

## AN EXPOSITION, WITH PRACTICAL OBSERVATIONS, OF

### THE BOOK OF

# THE PROPHET ISAIAH

Isaiah prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. He has been well called the evangelical prophet, on account of his numerous and full prophecies concerning the coming and character, the ministry and preaching, the sufferings and death of the Messiah, and the extent and continuance of his kingdom. Under the veil of the deliverance from Babylon, Isaiah points to a much greater deliverance, which was to be effected by the Messiah; and seldom does he mention the one, without alluding at the same time to the other; nay, he is often so much enraptured with the prospect of the more distant deliverance, as to lose sight of that which was nearer, and to dwell on the Messiah's person, office, character, and kingdom.

## CHAPTER 1

*The corruptions prevailing among the Jews. (1-9) Severe censures. (10-15) Exhortations to repentance. (16-20) The state of Judah is lamented; with gracious promises of the gospel times. (21-31)*

### Isaiah 1:1


**Vs. 1-9:** Isaiah signifies, "The salvation of the Lord;" a very suitable name for this prophet, who prophesies so much of Jesus the Savior, and his salvation. God's professing people did not know or consider that they owed their lives and comforts to God's fatherly care and kindness. How many are very careless in the affairs of their souls! Not considering what we do know in religion, does us as much harm, as ignorance of what we should know. The wickedness was universal. Here is a comparison taken from a sick and diseased body. The distemper threatens to be mortal. From

the sole of the foot even to the head; from the meanest peasant to the greatest peer, there is no soundness, no good principle, no religion, for that is the health of the soul. Nothing but guilt and corruption; the sad effects of Adam's fall. This passage declares the total depravity of human nature. While sin remains unrepented, nothing is done toward healing these wounds, and preventing fatal effects. Jerusalem was exposed and unprotected, like the huts or sheds built up to guard ripening fruits. These are still to be seen in the East, where fruits form a large part of the summer food of the people. But the Lord had a small remnant of pious servants at Jerusalem. It is of the Lord's mercies that we are not consumed. The evil nature is in every one of us; only Jesus and his sanctifying Spirit can restore us to spiritual health.

### **Isaiah 1:10**

**Vs. 10-15:** Judea was desolate, and their cities burned. This awakened them to bring sacrifices and offerings, as if they would bribe God to remove the punishment, and give them leave to go on in their sin. Many who will readily part with their sacrifices, will not be persuaded to part with their sins. They relied on the mere form as a service deserving a reward. The most costly devotions of wicked people, without thorough reformation of heart and life, cannot be acceptable to God. He not only did not accept them, but he abhorred them. All this shows that sin is very hateful to God. If we allow ourselves in secret sin, or forbidden indulgences; if we reject the salvation of Christ, our very prayers will become abomination.

### **Isaiah 1:16**

**Vs. 16-20:** Not only feel sorrow for the sin committed, but break off the practice. We must be doing, not stand idle. We must be doing the good the Lord our God requires. It is plain that the sacrifices of the law could not atone, even for outward national crimes. But, blessed be God, there is a Fountain opened, in which sinners of every age and rank may be cleansed. Though our sins have been as scarlet and crimson, a deep dye, a double dye, first in the wool of original corruption, and afterwards in the many threads of actual transgression; though we have often dipped into sin, by many backslidings; yet pardoning mercy will take out the stain,  Psalm 51:7. They should have all the happiness and comfort they could desire.

Life and death, good and evil, are set before us. O Lord, unequaled all of us to live to thy glory.

 **Isaiah 1:21**

**Vs. 21-31:** Neither holy cities nor royal ones are faithful to their trust, if religion does not dwell in them. Dross may shine like silver, and the wine that is mixed with water may still have the color of wine. Those have a great deal to answer for, who do not help the oppressed, but oppress them. Men may do much by outward restraints; but only God works effectually by the influences of his Spirit, as a Spirit of Judgment. Sin is the worst captivity, the worst slavery. The redemption of the spiritual Zion, by the righteousness and death of Christ, and by his powerful grace, most fully accord with what is here meant. Utter ruin is threatened. The Jews should become as a tree when blasted by heat; as a garden without water, which in those hot countries would soon be burned up. Thus shall they be that trust in idols, or in an arm of flesh. Even the strong man shall be as tow; not only soon broken, and pulled to pieces, but easily catching fire. When the sinner has made himself as tow and stubble, and God makes himself as a consuming fire, what can prevent the utter ruin of the sinner?

