

Judgment on Israel and Judah (Isaiah 1-6)

<i>Their Sins</i>	<i>Their Judgment</i>	<i>The Instructions</i>	
<p>1:2 sons reared by Yahweh but who revolted against Him</p> <p>1:3 Israel does not know her owner & master / His people do not understand</p> <p>1:4 sinful nation, people weighed down with iniquity / offspring of evildoers / sons who act corruptly / have abandoned Yahweh / have despised the Holy One of Israel / have turned away from Him</p> <p>1:5 continued rebellion</p> <p>1:10 called rulers of Sodom & people of Gomorrah</p> <p>1:13 celebrate new moon, sabbath, solemn assemblies, appointed feasts with iniquity</p> <p>1:15 hands covered with blood</p> <p>1:16 do evil deeds, no justice, don't reprove the ruthless, don't defend the orphan, don't plead for the widow</p> <p>1:21 become a harlot, murderers, rulers are rebels & companions of thieves, bribery rampant, don't defend orphans or widows</p> <p>1:24 adversaries & foes of God</p> <p>2:6 the house of Jacob are filled with influences from the east & are soothsayers & strike bargains with the children of foreigners</p> <p>2:7-8 land filled with silver and gold, with horses & chariots & idols which they made & worshipped</p> <p>2:22 esteeming men instead of God</p> <p>3:8 speak, act & rebel against Yahweh</p> <p>3:9 display their sin like Sodom</p> <p>3:11 wicked</p> <p>3:14-15 the elders & princes have devoured the vineyard & plundered the poor / they crush the poor</p> <p>3:16 the daughters of Zion are proud</p> <p>5:2,4 produced worthless grapes</p> <p>5:7 No justice but bloodshed; no righteousness but distress</p> <p>5:8 those add house to house & join field to field until there is no more room</p> <p>5:11-12 drunkards & spend time at banquets but won't pay attention to Yahweh's deeds & works</p> <p>5:13 without knowledge</p> <p>5:15 pride</p> <p>5:18-19 sinners, liars & mockers</p> <p>5:20 some call evil good & good evil</p> <p>5:20 some are wise in their own sight</p> <p>5:22 drunkards</p> <p>5:23 Some justify the wicked for a bribe / they rejected Yahweh's law</p> <p>6:5 people of unclean lips</p>	<p>1:5 stricken / whole head is sick, whole heart is faint</p> <p>1:6 nothing sound, only bruises, welts, raw wounds, not pressed out or bandaged, nor softened with oil.</p> <p>1:7 land is desolate, cities burned, strangers devour fields in your presence = desolation</p> <p>1:8-9 desolate with a few survivors</p> <p>1:25 God will remove your dross & all your alloy</p> <p>1:28 transgressors, sinners & those who forsake Yahweh shall come to an end</p> <p>1:29 you will be ashamed & embarrassed</p> <p>1:30 you will fade away</p> <p>1:31 you will burn</p> <p>2:6 Thou hast abandoned Thy people, the house of Jacob</p> <p>2:9,11 the common man & the man of importance has been abased & will not be forgiven</p> <p>2:11-12,17 all the proud & lofty will be humbled & Yahweh alone will be exalted in that day</p> <p>2:13-16 cedars of Lebanon, oaks of Bashan, all lofty mountains & hills, every high tower & fortified wall, all the ships Tarshish & all beautiful craft will be judged</p> <p>2:18 the idols will completely vanish</p> <p>2:19-21 men will throw away their idols & hide in caves & holes from the terror of Yahweh</p> <p>3:1-3 The Lord will remove the whole supply of bread & water & all classes of society</p> <p>3:4 mere lads & capricious children will rule over them</p> <p>3:5 the people will be oppressed by each other</p> <p>3:8 Jerusalem & Judah have fallen</p> <p>3:9 Woe to them! They have brought evil on themselves</p> <p>3:11 Woe to the wicked! It will go badly with him</p> <p>3:12 oppressed by children & ruled by women & led astray by leaders</p> <p>3:13-14 Yahweh judges the people, the elders & princes</p>	<p>3:17 Yahweh afflicts the daughters of Zion with scabs</p> <p>3:18-24 Yahweh removes their beauty</p> <p>3:25 Your men & mighty ones will fall by the sword & in battle</p> <p>3:26 her gates will lament and mourn & deserted she will sit on the ground</p> <p>4:1 seven women to 1 man</p> <p>4:4 filth washed away & bloodshed purged</p> <p>5:5-6 God will remove its hedge & wall & it will be laid waste</p> <p>5:8-10 many houses shall be desolate / poor harvests</p> <p>5:11-12 woe to drunkards</p> <p>5:13 exile, famine, drought</p> <p>5:14 death of many</p> <p>5:15 the common man, the man of importance & the proud will be abased</p> <p>5:17 land desolate & taken over by strangers</p> <p>5:18-19 woe to sinners & those who mock God</p> <p>5:20 woe to those who call evil good & good evil</p> <p>5:21 woe to those who are clever in their own sight</p> <p>5:22 woe to drunkards</p> <p>5:24-25 God will strike them down</p> <p>5:26-30 God will use a distant nation to destroy them</p> <p>6:9-10 people will listen but will not perceived, will look but will not understand</p> <p>6:11-12 people are killed & the land is desolate</p>	<p>1:2 <u>Listen</u>, O heavens, <u>and hear</u>, O earth - For Yahweh speaks to disobedient sons who lack understanding, who are the sinful nation, people weighed down with iniquity, offspring of evildoers, corrupt sons who have abandoned Yahweh, despised the Holy One of Israel and turned away from Him (2-4) Yahweh of hosts judged them and now their land is desolate, their cities burned with fire, strangers devour their fields, desolation with few survivors left (v5-9)</p> <p>1:10 <u>Hear the word of Yahweh</u>, You rulers of Sodom; <u>Give ear to the instruction of our God</u>, You people of Gomorrah – Yahweh is displeased with their sacrifices and assemblies and prayers because they come with iniquity and hands covered with blood, thus He will not answer their prayers (v11-15)</p> <p>1:16-17 <u>Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight. Cease to do evil. Learn to do good; Seek justice, Reprove the ruthless; Defend the orphan, Plead for the widow.</u></p> <p>1:18 <u>"Come now, and let us reason together,"</u> Says Yahweh, "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool. - If you obey, you will eat the best of the land but if you rebel, you will be devoured by the sword (v19-20)</p> <p>2:5 <u>Come</u>, house of Jacob, <u>and let us walk in the light of Yahweh</u> – Yahweh has abandoned His people because they are <i>influenced</i> by the east & are soothsayers & strike <i>bargains</i> with foreigners (v6)</p> <p>2:10 <u>Enter the rock and hide in the dust From the terror of Yahweh and from the splendor of His majesty</u> – abasement for the proud & humiliation for the lofty man & Yahweh alone will be exalted in that day (v11,17) Yahweh has a day against everyone who is proud and lofty, lifted up to abase him (v12) against all lofty cedars of Lebanon, all oaks of Bashan, all the lofty mountains, all the hills that are lifted up, every high tower, every fortified wall, all the ships of Tarshish, against all the beautiful craft; & the idols will completely vanish (v12-18)</p> <p>2:22 <u>Stop regarding man</u>, whose breath of life is in his nostrils; For why should he be esteemed? - <i>men</i> will go into caves & holes Before the terror of Yahweh, And before the splendor of His majesty, When He arises to make the earth tremble, they will cast away their idols of silver and gold (v19-21)</p> <p>3:10 <u>Say to the righteous that it will go well with them</u>, For they will eat the fruit of their actions. 11 Woe to the wicked! <i>It will go badly with him</i>, For what he deserves will be done to him.</p> <p>5:3 Judge between Me and My vineyard - What more was there to do for My vineyard that I have not done in it? Why, when I expected it to produce good grapes did it produce worthless ones? (v4)</p> <p>5:5 let Me tell you what I am going to do to My vineyard: I will remove its hedge and it will be consumed; I will break down its wall and it will become trampled ground.</p> <p>6:9-10 He said, <u>"Go, and tell this people: 'Keep on listening, but do not perceive; Keep on looking, but do not understand.'</u> Render the hearts of this people insensitive, Their ears dull, And their eyes dim, Lest they see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed."</p>



The Curses (Deut 28:15-68)

v15 The Warning: Disobedience brings Curses

“if you will not obey the LORD your God, to observe to do all His commandments and His statutes with which I charge you today”

v16-19 Specific Curses on the people – in the city & in the country on their home / possessions, children, produce, livestock, journeys / travels

v20-68 National Judgments

v20 in all you undertake to do – curses, confusion, rebuke until you are destroyed & perish quickly

v21-22 pestilence, consumption, fever, inflammation, fiery heat, sword, blight, mildew – until you perish

v23-24 drought – until you are destroyed

v25-26 defeat in battle

– flee, an example of terror, bodies eaten by birds & beasts

v27-29a physical diseases – boils, tumors, scab, itch

mental illness – madness, blindness, bewilderment

v29b-34 won't prosper in your ways, oppressed and robbed continually, - with none to save you

wife, vineyard, ox, donkey, sheep, children, produce, all your labor taken from you, there shall be nothing you can do

v35 sore boils all over – cannot be healed

v36-37 exile & idolatry – become a horror, proverb, taunt

v38-42 crop failure – insects eat all your produce

children led to captivity

v43-44 economic ruin – alien rise higher, lends to you; he becomes the head, you the tail

v45-48 reason for curses = disobedience, ingratitude

v49-57 the horrors of besieged cities – others eat your crops & animals - until you are destroyed or perish

– cannibalism (v53-37)

v58-62 destruction of the nation with extraordinary, severe, lasting plagues, miserable & chronic diseases, all the diseases of Egypt, every sickness & every plague

- until you are destroyed

v63 The Degree of Judgment – as the LORD delighted over you to prosper you, & multiply you, so the LORD will delight over you to make you perish & destroy you

v64-68 Exile, idolatry, no rest – fear, despair of soul, dread of death, brought to Egypt, deemed worthless

Irrefutable Facts about God's Judgments

1. This is God's World. He makes the rules.
2. God is immutable, & His judgments are immutable – no nation is exempt.
3. Refusal to believe that God will judge & destroy the wicked does not negate the fact.
4. The only escape from God's Judgments is in Christ.

God's Judgments are According to Pattern

1. He first touches our blessings (Deut 28:3-6, 15-19; Jer 5:23-25)

THEIR SIN: stubborn & rebellious heart; turned aside, no fear of God, iniquities, sin

THEIR JUDGMENT: rain in its season withheld, poor or no harvests, good withheld

2. Then He punishes a disobedient nation with destruction (Deut 28:45, 63)

a. by disease (v21-22, 27-29, 35, 58-61)

b. by drought (v23-24)

c. by war (v25-26, 49-50)

d. with corresponding consequences of:

1) loss of family & possessions (v30-34, 41-42, 51-57, 62)

2) exile & idolatry (v36, 41, 63-64)

3) become a byword (v37, 46)

4) crop failure = economic failure (v38-40)

5) become the tail instead of the head (v43-44)

6) living in constant fear (v65-67)

7) slavery (v47-48, 68)



A. The People's Rebellion (1:1-9) / The Indictment or Accusation (1:1-9)

1. Introduction:

- a. The Name of the Prophet: Isaiah (=Salvation of Yahweh or Yahweh will Save)
- b. The Nature of the Prophecy: Vision
- c. The Subject of the Prophecy: Judah & Jerusalem
- d. The Date of the Prophecy: during the reigns of Uzziah, Jotham, Ahaz & Hezekiah

2. The Call: Heavens & Earth to Listen & Hear (1:2a)

3. The Charge: Base Ingratitude (1:2b-d)

4. The Cause: Ignorance & Lack of Understanding (1:3)

5. Their Condition: Sinful & Evil (1:4)

6. The Comparisons: a diseased body (1:5-6), a desolation (1:7), a watchman's hut (1:8), a besieged city (1:8)

7. Their Comfort: some survivors (1:9)

B. Yahweh has had enough (1:10-17) / The Threat (1:10-15)

a. The Call: Rulers & People to Hear (1:10)

b. The Charge: Their Worthless Offerings & Empty Rituals & Prayers (1:11-15)

c. The Cause: Their Iniquity Not Repented of (1:13)

d. The Conclusion: God hates their sacrifices & assemblies & will not answer their prayers (1:11-15)

C. Let Us Reason Together (1:18-20) / The Exhortation or Entreaty (1:16-20)

a. The Call to Repent (1:16-17)

b. The Command to Reason (1:18)

c. The Consequences (1:19-20)

D. Zion Corrupted, to be Restored (1:21-31) / The Indictment or Accusation (1:21-25) / The Promise of Purification or Blessing (1:26-31)

a. The Charge: Their Sin Delineated (1:21-23)

b. The Consequence: Yahweh will avenge (1:24-25)

c. The Conclusion: Yahweh will Restore Repentant (1:26-27) & Destroy the Sinners (1:28-31)

A. The Millennium (2:1-4)

a. The Last Days (2:1-2b)

b. The Mountain of Yahweh (2:2c-f)

c. The Word of Yahweh (2:3)

d. The Judgment of the Nations (2:4)

e. The Call to Walk in Yahweh's Light (2:5)

B. The House of Jacob Abandoned because of their Sin (2:5-11)

a. The Abandonment by Yahweh (2:6a)

b. The Cause for Abandonment (2:6b-8)

c. The Result of Abandonment (2:9-11)

C. The Future Day of Reckoning (2:12-22)

a. The Ones Judged (2:12-18)

b. The Plight of Those Judged (2:19-21)

c. The Instruction to Those Judged (2:22)

Isaiah Chapters 1-2

A. The Indictment or Accusation (1:1-9)

The People's Rebellion (1:1-9)

1:1 The vision of **Isaiah the son of Amoz**, concerning **Judah and Jerusalem** which he saw **during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah**, kings of Judah.

- a. The Name of the Prophet: Isaiah (=Salvation of Yahweh or Yahweh will Save)
- b. The Nature of the Prophecy: Vision
- c. The Subject of the Prophecy: Judah & Jerusalem
- d. The Date of the Prophecy: during the reigns of Uzziah, Jotham, Ahaz & Hezekiah

BKC - His book is called a **vision**, which suggests that the prophet "saw" (cf. Isa 2:1) mentally and spiritually as well as heard what God communicated to him.

