

7th Woe against God's People (10:1-4)
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Their Sin

1 they enact evil statutes
1 they constantly record unjust decisions
2 they deprive the needy of justice
2 they rob the poor of My people of their rights
2 they spoil the widows and plunder the orphans

Their Judgment

3 They will be punished and devastated
3 None will help them
3 None to leave your wealth to
4 they will crouch among the captives
4 they will fall among the slain
4 In *spite of* all this His anger does not turn away and His hand is still stretched out

Isaiah Chapter 10

 Entrusting the Word to the Faithful

7th Woe against God's People / (10:1-4)

Exo 22:22-24; 23:6-7; Deut 15:7-11; 24:17-18; Ps 94:20

"Woe to the superior powers that devise and decree these decrees! they are not too high to be under the divine check. And woe to the inferior officers that draw them up, and enter them upon record - *the writers that write the grievousness*, they are not too mean to be within the divine cognizance. Principal and accessories shall fall under the same woe" (MH)

God's Gracious Warnings: Isaiah 3:8-11; 5:8-10, 22-26

New Thoughts: God is holy and will ALWAYS judge sin, whether in the world or among those who are called His people. He is absolutely just and totally impartial and those who sin will receive the just consequences of their sins. God is gloriously faithful to Himself and to His word, whether in blessing the obedient or judging the disobedient. His laws have already been given through Moses (about 1500 BC) and they are to be heeded by all those who are called by His name.

BKC - Woe to unjust people (Isa_10:1-4)

The corrupt leaders in Israel were perverting the cause of justice and righteousness, in contrast with the Messiah's justice and righteousness (Isa_9:6-7). So Isaiah pronounced **woe** (see...Isa_3:9) on those people. The readers should have realized that this woe would befall them if they followed their leaders' wicked ways. **Israel's leaders were guilty of six things**: They were (a) **making unjust laws** and (b) **issuing oppressive decrees**. These actions were repulsive because the Israelites were supposed to care for each other as members of God's people redeemed from Egyptian slavery by their God. Also they were (c) **depriving the poor** (*dal*, "feeble, weak, helpless") **of their rights**, (d) **taking away justice**, (e) **hurting widows**, and (f) **robbing the fatherless**. These actions, which involved taking advantage of people who could not defend their rights, violated God's Law (Exo_22:22; 23:6; Deu_15:7-8; 24:17-18; cf. Isa_1:17). Because of this behavior, the nation would go into captivity (Isa_10:3-4). In **disaster... from afar** (i.e., from Assyria) no one would **help** them, as they had refused to help those in need. In **anger** God's judgment would fall (see...Isa_9:12).

- 10:1 **Woe to those who enact evil statutes,**
And to those who constantly record unjust decisions,
- 10:2 **So as to deprive the needy of justice,**
And rob the poor of My people of their rights,
In order that widows may be their spoil,
And that they may plunder the orphans.
- 10:3 **Now what will you do in the day of punishment,**
And in the devastation which will come from afar?
To whom will you flee for help?
And where will you leave your wealth?
- 10:4 **Nothing remains but to crouch among the captives**
Or fall among the slain.
In spite of all this His anger does not turn away,
And His hand is still stretched out.

Preacher - 10:1-4 The Betrayal of Injustice

In Isaiah's fourth and final judgment against the northern kingdom of Israel, **the charge is against corrupt judges who write "unrighteous decrees" of social injustice**. In a Bill of Particulars against those who are expected to be models of righteousness and guardians of justice, the judges themselves are indicted for robbing the needy of justice; taking what is right away from the poor; making widows their prey; and robbing the fatherless of their rights (Isa_10:2). **Isaiah challenges them with the question they cannot answer, "What will you do in the day of punishment?"** (Isa_10:3). A plaintive answer is heard in the words, **"Without Me they shall bow down among the prisoners, and they shall fall among the slain"** (Isa_10:4).

Their doom is sealed. When the Assyrians scorch the land, they will be the first to march into exile with shaved heads and faces as the mark of their humiliation. But the more important message is that the cause of their shame will be the emptiness of their soul, which is without the indwelling presence of the Lord. They will have no protection against desolation of spirit, no refuge for help against the advancing hordes, and no place or position of honor to which they can leave their glory. Along with the people of Israel whose betrayal turned against them, the corrupt judges will become victims of their own injustice. The oracle concludes on the ominous refrain, **"For all this His anger is not turned away, but His hand is stretched out still"** (Isa_10:4).



The Assyrian Kingdom (Isa 10:5-34)

- 5 Woe to Assyria, the rod of My anger & the staff of My indignation
6 sent against a godless nation, the people of My fury
6 commissioned to capture booty, seize plunder, & to trample Israel down
7 does not so intend in its heart, but rather purposes to destroy & to cut off many nations
8-9 boasts that his princes are all kings, that Calno is like Carchemish, Hamath like Arpad, & Samaria like Damascus
10 his hand reached to the kingdoms of the idols whose graven images *were* greater than those of Jerusalem and Samaria
11 plans to do to Jerusalem & her images what he has done to Samaria and her idols
12 when the Lord has completed all His work on Mount Zion & Jerusalem, He will punish the fruit of the arrogant heart of the king of Assyria and the pomp of his haughtiness
13 claimed that these conquests were by the power of his hand & his wisdom & understanding
13 removed people's boundaries, plundered their treasures, brought down *their* inhabitants
14 his hand gathered the riches of the peoples with none opposing
15 Assyria boasts like the axe/saw over the one who chops/wields it (God)
16 the God of hosts will send a wasting disease among his stout warriors & kindle a fire under his glory
17 the light of Israel will become a fire and his Holy One a flame & it will burn & devour his thorns & briars in a single day
18 He will destroy the glory of his forest & fruitful garden, both soul and body
19 the remaining trees will be so small in number that a child could write them down.
24 Zion is not to fear the Assyrian who strikes you with the rod and lifts up his staff against you the way Egypt *did*
25 once God's indignation *against Israel* is spent, His anger *will be directed* to their destruction
26 the LORD of hosts will arouse a scourge against him like the slaughter of Midian at the rock of Oreb & His staff will be over the sea & He will lift it up the way *He did* in Egypt
27 in that day, his burden & yoke will be removed from Israel & the yoke will be broken because of fatness
28 He has come against Aiath, He has passed through Migron; At Michmash he deposited his baggage. 29 They have gone through the pass, *saying*, "Geba will be our lodging place." Ramah is terrified, and Gibeah of Saul has fled away. 30 Cry aloud with your voice, O daughter of Gallim! Pay attention, Laishah *and* wretched Anathoth! 31 Madmenah has fled. The inhabitants of Gebim have sought refuge. 32 Yet today he will halt at Nob; He shakes his fist at the mountain of the daughter of Zion, the hill of Jerusalem.
33 the God of hosts will lop off the boughs with a terrible crash & those tall in stature & lofty will be cut down & abased
34 He will cut down the thickets of the forest with an iron axe
34 Lebanon will fall by the Mighty One.

God's Millennial Kingdom (Isa 11)

The King of the Millennial Kingdom

- 1 a shoot will spring from the stem of Jesse
1 a branch from his roots will bear fruit
10 the root of Jesse who will stand as a signal for the peoples
2 the Spirit of the LORD will rest on Him, the spirit of wisdom & understanding, counsel & strength, knowledge & the fear of the LORD
3 He will delight in the fear of the LORD
4 He judges the poor & the afflicted of the earth with righteousness & fairness
4 He will slay the wicked with the rod of His mouth & the breath of His lips
5 His belt about His loins & waist is righteousness & faithfulness
10 His resting place will be glorious.

The Conditions in the Millennial Kingdom

- 6 the wolf will dwell with the lamb & the leopard will lie down with the kid & the calf & the young lion & the fatling together & a little boy will lead them
7 the cow & the bear will graze;, their young will lie down together & the lion will eat straw like the ox
8 the nursing child will play by the hole of the cobra & the weaned child will put his hand on the viper's den
9 They will not hurt or destroy in all Yahweh's holy mountain
9 the earth will be full of the knowledge of Yahweh as the waters cover the sea

Events that Occur In that Day

- 10 the nations will resort to the root of Jesse who will stand as a signal for the peoples
11 the Lord will again recover the second time with His hand the remnant of His people who will remain from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath & from the islands of the sea
12 He will lift up a standard for the nations & will assemble the banished ones of Israel & the dispersed of Judah from the four corners of the earth
13 Ephraim will not be jealous of Judah, And Judah will not harass Ephraim
13 those who harass Judah will be cut off
14 they will swoop down on the Philistines on the west & plunder the sons of the east
14 they will possess Edom & Moab & the sons of Ammon
15 the LORD will utterly destroy the tongue of the Sea of Egypt
15 He will wave His hand over the River with His scorching wind & strike it into seven streams & make men walk over dry-shod
16 there will be a highway from Assyria for the remnant of His people who will be left



10:5 **Woe to Assyria, the rod of My anger** **Woe to Assyria (10:5-19)**
And the staff in whose hands is My indignation,
10:6 **I send it against a godless nation**
And commission it against the people of My fury
To capture booty and to seize plunder,
And to trample them down like mud in the streets.
10:7 **Yet it does not so intend**
Nor does it plan so in its heart,
But rather it is its purpose to destroy,
And to cut off many nations.
10:8 **For it says, "Are not my princes all kings?"**
10:9 **"Is not Calno like Carchemish,**
Or Hamath like Arpad,
Or Samaria like Damascus?"
10:10 **"As my hand has reached to the kingdoms of the idols,**
Whose graven images were greater than those of Jerusalem and Samaria,
10:11 **Shall I not do to Jerusalem and her images**
Just as I have done to Samaria and her idols?"
10:12 **So it will be that when the Lord has completed all His work on Mount Zion and on Jerusalem,**
He will say, "I will punish the fruit of the arrogant heart of the king of Assyria and the pomp of his haughtiness."

Barnes - Isa 10:9 Is not Calno as Carchemish? - "Calno" was a city in the land of

Shinar, and was probably the city built by Nimrod, called in Gen_10:10, "Calneh," and at one time the capital of his empire. It is mentioned by Ezekiel, Eze_27:23. According to the Targums, Jerome, Eusebius, and others, Calno or Calneh, was the same city as "Ctesiphon," a large city on the bank of the Tigris, and opposite to Selcucia. - Gesenius and Calmet.

