

*A
Study
In the
Prophet
Isaiah
Volume II
Chapters 23-43*

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How to Study Your Bible

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How to Study Each Chapter

1. The Theme
2. The most important verse
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4. The teaching about Christ
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Also every verse or passage has at least 3 applications

1. Past: this is the historical application
2. Present: This is a devotional or spiritual application
3. Future: This is a doctrinal or prophetic application

Chapter Twenty Three

This chapter takes in the last of the burdens or woe's God gave to Isaiah to proclaim to all the people. This city of Tyre was established by the Phoenicians on the coast of then Syria but is now modern Lebanon. Tyre was founded in 2760 before Christ and there is still a city there today though not the original city as that we will see was prophesied to never be restored and has not been inhabited for nearly 5,000 years.

Here is a summary of the 11 burdens each represents something of man God will judge.

1. Babylon- false religion
2. Palestine- true religion gone apostate
3. Moab – formal religion godly no power
4. Damascus- compromised religion
5. Ethiopia- missions
6. Egypt- the world
7. Persia- luxury
8. Edom- the flesh
9. Arabia- war
10. Valley of vision- politics
11. Tyre- commercialism

1 The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

This city is mentioned 37 times in the Old and New Testament. It was a central trading city along with its mother city Sidon or Zidon. Its own peculiar item of trade was a special purple dye made from shells found in the waters off the coast.

Historians call it “one of the greatest emporiums of ancient commercial life.” Dr. Harry Ironside adds this of Egypt, Babylon and Tyre. Egypt- speaks of the world as we first knew it in our natural state; a scene of darkness, bondage, and death. Babylon- speaks of the religious world- a religion based not upon divine revelations but upon vain imaginations of men not subject to the will of God.

Then of Tyre he adds Tyre speaks of the world as a great commercial system whose men through material pursuits seek

to enrich themselves and their families, reveling in every kind of luxury and in forgetting God.”

Ezekiel 26 contains the fulfillment of the destruction of Tyre and its 70 year lapse into obscurity. Then being rebuilt and destroyed again by Alexander the great. The word “howl” is to weep or lament over the cities downfall.

“Tarshish” this was a colony of Tyre on the southern coast of Spain near the area of Gibraltar or the Pillars of Hercules. Ships traveled from their all over to gather goods; archeology has found the Phoenicians even in England (Britannia – isle of tin). All of these goods would go by way of Cyprus (Kittum) on to Tyre then on to the mid east for sale.

King Hiram was one of men who sent his fleet out along with Solomon’s for this merchandise as seen in 1 Kings 10:22. They traveled to Sicily, Malta, North Africa, Sardinia, southern France, and even Britannia vs. 8.

Now as the ships break the horizon they see the smoke rising and then the blocked harbor their precious home port of trade is no more!

2 Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

Part of the city was on the small island about a half mile off shore. Now Sidon was about 30 miles north.

3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

Sihor means black and refers to the upper Nile the silt of which is black and fertilizes the land during the flooding season. The point here is Egypt’s wealth also flowed through Tyre and her destruction would cause a depression in Egypt. One last note on the “mart” it has the same meaning now as then a place of many shops or much merchandise in one place.

4-6 Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail

not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. Pass ye over to Tarshish; howl, ye inhabitants of the isle.

Verse four is a reference to Tyre being a daughter city to Sidon we see this from verse 12. This happened when Sidon was conquered at one time by the King of Ascalon. What Tyre had heard of Egypt's coming downfall, the Egyptians will be just as devastated at the news of Tyre?

Some of the people of Tyre managed to escape to Tarshish when the city was destroyed by Nebuchadnezzar. All of the Mediterranean basin would be disrupted so thorough would be the destruction of Tyre.

7 Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.

Is this your once "happy" city the one that the inhabitants had bragged about how long it had been in existence? This phrase "ancient days" is a reference to when Tyre was founded some 2700 years before Christ and sometime shortly after the flood. They are urged to flee as fast and as far as possible for their safety sake.

8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

Tyre was a city that had established colonies under her king (crown) and ruler ship. The Brit's did the same until recently. This city had everything you could want. This city was the pride of the Phoenician empire.