MH - He is said to be *the son of Amoz*, not Amos the prophet (the two names in the Hebrew differ more than in the English), but, as the Jews think, of **Amoz the brother, or son, of Amaziah king of Judah**, a tradition as uncertain as that rule which they give, that, where a prophet's father is named, he also was himself a prophet.

Barnes - The word "vision," **חֶזְיוֹן** *chāzōn*, denotes properly **that which is seen**, from the verb, **חָזָה** *chāzāh*, "to see, to behold." It is a term which is often used in reference to the prophecies of the Old Testament...Hence, the prophets were anciently called "Seers," as **those who saw or witnessed events which were yet to come**; compare 1Sa_9:9 : 'He that is now called a prophet was beforetime called a "Seer;" ...**In these visions the objects probably were made to pass before the mind of the prophet as a picture, in which the various events were delineated with more or less distinctness, and the prophecies were spoken, or recorded, as the visions appeared to the observer.** As many events could be represented only by symbols, those symbols became a matter of record, and are often left without explanation.

BKC - *The reigns of these kings (including coregencies) were: Uzziah (790-739), Jotham (750-732), Ahaz (735-715), and Hezekiah (715-686).* These years in Israel's history were a time of great struggle both politically and spiritually. The Northern Kingdom of Israel was deteriorating politically, spiritually, and militarily and finally fell to the Assyrian Empire in 722 B.C. The Southern Kingdom of Judah looked as though it too would collapse and fall to Assyria, but it withstood the attack. **In this political struggle and spiritual decline Isaiah rose to deliver a message to the people in Judah. His message was that they should trust in the God who had promised them a glorious kingdom through Moses and David. Isaiah urged the nation not to rely on Egypt or any other foreign power to protect them for the Lord was the only protection they would need.**

Hosea and Micah were Isaiah's contemporaries. Many have noted several parallels between the messages and vocabularies of Isaiah and Micah.

The Book of Isaiah is the first of the 17 Old Testament prophetic books not because it is the oldest but because it is the most comprehensive in content.

A. The Indictment or Accusation (1:1-9)

- a. The Call: Heavens & Earth to Listen & Hear (1:2a)
- b. The Charge: Base Ingratitude (1:2b-d)

1:2 Listen, O heavens, and hear, O earth;
For the LORD speaks,

Barnes – the LORD It is derived from the verb **היה** *hayah*, “to be;” and is used to denote “being,” or the fountain of being, and can be applied only to the true God; compare Exo_3:14 : ‘And God said unto Moses, I Am That I Am, **אֲשֶׁר אֲהִיָּה** *'ehyeh 'asher 'ehyeh*; Exo_6:3; Num_11:21; Isa_47:8. It is a name which is never given to idols, or conferred on a creature; and though it occurs often in the Hebrew Scriptures, as is indicated by the small capitals, yet our translators have retained it but four times; Exo_6:3; Psa_83:18; Isa_12:2; Isa_26:4. In combination, however, with other names, it occurs often.

**"Sons I have reared and brought up,
But they have revolted against Me.**

BKC - The Hebrew word rendered “rebelled” (*pašā'*) was used in treaties to speak of a vassal state's disobedience to the covenant made with it by the suzerain nation.

MH - (1.) Even among those that profess themselves God's people, that have the advantages and lie under the engagements of his people, there are many that are very careless in the affairs of their souls. (2.) Inconsideration of what we do know is as great an enemy to us in religion as ignorance of what we should know. (3.) *Therefore* men revolt from God, and rebel against him, because they do not know and consider their obligations to God in duty, gratitude, and interest.

The People's Rebellion (1:1-9)

BKC - 1:2-3 These verses are in the form of a covenant lawsuit against Judah. In effect, it is a microcosm of chapters 1-39. The Lord, through His messenger Isaiah, indicted His covenant nation for her breach of the Mosaic Covenant, and offered His complete forgiveness to those who would repent but judgment to those who continued to rebel. In Isa_6:9-13 God pointed out to Isaiah that most of the nation, however, would not repent....

Isaiah, speaking for the Lord, invoked the **heavens** and the **earth** to **hear** the following accusation against the people. Calling on the heavens and the earth was a way of informing the nation that all creation would agree with what God was about to say.

In this type of lawsuit the accuser first established his own innocence in the matter.

Barnes - I have nourished - Hebrew “I have made great;” גדלתי *gdaltiy*. In Piel, the word means “to make great, to cause to grow;” as e. g., the hair; Num_6:5, plants, Isa_44:14; then to educate or bring up children; Isa_49:21; 2Ki_10:6

And brought up - רוממתי *romamethiy*, from רום *rum*, “to lift up” or “exalt.” In Piel it means to bring up, nourish, educate; Isa_23:4. These words, though applied often to the training up of children, yet are used here also to denote the elevation to which they had been raised. He had not merely trained them up, but he had trained them up to an elevated station; to special honor and privileges. “Children.” Hebrew בנים *bānīm* - sons.” They were the adopted children of God; and they are represented as being weak, and ignorant, and helpless as children, when he took them under his fatherly protection and care; Hos_11:1 : ‘When Israel was a child, then I loved him, and called my son out of Egypt;’ compare the note at Mat_2:15; Isa_63:8-16.

A. The Indictment or Accusation (1:1-9)

- a. The Call: Heavens & Earth to Listen & Hear (1:2a)
- b. The Charge: Base Ingratitude (1:2b-d)
- c. The Cause: Ignorance & Lack of Understanding (1:3)

1:3 **"An ox knows its owner,
And a donkey its master's manger,
But Israel does not know,
My people do not understand."**

The People's Rebellion (1:1-9)

BKC – An ox is unusually submissive; in Bible times a donkey was known for its stupidity. Therefore to say Israel was less knowledgeable than these domestic animals was an amazingly strong affirmation of her stupidity. These animals were more aware of their owners and the source of sustenance (**manger** was a feeding trough for animals) from their owners than were God's people. Israel did not know God or realize that He was her Provider. By being rebellious (Isa_1:2) the nation failed to carry out God's commands, which proved they did not really "understand" God.

The brutes obey their God,
And bow their necks to men;
But we more base, more brutish things,
Reject his easy reign. (Isaac Watts)

I. The Retribution of God (chaps. 1-39)

Isa 1:1 In this first major division of the book, Isaiah wrote much about the judgment that was to come on Judah because of her failure to follow the Mosaic Covenant. God's punishment would prove to the nation that He fulfills His Word. This section also speaks of judgment which is to come on the whole world (chaps. 13-23). All nations of the earth stand guilty before the Holy One of Israel.

In this section on judgment Isaiah also emphasized blessing which will come to the nation because of her covenantal relationship with the Lord. For example, in the Lord's indictment of Judah (chaps. 1-6) Isa_1:24-31 refers to the nation's restoration, Isa_4:2-6 speaks of a remnant of survivors, and Isa_6:13 refers to a "holy seed" or a remnant. In the prophecies on deliverance (chaps. 7-12) Judah, Isaiah wrote, would be delivered from the Aram-Israel alliance (Isa_7:3-9; Isa_8:1-15; 9:7-10:4). But also God's glorious empire, the millennial kingdom (Rev_20:1-6) will rise (Isa_11:1-16) and the regathered people will sing a song of salvation (Isa_12:1-6).

In chapters 13-23, on God's judgment on the nations, the prophet wrote that Israel will be restored to the land and will rule over the peoples who have oppressed her (Isa_14:1-2). Moab will go to Israel for protection and the establishment of justice and order (Isa_16:1-5). The worship of the true God will signal peace on earth (Isa_19:19-25).

In the section on punishment and kingdom blessing (chaps. 24-27) much is said about restoration. God will preserve His people (Isa_25:1-12) and will be praised by the restored ones (Isa_26:1-21). Evil will be judged (Isa_27:1) and the remnant restored (Isa_27:2-6). Judgment will have a refining effect (Isa_27:7-13).

In the section on the woes (chaps. 28-33) a word of comfort is included at the end of each of three portions of these chapters. Judgment will purge the people (Isa_28:23-29), a remnant will glorify the Lord (Isa_29:17-24), and the Lord will bless and protect His people (Isa_30:23-26; Isa_31:4-9). The King will reign in justice and righteousness (chaps. 32-33).

Even in the vengeance section (chaps. 34-35) Isaiah mentioned that a remnant will be gathered together (Isa_34:16-17) and the land will be freed from the curse and the remnant will live in joy (Isa_35:1-10).

In beautiful and varied language Isaiah made the point that sin must be rooted out of the nation and the world. Eventually, in the Millennium, righteousness will be enforced and the nation will dwell in prosperity and peace because of her renewed relationship with the Lord.



A. The Indictment or Accusation (1:1-9)

1:4

- The Call: Heavens & Earth to Listen & Hear (1:2a)
- The Charge: Base Ingratitude (1:2b-d)
- The Cause: Ignorance & Lack of Understanding (1:3)
- Their Condition: Sinful & Evil (1:4)

Alas, sinful nation,
People weighed down with iniquity,
Offspring of evildoers,
Sons who act corruptly!
They have abandoned the LORD,
They have despised the Holy One of Israel,
They have turned away from Him.

The People's Rebellion (1:1-9)

BKC - In His lawsuit God elaborated on the **sinful** condition of the **nation**. This idea that the nation was sinful (*ḥāṭāʾ*) occurs a number of times in the book (e.g., cf. "sinned" in Isa_42:24; Isa_43:27 and "continued to sin" in Isa_64:5).

Isaiah spoke of the "sins" (*ḥāṭāʾīm*) of the people (Isa_1:18) and noted that the Suffering Servant came to remove "the sin (*ḥeṭ'*) of many" in the nation (Isa_53:12). Because of their sin, the **people** stood guilty before God (cf. Rom_3:9, 19, KJV). Because they were evildoers, they were corrupt (cf. Rom_3:10-18 and the word "corrupt" in Gen_6:12). Their deliberately defiant attitude against God is indicated by the words **forsaken... spurned, and turned their backs.**

Barnes - Ah! **sinful nation** - The word rendered 'ah!' - הוי *hōy* - is not a mere exclamation, expressing astonishment. It is rather an interjection denouncing threatening, or punishment. 'Wo to the sinful nation.' Vulgate, 'Vae genti peccatrici.' The corruption pertained to the nation, and not merely to a part. It had become general.

Laden with iniquity - The word translated "laden" - כבד *kebed* - denotes properly anything "heavy," or burdensome; from כבד *kābad*, "to be heavy." It means that they were oppressed, and borne down with the "weight" of their sins. Thus we say, Sin sits "heavy" on the conscience. Thus Cain said, 'My punishment is greater than I can bear;' Gen_4:13. The word is applied to an "employment" as being burdensome; Exo_18:18 : 'This thing is too "heavy" for thee.' Num_11:14 : 'I am not able to bear eli this people alone; it is too "heavy" for me.' It is applied also to a "famine," as being heavy, severe, distressing. Gen_12:10 : 'For the famine was "grievous" (כבד *kābed*, heavy) in the land;' Gen_41:31. It is also applied to "speech," as being heavy, dull, unintelligible. Exo_4:10 : 'I am slow (heavy כבד *kebad*) of speech, and of a slow (heavy כבד *kebad*) tongue.' It is not applied to sin in the Scriptures, except in this place, or except in the sense of making atonement for it. The idea however, is very striking - that of a nation - an entire people, bowed and crushed under the enormous weight of accumulated crimes. To pardon iniquity, or to atone for it, is represented by bearing it, as if it were a heavy burden. Exo_28:38, Exo_28:43, 'That Aaron may bear the iniquity of the holy things.' Lev_10:17 : 'God hath given it you to bear the iniquity of the congregation.' Lev_22:9; Lev_16:22; Num_18:1; Isa_53:6 : 'Jehovah hath laid on him the iniquity of us all.' Isa_53:11 : 'He shall bear their iniquities.' 1Pe_2:24 : 'Who his own self bare our sins in his own body on the tree.'

That are corrupters - mashchityim - משחיתים *mashechityim*, from שחית *shachath*, to destroy, to lay waste, as an invading army does a city or country; Jos_22:33; Gen_19:13. To destroy a vineyard; Jer_12:10. To break down walls; Eze_26:4. Applied to conduct, it means to destroy, or lay waste virtuous principles; to break down the barriers to vice; to corrupt the morals. Gen_6:12 : 'And God looked upon the earth, and it was corrupt - נשחיתה *shechathah*; for all flesh had corrupted his way - השחיתה *shechityth* - upon the earth;' Deu_4:16; Deu_31:29; Jdg_2:19. They were not merely corrupt themselves, but they corrupted others by their example. This is always the case. When people become infidels and profligates themselves, they seek to make as many more as possible. The Jews did this by their wicked lives. The same charge is often brought against them; see Jdg_2:12; Zep_3:7.

They are gone away backward - Lowth: 'They have turned their backs upon him.' The word rendered "they are gone away," נזרו *nāzōrū*, from זור *zūr*, means properly, to become estranged; to be alienated. Job_19:13 : 'Mine acquaintance are verily estranged from me.' It means especially that declining from God, or that alienation, which takes place when people commit sin; Psa_78:30.



A. The Indictment or Accusation (1:1-9)

The People's Rebellion (1:1-9)

1:5

**Where will you be stricken again,
As you continue in your rebellion?
The whole head is sick,
And the whole heart is faint.**

- The Call: Heavens & Earth to Listen & Hear (1:2a)
- The Charge: Base Ingratitude (1:2b-d)
- The Cause: Ignorance & Lack of Understanding (1:3)
- Their Condition: Sinful & Evil (1:4)
- The Comparisons: a diseased body (1:5-6), a desolation (1:7)

Barnes - The more you are afflicted, the more will your impiety and iniquity increase. The word here, תכו *tuku*, from נכה *nakah*, means **to smite, to beat, to strike down, to slay, or kill**. It is applied to the infliction of punishment on an individual; or to the judgments of God by the plague, pestilence, or sickness. Gen_19:2 : 'And they smote the men that were at the door with blindness.' Num_14:12 : 'And I will smite them with the pestilence.'

Ye will revolt - Hebrew You will add **defection, or revolt**. The effect of calamity, and punishment, will be only to increase rebellion. Where the heart is right with God, the tendency of affliction is to humble it, and lead it more and more to God. Where it is evil, the tendency is to make the sinner more obstinate and rebellious. This effect of punishment is seen every where. Sinners revolt more and more. They become sullen, and malignant, and fretful; they plunge into vice to seek temporary relief, and thus they become more and more alienated from God.