## CHAPTER 2

*The conversion of the Gentiles, Description of the sinfulness of Israel. (1-9) The awful punishment of unbelievers. (10-22)*

### **Isaiah 2:1**

**Vs. 1-9:** The calling of the Gentiles, the spread of the gospel, and that far more extensive preaching of it yet to come, are foretold. Let Christians strengthen one another, and support one another. It is God who teaches his people, by his word and Spirit. Christ promotes peace, as well as holiness. If all men were real Christians, there could be no war; but nothing answering to these expressions has yet taken place on the earth. Whatever others do, let us walk in the light of this peace. Let us remember that when true religion flourishes, men delight in going up to the house of the Lord, and in urging others to accompany them. Those are in danger who please themselves with strangers to God; for we soon learn to follow the ways of persons whose company we keep. It is not having silver and gold, horses and chariots, that displeases God, but depending upon them, as if we could not be safe, and easy, and happy without them, and could not but be so with them. Sin is a disgrace to the poorest and the lowest. And though lands called Christian are not full of idols, in the literal sense, are they not full of idolized riches? and are not men so busy about their gains and indulgences, that the Lord, his truths, and precepts, are forgotten or despised?

### **Isaiah 2:10**

**Vs. 10-22:** The taking of Jerusalem by the Chaldeans seems first meant here, when idolatry among the Jews was done away; but our thoughts are led forward to the destruction of all the enemies of Christ. It is folly for those who are pursued by the wrath of God, to think to hide or shelter themselves from it. The shaking of the earth will be terrible to those who set their affection on things of the earth. Men's haughtiness will be brought down, either by the grace of God convincing them of the evil of pride, or by the providence of God depriving them of all the things they were proud of. The day of the Lord shall be upon those things in which they put their confidence. Those who will not be reasoned out of their

sins, sooner or later shall be frightened out of them. Covetous men make money their God; but the time will come when they will feel it as much their burden. This whole passage may be applied to the case of an awakened sinner, ready to leave all that his soul may be saved. The Jews were prone to rely on their heathen neighbors; but they are here called upon to cease from depending on mortal man. We are all prone to the same sin. Then let not man be your fear, let not him be your hope; but let your hope be in the Lord your God. Let us make this our great concern.

## CHAPTER 3

*The calamities about to come upon the land. (1-9) The wickedness of the people. (10-15) The distress of the proud, luxurious women of Zion. (16-26)*

### **Isaiah 3:1**

**Vs. 1-9:** God was about to deprive Judah of every stay and support. The city and the land were to be made desolate, because their words and works had been rebellious against the Lord; even at his holy temple. If men do not stay themselves upon God, he will soon remove all other supports, and then they must sink. Christ is the Bread of life and the Water of life; if he be our Stay, we shall find that is a good part not to be taken away, <sup>4867</sup>John 6:27. Here note,

1. That the condition of sinners is exceedingly woeful.
2. It is the soul that is damaged by sin.
3. Whatever evil befalls sinners, be sure that they bring it on themselves.

### **Isaiah 3:10**

**Vs. 10-15:** The rule was certain; however there might be national prosperity or trouble, it would be well with the righteous and ill with the wicked. Blessed be God, there is abundant encouragement to the righteous to trust in him, and for sinners to repent and return to him. It was time for the Lord to show his might. He will call men to a strict account for all the wealth and power entrusted to and abused by them. If it is sinful to disregard the necessities of the poor, how odious and wicked a part do they act, who bring men into poverty, and then oppress them!

### **Isaiah 3:16**

**Vs. 16-26:** The prophet reproves and warns the daughters of Zion of the sufferings coming upon them. Let them know that God notices the folly and vanity of proud women, even of their dress. The punishments threatened answered the sin. Loathsome diseases often are the just

punishment of pride. It is not material to ask what sort of ornaments they wore; many of these things, if they had not been in fashion, would have been ridiculed then as now. Their fashions differed much from those of our times, but human nature is the same. Wasting time and money, to the neglect of piety, charity, and even of justice, displease the Lord. Many professors at the present day, seem to think there is no harm in worldly finery; but were it not a great evil, would the Holy Spirit have taught the prophet to expose it so fully? The Jews being overcome, Jerusalem would be leveled with the ground; which is represented under the idea of a desolate female seated upon the earth. And when the Romans had destroyed Jerusalem, they struck a medal, on which was represented a woman sitting on the ground in a posture of grief. If sin be harbored within the walls, lamentation and mourning are near the gates.