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.

It is the Lord that has determined that Tyre will fall and be destroyed. He has purposed this because of her PRIDE. This is the downfall of most nations and people read here in Proverbs

16:18 *Pride goeth before destruction, and an haughty spirit before a fall.*

10 Pass through thy land as a river, O daughter of Tarshish: there is no more strength.

The “river” here is the Nile and as it overflowed her banks out of control during flood times. Now Tarshish could rule and live on their own now that Tyre was no longer controlling them!

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.

The Lord will shake all the kingdoms of the earth. In particular Tyre is seen in 3 different ways as follows

In verse 7 it is the joyous city

In verse 8 it is the crowning city

In verse 11 it is the merchant city

Tyre was of a certainty all of these and just as certain was here doom.

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.

Isaiah again states that Tyre was founded from Sidon and that Tyre would not have anymore rejoicing in this city and for them to flee to Cyprus. The Lord lets them know that even on Cyprus they will not find rest!

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; and he brought it to ruin.

The Lord now draws attention to Babylon the country that will conquer both Tyre and Judah. They are referenced here as a people not yet strong and a city not yet fortified.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

The strength of a colony was her mother city and now Tarshish had no mother. So like a baby left alone and hungry they are to cry loud in their sorrow.

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.

Isaiah's message to Tyre is it will come to pass you will be destroyed and left in waste for 70 years about the length of one dynasty in Babylon. For a more detailed account one needs to read Ezekiel chapters 26 and 28 along with Daniel 7:17 and 8:20. Now from the 1st year of Nebuchadnezzar's reign until the time Cyrus takes Babylon was 70 years. Nebuchadnezzar's dynasty included his son Evil-moradach and Belshazzar this is more clearly seen in Jeremiah 25:11, 12; 27:7; and 29:10. Since Tyre is no longer prominent she will sing like a harlot to gain attention, she will pander herself to other nations for trade.

16-17 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. 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.

Tyre needs to do what she can to try and regain her commercial prominence trying to regain her life of self indulgence. Once she regains her prominence she will again play the harlot with many nations. Making many deals behind closed doors to obtain what she wants. Her second and final destruction was under the hand on Alexander the great. With this said this last verse jumps into the far future past today.

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.

At some point in time still in the future Tyre will bring her goods before the Lord to those who serve Him as also predicted in Psalm 45:12 *And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour*

Chapter Twenty Four

Introduction: From here through chapter 27, verse 13 has been called the “little apocalypse” as these chapters look beyond the immediate and near judgments of gentile nations to the future judgments of them all ushering in the Messianic Kingdom.

This is God’s final ultimate triumph over the nations and in these chapters will be some amazing predictions not found anywhere else in this great book.

To properly interpret chapter 24 one must compare and relate it to chapters 25- 27. Two of the earliest church writers Eusebius and Jerome wrote about these chapters in this future context of world judgment.

The word “Earth” occurs 18 times in this chapter. The first 12 verses are about world judgment. The verses 13-15 are about those left alive. Verses 16 thru 21 are about unparalleled suffering and the last two verses are about resurrection.

1 Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

This judgment is centered upon mankind because of his sinful rebellion. It is good here to read 2 Peter 3:10 “*But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up*”. The Lord is going to lay waste the earth through war, some have called it world war III. The destruction and devastation will leave the face of the Earth unrecognizable. Those who survive will be scattered about the earth.

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 taker of usury, so with the giver of usury to him.

This verse makes clear that no class of person will be immune or escape the devastation, havoc and destruction. No not even the organized religions left here such as the W.C.C., N.C.C., one world church and all other false religions will be decimated..

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

This will happen because the LORD has declared it so. Shakespeare in his play Hamlet has this character say "How stale, flat, and unprofitable seem to me the uses of this world". This is how it will be in this coming time.