Is sick - Is so smitten - so punished, that it has become sick and painful. Hebrew לחלי *lacholi* - for **sickness, or pain**. The preposition ל denotes a state, or condition of anything. Psa_69:21. 'And in (ל) my thirst, they gave me vinegar to drink.' **The expression is intensive, and denotes that the head was entirely sick.**

Faint - Sick, feeble, without vigor, attended with nausea. Jer_8:18 : 'When I would comfort myself in my sorrow, my heart is faint within me;' Lam_1:22. When the body is suffering; when severe punishment is inflicted, the effect is to produce langor and faintness at the seat of life. This is the idea here. Their punishment had been so severe for their sins, that the heart was languid and feeble - still keeping up the figure drawn from the human body.

BKC - Isa 1:5-7 When the covenant people turned their backs on God (Isa_1:4) certain consequences followed (cf. Deu_28:15-68). **Isaiah recounted what was happening to them to help them understand that their difficult times had come because of their disobedience.** Isaiah first used the figure of a person who had been **beaten** and was bruised over his entire body (Isa_1:5-6). Though these untreated **wounds... welts, and open sores** characterized **the nation's spiritual condition**, Isaiah was also speaking of **her condition militarily**. They were beset on all sides by hostile forces and were losing some of their territory to foreign nations (Isa_1:7)...His words **desolate... burned, and stripped** were written as if the devastation had already happened. Thus he emphasized its certainty.



A. The Indictment or Accusation (1:1-9)

The People's Rebellion (1:1-9)

1:6

**From the sole of the foot even to the head
There is nothing sound in it,
Only bruises, welts, and raw wounds,
Not pressed out or bandaged,
Nor softened with oil.**

- a. The Call: Heavens & Earth to Listen & Hear (1:2a)
- b. The Charge: Base Ingratitude (1:2b-d)
- c. The Cause: Ignorance & Lack of Understanding (1:3)
- d. Their Condition: Sinful & Evil (1:4)
- e. The Comparisons: a diseased body (1:5-6), a desolation (1:7)

Barnes - But wounds - The precise shade of difference between this and the two following words may not be apparent. Together, they mean **Such wounds and contusions as are inflicted upon man by scourging, or beating him**. This mode of punishment was common among the Jews; as it is at the East at this time. Abarbanel and Kimchi say that the word rendered here "wounds" (פצע *petsa'*, a verbal from פצע *pa'tsa'* to wound, to mutilate), means **an open wound, or a cut from which blood flows**.

Bruises - חבורה *chabburah*. This word means **a contusion, or the effect of a blow where the skin is not broken; such a contusion as to produce a swelling, and livid appearance; or to make it, as we say, black and blue**.

Putrifying sores - The Hebrew rather means **recent, or fresh wounds; or rather, perhaps, a running wound, which continues fresh and open; which cannot be cicatrized, or dried up**. The Septuagint renders it elegantly πληγή φλεγμαινουσα *plegē flegmainousa*, a swelling, or tumefying wound. The expression is applied usually to inflammations, as of boils, or to the swelling of the tonsils, etc.

They have not been closed - That is, **the lips had not been pressed together, to remove the blood from the wound**. The meaning is, that **nothing had been done toward healing the wound. It was an unhealed, undressed, all-pervading sore. The art of medicine, in the East, consists chiefly in external applications; accordingly the prophet's images in this place are all taken from surgery**. Sir John Chardin, in his note on Pro_3:8, 'It shall be health to thy navel, and marrow to thy bones,' observes, that the comparison is taken from the plasters, ointments, oils, and frictions, which are made use of in the East in most maladies. 'In Judea,' says Tavernier, 'they have a certain preparation of oil, and melted grease, which they commonly use for the healing of wounds.' Lowth. Compare the note at Isa_38:21.

Neither mollified with ointment - **Neither made soft, or tender, with ointment**. Great use was made, in Eastern nations, of oil, and various kinds of unguents, in medicine. Hence, the good Samaritan is represented as pouring in oil and wine into the wounds of the man that fell among thieves Luk_10:34; and the apostles were directed to anoint with oil those who were sick; Jam_5:14; compare Rev_3:18.



A. The Indictment or Accusation (1:1-9)

The People's Rebellion (1:1-9)

1:7

Your land is desolate,
Your cities are burned with fire,
Your fields – strangers are devouring them in your presence;
It is desolation, **as** overthrown by strangers.

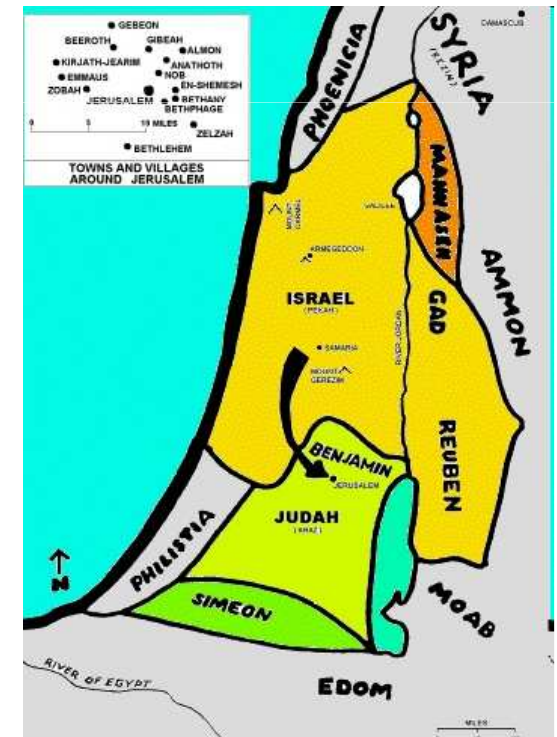
Barnes - Is desolate - Hebrew: "Is desolation." שממה *shemāmāh*. This is a Hebrew mode of emphatic expression, denoting that the desolation was so universal that the land might be said to be entirely in ruins.

Strangers - זרים *zāryīm*, from זור *zūr*, to be alienated, or estranged, Isa_1:4. It is applied to foreigners, that is, those who were not Israelites, Exo_30:33; and is often used to denote an enemy, a foe, a barbarian;

In your presence - This is a circumstance that greatly heightens the calamity, that they were compelled to look on and witness the desolation, without being able to prevent it.

As overthrown by strangers - כמהפכה זרים *kemahpēkāh zāryīm* - from הפך *hāphak*, to turn, to overturn, to destroy as a city; Gen_19:21-25; Deu_29:22. It refers to the changes which an invading foe produces in a nation, where everything is subverted; where cities are destroyed, walls are thrown down, and fields and vineyards laid waste. The land was as if an invading army had passed through it, and completely overturned everything. Lowth proposes to read this, 'as if destroyed by an inundation;' but without authority. The desolation caused by the ravages of foreigners, at a time when the nations were barbarous, was the highest possible image of distress, and the prophet dwells on it, though with some appearance of repetition.

- The Call: Heavens & Earth to Listen & Hear (1:2a)
- The Charge: Base Ingratitude (1:2b-d)
- The Cause: Ignorance & Lack of Understanding (1:3)
- Their Condition: Sinful & Evil (1:4)
- The Comparisons: a diseased body (1:5-6), a desolation (1:7)



1:7-9, if taken historically, must be written after the dangers of the war with Syria and Israel had been averted. They were, however, very conscious of the nightmare and bloodshed that they had just gone through.

A. The Indictment or Accusation (1:1-9)

The People's Rebellion (1:1-9)

1:8

And the daughter of Zion is left like a shelter in a vineyard,
Like a watchman's hut in a cucumber field, like a besieged city.

1:9

Unless the LORD of hosts
Had left us a few survivors,
We would be like Sodom,
We would be like Gomorrah.

MH - Probably this sermon was preached in the reign of Ahaz, when Judah was invaded by the kings of Syria and Israel, the Edomites and the Philistines, who slew many, and carried many away into captivity, 2Ch_28:5, 17, 18. Note, National impiety and immorality bring national desolation. Canaan, the glory of all lands, Mount Zion, the joy of the whole earth, both became a reproach and a ruin; and sin made them so, that great mischief-maker.

- e. The Comparisons: a diseased body (1:5-6), a desolation (1:7), a watchman's hut (1:8), a besieged city (1:8)
- f. Their Comfort: some survivors (1:9)

BKC - Isa 1:8-9 Isaiah the pictured Jerusalem's inhabitants (the daughter of Zion; cf. Jer_4:31; Lam_1:6; 2:13; Mic_1:13; 4:8; Zec_9:9; and...Lam_2:1 and ...Zec_8:3) as being like a shelter in a vineyard or a hut in a melon field. Those were temporary structures built to shade from the sun persons who guarded the crops against thieves and animals. Such huts were usually "alone" and easily attacked. Judah would have been like Sodom and Gomorrah, totally devastated, if it had not been for God's grace in leaving some survivors. (Centuries later Paul quoted this verse in Rom_9:29.) In fact Judah was like those two wicked cities in her sin. (Cf. the mention of both cities in Isa_1:10, and of Sodom in Isa_3:9; Eze_16:46, 48-49, 55-56.) Isaiah's reference to those two cities no doubt reminded some Judahites of the Lord's reference to them in Deu_29:23.

Barnes - Isa 1:8 And the daughter of Zion - The phrase 'daughter of Zion' here means Zion itself, or Jerusalem. The name daughter is given to it by a personification in accordance with a common custom in Eastern writers, by which beautiful towns and cities are likened to young females.... Thus Psa_45:13, the phrase daughter of Tyre, means Tyre itself; Psa_137:8, daughter of Babylon, that is, Babylon; Isa_37:22, 'The virgin, the daughter of Zion;' Jer_46:2; Isa_23:12; Jer_14:17; Num_21:23, 32, (Hebrew); Jdg_11:26.

Is left. נותרה *nōtherāh*. The word used here denotes left as a part or remnant is left - not left entire, or complete, but in a weakened or divided state.

As a cottage - literally, "a shade," or "shelter" - כסכה *kesūkkāh*, a temporary habitation erected in vineyards to give shelter to the grape gatherers, and to those who were appointed to watch the vineyard to guard it from depredations; compare...Mat_21:33....

As a lodge - The word lodge here properly denotes a place for passing the night, but it means also a temporary abode. It was erected to afford a shelter to those who guarded the enclosure from thieves, or from jackals, and small foxes. 'The jackal,' says Hasselquist, 'is a species of mustela, which is very common in Palestine, especially during the vintage, and often destroys whole vineyards, and gardens of cucumbers.'

A garden of cucumbers - The word cucumbers here probably includes every thing of the melon kind, as well as the cucumber. They are in great request in that region on account of their cooling qualities, and are produced in great abundance and perfection. ...The meaning here is, that Jerusalem seemed to be left as a temporary, lonely habitation, soon to be forsaken and destroyed.

As a besieged city - כעיר נצורה *ke'īyr netsōrah*. Lowth. 'As a city taken by siege.'

B. The Threat (1:10-15)

1:10

- a. The Call: Rulers & People to Hear (1:10)
- b. The Charge: Their Worthless Offerings & Empty Rituals & Prayers (1:11-15)

Hear the word of the LORD,

You rulers of Sodom;

Give ear to the instruction of our God,

You people of Gomorrah.

"What are your multiplied sacrifices to Me?"

Says the LORD.

"I have had enough of burnt offerings of rams,

And the fat of fed cattle.

And I take no pleasure in the blood of bulls, lambs, or goats.

Yahweh has had enough (1:10-17)

MH - God calls to them (but calls in vain) to hear his word, Isa_1:10. 1. The title he gives them is very strange; *You rulers of Sodom, and people of Gomorrah*. This intimates what a righteous thing it would have been with God to make them like Sodom and Gomorrah in respect of ruin (Isa_1:9), because that had made themselves like Sodom and Gomorrah in respect of sin...When the rulers were bad, no wonder the people were so. **Vice overpowered virtue**, for it had the rulers, the men of figure, on its side; and **it out-polluted it**, for it had the people, the men of number, on its side. .

McGee - Leaders cannot escape the influence of their "being" and "doing." Although there are those who contend that the principles of leaders have nothing to do with the policies they enact, Isaiah thinks otherwise. Sooner or later, a leader whose integrity is flawed will compromise on principle at the expense of helpless people. Especially in the case of religious leaders, spiritual integrity will directly affect social conscience and public policy.

Barnes - Isa 1:11 To what purpose - למה לי *lámah líy*. 'What is it to me; or what profit or pleasure can I have in them?' God here replies to an objection which might be urged by the Jews to the representation which had been made of their guilt. The objection would be, that they were strict in the duties of their religion, and that they even abounded in offering victims of sacrifice. **God replies** in this and the following verses, that **all this would be of no use, and would meet with no acceptance, unless it were the offering of the heart. He demanded righteousness; and without that, all external offerings would be vain.** The same sentiment often occurs in the Old Testament. Hath Jehovah as great delight in burnt-offerings and sacrifices As in obeying the voice of the Lord? Behold, to obey is better than sacrifice, And to hearken than the fat of rams. *1Sa_15:22...Jer_6:20....Hos_6:6....Amo_5:21-24.*

Is the multitude - There was no deficiency in the amount of offerings. It was admitted that they complied in this respect with the requirements of the law; and that **they offered an abundance of sacrifices, so numerous as to be called a multitude** - רב *rob*, a vast number. Hypocrites abound in outward religious observances just in proportion to their neglect of the spiritual requirements of God's word; compare Mat_23:23.

Your sacrifices - זבחיכב *zibechēykeb*, from זבח *zābach*, to slay; especially to slay for sacrifice. The word used here denotes **any sacrifice which was made by blood**; but is distinguished from the burnt-offering from the fat, that this was not entirely consumed. It is **applied to the sin-offering, trespass-offering, thank-offering**. The word also stands opposed to the offerings which were made without blood מנחה *mincháḥ*. Any offering that consisted in an animal that was slain came under this general denomination of sacrifice, Exo_10:25; Lev_17:8; Num_15:5.

burnt-offerings - עלות *'olōth*, from עלה *'alah*, to go up, ascend. It is **applied to a sacrifice that was wholly consumed, or made to ascend on an altar**. It corresponds to the Greek ὁλοκαυστον *holokauston*, that which is entirely consumed....The burnt-offering was wholly consumed on the altar, excepting the skin and the blood. The blood was sprinkled round the altar, and the other parts of the animal which was slain, were laid upon the altar and entirely burned; see Lev. 1. This was commonly **a voluntary offering; and this shows their zeal to comply with the external forms of religion.**

I am full - שבעתי *s'aba'etiy*, I am satiated. The word is usually applied to food and drink, denoting satisfaction, or satiety. It is used here with great force, denoting that their offerings had been so numerous and so incessant, that God was satiated with them. It means that he was weary, tired, disgusted with them...