## CHAPTER 4

*The havoc occasioned by war. (1) The times of the Messiah. (2-6)*

### <sup>2011</sup> **Isaiah 4:1**

**Vs. 1:** This first verse belongs to the third chapter. When the troubles should come upon the land, as the unmarried state was deemed reproachful among the Jews, these women would act contrary to common usage, and seek husbands for themselves.

### <sup>2011</sup> **Isaiah 4:2**

**Vs. 2-6:** Not only the setting forth Christ's kingdom in the times of the apostles, but its enlargement by gathering the dispersed Jews into the church, is foretold. Christ is called the Branch of the Lord, being planted by his power, and flourishing to his praise. The gospel is the fruit of the Branch of the Lord; all the graces and comforts of the gospel spring from Christ. It is called the fruit of the earth, because it sprang up in this world, and was suited for the present state. It will be good evidence that we are distinguished from those merely called Israel, if we are brought to see all beauty in Christ, and holiness. As a type of this blessed day, Jerusalem should again flourish as a branch, and be blessed with the fruits of the earth. God will keep for himself a holy seed. When most of those that have a place and a name in Zion, and in Jerusalem, shall be cut off by their unbelief, some shall be left. Those only that are holy shall be left, when the Son of man shall gather out of his kingdom every thing which offends. By the judgment of God's providence, sinners were destroyed and consumed; but by the Spirit of grace they are reformed and converted. The Spirit herein acts as a Spirit of judgment, enlightening the mind, convincing the conscience; also as a Spirit of burning, quickening and strengthening the affection, and making men zealously affected in a good work. An ardent love to Christ and souls, and zeal against sin, will carry men on with resolution in endeavors to turn away ungodliness from Jacob. Every affliction serves believers as a furnace, to purify them from dross; and the convincing, enlightening, and powerful influences of the Holy Spirit, gradually root out their lusts, and render them holy as He is holy. God will protect his church, and all that belong to it. Gospel truths and ordinances



are the glory of the church. Grace in the soul is the glory of it; and those that have it are kept by the power of God. But only those who are weary will seek rest; only those who are convinced that a storm is approaching, will look for shelter. Affected with a deep sense of the Divine displeasure, to which we are exposed by sin, let us at once have recourse to Jesus Christ, and thankfully accept the refuge he affords.

## CHAPTER 5

*The state and conduct of the Jewish nation. (1-7) The judgments which would come. (8-23) The executioners of these judgments. (24-30)*

### Isaiah 5:1

**Vs. 1-7:** Christ is God's beloved Son, and our beloved Savior. The care of the Lord over the church of Israel, is described by the management of a vineyard. The advantages of our situation will be brought into the account another day. He planted it with the choicest vines; gave them a most excellencies law, instituted proper ordinances. The temple was a tower, where God gave tokens of his presence. He set up his altar, to which the sacrifices should be brought; all the means of grace are denoted thereby. God expects fruit from those that enjoy privileges. Good purposes and good beginnings are good things, but not enough; there must be vineyard fruit; thoughts and affection, words and actions, agreeable to the Spirit. It brought forth bad fruit. Wild grapes are the fruits of the corrupt nature. Where grace does not work, corruption will. But the wickedness of those that profess religion, and enjoy the means of grace, must be upon the sinners themselves. They shall no longer be a peculiar people. When errors and vice go without check or control, the vineyard is unpruned; then it will soon be grown over with thorns. This is often shown in the departure of God's Spirit from those who have long striven against him, and the removal of his gospel from places which have long been a reproach to it. The explanation is given. It is sad with a soul, when, instead of the grapes of humility, meekness, love, patience, and contempt of the world, for which God looks, there are the wild grapes of pride, passion, discontent, and malice, and contempt of God; instead of the grapes of praying and praising, the wild grapes of cursing and swearing. Let us bring forth fruit with patience, that in the end we may obtain everlasting life.