Carchemish - This was a city on the Euphrates, belonging to Assyria. It was taken by Necho, king of Egypt, and re-taken by Nebuchadnezzar in the fourth year of Jehoiachin, king of Judah; 2Ki_23:29. Probably it is the same city as Cercusium, or Kirkisia, which is situated in the angle formed by the junction of the Chebar and the Euphrates; compare Jer_46:2; 2Ch_25:20.

Hamath - This was a celebrated city of Syria. It is referred to in Gen_10:18, as the seat of one of the tribes of Canaan. It is often mentioned as the northern limit of Canaan. in its widest extent; Num_13:21; Jos_13:5; Jdg_3:3. The Assyrians became masters of this city about 753 years before Christ; 2Ki_17:24. Burckhardt mentions this city as situated on both sides of the river Orontes. The town is at present of considerable extent, and contains about 30,000 inhabitants. There are four bridges over the Orontes, in the town. The trade of the town now is with the Arabs, who buy here their tent-furniture, and their clothes. This city was visited by Eli Smith, in 1834. "It lies," says he, "on the narrow valley of the 'Asy; and is so nearly concealed by the high banks, that one sees little

of it until he actually comes up to the gates" see Robinson's "Bib. Researches," vol. iii. App. pp. 176, 177.

Arpad - This city was not far from Hamath, and is called by the Greeks Epiphania; 2Ki_18:34.

Samaria - The capital of Israel, or Ephraim. From the mention of this place, it is evident that this prophecy was written after Samaria had been destroyed; see... Isa_7:9; 28:1.

Fausset - Isa_10:9, 11 show that Samaria was destroyed before this prophecy. It was written when Assyria proposed (a design which it soon after tried to carry out under Sennacherib) to destroy Judah and Jerusalem, as it had destroyed Samaria. This is the first part of Isaiah's prophecies under Hezekiah. Probably between 722 and 715 B.C. (see Isa_10:27). **Calno** - Calneh, built by Nimrod (Gen_10:10), once his capital, on the Tigris. **Carchemish** - Circesium, on the Euphrates. Taken afterwards by Necho, king of Egypt; and retaken by Nebuchadnezzar: by the Euphrates (Jer_46:2). **Hamath** - in Syria, north of Canaan (Gen_10:18). Taken by Assyria about 753 B.C. From it colonists were planted by Assyria in Samaria. **Arpad** - near Hamath. **Samaria** - now overthrown. Damascus - (Isa_17:1, 3).



Woe to Assyria (10:5-19)

10:13 **For** he has said,

"By the power of my hand and by my wisdom I did *this*,

For I have understanding;

And I removed the boundaries of the peoples,

And plundered their treasures,

And **like** a mighty man I brought down *their* inhabitants,

10:14 And my hand reached to the riches of the peoples **like** a nest,

And **as** one gathers abandoned eggs, I gathered all the earth;

And there was not one that flapped its wing or opened *its* beak
or chirped."

10:15 Is the axe to boast itself over the one who chops with it?

Is the saw to exalt itself over the one who wields it?

That would be like a club wielding those who lift it

Or like a rod lifting *him who* is not wood.

10:16 **Therefore** the Lord, the GOD of hosts, will send a wasting disease among his stout
warriors;

And under his **glory** a fire will be kindled **like** a burning flame.

10:17 And the light of Israel will become a fire and his Holy One a flame,

And it will burn and devour his thorns and his briars **in a single day**.

10:18 And He will destroy the glory of his forest and of his fruitful garden, both soul and
body;

And it will be **as when** a sick man wastes away.

10:19 And the rest of the trees of his forest will be so small in number

That a child could write them down.

BKC - Isa 10:15-19 Because of Assyria's pride, the Lord said He would judge the king of Assyria and his empire. The instrument (ax or rod or club; cf. Isa 10:5, 24) is not above the one who uses it. Therefore Assyria, though used by God, was not above Him. The Lord said He would destroy the Assyrian army by disease and fire. God would destroy Assyria's soldiers like trees (cf. Isa 10:33-34) consumed by a forest fire. The remaining trees (soldiers) would be so few that even a child could count them. **In 701 B.C. 185,000 Assyrian soldiers surrounding Jerusalem were killed (Isa 37:36-37). Then in 609 B.C. the Assyrian Empire fell to Babylon. The fall of the Assyrian Empire is a prototype of the fall of all who oppose God and His plans for His covenant people.**



The Remnant of Israel will Return (10:20-23)

10:20 Now it will come about in that day that the remnant of Israel, and those of the house of Jacob who have escaped, will never again rely on the one who struck them, but will truly rely on the LORD, the Holy One of Israel.

10:21 A remnant will return, the remnant of Jacob, to the mighty God.

10:22 For though your people, O Israel, may be like the sand of the sea,

Only a remnant within them will return;

A destruction is determined, overflowing with righteousness.

10:23 For a complete destruction, one that is decreed, the Lord GOD of hosts will execute in the midst of the whole land.

Preacher - Assyria's Fall and the Great Kingdom's Rise (10:5-12:6)

In this section Isaiah again contrasted two kingdoms: the Assyrian Empire and God's millennial kingdom. Assyria would fall because it dared to defeat God's people. Even though God used the Assyrian Empire to punish Israel, He did not like the attitude Assyria displayed... God's glorious empire will come after the fall of Assyria though not immediately afterward. Isaiah was merely contrasting the two.

A. The fall of the Assyrian Empire (Isa 10:5-34)

(1) Assyria's fulfilling of God's will (Isa 10:5-11).

Isaiah described Assyria's mission (Isa 10:5-6) and her motives (Isa 10:7-11).

10:5-6 God had commissioned Assyria to chasten Israel as **the rod of His anger and the club of His wrath**. Because Israel was **godless** and had angered God with her sin, Assyria would **plunder** her cities and ruthlessly **trample** her people. God often uses unlikely instruments to accomplish His purposes in the world (cf. His using Babylon against Judah, which puzzled Habakkuk, Hab 1:6-17). Isaiah was not claiming that Assyria was godly or that the empire even knew that God was using it to do His bidding. In His sovereignty He directed Assyria to be His tool for vengeance.

10:7-11 Though Assyria was a tool in God's hands (Isa 10:5-6) God was **not** pleased with her. She had the wrong attitude in conquering Israel. Discounting the greatness of Israel's God, Assyria assumed that Israel and Judah were like any other nation. Assyria had conquered the Aramean cities of **Calno** (the same as Calneh, Amo 6:2), **Carchemish... Hamath... Arpad, Damascus**, and Israel's capital **Samaria**. So Assyria thought she could easily take **Jerusalem**. Since these other conquered cities had greater gods, in the minds of the Assyrians, than did Jerusalem, that city could be taken more easily (cf. the Assyrians' similar boasting in Isa 36:19-20; 37:12). Though God was using Assyria, her motives were purely political and expansionist.

(2) Assyria's punishment (Isa 10:12-19).

10:12-13 After using Assyria to punish Jerusalem, God would then **punish Assyria** because of the king's **willful pride** evidenced by his **haughty look** (cf. Psa 18:27; 101:5; Pro 6:17; 30:13). The words of the Assyrian king in Isa 10:13-14 express the empire's haughty pride. The king felt that what had been achieved had been done by his strength and wisdom (six times he said I and three times my). He took other nations and their wealth as easily as a person takes **eggs** from a **nest**. No one was able to oppose his military might.

10:15-19 Because of Assyria's pride, the Lord said He would judge the king of Assyria and his empire. The instrument (**ax** or **rod** or **club**; cf. Isa 10:5, 24) is not above the one **who uses it**. Therefore Assyria, though used by God, was not above Him. **The Lord** said He would destroy the Assyrian army by **disease** and **fire**. God would destroy Assyria's soldiers like trees (cf. Isa 10:33-34) consumed by a forest fire. **The remaining trees** (soldiers) would be so few that even a **child could count** them. In 701 b.c. 185,000 Assyrian soldiers surrounding Jerusalem were killed (Isa 37:36-37). Then in 609 B.C. the Assyrian Empire fell to Babylon. The fall of the Assyrian Empire is a prototype of the fall of all who oppose God and His plans for His covenant people.



God will Judge Assyria (10:24-27)

- 10:24 Therefore thus says the Lord GOD of hosts, "O My people who dwell in Zion, do not fear the Assyrian who strikes you with the rod and lifts up his staff against you, the way Egypt did.
- 10:25 "For in a very little while My indignation *against you* will be spent, and My anger *will be directed to their destruction.*"
- 10:26 And the LORD of hosts will arouse a scourge against him like the slaughter of Midian at the rock of Oreb; and His staff will be over the sea, and He will lift it up the way *He did* in Egypt.
- 10:27 So it will be in that day, that his burden will be removed from your shoulders and his yoke from your neck, and the yoke will be broken because of fatness.

Preacher – (3) The remnant of Israel.

10:20-23 In spite of judgment on Israel, a remnant will return to the land and trust in (rely on) the Lord (not on Assyria; cf. Hos_5:13; 7:11; 8:9). In that day often refers to the last days when the Lord will punish the wicked and set up His righteous kingdom (cf. Isa_4:2). However, here it seems to refer to the more immediate judgment on the Northern Kingdom by Assyria (cf. Isa_10:27) and the return of a remnant from that empire. Though Israel had many people like... sand (cf. Gen_22:17; 32:12; 2Sa_17:11), only a few would return. Destruction, though overwhelming, would be fair (righteous) and would be on the whole land (the Northern Kingdom).

(4) Assyria's yoke to be lifted.

10:24-27 Isaiah then assured his readers that the Assyrian burden would be removed from Judah. They need not be afraid of the Assyrians. After God had used them to accomplish His purpose against Israel, He would turn His anger against Assyria and punish her (cf. Isa_37:36-37). This would be like His destruction of the Midianites by Gideon (Jdg_7:1-24; cf. Isa_9:4) and the two Midianite leaders at the rock of Oreb (Jdg_7:25). God would destroy Assyria (figuratively called the waters; cf. Isa_8:7) as He destroyed Egypt. God promised to lift the Assyrian burden and yoke from Judah (cf. Isa_9:4).