I delight not - That is; I delight; not in them when offered without the heart; or I delight not in them in comparison with works of righteousness; see Amo_5:21-24; Ps. 4:9-13; 51:16-19.



B. The Threat (1:10-15)

1:12 "When you come to appear before Me,
Who requires of you this trampling of My courts?

1:13 "Bring your worthless offerings no longer,
Incense is an abomination to Me.
New moon and sabbath, the calling of assemblies –
I cannot endure iniquity and the solemn assembly.

1:14 "I hate your new moon festivals and your appointed feasts,
They have become a burden to Me.
I am weary of bearing them.

Yahweh has had enough (1:10-17)

- The Call: Rulers & People to Hear (1:10)
- The Charge: Their Worthless Offerings & Empty Rituals & Prayers (1:11-15)
- The Cause: Their Iniquity Not Repented of (1:13)
- The Conclusion: God hates their sacrifices & assemblies & will not answer their prayers (1:11-15)

Barnes - Isa 1:13 Bring no more - God does not intend absolutely to forbid this kind of worship, but he expresses his strong abhorrence of the manner in which it was done. He desired a better state of mind; he preferred purity of heart to all this external homage.

Vain - Hebrew "offering of vanity" - שוא *sha'v* - offerings which were hollow, false, deceitful, and hypocritical.

Oblations - מנחת *minchath*. This word properly denotes a gift, or present, of any kind Gen_32:13, and then especially a present or offering to the Deity, Gen_4:3-5. It does not denote a bloody offering, but what is improperly rendered in the Old Testament, a meat-offering Lev_2:1; Lev_6:14; Lev_9:17 - an offering made of flour or fruits, with oil and frankincense. A small part of it was burned upon the altar, and the remainder was eaten by Aaron and his sons with salt, Lev_2:1, Lev_2:9, Lev_2:13. The proper translation would have been meat or flour-offering rather than meat-offering, since the word meat with us now denotes animal food only.

Is an abomination - **Is hateful, or an object of abhorrence;** that is, as it was offered by them, with hollow service, and with hypocritical hearts.

I cannot away with - Hebrew לא אוכל *lo' 'u'kal* - I cannot bear, or endure.

It is iniquity - That is, in the way in which it is conducted. This is a strong emphatic expression. It is not merely evil, and tending to evil; but it is iniquity itself. There was no mixture of good.

Even the solemn meeting - The word which is used here - עצרה *'atsarah* - comes from the verb עצר *'atsar*, which signifies to shut up, or to close; and is applied to the solemnities which concluded their great feasts, as being periods of unusual interest and sacredness. It was applied to such solemnities, because they shut up, or closed the sacred festivals....

Isa 1:14 They are a trouble - טרח *to'rach*. In Deu_1:12, this word denotes a burden, an oppressive lead that produces weariness in bearing it. It is a strong expression, denoting that their acts of hypocrisy and sin had become so numerous, that they became a heavy, oppressive lead.

I am weary to bear them - This is language which is taken from the act of carrying a burden until a man becomes weary and faint. So, in accordance with human conceptions, God represents himself as burdened with their vain oblations, and evil conduct. There could be no more impressive statement of the evil effects of sin, than that even Omnipotence was exhausted as with a heavy, oppressive burden.

1:15

**"So when you spread out your hands in prayer,
I will hide My eyes from you,
Yes, even though you multiply prayers,
I will not listen.**

Your hands are covered with blood.

God has had enough (1:10-17)

B. The Threat (1:10-15)

- The Call: Rulers & People to Hear (1:10)
- The Charge: Their Worthless Offerings & Empty Rituals & Prayers (1:11-15)
- The Cause: Their Iniquity Not Repented of (1:13)
- The Conclusion: God hates their sacrifices & assemblies & will not answer their prayers (1:11-15)

BKC - Isa 1:11-15 The Lord rejected the people's appeal to several aspects of religious ritual — including animal sacrifices (Isa_1:11), incense (Isa_1:13), festivals and feasts (Isa_1:12, Isa_1:13-14), and prayers (Isa_1:15) — as compensation for their iniquity.

...Isaiah's point is that people assumed that merely by offering sacrifices at the altar they would be made ceremonially clean before God. Even the multiple sacrifices are **meaningless** (Isa_1:13) and **therefore do not please God** when the "worshiper" does not bring his life into conformity with God's standards. Also the careful observance of monthly offerings (**New Moons**; cf. Num_28:11-14) and Sabbaths (weekly as well as annual **Sabbaths** on the Day of Atonement and the Feast of Tabernacles, Lev_16:31; 23:34, 39) were **meaningless** to God when they were not done with the proper attitude. The same was true of their **assemblies** on the Sabbath (Lev_23:3), and the **festivals** and **feasts** including the Passover (Lev_23:4-7), the Feast of Weeks (Lev_23:15-21), the Feast of Trumpets (Lev_23:24), the Day of Atonement (Lev_23:26-27), and the Feast of Tabernacles (Lev_23:34).

Such observances God called **evil** because they were carried out hypocritically, with sinful hearts (cf. Isa_1:4). Therefore those national gatherings, rather than pleasing God, were an obnoxious **burden** to Him (Isa_1:14).

In addition, the people's **many prayers** were ineffective because of their guilt (Isa_1:15). The words **spread out your hands** denoted asking for help (cf. 1Ki_8:22; Lam_1:17). Those hands, however, were **full of blood** (Isa_1:15). By treating the needy unfairly (cf. Isa_1:16-17), the people were like a murderer spreading out his bloodstained hands to God in prayer. This spiritual condition made Judah's religious ritual ludicrous. Obviously God would never **listen** to (i.e., answer) such prayers! (cf. Psa_66:18) **Inward righteousness must accompany outward ritual for that ritual to mean anything to God.**

Barnes - Isa 1:15 Ye spread forth your hands - This is an expression denoting the act of supplication. When we ask for help, we naturally stretch out our hands, as if to receive it. The expression therefore is equivalent to 'when ye pray, or implore mercy.' Compare Exo_9:29; 17:11-12; 1Ki_8:22.

I will hide mine eyes ... - That is, I will not attend to, or regard your supplications....

Your hands ... - This is given as a reason why he would not hear. The expression full of blood, denotes crime and guilt of a high order - as, in murder, the hands would be dripping in blood, and as the stain on the hands would be proof of guilt. It is probably a figurative expression, not meaning literally that they were murderers, but that they were given to rapine and injustice; to the oppression of the poor, the widow, etc. The sentiment is, that because they indulged in sin, and came, even in their prayers, with a determination still to indulge it, God would not hear them. The same sentiment is elsewhere expressed; Psa_66:18 : 'If I regard iniquity in my heart, the Lord will not hear me;' Pro_28:9 : 'He that turneth away his ear from hearing the law, even his prayer shall be abomination;' Jer_16:10-12; Zec_7:11-12; Pro_1:28-29. This is the reason why the prayers of sinners are not heard - But the truth is abundantly taught in the Scriptures, that if sinners will forsake their sins, the greatness of their iniquity is no obstacle to forgiveness; Isa_1:18; Mat_11:28; Luk_16:11-24.

MH - 1. There are many who are strangers, nay, enemies, to the power of religion, and yet seem very zealous for the show and shadow and form of it. This sinful nation, this seed of evil-doers, these rulers of Sodom and people of Gomorrah, brought, not to the altars of false gods (they are not here charged with that), but to the altar of the God of Israel, sacrifices, a multitude of them, as many as the law required and rather more - not only peace-offerings, which they themselves had their share of, but burnt-offerings, which were wholly consumed to the honour of God; nor did they bring the torn, and lame, and sick, but fed beasts, and the fat of them, the best of the kind. They did not send others to offer their sacrifices for them, but came themselves to appear before God. They observed the instituted *places* (not in high places or groves, but in God's own courts), and the instituted *time*, the new moons, and sabbaths, and appointed feasts, none of which they omitted. Nay, it should seem, they called extraordinary assemblies, and held solemn meetings for religious worship, besides those that God had appointed. Yet this was not all: they applied to God, not only with their ceremonial observances, but with the exercises of devotion. They prayed, prayed often, made many prayers, thinking they should be heard for their much speaking; nay, they were fervent and importunate in prayer, they spread forth their hands as men in earnest. Now we should have thought these, and, no doubt, they thought themselves, a pious religious people; and yet they were far from being so, for (1.) Their hearts were empty of true devotion. They came to *appear* before God (Isa_1:12), *to be seen* before him (so the margin reads it); they rested in the outside of the duties; they looked no further than to be seen of men, and went no further than that which men see. (2.) Their hands were full of blood. They were guilty of murder, rapine, and oppression, under colour of law and justice. The people shed blood, and the rulers did not punish them for it; the rulers shed blood, and the people were aiding and abetting, as the elders of Jezreel were to Jezebel in shedding Naboth's blood. Malice is heart-murder in the account of God; he that hates his brother in his heart has, in effect, his hands full of blood.

2. When sinners are under the judgments of God they will more easily be brought to fly to their devotions than to forsake their sins and reform their lives. Their country was now desolate, and their cities were burnt (Isa_1:7), which awakened them to bring their sacrifices and offerings to God more constantly than they had done, as if they would bribe God Almighty to remove the punishment and give them leave to go on in the sin. *When he slew them, then they sought him,* Psa_78:34. *Lord, in trouble have they visited thee,* Isa_26:16. Many that will readily part with their sacrifices will not be persuaded to part with their sins.

3. The most pompous and costly devotions of wicked people, without a thorough reformation of the heart and life, are so far from being acceptable to God that really they are an abomination to him. It is here shown in a great variety of expressions that *to obey is better than sacrifice*; nay, that sacrifice, without obedience, is a jest, an affront and provocation to God. The comparative neglect which God here expresses of ceremonial observance was a tacit intimation of what they would come to at last, when they would all be done away by the death of Christ. What was now made little of would in due time be made nothing of. "Sacrifice and offering, and prayer made in the virtue of them, thou wouldest not; then said I, Lo, I come."



C. The Exhortation or Entreaty (1:16-20)

1:16

**“Wash yourselves, make yourselves clean;
Remove the evil of your deeds from My sight.**

1:17

a. The Call to Repent (1:16-17)

**Cease to do evil,
Learn to do good;
Seek justice,
Reprove the ruthless;
Defend the orphan,
Plead for the widow.**

Barnes - Isa 1:16 Wash you - This is, of course, to be understood in a moral sense; meaning that **they should put away their sins**. Sin is represented in the Scriptures as defiling or polluting the soul...; and the removal of it is represented by the act of washing; Psa_51:2... He addresses them as moral agents, and as having ability to do it. This is the uniform manner in which God addresses sinners in the Bible, requiring them to put away their sins, and to make themselves a new heart.

The evil of your doings - This is a **Hebraism**, to denote **your evil doings**.
Cease to do evil - ...What he states here is a universal truth. **If sinners wish to find acceptance with God, they must come renouncing all sin; resolving to put away everything that God hates, however dear it may be to the heart....**

MH - Isa 1:16-20 Though God had rejected their services as insufficient to atone for their sins while they persisted in them, yet he does not reject them as in a hopeless condition, but...calls upon them to forsake their sins, which hindered the acceptance of their services, and then all would be well....

I. A call to repentance and reformation: “If you would have your sacrifices accepted, and your prayers answered, you must begin your work at the right end: *Be converted to my law*”... As justice and charity will never atone for atheism and profaneness, so prayers and sacrifices will never atone for fraud and oppression; for righteousness towards men is as much a branch of pure religion as religion towards God is a branch of universal righteousness.

1. **They must cease to do evil, must do no more wrong, shed no more innocent blood...** It is not only sorrowing for the sin they had committed, but breaking off the practice of it for the future, and mortifying all those vicious affections and dispositions which inclined them to it. Sin is defiling to the soul. Our business is to wash ourselves from it by repenting of it and turning from it to God. We must put away not only that evil of our doings which is before the eye of the world, by refraining from the gross acts of sin, but that which is before God's eyes, the roots and habits of sin, that are in our hearts; these must be crushed and mortified.

2. **They must learn to do well.** This was necessary to the completing of their repentance. Note, It is not enough that we cease to do evil, but we must learn to do well....Note, **We are truly honouring God when we are doing good in the world; and acts of justice and charity are more pleasing to him than all burnt-offerings and sacrifices.**

Barnes - Isa 1:17 Learn to do well - **To learn here is to become accustomed to, to practice it.** To do well stands opposed to all kinds of evil. “Seek....” ...The word “seek” - **דרשו** *freshu'* - means **to pursue, to search for**, as an object to be gained; **to regard, or care for it**, as the main thing. Instead of seeking gain, & bribes, & public favor, they were to make it an object of intense interest to do justice.

Relieve - **אשרו** *asheru'* - literally, make straight, Or right (margin, righten). The root - **אשר** *ashar* - means to proceed, to walk forward in a direct line; ... and hence, applied to leaders, judges, and guides, to conduct those under their care in a straight path, and not in the devices and crooked Ways of sin; Pro_23:19...

Judge the fatherless - Do justice to him - vindicate his cause. Take not advantage of his weak and helpless condition - his ignorance and want of experience. This charge was particularly necessary on account of the facilities which the guardians of orphans have to defraud or oppress, without danger of detection or punishment. Orphans have no experience. Parents are their natural protectors; and therefore God especially charged on their guardians to befriend and do justice to them; Deu_24:17...

Plead for - Contend for her rights. Aid her by vindicating her cause. She is unable to defend herself; she is liable to oppression; and her rights may be taken away by the crafty and designing.



C. The Exhortation or Entreaty (1:16-20)

1:18

- a. The Call to Repent (1:16-17)
- b. The Command to Reason (1:18)

"Come now, and let us reason together,"

Says the LORD,

"Though your sins are as scarlet,

They will be as white as snow;

Though they are red like crimson,

They will be like wool.