### Isaiah 5:8

**Vs. 8-23:** Here is a woe to those who set their hearts on the wealth of the world. Not that it is sinful for those who have a house and a field to purchase another; but the fault is, that they never know when they have

enough. Covetousness is idolatry; and while many envy the prosperous, wretched man, the Lord denounces awful woes upon him. How applicable to many among us! God has many ways to empty the most populous cities. Those who set their hearts upon the world, will justly be disappointed. Here is woe to those who dote upon the pleasures and the delights of sense. The use of music is lawful; but when it draws away the heart from God, then it becomes a sin to us. God's judgments have seized them, but they will not disturb themselves in their pleasures. The judgments are declared. Let a man be ever so high, death will bring him low; ever so mean, death will bring him lower. The fruit of these judgments shall be, that God will be glorified as a God of power. Also, as a God that is holy; he shall be owned and declared to be so, in the righteous punishment of proud men. Those are in a woeful condition who set up sin, and who exert themselves to gratify their base lusts. They are daring in sin, and walk after their own lusts; it is in scorn that they call God the Holy One of Israel. They confound and overthrow distinctions between good and evil. They prefer their own reasonings to Divine revelations; their own devices to the counsels and commands of God. They deem it prudent and politic to continue profitable sins, and to neglect self-denying duties. Also, how light soever men make of drunkenness, it is a sin which lays open to the wrath and curse of God. Their judges perverted justice. Every sin needs some other to conceal it.

 **Isaiah 5:24**

**Vs. 24-30:** Let not any expect to live easily who live wickedly. Sin weakens the strength, the root of a people; it defaces the beauty, the blossoms of a people. When God's word is despised, and his law cast away, what can men expect but that God should utterly abandon them? When God comes forth in wrath, the hills tremble, fear seizes even great men. When God designs the ruin of a provoking people, he can find instruments to be employed in it, as he sent for the Chaldeans, and afterwards the Romans, to destroy the Jews. Those who would not hear the voice of God speaking by his prophets, shall hear the voice of their enemies roaring against them. Let the distressed look which way they will, all appears dismal. If God frowns upon us, how can any creature smile? Let us diligently seek the well-grounded assurance, that when all earthly

helps and comforts shall fail, God himself will be the strength of our hearts, and our portion for ever.

## CHAPTER 6

*The vision which Isaiah beheld in the temple. (1-8) The Lord declares the blindness to come upon the Jewish nation, and the destruction which would follow. (9-13)*

### **Isaiah 6:1**

**Vs. 1-8:** In this figurative vision, the temple is thrown open to view, even to the most holy place. The prophet, standing outside the temple, sees the Divine Presence seated on the mercy-seat, raised over the ark of the covenant, between the cherubim and seraphim, and the Divine glory filled the whole temple. See God upon his throne. This vision is explained, <sup><3124></sup>John 12:41, that Isaiah now saw Christ's glory, and spake of Him, which is a full proof that our Savior is God. In Christ Jesus, God is seated on a throne of grace; and through him the way into the holiest is laid open. See God's temple, his church on earth, filled with his glory. His train, the skirts of his robes, filled the temple, the whole world, for it is all God's temple. And yet he dwells in every contrite heart. See the blessed attendants by whom his government is served. Above the throne stood the holy angels, called seraphim, which means "burners;" they burn in love to God, and zeal for his glory against sin. The seraphim showing their faces veiled, declares that they are ready to yield obedience to all God's commands, though they do not understand the secret reasons of his counsels, government, or promises. All vain-glory, ambition, ignorance, and pride, would be done away by one view of Christ in his glory. This awful vision of the Divine Majesty overwhelmed the prophet with a sense of his own vileness. We are undone if there is not a Mediator between us and this holy God. A glimpse of heavenly glory is enough to convince us that all our righteousnesses are as filthy rags. Nor is there a man that would dare to speak to the Lord, if he saw the justice, holiness, and majesty of God, without discerning his glorious mercy and grace in Jesus Christ. The live coal may denote the assurance given to the prophet, of pardon, and acceptance in his work, through the atonement of Christ. Nothing is powerful to cleanse and comfort the soul, but what is taken from Christ's satisfaction and intercession. The taking away sin is necessary to our speaking with confidence and comfort, either to God in

prayer, or from God in preaching; and those shall have their sin taken away who complain of it as a burden, and see themselves in danger of being undone by it. It is great comfort to those whom God sends, that they go for God, and may therefore speak in his name, assured that he will bear them out.