4 The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

The Earth started as a Garden and then man fell and thorns, weeds, and death for all came into play. In this future day the earth like a flower will fade her beauty gone. Why you may ask? The answer is in the next verse.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Because the people as a whole have rebelled against ‘ God’s “laws” these are not just the 10 Commandments as so many think of today. They are all of the law also called the “ordinance” in Lev. 18:30 “*Therefore shall ye keep mine ordinance*” and also in chapter 22:9 “*They shall therefore keep mine ordinance, lest they bear sin for it, and die.*” The “everlasting covenant” is the one made with Noah in Gen. 9: 8-17 let’s read here especially verse 16 “*And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.*” Notice the words “everlasting” and “all flesh” this is a clear statement that this covenant was made with mankind in general and covers everyone everywhere. Now some have said this is the Mosaic, this

cannot be as Paul makes clear in Galatians 3:19 *“Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made”* two points first the word “till” is a time limiting word. The second the law was there for Israel until the promised seed and that was Jesus. So now that Jesus is here the law was not necessary.

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.

God promised Noah no more world wide floods as a judgment. The judgment is by some form of fire as we read again from 2nd Peter 3: 6-7 *Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.* Now given the state of affairs around the world today with so many countries having nuclear weapons or are capable of producing some one cannot rule out the use of these as a means of the coming judgment.

One thing should be clear from the preceding chapters the Lord has used one nation to judge another. Therefore He is not limited in using them to fulfill His judgment.

7-12 The new wine mourneth, the vine languisheth, all the merryhearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down: every house is shut up, that no man may come in. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction.

Wine is a symbol of joy so what we see here is that all joy and laughter and singing is gone from the Earth. The idea of drinking is a better though and the once proud cities of the

world are nothing but chaos. The word used for “city” here and in verse 12 has the generic sense of cities in general.

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.

After this great time of judgment there will be so few inhabitants left Isaiah is told to liken it to an olive tree or a grape vine after a harvest for sparseness.

14-15 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.

Those that remain will sing a song I do suppose most of the world’s inhabitants have never sung. They will sing it to the one whom they have reviled over and over. From all over the world “isles of the sea” they will all sing the same song.

16 From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

The word “uttermost” reinforces the worldwide devastation and that those remaining are scattered around this globe. Isaiah seeing all of this is just overcome with the frightfulness of the devastation.

17 Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

Isaiah mentions 3 dangers for those left.

1st Fear- man will find no relief from fear.

2nd Pit- This is the danger of dying.

3rd Snare- This is deception- Jesus said “Take heed that no man deceive you.

18-19 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. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

In that day if you can overcome the fear and try to flee, you will fall into the pit of death but it will not happen and when you crawl out then the deceiver will deceive you! It will be better to die than to live in that day!

The Lord will shake this Earth to its core. Notice that verse 19 gives the description of an earth quake. We see them rising in strength and number even today as creation groans.

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 describes a continual judgment that will put the Earth off of her current axis.

21-22 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. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

High ones here is an allusion to satanic powers as Paul reveals for us in Eph. 6:12 *but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* Also 2nd Kings 21:3 *For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them* also in 2nd Kings 23: 4-5 and 2nd Chron. 33: 3. Kings of the Earth are those who are the evil rulers of the Earth look at Rev. 19:19 thru 20:3.

*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.*

I think this verse stands clear on its own. The moon will not know if it's full or new or in between the reason the sun is not going to shine so bright EZ. 32:7 *I will cover the sun with a cloud, and the moon shall not give her light* also Joel 2:10 *the sun and the moon shall be dark, and the stars shall withdraw their shining;* 31 *The sun shall be turned into darkness, and the moon into blood* also Joel 3:15 *The sun and the moon shall be darkened, and the stars shall withdraw their shining*

The Lord Jesus will establish and ascend His Throne in Jerusalem to reign their for 1,000 years Ps. 48:2 *Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.* Also Micah 4:7 *And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever* and from the New Testament Jesus Himself said in Matthew 5:35 *Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.* There will be a number of times that we will deal with this throughout the rest of the book of Isaiah!

Chapter Twenty Five

At the end of the great tribulation Jesus comes and ends it and sets up the kingdom that was rejected when offered to Israel by John the Baptist with his “repent ye: for the kingdom of heaven is at hand”. Then Jesus when they had rejected him could turn and say in Matt. 11: 28 “come unto me, all ye that labor and are heavy laden, and I will rest you”. This message is still valid today and there is no place for middle ground.

