment through vivid imagery associated with fire—a symbol often linked to purification but also destruction. The reference to “chariots like a whirlwind” conveys swiftness in executing judgment. This duality

illustrates God’s nature as both loving caregiver to His faithful followers while simultaneously being just in dealing with sin.

## **Conclusion**

In summary, Isaiah 66:11-15 encapsulates themes central to Isaiah’s message—God’s nurturing love contrasted with His righteous judgment. It emphasizes how God cares for His people while also affirming that He will bring justice against those who oppose Him.

## **Verse Commentary on Isaiah 66:16-20 (KJV)**

### **Introduction to the Passage**

Isaiah 66 concludes the book of Isaiah with a powerful vision of God’s ultimate judgment and restoration. Verses 16-20 specifically address God’s judgment upon the nations, His gathering of His people, and the establishment of a new order where worship is central. This passage emphasizes God’s sovereignty, the seriousness of sin, and the hope for redemption.

**Verse 16: “For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.”**

In this verse, God declares that He will execute judgment through fire and sword. The imagery of fire often symbolizes purification or judgment in biblical literature. Here, it suggests a consuming judgment that will affect all flesh—indicating that no one is exempt from God’s scrutiny. The phrase “the slain of the LORD shall be many” serves as a stark reminder of the consequences of rebellion against God. This verse sets a tone of seriousness regarding divine justice.

**Verse 17: “They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.”**

This verse addresses those who engage in false worship practices. The reference to “gardens” likely points to pagan worship sites where rituals were performed away from proper worship locations. The act of eating swine’s flesh (considered unclean according to Jewish law) symbolizes defilement and disobedience to God’s commandments. By mentioning these specific acts, God highlights how such behaviors are not only sinful but also indicative of a heart turned away from Him. The promise that they “shall be consumed together” reinforces that those who persist in such practices will face judgment alongside their idols.

**Verse 18: “For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.”**

Here, God asserts His omniscience—He knows both actions (“works”) and intentions (“thoughts”). This knowledge underscores His authority to judge righteously. The gathering of all nations signifies an inclusive vision where Gentiles are invited to witness God’s glory. This foreshadows a time when God’s revelation will extend beyond Israel to encompass all peoples—a theme prevalent throughout prophetic literature.



**Verse 19: “And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.”**

In this verse, God promises to set a sign among His people—this could refer to miraculous signs or prophetic messages indicating His presence among them. Those who escape judgment will be sent out as witnesses (“to declare my glory”) to distant nations (Tarshish being associated with trade routes). This mission reflects God’s desire for His name to be known universally—a call for evangelism rooted in experiencing His glory firsthand.

**Verse 20: “And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.”**

The final verse paints a picture of restoration where people from various nations bring offerings back to Jerusalem—the holy mountain symbolizing God’s dwelling place. The mention of different modes of transportation (horses, chariots) indicates both honor and urgency in bringing these offerings. It emphasizes inclusivity as people from diverse backgrounds participate in worshiping Yahweh at His temple. The comparison with Israelite offerings signifies acceptance into covenant relationship with God.

## **Conclusion**

Isaiah 66:16-20 encapsulates themes central to prophetic literature: divine judgment against sinfulness juxtaposed with hope for redemption through inclusion into God’s family for all nations willing to turn towards Him. It serves as both warning and invitation—a call for repentance coupled with assurance that God desires relationship over ritual.

## **Verse Commentary on Isaiah 66:21-24 (KJV)**

### **Isaiah 66:21**

**“And I will also take of them for priests and for Levites, saith the LORD.”**

In this verse, God declares His intention to appoint individuals from among the Gentiles as priests and Levites. This signifies a radical shift in the understanding of priesthood, which traditionally was limited to the descendants of Aaron and the tribe of Levi. The phrase “I will also take of them” indicates inclusivity; it suggests that those who were once considered outsiders will now be welcomed into roles of spiritual leadership. This reflects God’s overarching plan for redemption that transcends ethnic boundaries, emphasizing that all believers, regardless of their background, can serve in sacred capacities.

### **Isaiah 66:22**

**“For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.”**

Here, God promises permanence to His creation—the “new heavens and new earth” symbolize a renewed order where righteousness dwells. This promise is not just about physical renewal but also about spiritual continuity; “your seed and your name” refers to the enduring legacy of God’s people. It assures them that their identity as His chosen ones will persist in this new reality. The mention of “new heavens and new earth” echoes themes found in Revelation 21:1-4, linking Isaiah’s prophecy with New Testament eschatology.