 **Isaiah 6:9**

**Vs. 9-13:** God sends Isaiah to foretell the ruin of his people. Many hear the sound of God's word, but do not feel the power of it. God sometimes, in righteous judgment, gives men up to blindness of mind, because they will not receive the truth in the love of it. But no humble inquirer after Christ, need to fear this awful doom, which is a spiritual judgment on those who will still hold fast their sins. Let every one pray for the enlightening of the Holy Spirit, that he may perceive how precious are the Divine mercies, by which alone we are secured against this dreadful danger. Yet the Lord would preserve a remnant, like the tenth, holy to him. And blessed be God, he still preserves his church; however professors or visible churches may be lopped off as unfruitful, the holy seed will shoot forth, from whom all the numerous branches of righteousness shall arise.

## CHAPTER 7

*Ahaz threatened by Israel and Syria; and is assured their attack would be in vain. (1-9) God gives a sure sign by the promise of the long-expected Messiah. (10-16) The folly and sin of seeking relief from Assyria are reproved. (17-25)*

### Isaiah 7:1

**Vs. 1-9:** Ungodly men are often punished by others as bad as themselves. Being in great distress and confusion, the Jews gave up all for lost. They had made God their enemy, and knew not how to make him their friend. The prophet must teach them to despise their enemies, in faith and dependence on God. Ahaz, in fear, called them two powerful princes. No, says the prophet, they are but tails of smoking firebrands, burnt out already. The two kingdoms of Syria and Israel were nearly expiring. While God has work for the firebrands of the earth, they consume all before them; but when their work is fulfilled, they will be extinguished in smoke. That which Ahaz thought most formidable, is made the ground of their defeat; because they have taken evil counsel against thee; which is an offense to God. God scorns the scorers, and gives his word that the attempt should not succeed. Man purposes, but God disposes. It was folly for those to be trying to ruin their neighbors, who were themselves near to ruin. Isaiah must urge the Jews to rely on the assurances given them. Faith is absolutely necessary to quiet and compose the mind in trials.

### Isaiah 7:10

**Vs. 10-16:** Secret disaffection to God is often disguised with the color of respect to him; and those who are resolved that they will not trust God, yet pretend they will not tempt him. The prophet reproved Ahaz and his court, for the little value they had for Divine revelation. Nothing is more grievous to God than distrust, but the unbelief of man shall not make the promise of God of no effect; the Lord himself shall give a sign. How great soever your distress and danger, of you the Messiah is to be born, and you cannot be destroyed while that blessing is in you. It shall be brought to pass in a glorious manner; and the strongest consolations in time of trouble

are derived from Christ, our relation to him, our interest in him, our expectations of him and from him. He would grow up like other children, by the use of the diet of those countries; but he would, unlike other children, uniformly refuse the evil and choose the good. And although his birth would be by the power of the Holy Ghost, yet he should not be fed with angels' food. Then follows a sign of the speedy destruction of the princes, now a terror to Judah. "Before this child," so it may be read; "this child which I have now in my arms," (Shear-jashub, the prophet's own son, ver. 3,) shall be three or four years older, these enemies' forces shall be forsaken of both their kings. The prophecy is so solemn, the sign is so marked, as given by God himself after Ahaz rejected the offer, that it must have raised hopes far beyond what the present occasion suggested. And, if the prospect of the coming of the Divine Savior was a never-failing support to the hopes of ancient believers, what cause have we to be thankful that the Word was made flesh! May we trust in and love Him, and copy his example.

 **Isaiah 7:17**

**Vs. 17-25:** Let those who will not believe the promises of God, expect to hear the alarms of his threatenings; for who can resist or escape his judgments? The Lord shall sweep all away; and whomsoever he employs in any service for him, he will pay. All speaks a sad change of the face of that pleasant land. But what melancholy change is there, which sin will not make with a people? Agriculture would cease. Sorrows of every kind will come upon all who neglect the great salvation. If we remain unfruitful under the means of grace, the Lord will say, Let no fruit grow on thee henceforth for ever.



## CHAPTER 8

*Exhortations and warnings. (1-8) Comfort for those who fear God. (9-16) Afflictions to idolaters. (17-22)*

### **Isaiah 8:1**

**Vs. 1-8:** The prophet is to write on a large roll, or on a metal tablet, words which meant, “Make speed to spoil, hasten to the prey:” pointing out that the Assyrian army should come with speed, and make great spoil. Very soon the riches of Damascus and of Samaria, cities then secure and formidable, shall be taken away by the king of Assyria. The prophet pleads with the promised Messiah, who should appear in that land in the fullness of time, and, therefore, as God, would preserve it in the mean time. As a gentle brook is an apt emblem of a mild government, so an overflowing torrent represents a conqueror and tyrant. The invader’s success was also described by a bird of prey, stretching its wings over the whole land. Those who reject Christ, will find that what they call liberty is the basest slavery. But no enemy shall pluck the believer out of Emmanuel’s hand, or deprive him of his heavenly inheritance.