This chapter is a song of great praise offered up in 3 stanzas of pure joy. The first stanza is in verses 1-5 and is about deliverance, the second stanza is in 6-8 and is about provision and the third and last is in 9-12 and is about anticipation.

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.

This is a person singing praise to the Lord from a heart filled to overflowing for two reasons. First they are an Israelite who has survived the great tribulation and second that the Lord has intervened and shortened those days as prophecy says “unless those days be shortened no flesh would survive.” The Lord’s words stood true and faithful despite mans futile efforts to change and do away with it!

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.

This is a brief yet complete statement on the destruction of all gentile world power especially those who have stood against Israel.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

This verse describes and declares that even the most fearsome of nations will come under the fear of the Lord in this future day!

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, when the blast of the terrible ones is as a storm against the wall.

The nation of Israel has been under gentile domination since before 606 b.c. and now its 2008 so it has been 2614 years and counting. Therefore when this long night of suffering is over they can sing “*weeping endureth for a night, but joy cometh in the morning.*” They will be praising the Lord for all of these wonderful works of sustaining them. Now by application Jesus does the same for us and we should also be singing these types of praises to him!

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

A chorus on the reduction of gentile world power especially during the terrible days of Jacob’s trouble “The branch” here is the one Paul refers to in 2nd Thessalonians 2:4 “*Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.*” The anti- Christ will be put down low as all the enemies of God will be!

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 starts the second stanza: The Mountain is Zion and the “fat things” are a reference to an abundance of foods and “wine” is a reference to joy and praise and of lifting up “come ye blessed of my Father.”

7 And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

The covering is the covering of death from what has recently happened in the great tribulation. The “veil” is not from the Temple but the veil that has partially blinded the Jew and gentile alike to the spiritual truths of the Lord!

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 opens up with a phrase that should be very familiar to us today. Paul in 1 Corinthians 15:54 ends this great verse with these words. Now for the Israelite great things are promised for this coming day their “tears” removed, their “rebuke” or reproach as the least of all nations is gone and they assume their place as the head of all nations. Why are these great promises so exciting because God said it!

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.

This begins the 3rd stanza: Now “*that day*” defines the time of this passage as the Millennial Kingdom. Here now is the one the Jew has waited for, for millennia that is their Messiah.

They did not accept Him as Saviour when first he came and they cut Him off shouting Hosanna (save now) one day and then turning and crucifying Him as we see in Matt. 21:9 *And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.* And also Zechariah 13: 6 *And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.*

But now they not only accept Him they are excited and eager to have Him seated in Jerusalem!

10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. 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.

These two verses reveal Moab's ultimate end as the Lord Jesus assumes the throne over His kingdom. Moab (Arab's) will be so crushed, and destroyed that they will be ground up until there is nothing left of them to ever make a nation or a problem for Israel again.

When you mix straw into dung and the animals' trod it, it is not long until the straw is nearly unrecognizable.

*12 And the fortress of the high fort of thy walls shall
he bring down, lay low, and bring to the ground,
even to the dust.*

In that day of the reign of Jesus on earth there will be no fortified cities, no armies it will be the time of "the meek inheriting the earth" of Matthew 5:5

Chapter Twenty Six

This chapter will continue Isaiah's vision of that day of Christ reign on the earth. This chapter is in 3 parts verses 1-8 is a "PROSPECT- In that day"; in verses 9-15 it is "INTROSPECT- With my soul" and then in verses 16-21 it is "RETROSPECT- We have".

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.

In that day this song will be sung in the land. I would have you notice that they are not singing this song today. They are praying for the Messiah deliverer to come and free them from gentile oppression

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

The righteous nation is Israel coming up to worship in this city that has salvation for walls. This city doesn't yet exist as there is no peace and no salvation in the land.

3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

This is one of the most well known verses in the Bible and is a great promise. Here are a couple of comments on this verse, D. L. Moody "The tree of peace strikes its roots into the crevices of the rock of ages."

P.P. Bliss one of the great hymn writers said "I love this verse more than any other verse in the Bible."