Let Us Reason Together (1:18-20)

BBC - Divine reasoning, accepted by faith, teaches that there is cleansing from sin, that this cleansing is totally apart from human merit or effort, and that it is only through the redemption which the Lord Jesus accomplished by the shedding of His blood on the cross. Who can know the throngs who have answered the invitation of Isa_1:18? And it is still sounding out!

But if the people refuse and rebel, then war and destruction await them.

MH - Those, and those only, that break off their league with sin, shall be welcome into covenant and communion with God; he says, *Come now*, who before forbade them his courts. See Jam_4:8. Or rather thus: There were those among them who looked upon themselves as affronted by the slights God put upon the multitude of their sacrifices, as ch. 58:3, *Wherefore have we fasted (say they) and thou seest not? They represented God as a hard Master, whom it was impossible to please.* "Come," says God, "let us debate the matter fairly, and I doubt not but to make it out that *my ways are equal, but yours are unequal,*" Eze_18:25. Note, Religion has reason on its side; there is all the reason in the world why we should do as God would have us do. **The God of heaven condescends to reason the case with those that contradict him and find fault with his proceedings;** for *he will be justified when he speaks*, Psa_51:4. The case needs only to be stated (as it is here very fairly) and it will determine itself. God shows here upon what terms they stood (as he does, Eze_18:21-24; 33:18, 19) and then leaves it to them to judge whether these terms are not fair and reasonable.

Barnes - Isa 1:18 **Let us reason together** - ונוכחַהּ *venivakechaḥ* from יכח *yākach*, not used in Kal, but in Hiphil; meaning to show, to prove...Also to correct, reprove, convince,...to do justice, ...or to contend... Here it denotes the kind of contention, or argumentation, which occurs in a court of justice, where the parties reciprocally state the grounds of their cause. God...here continues the language, and addresses them as accustomed to the proceedings of courts, and proposes to submit the case as if on trial. He then proceeds Isa_1:18-20, to adduce the principles on which he is willing to bestow pardon on them....

Though your sins be as scarlet - The word used here - שַׁנִּימִים *shānīym* - denotes properly a bright red color, much prized by the ancients...This was a fast, or fixed color. Neither dew, nor rain, nor washing, nor long usage, would remove it. Hence, it is used to represent the fixedness and permanency of sins in the heart. No human means will wash them out. No effort of man, no external rites, no tears, no sacrifices, no prayers, are of themselves sufficient to take them away. They are deep fixed in the heart, as the scarlet color was in the Web of cloth, and an almighty power is needful to remove them.

Shall be as white as snow - That is, the deep, fixed stain, which no human power could remove, shall be taken away. In other words, sin shall be pardoned, and the soul be made pure. White, in all ages, has been the emblem of innocence, or purity; compare Psa_68:14...

Like crimson - כְּתוֹלֵעַ *katōlāʿ*. The difference between scarlet and crimson is, that the former denotes a deep red; the latter a deco red slightly tinged with blue. Perhaps this difference, however, is not marked in the original. The purple or crimson color was obtained commonly from a shellfish, called murex, or purpura, which abounded chiefly in the sea, near Tyre... That, however, which is designated in this place, was obtained...from a worm (Hebrew: תוֹלֵעַ *tōlāʿ*, snail, or conchylum... This color was less permanent than the scarlet; was of a bluish east; and is commonly in the English Bible rendered blue. It was employed usually to dye wool, and was used in the construction of the tabernacle, and in the garments of the high priest. It was also in great demand by princes and great men, Jdq 8:26; Luk 14:19....



C. The Exhortation or Entreaty (1:16-20)

1:19

**"If you consent and obey,
You will eat the best of the land;**

1:20

**"But if you refuse and rebel,
You will be devoured by the sword."
Truly, the mouth of the LORD has spoken.**

c. The
Consequences
(1:19-20)

BKC - Isa 1:16-20 The Lord offered complete forgiveness to the repentant, but promised judgment on the rebels who continued to reject Him. The people had the mistaken idea that they could live any way they pleased so long as they made restitution in the sacrificial system. But instead of trusting in religious ritual (Isa_1:10-15) the people were to obey God and have the right attitudes toward Him and the right actions toward others.

The people needed to be **clean** inwardly (like a murderer washing his bloodstained hands). And they needed to replace their **evil** (cf. Isa_1:13) deeds with right actions. As stipulated in the Mosaic Covenant they needed to evidence their trust in and obedience to the Lord by helping needy people — **the oppressed... the fatherless, and the widow** (cf. Isa_1:23; 10:1-2; Deu_24:17, 19-21; 26:12; 27:19).

God then invited the sinful people to come to their senses (Isa_1:18) and admit they had been wrong in their attitudes and practices. The invitation **Come now, let us reason together** was more than a call for negotiations between the people and God. **The word "reason" (*yakah*) is a law term used of arguing, convincing, or deciding a case in court. The people were to be convinced by their argumentation with God that He was right and they were wrong about their condition.** (Other court terms in this chapter are **justice... defend, and plead**, Isa_1:17.) If they acknowledged the depth of their sins - that their iniquities were like blood-colored stains on their souls (**scarlet**, a red dye made from a worm, and **crimson**, red-colored cloth) - then God in His grace would cleanse them, making them spiritually **white** like **snow** or **wool**. **Acknowledgment of sin was to precede God's cleansing. And the same is true today.**

The **obedient** (Isa_1:19) would **eat the best from the land**, that is, they would have bountiful crops as promised in the Mosaic Covenant (Deu_28:3-6, 11). By contrast, those who refused to turn to God (rebels; cf. Isa_1:23, 28) would be defeated by enemies (**devoured by the sword**, Isa_1:20; Deu_28:45-57). This was certain **for the... Lord has spoken** (cf. Isa_40:5; 58:14).

Let Us Reason Together (1:18-20)

MH - (1.) It is very little that is required, "only that you *be willing and obedient, that you consent to obey*" (so some read it), "that you *subject your wills to the will of God, acquiesce in that, and give up yourselves in all things to be ruled by him who is infinitely wise and good*" Here is *no penance imposed for their former stubbornness, nor the yoke made heavier or bound harder on their necks; only, "Whereas hitherto you have been perverse and refractory, and would not comply with that which was for your own good, now be tractable, be governable"* He does not say, "If you be *perfectly obedient*," but, "If you be *willingly so*;" for, if there be a willing mind, it is accepted. (2.) That is very great which is promised hereupon. [1.] **That all their sins should be pardoned to them, and should not be mentioned against them...** [2.] **That they should have all the happiness and comfort they could desire...**

MH - They could not in reason expect any other than that, if they continued obstinate in their disobedience, they should be abandoned to ruin, and the sentence of the law should be executed upon them; what can be more just? (Isa_1:20); "*If you refuse and rebel*, if you continue to rebel against the divine government and refuse the offers of the divine grace, *you shall be devoured with the sword*, with the sword of your enemies, which shall be commissioned to destroy you - with the sword of God's justice, his wrath, and vengeance, which shall be drawn against you; for this is that which *the mouth of the Lord has spoken*, and which he will make good, for the maintaining of his own honour." Note, **Those that will not be governed by God's sceptre will certainly and justly be devoured by his sword.**

"And now life and death, good and evil, are thus set before you. *Come, and let us reason together*. What have you to object against the equity of this, or against complying with God's terms?"



E. The Indictment or Accusation (1:21-25)

1:21 How the faithful city has become a harlot,

a. The Charge:
Their Sin
Delineated
(1:21-23)

**She who was full of justice!
Righteousness once lodged in her,
But now murderers.**

Barnes - Isa 1:21 How is - This is an expression of deploring, or lamenting. It indicates that that had occurred which was matter of grief. The prophet had stated the principles of the divine government; had urged the people to reason with God; and had affirmed his willingness to pardon. But it was seen that they would not repent. They were so wicked and perverse, that there was no hope of their reformation. His mind is full of this subject; he repeats the charge of their wickedness Isa_1:21-23, and states what must be the consequences.

The faithful city - Jerusalem. It is represented here under the image of a wife - once faithful to her husband; once a devoted and attached partner. Jerusalem was thus once. In former days, it was the seat of the pure worship of God; the place where his praise was celebrated, and where his people came to offer sincere devotion. In the Scriptures, the church is often represented under the image of a wife, to denote the tenderness and sacredness of the union; Hos_2:19-20; Isa_62:5; 54:6; Rev_21:9.

An harlot - She has proved to be false, treacherous, unfaithful. The unfaithfulness of the people of God, particularly their idolatry, is often represented under the idea of unfaithfulness to the marriage contract; Jer_3:8-9; 5:7; 13:27; 23:14; Eze_16:32; 23:37; Jos_2:2; 4:2.

It was full of judgement - It was distinguished for justice and righteousness.

Lodged in it - This is a figurative expression, meaning that it was characterized as a righteous city. The word יָלִין *yālîyn* is from לָיַן *lûh*, to pass the night, to remain through the night Gen_19:2; and then to lodge, to dwell; Psa_25:13; Job_17:2; Job_29:19. In this place it has the sense of abiding, remaining, continuing permanently. Jerusalem was the home of justice, where it found protection and safety.

Now murderers - By murderers here are meant probably unjust judges; people who did not regard the interests of the poor, the widow, and the orphan; and who therefore, by a strong expression, are characterized as murderers. They had displaced justice from its home; and had become the permanent inhabitants of the city; compare the note at Isa_1:15.

Zion Corrupted (1:21-23)

BKC - Isa 1:21 The contrast between the original condition of Jerusalem under David and the early years of Solomon's reign with the condition of the people in Isaiah's day is detailed. At one time Jerusalem was considered faithful like a devoted wife. Now, however, the city was a harlot. The imagery of prostitution is common in the prophetic books (esp. Jer. and Hosea). This figure is based on the fact that in marriage, as in the relationship between God and Israel, a covenant was made. When a person becomes a prostitute he or she mars the marriage covenant. In the same way when a person left the true God for idols he marred his covenant with the Lord.

Jerusalem had been known for executive justice and upholding righteousness. "Justice" refers to proper judicial procedures, and "righteousness" is the behavior of those who sought this standard. (Cf. these two in Pro_8:20; Isa_5:7; 28:17; Amo_5:7.) **But now** instead of righteousness "living," murderers were present. "Murderers" may refer to those who took advantage of the needy (cf. Isa_1:23 and ...1:15).



E. The Indictment or Accusation (1:21-25)

1:22 Your silver has become dross,
Your drink diluted with water.

1:23 Your rulers are rebels,
And companions of thieves;

a. The Charge:
Their Sin
Delineated
(1:21-23)

Everyone loves a bribe,
And chases after rewards.
They do not defend the orphan,

Nor does the widow's plea come before them.

MH - Isa 1:21-31 Here, I. The woeful degeneracy of Judah and Jerusalem is sadly lamented. See, 1. What the royal city had been, a faithful city, faithful to God and the interests of his kingdom among men, faithful to the nation and its public interests. It was full of judgment; justice was duly administered upon the thrones of judgment which were set there, the thrones of the house of David, Psa_122:5. Men were generally honest in their dealings, and abhorred to do an unjust thing. Righteousness lodged in it, was constantly resident in their palaces and in all their dwellings, not called in now and then to serve a turn, but at home there. Note, Neither holy cities nor royal ones, neither places where religion is professed nor places where government is administered, are faithful to their trust if religion do not dwell in them. 2. What it had now become. That beautiful virtuous spouse was now debauched, and become an adulteress; righteousness no longer dwelt in Jerusalem...; even murderers were unpunished and lived undisturbed there; nay, the princes themselves were so cruel and oppressive that they had become no better than murderers; an innocent man might better guard himself against a troop of banditti or assassins than against a bench of such judges.... The degeneracy of Jerusalem is illustrated, (1.) By similitudes (Isa_1:22):... Dross may shine like silver, and the wine that is mixed with water may retain the colour of wine, but neither is worth any thing. Thus they retained a show and pretence of virtue and justice, but had no true sense of either. (2.) By some instances (Isa_1:23):... The profit of their places is all their aim, to make the best hand they can of them, right or wrong. They love gifts, and follow after rewards; they set their hearts upon their salary, the fees and perquisites of their offices, and are greedy of them, and never think they can get enough; nay, they will do any thing, though ever so contrary to law and justice, for a gift in secret. Presents and gratuities will blind their eyes at any time, and make them pervert judgment... The duty of their places is none of their care.... Those will have a great deal to answer for who, when they should be the patrons of the oppressed, are their greatest oppressors.

BKC - Isa 1:22-23 Their silver and wine, which used to be

valuable, had become worthless: dross metal and watered-down wine. **Dross** is the residue left in the smelting process after pure silver is removed. Like worthless dross, the nation would be "thrown away." The people would be exiled if they would not repent and turn to the Lord.

The rebellious rulers in the city were leading the people into ruin by theft, bribery, and injustice to the helpless (cf. comments on Isa_1:17). **The fatherless** and **widows** could not even get hearings because they had no money for bribing the rulers. This situation was especially abhorrent to God because His covenant people were bound to Him and therefore to each other. But now they had no concern for each other's property and needs.

Zion Corrupted (1:21-23)

Barnes Isa 1:22 Dross - This word - גֵּוֹס *sîg* - means the scoriae, or baser metal, which is separated from the purer in smelting. It is of little or no value...

Thy wine - Wine was regarded as the most pure and valuable drink among the ancients. It is used, therefore, to express that which should have been most valued and esteemed among them - to wit, their rulers.

Mixed with water - Diluted, made weak.... Wine mixed with water is that which is weakened, diluted, rendered comparatively useless. So with the rulers and judges. They had lost the strength and purity of their integrity, by intermingling those things which tended to weaken and destroy their virtue, pride, the love of gifts, and bribes, etc....

1:23 Followeth afar rewards - רָדַף *rodêph*. This word denotes the act of pursuing after in order to obtain something; and means here that they made it an object to obtain rewards by selling or betraying justice. They sell justice to the highest bidder. No more distressing condition of a people can be conceived than this, where justice could not be secured between man and man, and where the wicked could oppress the poor, the widow, and the orphan, as much as they pleased, because they knew they could bribe the judge.

E. The Indictment or Accusation (1:21-25)

1:24

b. The
Consequence:
Yahweh will
avenge (1:24-
25)

Therefore the Lord GOD of hosts,
The Mighty One of Israel declares,
"Ah, I will be relieved of My adversaries,
And avenge Myself on My foes.