(5) Assyria's defeat (Isa_10:28-34).

10:28-32 The route the Assyrian invaders would take in trying to defeat Judah in 701 B.C. was from the northern boundary of Judah at Aiath (another name for Ai), about eight miles north of Jerusalem, southward to Nob, about two miles north of Jerusalem. The sites of 8 of the 12 towns are known (all except Gallim... Laishah... Madmenah, and Gebim).

10:33-34 Assyria would not succeed in its plan to take Jerusalem. The Lord Almighty is the One who cuts down the lofty trees (the Assyrian soldiers and leaders; cf. Isa_10:18). Isaiah had already reminded the people that they need not worry about the Assyrian aggression because He was on their side (Isa_10:24-27). Even Lebanon, known for its thick forests of cedar trees, would fall before God. Certainly, then, Assyria should not think it could escape.

Assyrian Victories (10:28-32)

10 miles	Laish [i.e. Dan]	Zion Stands on Hills Surrounded
	Aiath	
	Migron	
	Michmash	Equipment placed here
6 miles	Ramah	
4 miles	Gibeah	
	Madmenah & Gebin	
3 miles	Encamped at Nob	Anathoth (v.30) city of the priests
Focal point	Jerusalem & the temple	

10:28 He has come against **Aiath**,
 He has passed through **Migron**;
 At **Michmash** he deposited his baggage.

10:29 They have gone through the pass, *saying*,
"Geba will be our lodging place."
Ramah is terrified, and **Gibeah of Saul** has fled away.

10:30 Cry aloud with your voice, O daughter of Gallim!
Pay attention, Laishah and wretched Anathoth!

10:31 **Madmenah** has fled.
 The inhabitants of **Gebim** have sought refuge.

10:32 **Yet today** he will halt at **Nob**;
 He shakes his fist at the mountain of the daughter of Zion, **the hill of Jerusalem.**

BKC - Isa 10:28-32 The route the Assyrian invaders would take in trying to defeat Judah in 701 B.C. was from the northern boundary of Judah at Aiath (another name for Ai), about eight miles north of Jerusalem, southward to Nob, about two miles north of Jerusalem. The sites of 8 of the 12 towns are known (all except Gallim... Laishah... Madmenah, and Gebim).

Fausset - Isa 10:28-32 - Onward gradual march of Sennacherib's army towards Jerusalem, and the panic of the inhabitants vividly pictured before the eyes. **Aiath** - same as Ai (Jos_7:2; Neh_7:32). In the north of Benjamin; so the other towns also; all on the line of march to Jerusalem. **Michmash** - nine miles northeast of Jerusalem. **laid up ... carriages** - He has left his heavier *baggage* (so "carriages" for the *things carried*, Act_21:15) at Michmash, so as to be more lightly equipped for the siege of Jerusalem. So 1Sa_17:22; 25:13; 30:24 [Jerome and Maurer].

Isa 10:29 passage - the jaws of the wady or defile at Michmash (1Sa_13:23; 14:4, 5). **Ramah** - near Geba; seven miles from Jerusalem. **Gibeah of Saul** - his birthplace and residence, in Benjamin (1Sa_11:4), distinct from Gibeah of Judah (Jos_15:57).

Isa 10:30 daughter of Gallim - *Gallim and her sons* ... **Laish** - not the town in Dan (Jdg_18:7), but one of the same name near Jerusalem (1Maccabees 9:9). **Anathoth** - three miles from Jerusalem in Benjamin; the birthplace of Jeremiah. "Poor" is applied to it in pity, on account of the impending calamity. Others translate, *Answer her, O Anathoth*.

Isa 10:31 Madmenah - not the city in Simeon (Jos_15:31), but a village near Jerusalem.

Barnes - Isa 10:28 He is come to Aiath - These verses 28-32 contain a description of the march of the army of Sennacherib as he approached Jerusalem to invade it. The description is expressed with great beauty. It is rapid and hurried, and is such as one would give who was alarmed by the sudden and near approach of an enemy - as if while the narrator was stating that the invader had arrived at one place, he had already come to another; or, as if while one messenger should say, that he had come to one place, another should answer that he was still nearer, and a third, that he was nearer still, so as to produce universal consternation. The prophet speaks of this as if he "saw" it... as if, with the glance of the eye, he sees Sennacherib advancing rapidly to Jerusalem. The general course of this march is from the northeast to the southwest toward Jerusalem, and it is possible still to follow the route by the names of the places here mentioned, and which remain at present.

All the places are in the vicinity of Jerusalem, and this shows how much his rapid approach was suited to excite alarm. The name עֵיִת *'ayath* does not occur elsewhere; but עֵי *'ay* is often mentioned, and עֵיִת *'aya* is found in Neh. 11:31. Doubtless, the same city is meant. It was situated near Bethel eastward; Jos. 7:2. It was at this place that Joshua was repulsed on account of the sin of Achan, though the city was afterward taken by Joshua, the king seized and hanged, and the city destroyed. It was afterward rebuilt, and is often mentioned; Ezr. 2:28; Neh. 7:32. It is called by the Septuagint, Ἄγγαι *Angai*; and by Josephus, "Aina." In the time of Eusebius and Jerome, its site and scanty ruins were still pointed out, not far distant from Bethel toward the east. The name, however, has at present wholly perished, and no trace of the place now remains. It is probable that it was near the modern Deir Diwan, about three miles to the east of Bethel: see Robinson's "Bib. Researches," ii. pp. 119, 312, 313.

He is passed to Migron - That is, he does not remain at Aiath, but is advancing rapidly toward Jerusalem. This place is mentioned in 1Sa. 14:2, from which it appears that it was near Gibeah, and was in the boundaries of the tribe of Benjamin, to the southwest of Ai and Bethel. No trace of this place now remains.

At Michmash - This was a town within the tribe of Ephraim, on the confines of Benjamin; Ezr. 2:27; Neh. 7:31. This place is now called Mukhmas, and is situated on a slope or low ridge of land between two small wadys, or water-courses. It is now desolate, but bears the marks of having been a much larger and stronger place than the other towns in the neighbourhood. There are many foundations of hewn stones; and some columns are lying among them. It is about nine miles to the northeast of Jerusalem, and in the immediate neighborhood of Gibeah and Ramah. - Robinson's "Bib. Researches," ii. p. 117. In the time of Eusebius it was a large village. - "Onomast." Art. "Mach-mas."

Isa 10:29 They are gone over the passage - The word "passage" (מעברת *ma'ebirah*) may refer to any passage or ford of a stream, a shallow part of a river where crossing was practicable; or it may refer to any narrow pass, or place of passing in mountains.... In 1Sa. 13:23, the "passage of Michmash" is mentioned as the boundary of the garrison of the Philistines. Between Jeb'a and Mukhmas there is now a steep, precipitous valley, which is probably the "passage" here referred to. This wady, or valley, runs into another that joins it on the north, and then issues out upon the plain not far from Jericho. In the valley are two hills of a conical form, having steep rocky sides, which are probably the rocks mentioned, in connection with Jonathan's adventure, as a narrow defile or way between the rock Bozez on the one side, and Seneh on the other; 1Sa. 14:4-5. This valley appears at a later time to have been the dividing line between the tribes of Ephraim and Benjamin, for Geba on the south side of this valley was the northern limit of Judah and Benjamin (2Ki. 23:8); while Bethel on its north side was on the southern border of Ephraim; Jdg. 16:1-2. - Robinson's "Bib. Researches," ii. p. 116. Of course it was an important place, and could be easily guarded - like the strait of Thermopylae. By his having passed this place is denoted an advance toward Jerusalem, showing that nothing impeded his progress, and that he was rapidly hastening with his army to the city.

They have taken up their lodging at Geba - They have pitched their camp there, being entirely through the defile of Michmash. Hebrew, 'Geba is a lodging place for us;' that is, for the Assyrians.... "Geba" here is not be confounded with 'Gibeah of Saul,' mentioned just after. It was in the tribe of Benjamin (1Ki. 15:22); and was on the line, or nearly on the line, of Judah, so as to be its northern boundary; 2Ki. 23:8. It was not far from Gibeah, or Gibeon. There are at present no traces of the place known.

Ramah - This city was in the tribe of Benjamin. It was between Geba and Gibeah. It was called "Ramah," from its being on elevated ground.... "Ramah," now called "er-Ram," lies on a high hill a little east of the road from Jerusalem to Bethel. It is now a miserable village, with few houses, and these in the summer mostly deserted. There are here large square stones, and also columns scattered about in the fields, indicating an ancient place of some importance. A small mosque is here with columns, which seems once to have been a church. Its situation is very conspicuous, and commands a fine prospect. It is near Gibeah, about six Roman miles from Jerusalem....

Gibeah of Saul - This was called 'Gibeah of Saul,' because it was the birthplace of Saul (1Sa. 11:4; 15:34; 2Sa. 21:6); and to distinguish it from Gibeah in the tribe of Judah (Jos. 15:57); and also a Gibeah where Eleazar was buried; Jos. 24:33. Jerome mentions Gibeah as in his day level with the ground. - "Epis. 86, ad Eustoch."

Isa 10:30 Daughter - A term often applied to a beautiful city or town; see... Isa. 1:8. **Gallim** - This was a city of Benjamin, north of Jerusalem. It is mentioned only in this place and in 1Sa. 25:44. No traces of this place are now to be found.

Unto Laish - There was a city of this name in the northern part of Palestine, in the bounds of the tribe of Dan; Jdg. 18:7, Jdg. 18:29. But it is contrary to all the circumstances of the case to suppose, that the prophet refers to a place in the north of Palestine. It was probably a small village in the neighborhood of Gallim. There are at present no traces of the village; in 1Macc. 9:9, a city of this name is mentioned in the vicinity of Jerusalem, which is, doubtless, the one here referred to.