Augustus Toplady was caught in a violent thunderstorm sought refuge in the cleft of a rocky craig and then penned the immortal word based on this verse "Rock of ages cleft for me."

The peace here is reinforced to show that it is a peace beyond human comprehension. This peace comes to one whose mind is fully leaning or sustained by God alone.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:

The object of this sustaining can only be the Lord (Yahweh) Jehovah (Yahweh).

5-6 For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy.

Here is another city, this is man's and it will be brought low, even to destruction. Dr. Jennings described this paragraph as "A tale of two cities."

We have God's city and man's city one is just and one is unjust, one will be brought low the other will be exalted. The city of man will seem to implode upon itself because of what is going on in it. Malachi 4:3

7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just.

The Lord levels out the way of the just. The idea of scales used for weighing out is not here; instead it is the idea of making smooth.

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.

This is not the "blessed hope" of the church. Notice it is in the "way of judgment." For Israel they are waiting for their Messiah coming in judgment on her enemies, it is always judgment to blessing for them.

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.

It is from night to day, from sorrow to joy. When the Lord judges the Earth the world will learn His righteousness compare this with Romans 13:11-13 "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far

spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."

10 Let favour be showed 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.

Even when the Lord teaches them they will not listen nor will they learn. One person said "By showing favour to the criminal you only teach him how to do wrong." The point he was making the more the Lord tries to teach some how to live the righteous life the more they want to live in unrighteousness.

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.

Since it is clear that the wicked will not receive God's grace, therefore they will receive His judgment. We see this in Revelation 20:9 *and fire came down from God out of heaven, and devoured them* and also in Malachi 4:1 *For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.* The fire of God's judgment when it has finished burning; will leave nothing of His enemies not even their root.

12-13 LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.

Isaiah predicts the Lord God will ordain peace in them and for them because of all of His wonderful works. Isaiah also says the false gods that had been worshiped had failed miserably. Now the Israelites will only speak of the Lord.

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.

Isaiah confess's for the nation and the idol worship of other nation's that they had leaned on for help. He says that he knows they are dead idols and it was the Lord who destroyed them.

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.

Now Isaiah speaks of Israel coming into their rightful place as the head nation where once they were scattered now they were gathered into their home and will be greatly increased both in numbers and wealth and abundance of everything.

16-17 LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. 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.

Isaiah speaks in the view of retrospect to when Israel was under the discipline of God, the nation had cried out in prayer. Isaiah gives the reader an analogy for it as a woman in labor crying in pain so it was with Israel crying out to the Lord in her persecution.

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.

Isaiah continues his analogy with a woman in labor adding that just at the moment of birth instead of delivering a child all they had was a gust of wind or belly air! This is comparable to what Jeremiah said in Jer. 30:6-7 *Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so*

that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. This is his analogy to Israel's time of travail in the great tribulation. The last line of this verse is a sad one as it is an indication that man's heart even in the most dreadful judgment will not have their heart changed from its wicked path.

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.

Now Jehovah God breaks in with this wonderful marvelous statement of resurrection in the Old Testament. The Lord declares that at the end of the time of Jacob's trouble He would raise the dead and resurrect Israel as a whole as seen in Ezekiel chapter 37 and also in Daniel 12:2. This is the time that Martha was talking about with Jesus when He came to Lazarus tomb. She said in the last days Lazarus would rise live again also Job said he would stand again in the last days. These now join the living remnant in the Hallelujah chorus.

20-21 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. 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.

Now Isaiah finishes this chapter by moving back to the start of the time of Jacobs trouble. He tells the remnant to hide for a little while until the "time of indignation" is over. This indignation is the defiling of the temple by the anti-christ and his all out attempt to eradicate Israel from the face of the earth. Where the sheltering will take place is not totally known some believe it will be the rock city of Petra others do not and that it will be a supernatural protection. Either way the Lord will have the remnant survive as He always has. Notice the Psalmist in Psalm 27:5 *For in the time of trouble he shall hide*

me in his pavilion: in the secret of his tabernacle shall he hide me;

In verse 21 we have Isaiah describing the Lord's final assault on the wicked. Notice the phrase "out of his place" this is also used by the prophet Micah to describe this same scene in Micah 1:3 *For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth*" the image is one coming to tread out the grapes in a wine vat, this was done with the bare feet and until all the grapes were crushed completely. We also read this in Psalm 96:13 *Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness* and Psalm 98:9 *Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity*

Chapter Twenty Seven

This chapter starts with the song of the vineyard as it draws to a close this 3 chapter vision. In the middle of the chapter there is found the judging of Israel and her enemies. Then the last two verses declare a sure return of Israel to the Promised Land.