1:25

"I will also turn My hand against you,
And will smelt away your dross as with lye,
And will remove all your alloy.

Barnes - Isa 1:24 The Lord - אֲדֹנָי 'ādōnāy. This word properly denotes **master, lord, owner...** The word, when applied to God as one of his special titles, has the form of an ancient plural termination, אֲדֹנָי 'ādōnāy. The root is probably אָדָן 'ādān, to judge, which in ancient times was also closely connected with the idea of ruling.

Ah - הוי הוי hōy. This is an expression of threatening. It is that which is used when an affront is offered, and there is a purpose of revenge; see Isa_1:4.

I will ease me - ... The Hebrew word is, **I will be consoled, or comforted** - that is, by being delivered from my foes - אָנַח 'enāchem from נָחַם nācham, in Niphil, to suffer pain, to be grieved; and hence, to have pity, to show compassion. In Piel, to console or comfort one's-self; to take revenge. The idea included in the word is that of grief or distress, either in beholding the sufferings of others, or from some injury received from others. Hence, in Piel, it denotes **to obtain relief from that distress, either by aiding the distressed object, or by taking revenge.** In both instances, the mind, by a law of its nature, finds relief. The passion expends itself on its proper object, and the mind is at ease. It is used here in the latter sense. It is an instance where God uses the language which people employ to denote passion, and where they obtain relief by revenge. When applied to God, it is to be understood in accordance with his nature, as implying simply, that he would punish them.... It means that **he had been pained and grieved by their crimes; his patience had been put to its utmost trial; and now he would seek relief from this by inflicting due punishment on them...**

Zion To Be Restored (1:24-31)

BKC - Isa 1:24-26 God's lawsuit ended with His pronouncing judgment on the guilty nation. In this chapter God is pictured not only as one of the parties in the litigation but also as the Judge who will decide what will happen to the guilty party. Those who were obstinate, refusing to repent, would be judged, but the repentant would be redeemed.

God's judging will bring Him relief from the displeasure caused by His foes (enemies within the covenant community). It will be like a purging agent, getting rid of the dross (Isa_1:25; cf. 1:22), leaving only the pure silver. Vengeance was not for the purpose of "getting even" with unfaithful people. Its purpose was to turn the nation back to a proper relationship to God.

Barnes - Isa 1:25 And I will turn my hand upon thee - This expression is capable of two significations. The hand may be stretched out for two purposes, either to inflict punishment, or to afford help and protection. The phrase here refers evidently to the latter, to the act of redeeming and restoring his people, Isa_1:26-27. The idea may be thus expressed: 'I will stretch out my hand to punish my enemies Isa_1:24, and will turn my hand upon thee for protection, and recovery.'

Purge away - This refers to the process of smelting, or purifying metals in the fire. It means, I will remove all the dross which has accumulated Isa_1:22, and will make the silver pure. This was commonly done by fire; and the idea is, that he would render his own people pure by those judgments which would destroy his enemies who were intermingled with them.

Purely - The original word here - כָּבֵר kabor - has been commonly understood to mean, according to purity; that is, effectually or entirely pure... The word may mean lye, alkali, or potash, Job_9:30; and it may mean also borax - a substance formed of alkali and boracic acid, much used in purifying metals. The essential idea is, I will make you effectually, or entirely pure.

Thy tin - Tin is with us a well-known white metal. But the word used here does not mean tin. It denotes the stannum of the ancients; a metal formed of lead mixed with silver ore. Here it means, I will take away all the impure metal mixed with thee...



F. The Promise of Purification or Blessing (1:26-31)

Zion To Be Restored (1:24-31)

1:26

c. The Conclusion:
Yahweh will
Restore the
Repentant (1:26-
27)

**"Then I will restore your judges as at the first,
And your counselors as at the beginning;
After that you will be called the city of righteousness,
A faithful city."**

MH - God will find out a time and a way to ease himself of this burden, by avenging himself on those that thus bear hard upon his patience... In two ways God will ease himself of this grievance: -

(1.) By reforming his church, and restoring good judges in the room of those corrupt ones.... "When things are ever so bad God can set them to rights, and bring about a complete reformation; when he begins he will make an end, will take away all the tin. Observe, [1.] The reformation of a people is God's own work, and, if ever it be done, it is he that brings it about... [2.] He does it by blessing them with good magistrates and good ministers of state (Isa_1:26)... [3.] He does it by restoring judgment and righteousness among them (Isa_1:27), by planting in men's minds principles of justice and governing their lives by those principles... [4.] The reformation of a people will be the redemption of them and their converts, for sin is the worst captivity, the worst slavery, and the great and eternal redemption is that by which *Israel is redeemed from all his iniquities* (Psa_130:8), and the *blessed Redeemer* is he that *turns away ungodliness from Jacob* (Rom_11:26), and *saves his people from their sins*, Mat_1:21... [5.] The reviving of a people's virtues is the restoring of their honour: *Afterwards thou shalt be called the city of righteousness, the faithful city...*

(2.) By cutting off those that hate to be reformed, that they may not remain either as snares or as scandals to the faithful city.

Barnes - Isa 1:26 And I will restore ... - That is, *I will give you such judges as the nation had in former days - in the times of Moses, Joshua, etc.* Most of the charges in this chapter are against the magistrates. The calamities of the nation are traced to their unfaithfulness and corruption, Isa_1:17-23. God now says that he will remove this cause of their calamity, and give them pure magistrates.

Thy counselors - Thy advisers; that is, *those occupying places of trust and responsibility.* When this should be, the prophet does not say. The Jewish commentators suppose that he refers to the time after the return from captivity, and to such men as Zerubbabel, Ezra, and Nehemiah; and to the times of Hyrcanus and Herod, Jerome supposes that the times of the Messiah are referred to. It is impossible to determine which is the correct opinion; though, as the Babylonian captivity was the punishment of those national sins which the prophet was denouncing, it is more probable that he refers to the time immediately succeeding that punishment, when the nation would be restored. I am inclined, therefore, to the opinion, that the prophet had reference solely to the prosperity of the Jewish nation, under a succession of comparatively virtuous princes, after the Babylonian captivity.

Thou shalt be called ... - The principal cause of your wickedness and calamity, that is, your unfaithful rulers being removed and punished, you shall afterward be distinguished as a city of righteousness.

The faithful city - That is, *faithful to Yahweh - faithful in keeping his laws, and maintaining the rites of his religion as formerly;* compare Isa_1:21.

F. The Promise of Purification or Blessing (1:26-31)

Zion To Be Restored (1:24-31)

1:27

**Zion will be redeemed with justice,
And her repentant ones with righteousness.**

- a. The Charge: Their Sin Delineated (1:21-23)
- b. The Consequence: Yahweh will avenge (1:24-25)
- c. The Conclusion: Yahweh will Restore Repentant (1:26-27) & Destroy the Sinners (1:28-31)

Barnes - Isa 1:27 Shall be redeemed - The word used here - פדה *pādāh* - is employed in two senses in the Scriptures. It implies **always the idea of deliverance, as from captivity, danger, punishment, slavery, sin**. But this idea occurs: (1) sometimes without any reference to a price paid, but simply denoting to deliver, or to set at liberty; and (2) in other instances the price is specified, and then the word occurs under the strict and proper sense of redeem; that is, to rescue, or deliver, by a ransom price.

Instances of the former general sense occur often; as e. g., to deliver from slavery without mere ion of a price; Deu_7:8 : 'The Loan loved you, and redeemed you out of the house of bondmen.' See also Jer_15:21; Jer_31:11. The idea of delivering in any way from danger occurs often; Job_5:20 : 'In famine he shall redeem thee from death, and in war from the power of the sword;' 1Ki_1:29 : 'As Jehovah liveth, that hath redeemed my soul out of all distress.' 1Sa_4:9. But the word often occurs in connection with the mention of the price, and in this sense the words rendered redeem are commonly used in the New Testament; see Exo_13:13; Num_18:15-17; compare Gal_3:13; 1Pe_1:18; Rev_5:9; Eph_1:17. Mat_20:28; 1Ti_2:6. In these last places, the blood of Christ, or his atoning sacrifice, is mentioned as the price, or the valuable consideration, by which deliverance from sin is effected; compare the note at Isa_43:3. In the case now before us, however, the word is used in the general sense, to denote that God would rescue and save his people from the calamities and judgments to which they were to be subjected on account of their sins. Though they were to be taken captive for their sins, yet they should again be delivered and restored to their land. The Septuagint evidently so understands it: 'Her captivity shall be saved with judgment and with mercy.' The Chaldee Paraphrase renders it in a manner somewhat similar: 'But Zion, when judgment shall have been accomplished in her, shall be redeemed; and they who keep the law shall be returned to it in righteousness.'

With judgment - In a righteous, just manner. That is, God shall evince his justice in doing it; his justice to a people to whom so many promises had been made, and his justice in delivering them from long and grievous oppression. All this would be attended with the displays of judgment, in effecting their deliverance. This might be evinced (1) in keeping his promises made to their fathers; (2) in delivering an oppressed people from bondage; and (3) in the displays of judgment on the nations necessary in accomplishing the deliverance of the Jews. This is the common interpretation.

It may be, however, that the expression does not refer to the character of God, which is not at all the subject of discourse, but to the character of the people that should be redeemed. Before, the nation was corrupt; after the captivity, they would be just. Zion should be redeemed; and the effect of that redemption would be, that the people would be reformed, and holy, and just. This does not refer, properly, to redemption by the Lord Jesus, though it is equally true that that will be accomplished with justice, that is, in entire consistency with the character of a just and holy God.

Her converts - This is an unhappy translation. The Hebrew here means simply, 'they that return of her' (margin); that is, those who return from captivity. It is implied that all would not return - which was true - but those who did return, would come back in righteousness.

With righteousness - This refers to the character of those who shall return. The prediction is, that the character of the nation would be reformed Isa_1:26; that it would be done by means of this very captivity; and that they who returned would come back with a different character from the nation at the time that Isaiah wrote. They would be a reformed, righteous people. The character of the nation was greatly improved after the captivity. Their propensity to idolatry, in a particular manner, was effectually restrained; and probably the character of the people after the captivity, for morals and religion, was not inferior to the best periods of their history before.



F. The Promise of Purification or Blessing (1:26-31)

Zion To Be Restored (1:24-31)

1:28

But transgressors and sinners will be crushed together,

And those who forsake the LORD shall come to an end.

1:29

Surely, you will be ashamed of the oaks which you have desired,

And you will be embarrassed at the gardens which you have chosen.

c. The Conclusion: Yahweh will Restore Repentant (1:26-27) & Destroy the Sinners (1:28-31)

Barnes - Isa 1:28 And the destruction - Hebrew שבר *sheber* - the breaking, or crushing, that is, the punishment which was about to come upon them; compare Lam_2:11; 3:47; Pro_16:18....

Shall be consumed - יכלו *yiklu*, from כלה *kalah*, to be completed, or finished; to be consumed, wasted away; to vanish, or disappear. It denotes complete and entire extinction; or the completing of anything. It is applied to a cloud of smoke, that entirely dissolves and disappears:

It is applied to time, as vanishing and disappearing Job_7:6; and to the destruction or perishing of men; Jer_16:4; Eze_5:13. The idea is that of complete and entire consumption and destruction, so that none shall be left. Applied to future punishment, it means that the destruction of sinners shall be total and complete. There shall be no sinner who shall not be destroyed; and there shall be none destroyed whose destruction shall not be entire and total. The expression here refers to the heavy calamities which were about to come upon the guilty nation, but it is as descriptive of the future punishment that shall come upon the wicked.

Isa 1:29 For they shall be ashamed - That is, when they see the punishment that their idolatry has brought upon them, they shall be ashamed of the folly and degradation of their worship. Moreover, the gods in which they trusted shall yield them no protection, and shall leave them to the disgrace and confusion of being forsaken and abandoned.

Of the oaks - Groves, in ancient times, were the favorite places of idolatrous worship. In the city of Rome, there were thirty-two groves consecrated to the gods. Those were commonly selected which were on hills, or high places; and they were usually furnished with temples, altars, and all the implements of idolatrous worship. Different kinds of groves were selected for this purpose, by different people. The Druids of the ancient Celtic nations in Gaul, Britain, and Germany, offered their worship in groves of oak - hence the name Druid, derived from δρῦς *drus*, an oak. Frequent mention is made in the Scriptures of groves and high places; and the Jews were forbidden to erect them; Deu_16:21; 1Ki_16:23; 2Ki_16:4; Eze_6:13; 16:16, 39; Exo_34:13; Jdg_3:7; 1Ki_18:19; Isa_17:8; Mic_5:14. When, therefore, it is said here, that they should be ashamed of the oaks, it means that they should be ashamed of their idolatrous worship, to which they were much addicted, and into which, under their wicked kings, they easily fell.

BBC - 1:24-31 Therefore, God will vent His wrath on all those who show by their sin that they are His enemies. His judgments will purge all impurity and restore Jerusalem to its former glory. His righteousness will insure the deliverance of those who repent. The Lord's combined name, the LORD of hosts, insures the inevitability of the judgments described. But sinners will be destroyed. Idolaters will be ashamed of their shrines (terebinth trees and gardens). They themselves

Their calamities were coming upon them mainly for this idolatry. It is not certainly known what species of tree is intended by the word translated oaks. The Septuagint has rendered it by the word "idols" - ἰδοῶν - ἀπο τῶν εἰδωλῶν αὐτῶν apo tōn eidōlōn autōn. The Chaldee, 'ye shall be confounded by the groves of idols.' The Syriac version also has idols. Most critics concur in supposing that it means, not the oak, but the terebinth or turpentine tree - a species of fir. This tree is the Pistacia Terebinthus of Linnaeus, or the common turpentine tree, whose resin or juice is the China or Cyprus turpentine, used in medicine. The tree grows to a great age, and is common in Palestine. The terebinth - now called in Palestine the but'm-tree - 'is not an evergreen, as is often represented; but its small, leathery, lancet-shaped leaves fall in the autumn, and are renewed in the spring.



F. The Promise of Purification or Blessing (1:26-31)

Zion To Be Restored (1:24-31)

1:30 **For** you will be **like** an oak whose leaf fades away,
Or **as** a garden that has no water.

1:31 **And** the strong man will become tinder,
His work also a spark.