O poor Anathoth - Anathoth was a city of Benjamin (Jos. 21:18), where Jeremiah was born; Jer. 1:1. 'Anata, which is, doubtless, the same place here intended, is situated on a broad ridge of land, at the distance of one hour and a quarter, or about three miles, from Jerusalem. Josephus describes Anathoth as twenty stadia distant from Jerusalem (Ant. x. 7, 3); and Eusebius and Jerome mention it as about three miles to the north of the city. 'Anata appears to have been once a walled town, and a place of strength. Portions of the wall still remain, built of large hewn stones, and apparently ancient, as are also the foundations of some of the houses. The houses are few, and the people are poor and miserable. From this point there is an extensive view over the whole eastern slope of the mountainous country of Benjamin, including all the valley of the Jordan, and the northern part of the Dead Sea. From this place, also, several of the villages here mentioned are visible. - Robinson's "Bib. Researches," ii. pp. 109-111.

Isa 10:31 Madmenah - This city is mentioned nowhere else. The city of Madmanna, or Medemene, mentioned in Jos. 15:31, was in the bounds of the tribe of Simeon, and was far south, toward Gaza. It cannot be the place intended here.

Gebim - This place is unknown. It is nowhere else mentioned.

Isa 10:32 As yet shall he remain - This is still a description of his advancing toward Jerusalem. He would make a station at Nob and remain there a day, meaning, perhaps, "only" one day, such would be his impatience to attack and destroy Jerusalem.

At Nob - Nob was a city of Benjamin, inhabited by priests; Neh. 11:32. When David was driven away by Saul, he came to this city, and received supplies from Ahimelech the priest; 1Sa. 21:1-6. Nob must have been situated somewhere upon the ridge of the mount of Olives, to the northeast of the city....

He shall shake his hand - That is, in the attitude of menace, or threatening. This language implies, that the city of Nob was so near to Jerusalem that the latter city could be seen from it; and the description denotes, that at the sight of Jerusalem Sennacherib would be full of indignation, and utter against it the threat of speedy and complete ruin.

The mount of the daughter of Zion - ... The Chaldee renders this, 'He shall come, and stand in Nob, the city of the priests, over against the wall of Jerusalem, and shall answer and say to his army, "Is not this that city of Jerusalem against which I have assembled all my armies, and on account of which I have made an exaction on all my provinces? And lo, it is less and more feeble than any of the defenses of the people which I have subjected in the strength of my hand." Over against that he shall stand, and shake his head, and shall bring his hand against the mount of the sanctuary which is Zion, and against the court which is in Jerusalem.' Jarchi and Kimchi say, that **Nob was so near to Jerusalem** that it could be seen from thence; and hence, this is mentioned as the last station of the army of the Assyrian, the end of his march, and where the prize seemed to be within his grasp.



10:33

**Behold, the Lord, the GOD of hosts, will lop off the boughs with a terrible crash;
Those also who are tall in stature will be cut down,
And those who are lofty will be abased.**

10:34

**And He will cut down the thickets of the forest with an iron axe,
And Lebanon will fall by the Mighty One.**

Barnes - Isa 10:34 And Lebanon - Lebanon is here evidently descriptive of the army of the Assyrian, retaining the idea of a beautiful and magnificent forest. Thus, in [Eze 31:3](#), it is said, 'the king of the Assyrians was a cedar of Lebanon with fair branches.' Lebanon is usually applied to the Jews as descriptive of them ([Jer 22:6, 23](#); [Zec 10:10](#); [11:1](#)), but it is evidently applied here to the Assyrian army; and the sense is, that that army should be soon and certainly destroyed, and that, therefore, the inhabitants of Jerusalem had no cause of alarm....

Mac - 10:33 lop off ... cut down ... abased. Though the Assyrian army reached the walls of Jerusalem, the sovereign Lord, the Lord of hosts, intervened and sent them away in defeat. Later Isaiah recorded the literal fulfillment of this prophecy ([37:24, 36-38](#); cf. [2Ki 19:35-37](#); [2Ch 32:21](#)).

10:34 Lebanon. The OT equates Assyria to Lebanon ([Eze 31:3](#); cf. [2:13](#); [37:24](#)).

Preacher 10:33-34 Assyria would not succeed in its plan to take Jerusalem. The Lord Almighty is the One who cuts down the lofty trees (the Assyrian soldiers and leaders; cf. [Isa 10:18](#)). Isaiah had already reminded the people that they need not worry about the Assyrian aggression because He was on their side ([Isa 10:24-27](#)). Even Lebanon, known for its thick forests of cedar trees, would fall before God. Certainly, then, Assyria should not think it could escape.

Watts – 33 The verse identifies the Lord as the one at work here. The title “YHWH of Hosts” fits the theophanic description of his ascent to Zion from the Jordan and connects the description to God’s ancient relation to Israel and to Jerusalem. It presents that work as מסעף, “cleaning,” “separating,” “branching,” that is, distinguishing between the things to be cut down and those to be pruned and nurtured. The particular work here relates to פארה, “a thing of glory and beauty,” like a person’s turban headdress. The heart of God’s action is not destruction; it looks beyond destruction to glorious nourishment of his beautiful thing. The work has a breathtaking, “awe-inspiring” quality (במעוצה) about it. (The three words are infrequently used and have been much misunderstood...)

The sentence interprets the hand signal toward Jerusalem in v 32. From [Isa 5:25](#) through [10:4](#) the Vision has pictured an unflinching and unbending signal in the still outstretched hand of God that represented his unchanged determination to destroy the northern kingdom. This gesture foresees the day, very near, when the signal toward Jerusalem will change, calling for growth and nurture of the thing of beauty that it is and can be.

The verse continues in circumstantial clauses to describe the work of destruction against the high and mighty as well as the underbrush. It continues the themes of [Isa 2:12-18](#) and [10:18-19 \(17-19\)](#). The Divine Forester goes about his work with neither fear nor favor. The הקומה, “tops of the heights,” are the highest parts of tall trees, as are the הגבוהים, “exalted ones.” They are cut and lowered.

34 The phrase סבכי היער, “forest thickets,” refers to thick underbrush that must be cleared to allow the fine trees to grow. הלבנון, “the Lebanon,” refers not to a country, as today, but to a region on the slopes of Mount Hermon to the north of Israel. It was renowned for the magnificent gigantic trees that grew there.

יד, “hand,” and עיד, “yet or still,” occur frequently together in chaps. 8-12. They are significant. יד, “hand,” refers to deeds and signals. עוד, “still,” “yet,” indicates continuance and continuity. יד, “hand,” is used to show God’s signals—like the thumbs up or down of the Roman arena. This begins in [1:25](#), “I will turn my hand against you,” and continues in that series of refrains “his hand is upraised” ([5:25](#); [9:11 \[12\]](#), [17](#)), [20 \[21\]](#); [10:4](#)). It also figures in the Lord’s actions toward Zion ([10:32](#); [11:11, 15](#)). It is used throughout the book...; it was undoubtedly a common term in Hebrew speech.

עוד, “still,” is used in loose conjunction with “hand” in several of these texts. It characterizes a series of statements about Israel’s continuing rebellion against the Lord and his continuing anger toward them. Then twice it is used for Zion as it urges patience in the continuing process in which judgment on Israel must precede God’s favor to Judah: [10:25](#), “yet a very little while,” and [10:32](#), literally “still today to stand on Nob.” The effect is to stress the continuity of Israel’s attitude and God’s decree of judgment on Israel on the one side ([1:1-10:23](#)) with the continuity of God’s elective providence for Zion on the other ([10:24-12:6](#)).

Explanation: The verses break the dramatic spell of the liturgical recital. The awesome figure is identified as the Lord YHWH of Hosts. In line with references in chaps. 9 and 10, he is pictured as an Imperial Forester who has authority to cultivate the imperial forests. Trees were highly valued and rulers claimed exclusive rights to them. Forest lands, like those of Lebanon on the slopes of Mount Hermon, were admired. The Bible often uses the oak and the cedar as figures for strong personalities. God decides which trees are cut down. He exercises his authority to decide the fate of the greatest and the mightiest.

But the key message lies in [33b](#), a verse that has baffled translator and interpreter alike because it is composed of three rare Hebrew words. As a result it has usually been translated to accord with a presumed threat to Jerusalem. As shown above, v 32 is not a threat, only a signal. [Isa 10:24](#) and [11:1-9](#) are positive words. So the words need to be examined again (cf. *Comment* on v 33).

The verse shows YHWH as the Forester whose pruning, thinning, and burning of underbrush are all part of a larger plan - “designating beauty.” This plan has Jerusalem as its focus and center. The Forester’s decision allows this part of his area to grow, to increase (v 32), in order to become a thing of “beauty” (v 33b). It will allow an old stump “to sprout” ([11:1](#)) and the sprout to become glorious. The verse reflects the Vision’s emphasis that neither the kingdoms of Israel nor even Judah but rather the city of Jerusalem will be the primary beneficiary of God’s favor.

Righteous Reign of the Branch (11:1-10)

11:1 Then a shoot will spring from the stem of Jesse,
 And a branch from his roots will bear fruit.

11:2 And the Spirit of the LORD will rest on Him,
 The spirit of wisdom and understanding,
 The spirit of counsel and strength,
 The spirit of knowledge and the fear of the LORD.

11:3 And He will delight in the fear of the LORD,
 And He will not judge by what His eyes see,
 Nor make a decision by what His ears hear;

11:4 But with righteousness He will judge the poor,
 And decide with fairness for the afflicted of the earth;
 And He will strike the earth with the rod of His mouth,
 And with the breath of His lips He will slay the wicked.

11:5 Also righteousness will be the belt about His loins,
 And faithfulness the belt about His waist.