1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

Isaiah starts this chapter by setting the time “in that day” which covers everything from the great tribulation thru the millennial reign of Christ. Now Isaiah mentions Leviathan that great animal that Job describes except here it is a title for that ole serpent the devil. Satan like Christ has many titles to describe the mysterious working of his wicked ways. Here are a couple of other references to him Rev. 12:9 and Job 41:15-17. Isaiah describes his “scales” this is a symbol of his pride or trusting in his own power except he cannot stand against the word of the Lord and will be slain by it.

2 In that day sing ye unto her, A vineyard of red wine.

This is a total departure from verse one and begins the song. The cup of red wine is a symbol of abundant joy after Satan is defeated by the Lord Jesus with the sword of the word this is the dawning of the Millennial Kingdom and a time of joy and milk and honey for Israel.

What a change from chapter 5 where the song of the vineyard was more of a funeral dirge of great sorrow. Now there is singing and joy and fruitfulness.

3 I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

Here Jehovah makes a vow to be the one who will tend the land and watch over it or protect it. He will not entrust it to others nor there ever again do an enemy approach it.

4 Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together.

The Lord's anger is turned from Israel now and if any (briers & thorns) try and rise up he will burn them out before they can take root.

5 Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

The Lord in the Kingdom desires that all would be at peace and that none would even consider going against His strength. Rather they would benefit from obedience to the King.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

This is an awesome verse as the Lord declares that His wondering people will come home and take root and blossom and fill the world.

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?

The Lord here is stating that Israel which had been given great light also had great responsibility in that they were to bring the nations to worship the Lord at Jerusalem. Instead they had done wickedly and the Lord had punished them more than all the others down through the centuries notice Amos 3:3 *Can two walk together, except they be agreed?* And Psalm 118:8 *It is better to trust in the LORD than to put confidence in man*

The Lord is going to judge (smite) Jacob (Israel) as severely as the ungodly nations during the great tribulation this is why Jeremiah calls it the time of Jacob's trouble.

8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

The Lord will measure out the appropriate judgment it will be harsh yet Israel will not be exterminated it will be much more fierce on others.

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 last judging will purge out the sin of the nation of Israel (Jacob). All of the false altars will be torn down pictured by the groves and images Jer. 50:20 *In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve*

10-11 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. Yet the defenced 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.

The walled cities of Israel will be destroyed just as other cities built apart from God! They will fall because they not only rejected the light they rejected the son! Notice “no understanding” Jer. 4:22 *and they have none understanding: they are wise to do evil, but to do good they have no knowledge.* And 5:21 *Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:* also Jer. 19:8, 26:9 and Ez. 26:19

12-14 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

favour. 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. And it shall come to pass in that day, that the 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.

Isaiah returns the statement “that day” and in it the Lord intends to restore Israel from the Euphrates (channel) to the Nile (Egypt). They will come from the north (Assyria) and the rest of the world as Egypt always pictures the world. They will come home to worship the Lord in Jerusalem.

Chapter Twenty Eight

From here thru chapter 33 we have 6 more woes. Then chapter 34 is about the future battle of Armageddon this is followed in chapter 35 which gives us the millennial kingdom benefits brought to earth. The vision starts with Ephraim or the northern 10 tribes just before their being captured by the Assyrians.

1-4 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! 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. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

Now Ephraim and the name Israel as used for the 10 Northern tribes are used synonymously. Ephraim was the most prominent of and the seat of power for the kingdom. The strong one here is Assyria and Isaiah gives an analogy of her destruction and the speed of her actions. A very blunt description of the life of the leaders and the fact that the beauty of the nations was about to fade away.