### **Isaiah 8:9**

**Vs. 9-16:** The prophet challenges the enemies of the Jews. Their efforts would be vain, and themselves broken to pieces. It concerns us, in time of trouble, to watch against all such fears as put us upon crooked courses for our own security. The believing fear of God preserves against the disquieting fear of man. If we thought rightly of the greatness and glory of God, we should see all the power of our enemies restrained. The Lord, who will be a Sanctuary to those who trust in him, will be a Stone of stumbling, and a Rock of offense, to those who make the creature their fear and their hope. If the things of God be an offense to us, they will undo us. The apostle quotes this as to all who persisted in unbelief of the gospel of Christ, <sup>1</sup> Peter 2:8. The crucified Emmanuel, who was and is a Stumbling-stone and Rock of offense to unbelieving Jews, is no less so to thousands who are called Christians. The preaching of the cross is foolishness in their esteem; his doctrines and precepts offend them.

**Isaiah 8:17**

**Vs. 17-22:** The prophet foresaw that the Lord would hide his face; but he would look for his return in favor to them again. Though not miraculous signs, the children's names were memorials from God, suited to excite attention. The unbelieving Jews were prone to seek counsel in difficulties, from diviners of different descriptions, whose foolish and sinful ceremonies are alluded to. Would we know how we may seek to our God, and come to the knowledge of his mind? To the law and to the testimony; for there you will see what is good, and what the Lord requires. We must speak of the things of God in the words which the Holy Ghost teaches, and be ruled by them. To those that seek to familiar spirits, and regard not God's law and testimony, there shall be horror and misery. Those that go away from God, go out of the way of all good; for fretfulness is a sin that is its own punishment. They shall despair, and see no way of relief, when they curse God. And their fears will represent every thing as frightful. Those that shut their eyes against the light of God's word, will justly be left to darkness. All the miseries that ever were felt or witnessed on earth, are as nothing, compared with what will overwhelm those who leave the words of Christ, to follow delusions.

## CHAPTER 9

*The Son that should be born, and his kingdom. (1-7) The judgments to come upon Israel, and on the enemies of the kingdom of Christ. (8-21)*

### Isaiah 9:1

**Vs. 1-7:** The Syrians and Assyrians first ravaged the countries here mentioned, and that region was first favored by the preaching of Christ. Those that want the gospel, walk in darkness, and in the utmost danger. But when the gospel comes to any place, to any soul, light comes. Let us earnestly pray that it may shine into our hearts, and make us wise unto salvation. The gospel brings joy with it. Those who would have joy, must expect to go through hard work, as the husbandman, before he has the joy of harvest; and hard conflict, as the soldier, before he divides the spoil. The Jews were delivered from the yoke of many oppressors; this was a shadow of the believer's deliverance from the yoke of Satan. The cleansing the souls of believers from the power and pollution of sin, would be by the influence of the Holy Spirit, as purifying fire. These great things for the church, shall be done by the Messiah, Emmanuel. The Child is born; it was certain; and the church, before Christ came in the flesh, benefited by his undertaking. It is a prophecy of him and of his kingdom, which those that waited for the Consolation of Israel read with pleasure. This Child was born for the benefit of us men, of us sinners, of all believers, from the beginning to the end of the world. Justly is he called Wonderful, for he is both God and man. His love is the wonder of angels and glorified saints. He is the Counselor, for he knew the counsels of God from eternity; and he gives counsel to men, in which he consults our welfare. He is the Wonderful Counselor; none teaches like him. He is God, the mighty One. Such is the work of the Mediator, that no less power than that of the mighty God could bring it to pass. He is God, one with the Father. As the Prince of Peace, he reconciles us to God; he is the Giver of peace in the heart and conscience; and when his kingdom is fully established, men shall learn war no more. The government shall be upon him; he shall bear the burden of it. Glorious things are spoken of Christ's government. There is no end to the increase of its peace, for the happiness of its subjects shall

last for ever. The exact agreement of this prophecy with the doctrine of the New Testament, shows that Jewish prophets and Christian teachers had the same view of the person and salvation of the Messiah. To what earthly king or kingdom can these words apply? Give then, O Lord, to thy people to know thee by every endearing name, and in every glorious character. Give increase of grace in every heart of thy redeemed upon earth.