Thus they shall both burn together,
And there will be none to quench *them*.

c. The Conclusion: Yahweh will Restore Repentant (1:26-27) & Destroy the Sinners (1:28-31)

Barnes - Isa 1:29 For the gardens - The places planted with trees, etc., in which idolatrous worship was practiced. 'In the language of the Hebrews, every place where plants and trees were cultivated with greater care than in the open field, was called a garden. The idea of such an enclosure was certainly borrowed from the garden of Eden, which the bountiful Creator planted for the reception of his favorite creature. The garden of Hesperides, in Eastern fables, was protected by an enormous serpent; and the gardens of Adonis, among the Greeks, may be traced to the same origin, for the terms horti Adenides, the gardens of Adonis, were used by the ancients to signify gardens of pleasure, which corresponds with the name of Paradise, or the garden of Eden, as horti Adonis answers to the garden of the Lord. Besides, the gardens of primitive nations were commonly, if not in every instance, devoted to religious purposes. In these shady retreats were celebrated, for a long succession of ages, the rites of pagan superstition.' - Paxton. These groves or gardens were furnished with the temple of the god that was worshipped, and with altars, and with everything necessary for this species of worship. They were usually, also, made as shady and dark as possible, to inspire the worshippers with religious awe and reverence on their entrance; compare the note at Isa_66:17.

Isa 1:31 And the maker of it - ...as a spark enkindles tow, so the works or deeds of a wicked nation shall be the occasion or cause of their destruction. The ambition of one man is the cause of his ruin; the sensuality of a second is the cause of his; the avarice of a third is the cause of his. These passions, insatiable and ungratified, shall be the occasion of the deep and eternal sorrows of hell. So it means here, that the crimes and hypocrisy of the nation would be the real cause of all the calamities that would come upon them as a people.

Shall both burn together - The spark and the flame from the kindled flax mingle, and make one fire. So the people and their works would be enkindled and destroyed together. They would burn so rapidly, that nothing could extinguish them. The meaning is, that the nation would be punished; and that all their works of idolatry and monuments of sin would be the occasion of their punishment, and would perish at the same time. The "principle" involved in this passage teaches us the following things:

- (1) That the wicked, however mighty, shall be destroyed.
- (2) That their works will be the "cause" of their ruin - a cause necessarily leading to it.
- (3) That the works of the wicked - all that they do and all on which they depend - shall be destroyed.
- (4) That this destruction shall be final. Nothing shall stay the flame. No tears of penitence, no power of men or devils, shall "put out" the fires which the works of the wicked shall enkindle.



2:1 The word which **Isaiah the son of Amoz** saw concerning **Judah and Jerusalem.**

2:2

- a. The Last Days (2:1-2b)
- b. The Mountain of Yahweh (2:2c-f)
- c. The Word of Yahweh (2:3)

Now it will come about that
In the last days,
The mountain of the house of the LORD
Will be established as the chief of the mountains,
And will be raised above the hills;
And all the nations will stream to it.
And many peoples will come and say,
"Come, let us go up to the mountain of the LORD,
To the house of the God of Jacob;
That He may teach us concerning His ways,
And that we may walk in His paths."
For the law will go forth from Zion,
And the word of the LORD from Jerusalem.

BBC - 2:1-3 The son of Amoz now looks beyond the current chaos to the glorious kingdom of the Messiah. In that day **Jerusalem will be established** as the religious and political capital of the world. The Gentile **nations** will make pilgrimages to **Zion** for worship and for divine instruction.

2:3

BKC - Isa 2:2-3 When these events take place many **nations** will be attracted to Jerusalem (cf. Isa_14:1; 27:13; 66:23; Zec_8:23; 14:16) and to God's house (the temple, Isa_2:2). The attraction will be the Lord's **ways... paths... Law, and Word** which will be made known from that place. In fact **the Lord** Himself will give forth the Law (Isa_51:4). (**Zion**, referred to

BKC - Isa 2:1-2 Immediately after the stinging indictment (in the form of a lawsuit) of the nation's sinful practices (Isa_1:2-31) Isaiah introduced a concept which was to be a hallmark of his prophecy. A time will come when Jerusalem will have the primary position in the world. Mic_4:1-3 is almost identical to Isa_2:1-4....Because of God's covenant promises to Abraham, Moses, and David, Isaiah knew that Israel will again be in the land and will again have a superior position among the nations.

The mountain of the Lord's temple refers to the mount where the temple was built (and where the millennial temple will be built, Ezek. 40-43). **Often in the Scriptures mountains denote governmental authorities** (Dan_2:35; Amo_4:1). Here God's rule from the temple will be preeminent (**chief**). **The theme of the prominence of the temple mount in Jerusalem is repeated often in Isaiah's prophecies all the way to the end of the book** (Isa_11:9; 25:6-7; 27:13; 30:29; 56:7; 57:13; 65:11, 25; 66:20). **Isaiah clearly wanted his readers to be aware that God will protect His covenant nation despite their spiritual insensitivity and even though they would go into captivity.**

dozens of times by Isaiah, more than by any other author of Scripture, is here a synonym of **Jerusalem**; cf. Isa_4:3; Isa_40:9, Isa_52:1; Isa_62:1. See comments on Zec_8:3.) In the Millennium, people everywhere will realize that God's revelation is foundational to their lives. They will want to know it (**He will teach us**) and to live according to it (**walk in it**).



2:4

And He will judge between the nations,
 And will render decisions for many peoples;
 And they will hammer their swords into plow-shares, and their spears into pruning
 hooks.
 Nation will not lift up sword against nation,
 And never again will they learn war.

The House of Jacob Abandoned
 because of their Sin (2:5-11)

2:5

Come, house of Jacob, and let us walk in the light of the LORD.

BKC - Isa 2:4 This is one of the more familiar verses in the Book of Isaiah. God will have a worldwide ministry of judging and settling disputes. He will require nations and peoples everywhere to abstain from warfare. Universal peace, with no military conflict or training, will prevail because the implements of warfare (swords and spears) will be turned into implements of agriculture (plowshares and hooks; cf. Joe_3:10). At this time of worldwide peace the nations will go to Jerusalem to learn from God (Isa_2:2). Peace will come not by human achievement but because of God's presence and work in Jerusalem. At that time Israel will be filled with God's Spirit (Eze_36:24-30) and her sins will be forgiven (Jer_31:31-34).

Isa 2:5 Isaiah closed this short section with an exhortation for his readers to walk (live) in the light of the Lord.

The prophet called Israel the house of Jacob, a reference to Jacob's descendants. Isaiah used this term eight times (Isa_2:5-6; Isa_8:17; Isa_10:20; Isa_14:1; Isa_29:22; Isa_46:3; Isa_48:1) whereas it is used only nine times by all the other prophets. When great truths about the future are given in the Scriptures, readers are often reminded of how they should live in the present (e.g., 1Th_4:13-18; 1Th_5:1-8; 2Pe_3:10-14; 1Jn_3:2-3). In view of the fact that in the Millennium all nations will stream to Jerusalem to learn God's Word, it would be sensible for Israel, already knowing that Law, to follow it (walking in its "light") until the Lord sets up His glorious kingdom.

- a. The Last Days (2:1-2b)
- b. The Mountain of Yahweh (2:2c-f)
- c. The Word of Yahweh (2:3)
- d. The Judgment of the Nations (2:4)
- e. The Call to Walk in Yahweh's Light (2:5)

BBC - 2:4 The King will arbitrate international problems and settle disputes for the people. As a result, there will be universal disarmament. The funds formerly spent on munitions will be spent on agricultural equipment. These opening verses resemble Mic_4:1-3, either because they are inspired by the same Holy Spirit or because one prophet could be quoting the other.

2:5 The glorious prospect of Christ's kingdom moves Isaiah to call the people of Judah to repentance immediately.

The House of Jacob Abandoned because of their Sin (2:5-11)

2:6

For Thou hast abandoned Thy people, the house of Jacob,

Because they are filled with influences from the east,

And they are soothsayers like the Philistines,

And they strike bargains with the children of foreigners.

- a. The Abandonment by Yahweh (2:6a)
- b. The Cause for Abandonment (2:6b-8)
- c. The Result of Abandonment (2:9-11)

2:7

Their land has also been filled with silver and gold,

And there is no end to their treasures;

Their land has also been filled with horses,

And there is no end to their chariots.

2:8

Their land has also been filled with idols;

They worship the work of their hands,

That which their fingers have made.

2:9

So the common man has been humbled,

And the man of importance has been abased,

But do not forgive them.

BKC - Judah's likeness to pagan peoples (2:6-11)

God had abandoned His people...not because He no longer loved them but because they had become like the **pagans** around them. The people of Judah were as superstitious as the people in **the East**, that is, they were following the practices of the Assyrian Empire, which at that time was encroaching on the entire Syro-Palestinian area. (Or perhaps the people of "the East" were Arameans; cf. Isa_9:12.) At the same time Judahites were engaging in **divination like the Philistines**. The Philistines occupied the southwestern part of Canaan and had sought to control Israel. So Israel was influenced by pagan practices from several sources. That Philistines were involved in divination is evident from 1Sa_6:2; 2Ki_1:2. Divination (from 'anan, "to practice sorcery"; cf. Lev_19:26; Deu_18:10, 14; 2Ki_21:6; Mic_5:12, "cast spells") was the attempt to control people or circumstances or to seek to know the future through power given by evil spirits (demons).

Isaiah's irony here is strong, for Judah should have known what her future would be because of the Word of God; yet she was trying to discern the future by pagan means. No wonder Isaiah asked God **not to forgive her** (Isa_2:9). Judah had great material wealth (**silver and gold**) and military strength (**horses and chariots**, Isa_2:7) which they no doubt mistakenly thought came to them because of their worshiping **idols**. This probably led to pride and self-confidence because God said they would **be brought low and humbled** (2:9; cf. 2:11-12, 17). Their sinful condition made judgment a necessity.

Barnes - From the East - Margin, "More than the East." The meaning of the expression it is not easy to determine. The word translated "East," **דְּמָרְקֵדִים** *qedem* denotes also "antiquity," or that which is "of old," as well as the East. Hence, the Septuagint renders it, 'their land is, as of old, filled.' The Chaldee, 'their land is filled with idols as at the beginning.' Either idea will suit the passage; though our translation more nearly accords with the Hebrew than the others. The "East," that is, Arabia, Persia, Chaldea, etc., was the country where astrology, soothsaying, and divination particularly abounded; see Dan_2:2; 18:9-11.



The House of Jacob Abandoned because of their Sin (2:5-11)

2:6

For Thou hast abandoned Thy people, the house of Jacob,

Because they are filled with influences from the east,

And they are soothsayers like the Philistines,

And they strike bargains with the children of foreigners.

Their land has also been filled with silver and gold,

And there is no end to their treasures;

Their land has also been filled with horses,

And there is no end to their chariots.

- a. The Abandonment by Yahweh (2:6a)
- b. The Cause for Abandonment (2:6b-8)
- c. The Result of Abandonment (2:9-11)

2:7

Barnes - And are soothsayers -

Our word "soothsayers" means "foretellers, prognosticators," persons who pretend to predict future events

"without inspiration," differing in this from true prophets. What the Hebrew word means, it is not so easy to determine. The word עֲנִיִּים *'onenîym* may be derived from עֶן *'āhāh*, "a cloud" - and then would

denote those who augur from the appearance of the clouds, a species of divination from certain changes observed in the sky; compare Lev_19:26 : 'Neither shall ye - observe times.' 2Ki_21:6. This species of divination was expressly forbidden; see Deu_18:10-12 : 'There shall not be found among you anyone that useth divination, or an observer of times, or an enchanter,' etc. Or the word may be derived from עַיַן *'ayin*, "an eye," and then it will denote those who fascinate, enchant, or bewitch by the eye. It is probable that the word includes "augury, necromancy, and witchcraft," in general - all which were expressly forbidden by the law of Moses; Deu_18:10-12.

And they please themselves - The word used here - קָפְצוּ *s'aphaq* - means literally "to clap the hands" in token of joy. It may also mean, "to join the hands, to shake hands," and then it will signify that they "joined hands" with foreigners; that is, **they made compacts or entered into alliances with them contrary to the law of Moses**. The Septuagint seems to understand it of unlawful marriages with the women of surrounding nations - τέκνα πολλὰ ἀλλόφυλλα ἐγενήθη αὐτοῖς *tekna polla allophula egenethe autois*; compare Neh_13:23. It means probably, in general, that they entered into improper alliances, whether they were military, matrimonial, or commercial, with the surrounding nations. The words "children of strangers" may mean, with the descendants of the foreigners with whom Moses forbade any alliances. The Jews were to be a separate and special people, and, in order to this, it was necessary to forbid all such foreign alliances; Exo_23:31-32; 34:12-15; Psa_106:3, 5; Eze_9:1-15.

Isa 2:7 Their land also is full of silver and gold - This "gold" was brought chiefly from Ophir. Solomon imported vast quantities of silver and gold from foreign places; 2Ch_8:18; 9:10; 1Ch_29:4... **This accumulation of silver and gold was expressly forbidden by the law of Moses**; Deu_17:17 : 'Neither shall he (the king of Israel) greatly multiply to himself silver and gold.' The reason of this prohibition was, that it tended to produce luxury, effeminacy, profligacy, the neglect of religion, and vice. It is on this account that it is brought by the prophet as an "accusation" against them that their land was thus filled.

Their land also is full of horses - **This was also forbidden in the law of Moses**; Deu_17:16 : 'But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses.' This law, however, was grossly violated by Solomon; 1Ki_10:26 : 'And Solomon gathered together chariots and horsemen; he had 1400 chariots, and 12,000 horsemen.'



The House of Jacob Abandoned because of their Sin (2:5-11)

2:8 Their land has also been filled with idols;
They worship the work of their hands,
That which their fingers have made.

- The Abandonment by Yahweh (2:6a)
- The Cause for Abandonment (2:6b-8)
- The Result of Abandonment (2:9-11)

2:9 **So** the *common* man has been humbled,
And the man of *importance* has been abased,
But do not forgive them.