1 a shoot will spring from the stem of Jesse
 2Sam 23:1-2 - David the son of Jesse, the man raised on high, the anointed of the God of Jacob, the sweet psalmist of Israel, the Spirit of the LORD spoke by him
 1Ch 29:26-27 - the son of Jesse reigned over all Israel for 40 years (7 years in Hebron & 33 years in Jerusalem)
 Acts 13:22 - after God removed Saul, He raised up David to be their king, David the son of Jesse, a man after God's heart, who will do all His will

1 a branch from his roots
 Matt 1:1 - Jesus Christ, the son of David, the son of Abraham
 Luke 2:4-14 - born in the city of David, Bethlehem, of Joseph who was of the house and family of David, first-born son of Mary, announced by angels to shepherds as a Savior who is Christ the Lord

2 Messiah's anointing
 The first, "the spirit of wisdom and understanding", relates to powers of mind: wisdom discerns the nature of things, understanding discerns their differences. The second, "the spirit of counsel and might", relates to practical activity: counsel is the ability to adopt right conclusions, might is the power exercised in carrying them out. The third pair, "the spirit of knowledge and of the fear of the Lord", relates to fellowship with Jehovah: knowledge is here a knowledge of Jehovah (both details of this pair go with "of Jehovah"); Christ Himself said "ye have not known Him (*ginosko*, i.e., ye have not begun to know Him), but I know Him (*oida*, i.e., I know Him intuitively and fully)", Joh_8:55. (W E Vine)

Barnes - And the Spirit of the Lord - ... There can be no doubt that reference is here made to the Holy Spirit, the third person of the sacred Trinity, as descending upon him in the fullness of his influences, and producing in him perfect wisdom, knowledge, and the fear of the Lord... If it be asked how one, who was divine in his own nature, could be thus endowed by the aid of the Spirit, the answer is, that he was also to be a man descended from the honored line of David, and that as a man he might be furnished for his work by the agency of the Holy Spirit. His human nature was kept pure; his mind was made eminently wise; his heart always retained the fear and love of God....

The spirit of wisdom - The spirit producing wisdom, or making him wise. Wisdom consists in the choice of the best means to secure the best ends. ... compare 1Co_1:30; Eph_1:17; Col_2:3: 'In whom are hid all the treasures of wisdom and knowledge.'

And understanding - The difference between the words here rendered wisdom and understanding is, that the former denotes wisdom properly; and the latter, that judgment resulting from wisdom, by which we distinguish things, or decide on their character.

The spirit of counsel - That by which he shall be qualified to "give" counsel or advice; the qualification of a public instructor and guide; see ... Isa_9:6.

And might - Strength, vigor, energy; that strength of heart and purpose which will enable a man to meet difficulties, to encounter dangers, to be bold, open, and fearless in the discharge of his duties....

Of knowledge - That is, the knowledge of the attributes and plans of Yahweh; compare Mat_11:27: 'Neither knoweth any man the Father save the Son.' Joh_1:18: 'No man hath seen God at I any time; the only begotten Son, which is in the bosom of the Father, he hath declared him;' 1Jo_5:20.

HEBREW	LITERAL MEANING	NOWADAYS USED TO REFER TO
natser	Branch / Offshoot from a root	-----
natseroth	Nazareth	-----
Notsri	The Nazarene	The Lord Jesus
Notsriym	Nazarenes	Christians

And of the fear of the Lord - The fear of Yahweh is often used to denote piety in general, as consisting in a reverence for the divine commands, and a dread of offending him; that is, a desire to please him, which is piety; compare Job_28:28; Psa_19:9; 111:10; Pro_1:7; 3:13; 15:33; 19:23.

JFB - Isa_11:1-16. From the local and temporary national deliverance the prophet passes by the law of suggestion in an easy transition to the end of all prophecy - the everlasting deliverance under Messiah's reign, not merely His first coming, but chiefly His second coming. The *language* and illustrations are still drawn from the temporary national subject, with which he began, but the glories described pertain to Messiah's reign. Hezekiah cannot, as some think, be the subject; for he was already come, whereas the "stem of Jesse" was yet future ("shall come") (compare Mic_4:11, etc.; 5:1, 2; Jer_23:5, 6; 33:15, 16; Rom_15:12).

Isaiah 11:1 rod - When the proud "boughs" of "Lebanon" (Isa_10:33, 34, the Assyrians) are lopped, and the vast "forests cut down" amidst all this rage, a seemingly humble *rod* shall come out of Jesse (Messiah), who shall retrieve the injuries done by the Assyrian "rod" to Israel (Isa_10:5, 6, 18, 19).

stem - literally, "the stump" of a tree cut close by the roots: happily expressing the *depressed* state of the royal house of David, owing to the hostile storm (Isa_10:18, 19), when Messiah should arise from it, to raise it to more than its pristine glory. Luk_2:7 proves this (Isa_53:2; compare Job_14:7, 8; see on Isa_8:6).

Branch - Scion. He is nevertheless also the "root" (Isa_11:10; Rev_5:5; 22:16. "Root and offspring" combines both, Zec_3:8; 6:12).

Isaiah 11:2 Spirit of the Lord - Jehovah. The Spirit by which the prophets spake: for Messiah was to be a *Prophet* (Isa_61:1; Deu_18:15, 18). Seven gifts of the Holy Spirit are specified, to imply that the *perfection* of them was to be in Him. Compare "the seven Spirits" (Rev_1:4), that is, the Holy Ghost in His *perfect fullness*: seven being the sacred number. The prophets had only a portion out of the "fullness" in the Son of God (Joh_1:16; 3:34; Col_1:19).

rest - permanently; not merely *come* upon Him (Num_11:25, 26).

wisdom - (1Co_1:30; Eph_1:17; Col_2:3).

understanding - coupled with "wisdom," being its fruit. *Discernment and discrimination* (Mat_22:18; Joh_2:25).

counsel ... might - the faculty of *forming* counsels, and that of *executing* them (Isa_28:29). Counsellor (Isa_9:6).

knowledge - of the deep things of God (Mat_11:27). The knowledge of Him gives us true knowledge (Eph_1:17).

fear of the Lord - *reverential, obedient fear*. The first step towards true "knowledge" (Job_28:28; Psa_111:10).

Isaiah 11:3 make him of quick understanding - literally, "*quick-scented* in the fear of Jehovah"; endowed with a singular sagacity in discerning the genuine principle of religious fear of God, when it lies dormant in the yet unawakened sinner (Mat_12:20; Act_10:1-48; Act_16:14) [Horsley]. But Maurer, "He shall *delight* in the fear of God." The *Hebrew* means "to delight in the odors" of anything (Exo_30:38; Amo_5:21); "smell," that is, "delight in."

after ... sight - according to mere external appearances (Joh_7:24; 8:15; Jam_2:1; 1Sa_16:7). Herein Messiah is represented a just Judge and Ruler (Deu_1:16, 17).

reprove - "decide," as the parallelism shows.

after ... ears - by mere plausible hearsays, but by the true merits of each case (Joh_6:64; Rev_2:23).

Isaiah 11:4 judge - see that impartial justice is done them. "Judge" may mean here "rule," as in Psa_67:4.

reprove - or, "argue"; "decide." But Lowth, "work conviction in."

earth - Compare with Mat_5:5, and Rev_11:15.

earth - its *ungodly* inhabitants, answering to "the wicked" in the parallel, and in antithesis to the "poor" and "meek," namely, in spirit, the humble pious (Mat_5:3). It is at the same time implied that "the earth" will be extraordinarily wicked when He shall come to judge and reign. His reign shall therefore be ushered in with judgments on the apostates (Psa_2:9-12; Luk_18:8; Rev_2:27).

rod of ... mouth - condemning sentences which proceed from His mouth against the wicked (Rev_1:16; 2:16; 19:15, 21).

breath of ... lips - his judicial decisions (Isa_30:28; Job_15:30; Rev_19:20; 20:9-12). He as the Word of God (Rev_19:13-15) comes to strike that blow which shall decide His claim to the kingdom, previously usurped by Satan, and "the beast" to whom Satan delegates his power. It will be a day of judgment to the Gentile dispensation, as the first coming was to the Jews. Compare a type of the "rod" (Num_17:2-10).

Isaiah 11:5 righteousness ... girdle - (Rev_1:13; 19:11). The antitypical High Priest (Exo_28:4). The *girdle* secures firmly the rest of the garments (1Pe_1:13). So "truth" gives firm consistency to the whole character (Eph_5:14). In Isa_59:17, "righteousness" is His *breastplate*.

Righteous Reign of the Branch (11:1-10)

11:6 And the wolf will dwell with the lamb,
And the leopard will lie down with the kid,
And the calf and the young lion and the fatling together;
And a little boy will lead them.

11:7 Also the cow and the bear will graze;
Their young will lie down together;
And the lion will eat straw like the ox.

11:8 And the nursing child will play by the hole of the cobra,
And the weaned child will put his hand on the viper's den.

11:9 They will not hurt or destroy in all My holy mountain,
For the earth will be full of the knowledge of the LORD
As the waters cover the sea.

The Rule of Messiah

Rom 8:19-23

19 NOW creation waits eagerly for the revealing of the sons of God
20 NOW creation was subjected to futility
22 NOW the whole creation groans and suffers the pains of childbirth together
23 NOW we, having the first fruits of the Spirit, groan within ourselves
23 NOW we wait eagerly for our adoption as sons, the redemption of our body
21 THEN when the sons of God are revealed, creation will be set free from its slavery to corruption into the freedom of the glory of the children of God
23 THEN we receive our adoption as sons, the redemption of our body

1Cor 15:51-53

51 mystery - we shall not all sleep
51-52 we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet
52 the trumpet will sound, & the dead will be raised imperishable, & we shall be changed
53 this perishable must put on the imperishable, & this mortal must put on immortality

1 Thess 4:15-17

15 the word of the Lord = we who are alive & remain until the coming of the Lord, shall not precede those who have fallen asleep
16 the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; & the dead in Christ shall rise first
17 Then we who are alive & remain shall be caught up together with them in the clouds to meet the Lord in the air
17 thus we shall always be with the Lord

11:10 Then it will come about in that day
That the nations will resort to the root of Jesse,
Who will stand as a signal for the peoples;
And His resting place will be glorious.

JFB - **Isaiah 11:6 wolf ... lamb** - Each animal is coupled with that one which is its natural prey. A fit state of things under the "Prince of Peace" (Isa 65:25; Eze 34:25; Hos 2:18). These may be figures for *men* of corresponding animal-like characters (Eze 22:27; 38:13; Jer 5:6; 13:23; Mat 7:15; Luk 10:3). Still a *literal* change in the relations of animals to man and each other, restoring the state in Eden, is a more likely interpretation. Compare Gen 2:19, 20, with Psa 8:6-8, which describes the restoration to man, in the person of "the Son of man," of the lost dominion over the animal kingdom of which he had been designed to be the merciful vicegerent under God, for the good of his animal subjects (Rom 8:19-22).