5-8 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, And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. 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. For all tables are

full of vomit and filthiness, so that there is no place clean.

Isaiah jumps to the far future to give a description of the behavior of the people in “that day.” Here in verses 5&6 is a description of the remnant of Israel that though their temporal beauty fades the Lord Himself will become the “glory” of the remnant. The Lord will be their beauty (crown) and power (diadem).

In 7&8 we see the other side of life, which is the drunken life and how far it reaches into society. Today alone it is found from grade school to old age, poor to rich, secular to religious, and sadly from the pulpit to the pew. In 1988 alone 1,792,500 were arrested for being under the influence and 818,600 for public intoxication. These are only the ones who were caught not the ones who managed to get away. By the time of this future day since these figures above are already 20 years old it is certainly worse now and in “that day” it will certainly be much worse.

9-13 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. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. 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. 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.

This is a powerful statement put right smack in the middle of this chapter in the middle of this first woe against Ephraim. The principle and application is certainly timeless.

The Lord lays out the only way to learn to obey Him is His way and to do it Exactly as He says here and not as we would want to.

Isaiah says that the only ones who are really teachable are those just off the battle or still on it. Paul says it twice in the New Testament. First in 1 Cor. 3:2 “I have fed you with milk, and not with meat” and second in Heb. 5:12 “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God.

Teaching is slow, patient, and continuous work. God does not give it in a flash or a 2 week course; neither will He give it to a lethargic person. As Apostasy creeps upon people it will become increasingly difficult to teach spiritual truth just as it did in Isaiah’s day.

The end of verse 13 gives a strong statement of their problem and of so many today. they “fell backwards” you see there are only two directions you can go with the Lord forward or backward. Here they fell backward because they refused to learn of God and HIS precepts. Today Christians spend to little time in the word especially this way of line upon line because this in not exciting but it is the Lord’s way to grow in Him.

14-15 Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem. 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:

These two verses refer to the covenant that Israel will make with the Anti-Christ at the beginning of the tribulation or Daniel’s 70th week Daniel 9:27. This is the covenant that the Anti-Christ will break in the middle of this week of years and desecrate the rebuilt temple by sitting on the mercy seat and demanding to be worshipped instead of God!

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.

This is Jesus Christ even as Peter says in 1 Peter 2: 6-8. he is the only sure foundation of life.

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 he sends the message that judgment has been laid out by the measuring line and the plumb line and will come gradually as though building a building or maybe suddenly like a flood. However gradual judgment is often far worse as one doesn't detect it!

18-22 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. 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. 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. 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. 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.

The "scourge" and the "it" are the same and will make the lives of the Jewish people horrible in "that day." Isaiah uses a short bed and a lack of covers as an illustration of their restlessness.

Mt. Perazin is only mentioned here, it is likely the Baal Perizin of 2 Sam. 5:20 and the valley is near Gibeon which is about 10 miles northwest of Jerusalem. What the Lord will do in that day will seem strange to the God is love people.

He also warns them to not scoff at these words of warning for the Lord has spoken and will accomplish them!

23-29 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 the rie in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel 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.

Their passage is a parable quite similar to the one Jesus gae of the sower.

The ground for these different grains must be prepared different and so also the harvesting of them. The soft grains cannot be beaten as they will be destroyed unlike the hard grains here that need a flail to glean them.

This is a picture of how He deals with individuals and with nations. The individual does not receive what a nation would receive.

Chapter Twenty Nine

*1 Woe to Ariel, to Ariel, the city where David dwelt!
add ye year to year; let them kill sacrifices.*

*2 Yet I will distress Ariel, and there shall be
heaviness and sorrow: and it shall be unto me as
Ariel.*

*3 And I will camp against thee round about, and will
lay siege against thee with a mount, and I will raise
forts against thee.*

*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.*

*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.*

*6 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.*

*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.*

*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.*

*9 Stay yourselves, and wonder; cry ye out, and cry:
they are drunken, but not with wine; they stagger,
but not with strong drink.*

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.

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:

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.

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:

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.

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?

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?

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?

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.

19 The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

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.

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.

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.

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Chapter Thirty

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:

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!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

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.