Barnes - Isa 2:8 Their land also is full of idols - compare Hos_8:4; 10:1. Vitranga supposes that Isaiah here refers to idols that were kept in private houses, as Uzziah and Jotham were worshippers of the true God, and in their reign idolatry was not publicly practiced. It is certain, however, that though Uzziah himself did right, and was disposed to worship the true God, yet he did not effectually remove idolatry from the land. The high places were not removed, and the people still sacrificed and burned incense on them; 2Ki 15:4. It was customary with the pagan to keep in their houses "Penates or household gods" - small images, which they regarded as "protectors," and to which they paid homage: compare Gen_30:19; Jdg_17:5; 1Sa_19:13; Hos_3:4....

The work of their own hands ... - Idols. It is often brought as proof of their great folly and degradation that they paid homage to what "they" had themselves made. See this severely satirized in Isa_40:18-20; 41:6-7; 44:9-17.

Barnes - Isa 2:9 And the mean man - That is, the man in humble life, the poor, the low in rank - for this is all that the Hebrew word here - אדם 'ādām - implies. The distinction between the two words here used - אדם 'ādām as denoting a man of humble rank, and איש 'īsh as denoting one of elevated rank - is one that constantly occurs in the Scriptures. Our word "mean" conveys an idea of moral baseness and degradation, which is not implied in the Hebrew.

Boweth down - That is, before idols. Some commentators, however, have understood this of bowing down in "affliction," but the other is probably the true interpretation.

And the great man - The men in elevated rank in life. The expressions together mean the same as "all ranks of people." It was a common or universal thing. No rank was exempt from the prevailing idolatry.

Therefore forgive them not - The Hebrew is "future" - ואל-תשא להם 'al-tis'a' lahem. Thou wilt not "bear" for them; that is, thou wilt not bear away their sins (by an atonement), or 'thou wilt not forgive them;' - but agreeable to a common Hebrew construction, it has the force of the imperative. It involves a "threatening" of the prophet, in the form of an address to God 'So great is their sin, that thou, Lord, wilt not pardon them.' The prophet then proceeds, in the following verses, to denounce the certainty and severity of the judgment that was coming upon them.



The House of Jacob Abandoned because of their Sin (2:5-11)

2:10

Enter the rock and hide in the dust

From the terror of the LORD and from the splendor of His majesty

2:11

**The proud look of man will be abased,
And the loftiness of man will be humbled,**

- The Abandonment by Yahweh (2:6a)
- The Cause for Abandonment (2:6b-8)
- The Result of Abandonment (2:9-11)

And the LORD alone will be exalted in that day.

BKC - Isa 2:10-11 Ultimately only one Person will be **exalted**. That One will be **the Lord alone** (Isa_2:11; cf. Isa_2:17). When the Lord comes to judge, people will seek to escape His judgment by hiding in caves (cf. Isa_2:19, 21; Rev_6:16). They will fear His **splendor** (cf. Isa_2:19, 21), realizing that their arrogance (Isa_2:11; cf. 2:17) and wealth (Isa_2:7-8) cannot save them. Throughout this section (2:6-4:1) and many others in the Book of Isaiah, there is an interesting interplay between the judgment which the Lord will inflict on the nation by the Assyrian and Babylonian Captivities and the judgment which will come on Israel and the whole world in the "last days" just before the Millennium. Probably Isaiah and the other prophets had no idea of the lengthy time span that would intervene between those exiles and this later time of judgment. Though many of the predictions in Isa_2:10-21 happened when Assyria and Babylon attacked Israel and Judah, the passage looks ahead to a cataclysmic judgment on the whole world ("when He rises to shake the earth," Isa_2:19, 21).

Barnes - Isa 2:10 Enter into the rock - That is, into the "holes or caverns" in the rocks, as a place of refuge and safety; compare Isa_2:19, and Rev_6:15-16. In times of invasion by an enemy, it was natural to flee to the fastnesses or to the caverns of rocks for refuge. This expression is highly figurative and poetic. The prophet warns them to flee from danger. The sense is, that such were their crimes that they would certainly be punished; and he advises them to flee to a place of safety.

And hide thee in the dust - In Isa_2:19, this is 'caves of the dust.' It is parallel to the former, and probably has a similar meaning. But "may" there not be reference here to the mode prevailing in the East of avoiding the monsoon or poisonous heated wind that passes over the desert? Travelers there, in order to be safe, are obliged to throw themselves down, and to place their mouths close to the earth until it has passed.

For fear of the Lord - Hebrew 'From the face of the terror of the Lord.' That is, the punishment which God will inflict will sweep over the land, producing fear and terror.

And for the glory ... - That is, the honor or splendor which will attend him when he comes forth to inflict judgment on the people; Isa_2:19-20.

Isa 2:11 The lofty looks - Hebrew 'The eyes of pride,' that is, the proud eyes or looks. Pride commonly evinces itself in a lofty carriage and supercilious aspect; Psa_18:27.

Shall be humbled - By the calamities that shall sweep over the land. This does not mean that he shall be brought "to be" humble, or to have a humble heart, but that that on which he so much prided himself would be taken away.

The Lord alone ... - God will so deal with them as to vindicate his honor; to turn the attention entirely on himself, and to secure the reverence of all the people. So terrible shall be his judgments, and so "manifestly" shall they come from "him," that they shall look away from everything else to "him" alone.

In that day - In the day of which the prophet speaks, when God would punish them for their sins, Reference is probably made to the captivity at Babylon. It may be remarked, that one design of punishment is to lead people to regard and honor God. He will humble the pride of people, and so pass before them in his judgments, that they shall be compelled to "acknowledge" him as their just Sovereign and Judge.



The Future Day of Reckoning (2:12-22)

2:12

For the LORD of hosts will have **a day of reckoning**

Against everyone who is proud and lofty,

And against everyone who is lifted up,

That he may be abased.

a. The Ones Judged (2:12-18)

2:13

And *it will be* against all the cedars of **Lebanon** that are lofty and lifted up,

Against all the oaks of **Bashan**,

2:14

Against all the lofty mountains,

Against all the hills that are lifted up,

2:15

Against every high tower,

Against every fortified wall,

2:16

Against all the ships of **Tarshish**,

And against all the beautiful craft.

2:17

And the pride of man will be humbled,

And the loftiness of men will be abased,

And the LORD alone will be exalted **in that day**.

2:18

But the idols will completely vanish.

BBC - 2:12-18 In a sudden transition, Isaiah jumps forward to the judgments of **the day of the LORD** which will precede Christ's reign. The LORD of hosts will deal with all human arrogance, whether of individuals (cedars and oaks), governments (high mountains and hills), military might (tower and wall), or commerce (ships and beautiful sloops). Man's loftiness will be leveled and the LORD alone will be exalted. Idols will be abandoned.

BKC - Isa 2:12-18 When the Lord comes to establish justice on the earth human values will be reversed. Things that people had considered important will be considered unimportant and some things that people thought were insignificant will be highly valued.

God **has a day** (cf. "day" in Isa_2:17) **in store**, a scheduled time of reckoning for sinners. **The Lord Almighty** (*Yahweh seba'ot*) is an appellation used of God 62 times in Isaiah's book; 52 times alone and 10 times in the title "the Lord (*'adoṇāy*), the Lord Almighty." It denotes His military might and strength. When this Almighty One comes nothing will be able to stand in His way. **Proud people will be humbled** (cf. Isa_2:9, Isa_2:11, Isa_2:17), and even the great cedar trees in the forests of **Lebanon**, north of Israel, and oak trees (cf. Isa_1:29) in **Bashan** (meaning "fertile plain"), east of the Sea of Kinnereth (later named Galilee), will be no match for the Lord. **Mountains**, perhaps suggesting governmental authorities (cf. comments on Isa_2:3), and their military defenses represented by towers and fortified walls, cannot oppose Him (Isa_2:14-15). He will also demolish man's trade efforts typified by the merchant ships, the hub of which existed in the city of Tyre, north of Israel (Isa_2:16). Everything that seemed to **man** in his **arrogance** to be permanent and secure will be swept away. **The Lord alone will be exalted** (cf. Isa_2:11) when He demolishes Judah's **idols** (cf. Isa_2:8). This may refer to the time when the Babylonians captured Judah in 586, but the ultimate judgment will be in the future at Christ's Second Advent.



The Future Day of Reckoning (2:12-22)

2:19

And *men* will go into caves of the rocks,
And into holes of the ground
Before the terror of the LORD,
And before the splendor of His majesty,
When He arises to make the earth tremble.

- a. The Ones Judged (2:12-18)
- b. The Plight of Those Judged (2:19-21)
- c. The Instruction to Those Judged (2:22)

2:20

In that day men will cast away to the moles and the bats
Their idols of silver and their idols of gold,
Which they made for themselves to worship,

BBC - 2:19-22 People will seek for shelter wherever they can hide. It will be clear then that fleeting man is unworthy of trust. Only the Lord is worthy of the undivided confidence of His people.

2:21

In order to go into the caverns of the rocks and the clefts of the cliffs,
Before the terror of the LORD and the splendor of His majesty,
When He arises to make the earth tremble.

BKC - Isa 2:19-22 When the Lord's vengeance comes, people will try to escape by fleeing into **caves** (cf. Isa_2:10, Isa_2:21). They will be terrified because God will **shake the earth** (see comments on Hag_2:6-7). Carrying their **idols** made with **silver** and **gold** (cf. Isa_2:7) will hinder their escape, so the people will toss them aside to **rodents and bats** (Isa_2:20). **Once again Isaiah's sense of irony is strong: things highly valued will be thrown aside to detestable creatures that people hate.** In Isa_2:21 Isaiah again spoke of people hiding in caves away from God's terror (cf. Isa_2:10, Isa_2:19) when **He** will **shake the earth** (cf. Isa_2:19).

MH - (1.)... Those that will not be reasoned out of their sins sooner or later shall be frightened out of them. (2.) God can make men sick of those idols that they have been most fond of, even the idols of silver and the idols of gold, the most precious. Covetous men make silver and gold their idols, money their god; but the time may come when they may feel it as much their burden as ever they made it their confidence, and may find themselves as much exposed by it as ever they hoped they should be guarded by it, when it tempts their enemy, sinks their ship, or retards their flight. There was a time when the mariners threw the wares, and even the *wheat into the sea* (Jon_1:5; Act_27:38), and the *Syrians cast away their garments for haste*, 2Ki_7:15. Or men may cast it away out of indignation at themselves for leaning upon such a broken reed. See Eze_7:19. The idolaters here throw away their idols because they are ashamed of them and of their own folly in trusting to them, or because they are afraid of having them found in their possession when the judgments of God are abroad; as the thief throws away his stolen goods then he is searched for or pursued. (3.) The darkest holes, where the moles and the bats lodge, are the fittest places for idols, that have eyes and see not; and God can force men to cast their own idols there (Isa_30:22), when they are *ashamed of the oaks which they have desired*, ch. 1. 29. *Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel*, Jer_48:13. (4.) It is possible that sin may be both loathed and left and yet not truly repented of - loathed because surfeited on, left because there is no opportunity of committing it, yet not repented of out of any love to God, but only from a slavish fear of his wrath.



2:22

Stop regarding man, whose breath of life is in his nostrils; **For why should he be esteemed?**

- a. The Ones Judged (2:12-18)
- b. The Plight of Those Judged (2:19-21)
- c. The Instruction to Those Judged (2:22)

MH - To make those that have trusted in an arm of flesh ashamed of their confidence (Isa_2:22): "Cease from man. The providences of God concerning you shall speak this aloud to you, and therefore take warning beforehand, that you may prevent the uneasiness and shame of disappointment; and consider, 1. How weak man is: His breath is in his nostrils, puffed out every moment, soon gone for good and all." **Man is a dying creature, and may die quickly**; our nostrils, in which our breath is, are of the outward parts of the body; what is there is like one standing at the door, ready to depart; nay the doors of the nostrils are always open, the breath in them may slip away ere we are aware, in a moment. Wherein then is man to be accounted of? Alas! no reckoning is to be made of him, for he is not what he seems to be, what he pretends to be, what we fancy him to be. Man is like vanity, nay, he is vanity, he is altogether vanity, he is less, he is lighter, than vanity, when weighed in the balance of the sanctuary. "2. How wise therefore those are that cease from man," it is our duty, it is our interest, to do so. "Put not your trust in man, nor make even the greatest and mightiest of men your confidence; cease to do so. Let not your eye be to the power of man, for it is finite and limited, derived and depending; it is not from him that your judgment proceeds. Let not him be your fear, let not him be your hope; but look up to the power of God, to which all the powers of men are subject and subordinate; dread his wrath, secure his favour, take him for your help, and let your hope be in the Lord your God."

BKC - Then the prophet called on Judah to **stop trusting in man** (Isa_2:22; cf. Psa_118:8-9). Man is merely like a vapor. His **breath** can be snuffed out quickly. Therefore to trust in him is nonsensical, for man is easily removed (Isa_2:9, Isa_2:11-12, Isa_2:17). In view of God's coming judgment Judah should begin to turn to Him in the present. God's glory should cause them to live righteous, holy lives and thus escape His severe judgment.

Barnes - Isa 2:22 Cease ye from man - That is, cease to confide in or trust in him. The prophet had just said Isa_2:11, 17 that the proud and lofty people would be brought low; that is, the kings, princes, and nobles would be humbled. They in whom the people had been accustomed to confide should show their insufficiency to afford protection. **And he calls on the people to cease to put their reliance on any of the devices and refuges of men, implying that trust should be placed in the Lord only**; see Psa_146:3-4; Jer_17:5.

Whose breath is in his nostrils - That is, who is weak and short-lived, and who has no control over his life. All his power exists only while he breathes, and his breath is in his nostrils. It may soon cease, and we should not confide in so frail and fragile a thing as the breath of man; see Psa_146:3-5 : Put not your trust in princes, Nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; In that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, Whose hope is in the Lord his God.

The Chaldee has translated this verse, 'Be not subject to man when he is terrible, whose breath is in his nostrils; because today he lives, and tomorrow he is not, and shall be reputed as nothing.' It is remarkable that this verse is omitted by the Septuagint, as Vitringa supposes, because it might seem to exhort people not to put confidence in their rulers.

For wherein ... - That is, **he is unable to afford the assistance which is needed. When God shall come to judge people, what can man do, who is weak, and frail, and mortal? Refuge should be sought in God.** The exhortation of the prophet here had respect to a particular time, but it may be applied in general to teach us not to confide in weak, frail, and dying man. **For life and health, for food and raiment, for home and friends, and especially for salvation, we are dependent on God. He alone can save the sinner; and though we should treat people with all due respect, yet we should remember that God alone can save us from the great day of wrath.**