Isaiah 11:8 play - literally, "delight" himself in sport. **cockatrice** - a fabulous serpent supposed to be hatched from the egg of a cock. The Hebrew means a kind of adder, more venomous than the asp; Bochart supposes the basilisk to be meant, which was thought to poison even with its breath.

Isaiah 11:9 my holy mountain - Zion, that is, Jerusalem. The seat of government and of Messiah's throne is put for the whole earth (Jer 3:17). **sea** - As the waters find their way into every cavern of its depths, so Christianity shall pervade every recess of the earth (Hab 2:14). As Isa 11:1-5 describe the *personal* qualities of Messiah, and Isa 11:6-9 the regenerating effects of His coming on creation, so Isa 11:10-16 the results of it in the restoration of His people, the Jews, and the conversion through them of the Gentiles.

Isaiah 11:10 root - rather, "shoot from the root" (... see on Isa 11:1; 53:2; Rev 5:5; 22:16). **stand** - permanently and prominently, as a banner lifted up to be the rallying point of an army or people (Isa 5:26; Joh 12:32). **the people** - peoples, answering to "the Gentiles" in the parallel member. **to it ... seek** - diligently (Job 8:5). They shall give in their allegiance to the Divine King (Isa 2:2; 60:5; Zec 2:11). Horsley translates, "Of Him shall the Gentiles inquire"; namely, in a religious sense, resort as to an oracle for consultation in difficulties" (Zec 14:16). Compare Rom 15:12, which quotes this passage, "In Him shall the Gentiles trust." **rest** - resting-place (Isa 60:13; Psa 132:8, 14; Eze 43:7). The sanctuary in the temple of Jerusalem was "the resting-place of the ark and of Jehovah."



The Restored Remnant of Israel & Judah (11:11-16)

11:11

Then it will happen on that day that the Lord
Will again recover the second time with His hand
The remnant of His people, who will remain,
From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath,
And from the islands of the sea.

11:12

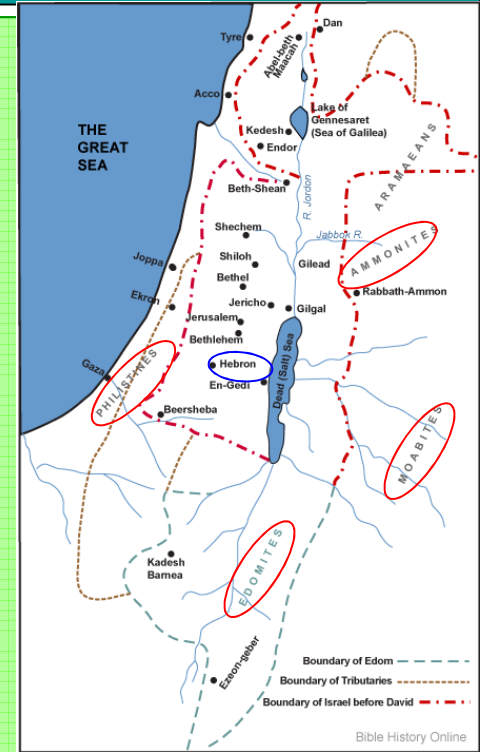
And He will lift up a standard for the nations,
And will assemble the banished ones of Israel,
And will gather the dispersed of Judah
From the four corners of the earth.

11:13

Then the jealousy of Ephraim will depart,
And those who harass Judah will be cut off;
Ephraim will not be jealous of Judah,
And Judah will not harass Ephraim.

11:14

And they will swoop down on the slopes of the Philistines on the west;
Together they will plunder the sons of the east;
They will possess Edom and Moab;
And the sons of Ammon will be subject to them.



Fausset - Isa 11:11 Pathros — one of the three divisions of Egypt, Upper Egypt.

Cush — either Ethiopia, south of Egypt, now Abyssinia, or the southern parts of Arabia, along the Red Sea.

Elam — Persia, especially the southern part of it now called Susiana.

Shinar — Babylonian Mesopotamia, the plain between the Euphrates and the Tigris: in it Babel was begun (Gen_10:10). In the Assyrian inscriptions Rawlinson distinguishes three periods: (1) The Chaldean; from 2300 B.C. to 1500, in which falls Chedorlaomer (Gen_14:1-17), called in the cuneiform characters Kudur of Hur, or Ur of the Chaldees, and described as the conqueror of Syria. The seat of the first Chaldean empire was in the south, towards the confluence of the Tigris and Euphrates. (2) The Assyrian, down to 625 B.C. (3) The Babylonian, from 625 to 538 B.C., when Babylon was taken by the Persian Cyrus.

islands of ... sea — the far western regions beyond the sea [Jerome].

Isa 11:12 - In the first restoration Judah alone was restored, with perhaps some few of Israel (the ten tribes): in the future restoration both are expressly specified (Eze_37:16-19; Jer_3:18). To Israel are ascribed the "outcasts" (masculine); to Judah the "dispersed" (feminine), as the former have been longer and more utterly castaways (though not finally) than the latter (Joh_7:52). The masculine and feminine conjoined express the universality of the restoration.

Isa 11:14 them of the east — Hebrew, "children of the East," the Arabs, who, always hostile, are not to be reduced under regular government, but are only to be despoiled (Jer_49:28, 29)....

Edom — south of Judah, from the Dead Sea to the Red Sea; "Moab" - east of Jordan and the Dead Sea.

Ammon — east of Judea, north of Moab, between the Arnon and Jabbok



The Restored Remnant of Israel & Judah (11:11-16)

11:15

And the LORD will utterly destroy
The tongue of the Sea of Egypt;
And He will wave His hand over the River
With His scorching wind;
And He will strike it into seven streams,
And make *men* walk over dry-shod.

11:16

And there will be a highway from Assyria
For the remnant of His people who will be left,
Just as there was for Israel In the day that they
came up out of the land of Egypt.

BKC - In

Isa_11:11-16 Isaiah spoke of the Lord's gathering the people of Israel and Judah from all over the world.

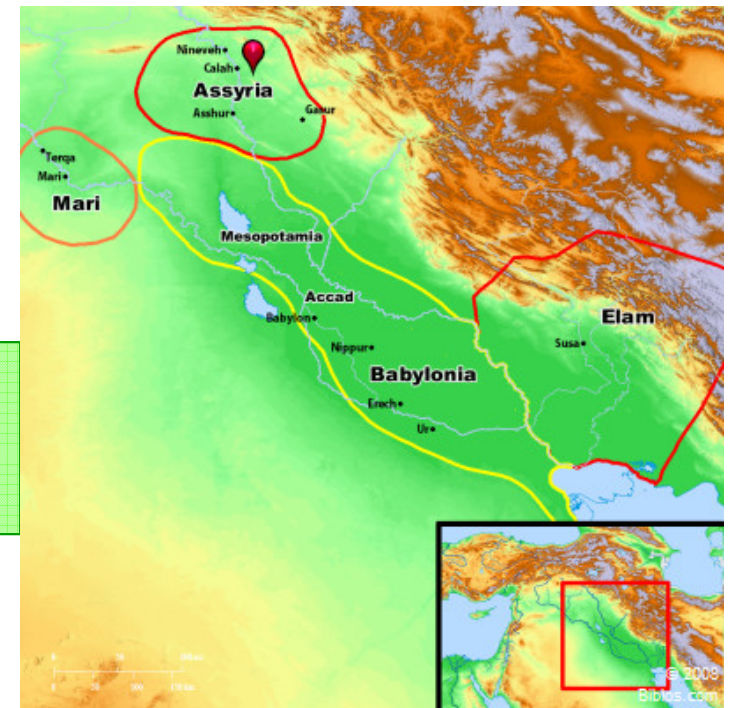
He compared it to a second "Exodus," like the release from Egypt about 700 years earlier. That first Exodus was one of Israel's most significant events for in only three months after that God gave the Mosaic Covenant, thus marking the beginning of Israel as a nation.

Isaiah 11:11-12 The remnant will be drawn by God from the north (**Hamath**), south (**Egypt and Cush**), east (**Assyria... Elam... Babylonia**) and west (**islands of the sea**) - from the four quarters of the earth. Both **Israel and Judah** will be regathered (Isa_11:12; cf. Jer_31:31-34). This was important as the Northern Kingdom would go off into captivity, and Judahites in Isaiah's day might have thought it unlikely that both parts of the nation would ever be united.

Isaiah 11:13-14 In that day of regathering, **Ephraim** (the Northern Kingdom) **will not be jealous of Judah** (the Southern Kingdom) and the South will have no hostilities toward the North.

Reunited **they** (Israel and Judah) will occupy the land and defeat their enemies. **Philistia** refers to the southwestern edge of Israel along the Mediterranean Sea. **People to the east** may be those in northern Arabia (see comments on Job_1:3) and beyond (see comments on Isa_11:11). **Edom... Moab, and the Ammonites** were south and east of Israel. In the kingdom period Israel will no longer be bothered by these or other enemies (cf. Oba_1:19).

Isaiah 11:15-16 When Israel returns to her land at the beginning of the Millennium, God will prepare the way for her. **The Gulf of Suez** will be dried up to enable Israelites to return from Egypt and Cush (cf. Isa_11:11), and **the Euphrates River** will be divided into shallow canals so that the people can return to **Israel** from the east. This drying of the waters will be reminiscent of the first Exodus when Israel crossed the Red Sea (lit., "Sea of Reeds") on dry land (Exo_14:21-22). The return **from Assyria** (Isa_11:16), perhaps representative of all places from which the remnant would come, will be like Israel's "exit" **from Egypt**. Isaiah did not know when this new Exodus would take place; he may have thought it would occur soon.



Fausset - Isa 11:15 tongue — the Bubastic branch of the Nile [Vitringa]; but as the Nile was not the obstruction to the exodus, it is rather the west tongue or Heroöpolite fork of the Red Sea.

in the seven streams — rather, "shall smite it (*divide it by smiting*) into seven (*many*) streams, so as to be easily crossed" [Lowth]. So Cyrus divided the river Gyndes, which retarded his march against Babylon, into three hundred sixty streams, so that even a woman could cross it [Herodotus, 1.189]. "The river" is the Euphrates, the obstruction to Israel's return "from Assyria" (Isa_11:16), a type of all future impediments to the restoration of the Jews.

dry shod — *Hebrew*, "in shoes." Even in sandals they should be able to pass over the once mighty river without being wet (Rev_16:12).