6 The burden of the beasts of the south: into the 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.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.

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:

9 That this is a rebellious people, lying children, children that will not hear the law of the LORD:

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:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

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.

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 the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

15 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.

16 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 an hill.

17 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.

18 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.

19 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:

20 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.

21 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.

22 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.

23 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.

24 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.

25 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.

26 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:

27 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, causing them to err.

28 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.

29 And the LORD shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of

his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

30 For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.

31 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.

32 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.

Chapter Thirty One

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!

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.

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, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on 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.

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.

6 Turn ye unto him from whom the children of Israel have deeply revolted.

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.

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, and his young men shall be discomfited.

9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

Chapter Thirty Two

Behold, a king shall reign in righteousness, and princes shall rule in judgment.

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.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5 The vile person shall be no more called liberal, nor the churl said to be bountiful.

6 For the vile person will speak villany, 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.

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.

8 But the liberal deviseth liberal things; and by liberal things shall he stand.

9 Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

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.

12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

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.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

Chapter Thirty Three

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.

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.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

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.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

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.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.

12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

13 Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

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?

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;

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.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

18 Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?

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.

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.

21 But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

Chapter Thirty Four

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.

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.

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.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled 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.

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.

6 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 Idumea.

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.

8 For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

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.

12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

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.

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.

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.

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.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

Chapter Thirty Five

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

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.

3 Strengthen ye the weak hands, and confirm the feeble knees.

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.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 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.

8 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.

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:

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.

Chapter Thirty Six

Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

5 I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

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 to all that trust in him.

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 said to Judah and to Jerusalem, Ye shall worship before this altar?

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.

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?

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.

11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it; and speak not to us in the Jews' language, in the ears of the people that are on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, 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;

17 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?

18 Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?

19 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

20 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

21 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.

Chapter Thirty Seven

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.

2 And he sent Eliakim, who 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.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that

thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying,

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.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?

13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

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.

15 And Hezekiah prayed unto the LORD, saying,

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.

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.

18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries.

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.

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.

21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

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.

24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I 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 height of his border, and the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

26 Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps.

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 corn blasted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I 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.

30 And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

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.

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 shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

Chapter Thirty Eight

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.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

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.

4 Then came the word of the LORD to Isaiah, saying,

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.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

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.

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.

12 Mine 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.

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.

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.

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.

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.

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.

18 For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

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.

21 For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover.

22 Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

Chapter Thirty Nine

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.

2 And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

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.

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 showed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

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.

8 Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

Chapter Forty

Comfort ye, comfort ye my people, saith your God.

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.

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.

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:

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.

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:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

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!

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.

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.

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?

13 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?

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?

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.

16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

18 To whom then will ye liken God? or what likeness will ye compare unto him?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

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.

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?

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:

23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

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.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth,

fainteth not, neither is weary? there is no searching of his understanding.

29 He giveth power to the faint; and to them that have no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Chapter Forty One

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.

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.

3 He pursued them, and passed safely; even by the way that he had not gone with his feet.

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.

5 The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and every one said to his brother, Be of good courage.

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.

8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

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.

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.

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.

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.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

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.

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.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

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.

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.

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:

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.

21 Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob.

22 Let them bring them forth, and show us what shall happen: let them show 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.

23 Show 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.

24 Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.

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.

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.

27 The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

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.

29 Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

Chapter Forty Two

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.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

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:

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;

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.

8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

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.

11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

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.

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.

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.

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.

17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

18 Hear, ye deaf; and look, ye blind, that ye may see.

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?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.

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.

23 Who among you will give ear to this? who will hearken and hear for the time to come?

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.

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.

Chapter Forty Three

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.

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.

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.

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.

5 Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;

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;

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.

8 Bring forth the blind people that have eyes, and the deaf that have ears.

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.

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.

11 I, even I, am the LORD; and beside me there is no saviour.

12 I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.

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?

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.

15 I am the LORD, your Holy One, the creator of Israel, your King.

16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

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.

18 Remember ye not the former things, neither consider the things of old.

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.

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.

21 This people have I formed for myself; they shall show forth my praise.

22 But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

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.

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.

25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy teachers have transgressed against me.

28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.