### **Isaiah 66:23**

**“And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.”**

This verse depicts a future time when worship will be universal—“all flesh” signifies all humanity coming together in reverence before God. The reference to “one new moon to another” and “one sabbath to another” highlights regularity in worship practices within a covenant community. It suggests an ongoing relationship between God and His people characterized by communal worship and celebration. This vision aligns with prophetic literature that anticipates a time when God’s presence is fully realized among His people.

### **Isaiah 66:24**

**“And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”**

This concluding verse presents a stark contrast to the previous verses’ hopeful imagery. It describes a scene where those who have rebelled against God face eternal judgment—symbolized by unending decay (“their worm shall not die”) and unquenchable fire (“neither shall their fire be quenched”). This imagery serves as a warning about the consequences of sin and rebellion against God’s authority. The phrase “they shall be an abhorring unto all flesh” indicates that this judgment is not only severe but also serves as a deterrent for others. It underscores God’s justice alongside His mercy.

In summary, Isaiah 66:21-24 encapsulates themes of inclusion in priestly service for Gentiles (v. 21), assurance of enduring identity (v. 22), universal worship (v. 23), and stark warnings about divine judgment (v. 24). Together these verses reflect both hope for redemption through Christ and serious consequences for rejecting God’s ways.

## **CONCLUSION:**

The Book of Isaiah concludes with chapters 65 and 66, which bring together themes of judgment, restoration, and the ultimate fulfillment of God's promises. Here is a detailed conclusion to the book, synthesizing its key messages and theological depth:

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## The Final Vision: Renewal, Judgment, and Glory

The conclusion of Isaiah presents a grand, eschatological vision that transcends the immediate historical context. It envisions God's ultimate plan for humanity and the cosmos, affirming His justice, sovereignty, and redemptive power. These chapters encapsulate the duality of Isaiah's message: judgment for the unfaithful and salvation for the faithful.

### 1. The New Heavens and the New Earth (Isaiah 65:17–25)

Isaiah ends with an awe-inspiring promise of a new creation. God declares, “*See, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind*” (65:17). This transformation symbolizes the ultimate redemption of creation, free from the taint of sin, suffering, and death. The imagery of joy and peace dominates:

- **Harmony in creation:** Predators and prey will coexist peacefully (“*The wolf and the lamb will feed together*”), symbolizing the restoration of divine order.
- **Longevity and prosperity:** Human lives will no longer be cut short, and labor will bear lasting fruit, reflecting a reversal of the curse from Genesis.

### 2. God's Judgment and Sovereignty (Isaiah 66:1–6)

The final chapters underscore God's majesty and His disdain for empty religious rituals. God reminds the people that He is not confined to temples or human constructs: “*Heaven is my throne, and the earth is my footstool*” (66:1).

- **True worship:** God esteems those who are humble, contrite, and faithful, contrasting them with those who perform religious acts without sincerity.
- **Judgment on the rebellious:** The rebellious and idolatrous face God's wrath, demonstrating the consequences of rejecting His covenant.

### 3. The Gathering of All Nations (Isaiah 66:18–21)

Isaiah envisions a future where God's salvation extends to all nations, fulfilling His promise to Abraham that all peoples would be blessed through Israel.

- **The ingathering of the nations:** God's glory will be revealed universally, and people from every corner of the earth will come to worship Him.
- **Priests from all peoples:** In a radical departure from Israelite exclusivity, God promises that even Gentiles will serve as priests and Levites, signifying the breaking down of barriers between nations.

### 4. Eternal Destiny: The Righteous and the Wicked (Isaiah 66:22–24)

The final verses contrast the eternal fates of the righteous and the wicked.

- **The righteous:** They will enjoy the blessings of the new heavens and new earth, living in perpetual communion with God.

- **The wicked:** Their fate is one of eternal separation from God, depicted graphically as unquenchable fire and undying worms (66:24). This imagery serves as a stark warning and a call to repentance.
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## **Theological Themes in the Conclusion**

1. **God's Faithfulness:** The promises of restoration, renewal, and the inclusion of the nations highlight God's unwavering commitment to His covenant.
  2. **Universal Redemption:** Isaiah ends with a vision of inclusivity, where salvation is offered to all who turn to God.
  3. **Divine Justice:** The dual themes of judgment and blessing affirm God's righteousness.
  4. **Hope for the Future:** The new creation serves as a beacon of hope, pointing to a reality where God's will is fully realized.
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## **A Call to Action**

The Book of Isaiah closes by inviting its audience to reflect on their standing before God. It challenges readers to align themselves with God's purposes, embrace humility and obedience, and look forward to the ultimate fulfillment of His promises. The conclusion is not just an end—it is a call to participate in God's redemptive story, a vision of hope that transcends time and history.

Dr. Paul Crawford is more than just a Christian Author; His books are a source of inspiration and guidance on your spiritual journey. His books are created with a deep sense of faith and a desire to uplift and inspire all who read.