Albert Barnes

Isa 11:11 From Assyria - The name Assyria is commonly applied to that region of country which lies between Media, Mesopotamia, Armenia, and Babylon, and which is now called Kurdistan. The boundaries of the kingdom have often varied, and, as a kingdom or separate nation, it has long since ceased to exist. The name "Assyria" in Scripture is given, (1) To ancient Assyria, lying east of the Tigris, and between Armenia, Susiana, and Media - the region comprising mostly the modern kingdoms and the pashalic of Mosul. (2) Most generally the name Assyria means the "kingdom of Assyria," including Babylonia and Mesopotamia, and extending to the Euphrates; Isa_7:20; 8:7. (3) After the overthrow of the Assyrian empire, the name continued to be applied to those countries which were formerly held under its dominion - including Babylonia (2Ki_23:29; Jer_2:18), Persia (Ezr_6:22), and Syria. - Robinson; Calmet.

It is in this place applied to that extensive region, and means that the Jews scattered there - of whom there have always been many - shall be brought under the dominion of the Messiah. If the Nestorian Christians in the mountains of Kurdistan are the descendants of the lost ten tribes..., then the reference here is, doubtless, to them. There are, however, other Jews there, as there always has been; see *Dr. Grant's work on 'The Nestorians, or, the Lost Ten tribes,'* New York, 1841.

And from Egypt - The well-known country in Africa, watered by the Nile. In all ages, there have been many Jews there. Its vicinity to Palestine; its remarkable fertility, and the advantages which it offered to them, attracted many Jews there; and at some periods they have composed no inconsiderable part of the population. It was in this country that the translation of the Hebrew Scriptures into the Greek language, called the Septuagint, was made, for the use of the numerous Jews residing there....

And from Pathros - This was one of the three ancient divisions of Egypt. It was the same as Upper Egypt, or the southern part of Egypt, the "Coptic" portion of that country. The inhabitants of that country are called "Pathrusini." To that place many of the Jews retired in the calamities of the nation, notwithstanding the remonstrances of Isaiah; Jer_44:1, 15. For this act God severely threatened them; see Jer_44:26-29.

And from Cush - ... This country denotes, properly, the regions settled by the descendants of Cush, the oldest son of Ham; Gen_10:8. Commentators have differed very much about the region understood in the Scriptures by the name Cush. Bochart supposes that by it the southern parts of Arabia are always meant. Gesenius supposes that by Cush is always meant a region in Africa. Michaelis supposes that by Cush the southern part of Arabia and the African Ethiopia were both intended. In the Scriptures, however, it is evident that the name is given to different regions. (1) It means what may be called the "Oriental Cush," including the region of the ancient Susiana, and bounded on the south by the Persian Gulf, and on the west and southwest by the Tigris, which separates it from the Arabian Irak. This province has the name Chusastan, or Chusistan, and was, probably, the ancient "Cush" mentioned in Zep_3:10.... (2) "Cush," as employed by the Hebrews, "usually" denoted the southern parts of Arabia, and was situated chiefly along the coast of the Red Sea, ... see Num_12:1, ... Hab_3:7.... (3) The word "Cush" is applied to Ethiopia, or the country south of Egypt, now called Abyssinia. This country comprehended not only Ethiopia above Syene and the cataracts, but likewise Thebais, or Upper Egypt; compare Jer_13:23; Dan_11:3; Eze_30:4-5; Isa_44:14; ... 18:1.

And from Elam - This was the name of a country originally possessed by the Persians, and so called from the son of Shem of the same name; Gen_14:1. It was the southern part of Persia, situated on the Persian Gulf, and included, probably, the whole of the region now called Susiana or Chusistan. The city Susa or Shushan was in it; Dan_8:2.

And from Shinar - This was a part of Babylonia, and is supposed to be the plain lying between the Tigris and the Euphrates; Gen_10:10; 11:2; Dan_1:2; Zec_5:11. It was the region elsewhere called Mesopotamia. The Septuagint renders it, 'And from Babylon;' and it is remarkable that Luke (Act_2:9), where he has reference, probably, to the place, speaks of 'the dwellers in Mesopotamia' as among those who heard 'the wonderful works of God' in their own language. It was in this plain that the tower of Babel was commenced; Gen. 10.

And from Hamath - ... "And from the islands of the sea." This expression probably denotes the islands situated in the Mediterranean, a part of which were known to the Hebrews. But, as geography was imperfectly known, the phrase came to denote the regions lying west of the land of Canaan; the unknown countries which were situated in that sea, or west of it, and thus included the countries lying around the Mediterranean. The word translated, 'islands' here (דְּיָמַי 'iyim) means properly "habitable dry land," in opposition to water; ... it means also land adjacent to water, either washed by it, or surrounded by it, that is, a maritime country, coast, or island. Thus it means "coast" when applied to Ashdod (Isa_20:6); to Tyre (Isa_22:2, 6); to Peloponnesus or Greece (called Chittim, Eze_27:6). It means an "island" when applied to Caphtor or Crete (Jer_47:4; Amo_9:7). The word was commonly used by the Hebrews to denote distant regions beyond the sea, whether coasts or islands, and especially the maritime countries of the West, to them imperfectly known through the voyages of the Phoenicians; see... Isa_41:1; compare Isa_24:15; 40:15; 42:4, 10, 12; 51:5.

Isa 11:14 The Philistines - Philistia was situated on the south-western side of the land of Canaan. The Philistines were therefore adjacent to the Jews, and were often involved in war with them. They were among the most constant and formidable enemies which the Jews had.

Toward the west - This does not mean that they should be borne on the shoulders of the Philistines to the west; but that they should make a sudden and rapid descent on the Philistines, who "were" west of them. It stands opposed to the nations immediately mentioned as lying "east" of the land of Judea.

Them of the east - Hebrew, 'The sons of the east; that is, the nations east of Judea.

Edom - Idumea; the country settled by the descendants of Esau - a country that was south of Judea, and extended from the Dead Sea to the Elanitic gulf of the Red Sea. They were an independent people until the time of David, and were reduced to subjection by him, but they afterward revolted and became again independent. They were often engaged in wars with the Jews, and their conquest was an object that was deemed by the Jews to be very desirable (see ... Isa. 34.)

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And Moab - The country of the Moabites was east of the river Jordan, on both sides of the river Arnon, and adjoining the Dead Sea. Their capital was on the river Arnon. They also were often involved in wars with the Jews (compare Deu_23:3; see ... Isa_15:1-9; 16:1-14.)

And the children of Ammon - The Ammonites, the descendants of Ammon, a son of Lot. Their country lay southeast of Judea (Deu_2:19-21). Their territory extended from the river Arnon north to the river Jabbok, and from the Jordan far into Arabia. It was directly north of Moab, They were often engaged, in alliance with the Moabites, in waging war against the Jews.

Isa 11:15 Of the Egyptian Sea - ... The Red Sea is divided, at its northern extremity, into two bays, or forks, which may be called the "tongues" of the sea, and across one of which the Israelites passed in going from Egypt. Of these branches, the western one was called the Heroopolite branch, and the eastern, the Elanitic branch. It was across the western branch that they passed. When it is said that Yahweh would 'destroy' this, it means that he would dry it up so that it would be no obstruction; in other words, he would take the most formidable obstructions to the progress of his people out of the way.

Over the river - Many have understood this as referring to the Nile; but two considerations show that the Euphrates is rather intended: (1) The term 'the river' (הַנְּהַר *hanahar*) is usually applied to the Euphrates, called the river, by way of eminence; and when the term is used without any qualification, that river is commonly intended (see ... Isa_7:20; 8:7; compare Gen_31:21; 36:37; 1Ki_4:21; Ezr_4:10, 16; 5:3). (2) The effect of this smiting of the river is said to be Isa_11:16 that there would be a highway for the people "from Assyria," which could be caused only by removing the obstruction which is produced by the Euphrates lying between Judea and some parts of Assyria.



Thanksgiving to Yahweh (12:1-6)

12:1	<p>Then you will say on that day, "I will give thanks to Thee, O LORD; For although Thou wast angry with me, Thine anger is turned away, And Thou dost comfort me.</p>	Personal Praise (v1-3)	<p>BBC - 12:1-6 In the glad millennial day, Israel will sing songs of thanksgiving and of trust. With joy the saved remnant will quench its thirst by drawing water from the wells of salvation. Israel will also sing as God's missionaries to the nations, inviting them to come to Christ for satisfaction.</p> <p><i>MH - Thou was angry with us, but thy anger is turned away. Note, (1.) God is sometimes angry with his own people and the fruits of his anger do appear, and they ought to take notice of this, that they may humble themselves under his mighty hand. (2.) Though God may for a time be angry with his people, yet his anger shall at length be turned away; it endures but for a moment, nor will he contend for ever. By Jesus Christ, the root of Jesse, God's anger against mankind was turned away; for he is our peace. (3.) Those whom God is reconciled to he comforts; even the turning away of his anger is a comfort to them; yet that is not all: those that are at peace with God may rejoice in hope of the glory of God, Rom_5:1, 2. Nay, God sometimes brings his people into a wilderness that there he may speak comfortably to them, Hos_2:14. (4.) The turning away of God's anger, and the return of his comforts to us, ought to be the matter of our joyful thankful praises.</i></p>
12:2	<p>"Behold, God is my salvation, I will trust and not be afraid; For the LORD (Yah) GOD (Yahweh) is my strength and song, And He has become my salvation."</p>		
12:3	<p>Therefore you will joyously draw water From the springs of salvation.</p>	Corporate Praise (v4-6)	
12:4	<p>And in that day you will say, "Give thanks to the LORD, call on His name. Make known His deeds among the peoples; Make them remember that His name is exalted."</p>		
12:5	<p>Praise the LORD in song, for He has done excellent things; Let this be known throughout the earth.</p>		
12:6	<p>Cry aloud and shout for joy, O inhabitant of Zion, For great in your midst is the Holy One of Israel.</p>		

Clarke - Isaiah 12 - Prophetic hymn of praise for the great mercies vouchsafed to the children of Israel in their deliverance from the great Babylonish captivity, and for redemption by the Messiah, Isa_12:1-6.

This hymn seems, by its whole tenor, and by many expressions in it, much better calculated for the use of the Christian Church than for the Jewish, in any circumstances, or at any time that can be assigned. The Jews themselves seem to have applied it to the times of Messiah. On the last day of the feast of tabernacles they fetched water in a golden pitcher from the fountain of Shiloah, springing at the foot of Mount Sion without the city: they brought it through the water-gate into the temple, and poured it, mixed with wine, on the sacrifice as it lay upon the altar, with great rejoicing. They seem to have taken up this custom, for it is not ordained in the law of Moses, as an emblem of future blessings, in allusion to this passage of Isaiah, "Ye shall draw waters with joy from the fountains of salvation," expressions that can hardly be understood of any benefits afforded by the Mosaic dispensation. Our Savior applied the ceremony, and the intention of it, to himself, and the effusion of the Holy Spirit, promised, and to be given, by him. The sense of the Jews in this matter is plainly shown by the following passage of the Jerusalem Talmud: "Why is it called the place or house of drawing?" (for that was the term for this ceremony, or for the place where the water was taken up) "Because from thence they draw the Holy Spirit; as it is written, And ye shall draw water with joy from the fountains of salvation." See Wolf. Curae Philol. in N.T. on Joh_7:37, Joh_7:39. - L. The water is Divine knowledge, says Kimchi, and the wells the teachers of righteousness. The Targum renders this in a very remarkable manner: "Ye shall receive with joy אולפן חדאת) a new doctrine from the chosen among the righteous." Does not this mean the Gospel, the new covenant? And did not the Targumist speak as a prophet?



Barnes - Isaiah 12:1 And in that day - The day referred to in the previous chapter, the time of the Messiah, when the effects of his reign shall be seen everywhere. The duty of praise, however, is couched in such language as to make it applicable to the event predicted in the former part of the prophecy Isa. 10 - the delivering of the nation from the invasion of Sennacherib, as well as the more glorious event on which the prophet fixed his eye Isa. 11 - the coming and reign of the Messiah. The language of this song of praise would be appropriate to both these events.

Thou shalt say - The address to an individual here, in the term 'thou,' is equivalent to "everyone," meaning that "all" who were thus interested in the divine interposition should say it.

O Lord - O Yahweh - the great author of this interposition.

I will praise thee: though thou wast angry with me - If this language is applied to the Jews, and supposed to be used by them in regard to the invasion of Sennacherib, it means, that God suffered their land to be invaded, and to be subjected to calamities, in consequence of their sins (Isa. 10:6 ff.) If it is supposed to be applied to the time of the Messiah, then it is language which every redeemed sinner may use, that God was angry with him, but that his anger is turned away. As applicable to the redeemed, it is an acknowledgement which they all feel, that they have no claim to his mercy, and that it lays the foundation for unceasing praise that his anger is turned away by the plan of salvation.

Isaiah 12:2 Behold, God is my salvation - Or, God is the author, or source, of my salvation. It has not been brought about by any human hands, but is to be traced directly to him. The value of a gift is always enhanced by the dignity and excellency of the giver, and it confers an inestimable value on the blessings of salvation, that they are conferred by a being no less than the infinite God. It is not by human or angelic power; but it is to be traced directly and entirely to Yahweh.

I will trust, and not be afraid - Since God is its author; since he is able to defend me, and to perfect that which he has begun, I will confide in him, and not be afraid of the power or machinations of any enemy. In his hands I am safe. God is the foundation of our confidence; and trusting in him, his people shall never be moved.

For the Lord Jehovah - This is one of the four places in which our translators have retained the original word Yahweh, though the Hebrew word occurs often in the Scriptures. The other places where the word Jehovah is retained in our version are, Exo. 6:3; Psa. 68:18; Isa. Psa. 26:4. The original in this place is יהוה *yah yehovah*. The word יה *yah* is an abbreviation of the word Yahweh. The abbreviated form is often used for the sake of conciseness, particularly in the Psalms, as in the expression "Hallelujah" (הללו־יה *halelu-yah*), that is, praise Yahweh (Psa. 89:9; 94:7, 12; 104:35; 105:15; 106:1, 48; 111:1; 113:1, "et al.") In this place, and Isa. 26:4, "the repetition" of the name seems to be used to denote "emphasis;" or perhaps to indicate that Yahweh is the same always - an unchangeable God. In two codices of Kennicott, however, the name יה *yah* is omitted, and it has been conjectured by some that the repetition is an error of transcribers; but the best MSS. retain it. The Septuagint, the Chaldee, and the Syriac, however, omit it.

Is my strength and my song - The same expression occurs in the hymn that Moses composed after the passage of the Red Sea, in imitation of which this song is evidently composed; Exo. 15:2:

Jehovah is my strength and my song,
And he is become my salvation.

The word 'strength' means, that he is the source of strength, and implies that all who are redeemed are willing to acknowledge that all their strength is in God. The word 'song' implies that he is the proper object of praise; it is to celebrate his praise that the 'song' is composed.

He also is become my salvation - This is also found in the song of Moses Exo. 15:2. It means that God had become, or was the author of salvation. It is by his hand that the deliverance has been effected, and to him should be the praise.

Isaiah 12:3 Therefore - In view of all his mercies, the Hebrew is, however, simply, "and" ye shall draw. It has already been intimated that the Jews applied this passage to the Holy Spirit; and that probably on this they based their custom of drawing water from the fountain of Siloam at the feast of the dedication (note, Joh. 7:37). The fountain of Siloam was in the eastern part of the city, and the water was borne from that fountain in a golden cup, and was poured, with every expression of rejoicing, on the sacrifice on the altar. It is not probable, however, that this custom was in use in the time of Isaiah. The language is evidently figurative; but the meaning is obvious. A fountain, or a well, in the sacred writings, is an emblem of that which produces joy and refreshment; which sustains and cheers. The figure is often employed to denote that which supports and refreshes the soul; which sustains man when sinking from exhaustion, as the babbling, fountain or well refreshes the weary and fainting pilgrim (compare Joh. 4:14).

It is thus applied to God as an overflowing fountain, suited to supply the needs of all his creatures Jer. 2:13; 17:13; Psa. 36:9; Pro. 14:27; and to his plan of salvation - the sources of comfort which he has opened in the scheme of redeeming mercy to satisfy the needs of the souls of people Zec. 13:1; Isa. 41:18; Rev. 7:17. The word 'rivers' is used in the same sense as 'fountains' in the above places Isa. 42:15; 43:19-20. Generally, in the Scriptures, streams, fountains, rivers, are used as emblematic of the abundant fullness and richness of the mercies which God has provided to supply the spiritual necessities of men. The idea here is, therefore, that they should partake abundantly of the mercies of salvation; that it was free, overflowing, and refreshing - like waters to weary pilgrims in the desert; and that their partaking of it would be with joy. It would fill the soul with happiness; as the discovery of an abundant fountain, or a well in the desert, fills the thirsty pilgrim with rejoicing.

Isaiah 12:4 Call upon his name - Margin, 'Proclaim.' It denotes to call upon him in the way of celebrating his praise. The whole hymn is one of praise, and not of prayer.

Declare among the people - Among all people, that they may be brought to see his glory, and join in the celebration of his praise.

His doings - Particularly in regard to the great events which are the subject of the previous predictions - his interposition in saving people by the Messiah from eternal death.

Make mention - Hebrew, 'Cause it to be remembered' (see...Isa. 62:6).

That his name is exalted - That it is worthy of adoration and praise. It is worthy to be exalted, or lifted up in view of the nations of the earth 2Sa. 22:47; Psa. 21:13; 46:10.

Isaiah 12:5 Sing unto the Lord - This is the same expression which occurs in the song of Moses Exo. 15:21. Isaiah evidently had that in his eye.

He hath done excellent things - Things that are exalted (גאות *gé'úth*); that are worthy to be celebrated, and had in remembrance; things that are majestic, grand, and wonderful.

This is known in all the earth - Or, more properly, 'Let this be known in all the earth.' It is worthy of being celebrated everywhere. It should be sounded abroad through all lands. This expresses the sincere desire of all who are redeemed, and who are made sensible of the goodness and mercy of God the Saviour. The instinctive and the unceasing wish is, that the wonders of the plan of redeeming mercy should be everywhere known among the nations, and that all flesh should see the salvation of our God.

Isaiah 12:6 Cry out - (צהלי *tsahally*). This word is usually applied to the neighing of a horse Jer. 5:8; Jer. 8:16. It is also used to express joy, pleasure, exultation, by a clear and loud sound of the voice Isa. 10:30; 12:6; 14:14; 54:1; Jer. 31:7; 50:11. It is here synonymous with the numerous passages in the Psalms, and elsewhere, where the people of God are called on to exult, to shout, to make a noise as expressive of their joy Psa. 47:1; 148:1-14; 149:1-9; Isa. 42:11; 44:23; Jer. 31:7; Zep. 3:14; Zec. 9:9.

And shout - (וּרְנִי *vārōny*). This word properly means to cry aloud Pro. 1:20; 8:3; to cry for help Lam. 2:19; to raise a shout of joy, to rejoice, or exult Lev. 9:24; Job. 38:7; to praise, or celebrate with joy Psa. 33:1; 51:15; 59:17; 89:13. Here it denotes the joy in view of God's mercies, which leads to songs of exalted praise.

Thou inhabitant of Zion - Thou that dwellest in Zion; that is, thou who art numbered with the people of God (note, Isa. 1:8). The margin here is in accordance with the Hebrew - 'Inhabitant of Zion;' and the word used here is applicable to the people, rather than to an individual.

For great is the Holy One of Israel - That is, God has shown himself great and worthy of praise, by the wonderful deliverance which he has worked for his people. Thus closes this beautiful hymn. It is worthy of the theme - worth to be sung by all. O, may all the redeemed join in this song of deliverance; and may the time soon come, when the beautiful vision of the poet shall be realized, in the triumphant song of redemption echoing around the world:

'One song employs all nations; and all cry,
"Worthy the Lamb, for he was slain for us!"

The dwellers in the vales and on the rocks
Shout to each other, and the mountain-tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round.'

"The Task" Book vi.