 **Isaiah 9:8**

**Vs. 8-21:** Those are ripening apace for ruin, whose hearts are unhumbléd under humbling providences. For that which God designs, in smiting us, is, to turn us to himself; and if this point be not gained by lesser judgments, greater may be expected. The leaders of the people misled them. We have reason to be afraid of those that speak well of us, when we do ill. Wickedness was universal, all were infected with it. They shall be in trouble, and see no way out; and when men's ways displease the Lord, he makes even their friends to be at war with them. God would take away those they thought to have help from. Their rulers were the head. Their false prophets were the tail and the rush, the most despicable. In these civil contests, men preyed on near relations who were as their own flesh. The people turn not to Him who smites them, therefore he continues to smite: for when God judges, he will overcome; and the proudest, stoutest sinner shall either bend or break.

## CHAPTER 10

*Woes against proud oppressors. (1-4) The Assyrian but an instrument in the hand of God for the punishment of his people. (5-19) The deliverance from him. (20-34)*

### **Isaiah 10:1**

**Vs. 1-4:** These verses are to be joined with the foregoing chapter. Woe to the superior powers that devise and decree unrighteous decrees! And woe to the inferior officers that draw them up, and enter them on record! But what will sinners do? Whither will they flee?

### **Isaiah 10:5**

**Vs. 5-19:** See what a change sin made. The king of Assyria, in his pride, thought to act by his own will. The tyrants of the world are tools of Providence. God designs to correct his people for their hypocrisy, and bring them nearer to him; but is that Sennacherib's design? No; he designs to gratify his own covetousness and ambition. The Assyrian boasts what great things he has done to other nations, by his own policy and power. He knows not that it is God who makes him what he is, and puts the staff into his hand. He had done all this with ease; none moved the wing, or cried as birds do when their nests are rifled. Because he conquered Samaria, he thinks Jerusalem would fall of course. It was lamentable that Jerusalem should have set up graven images, and we cannot wonder that she was excellencies in them by the heathen. But is it not equally foolish for Christians to emulate the people of the world in vanities, instead of keeping to things which are their special honor? For a tool to boast, or to strive against him that formed it, would not be more out of the way, than for Sennacherib to vaunt himself against Jehovah. When God brings his people into trouble, it is to bring sin to their remembrance, and humble them, and to awaken them to a sense of their duty; this must be the fruit, even the taking away of sin. When these points are gained by the affliction, it shall be removed in mercy. This attempt upon Zion and Jerusalem should come to nothing. God will be as a fire to consume the workers of iniquity, both soul and body. The desolation should be as when a

standard-bearer fainteth, and those who follow are put to confusion. Who is able to stand before this great and holy Lord God?

 **Isaiah 10:20**

**Vs. 20-34:** By our afflictions we may learn not to make creatures our confidence. Those only can with comfort stay upon God, who return to him in truth, not in pretense and profession only. God will justly bring this wasting away on a provoking people, but will graciously set bounds to it. It is against the mind and will of God, that his people, whatever happens, should give way to fear. God's anger against his people is but for a moment; and when that is turned from us, we need not fear the fury of man. The rod with which he corrected his people, shall not only be laid aside, but thrown into the fire. To encourage God's people, the prophet puts them in mind of what God had formerly done against the enemies of his church. God's people shall be delivered from the Assyrians. Some think it looks to the deliverance of the Jews out of their captivity; and further yet, to the redemption of believers from the tyranny of sin and Satan. And this, "because of the anointing;" for his people Israel's sake, the believers among them that had received the unction of Divine grace. And for the sake of the Messiah, the Anointed of God. Here is, ver. 28-34, a prophetic description of Sennacherib's march towards Jerusalem, when he threatened to destroy that city. Then the Lord, in whom Hezekiah trusted, cut down his army like the hewing of a forest. Let us apply what is here written, to like matters in other ages of the church of Christ. Because of the anointing of our great Redeemer, the yoke of every antichrist must be broken from off his church: and if our souls partake of the unction of the Holy Spirit, complete and eternal deliverances will be secured to us.

## CHAPTER 11

*The peaceful character of Christ's kingdom and subjects. (1-9) The conversion of the Gentiles and Jews. (10-16)*

### Isaiah 11:1

**Vs. 1-9:** The Messiah is called a Rod, and a Branch. The words signify a small, tender product; a shoot, such as is easily broken off. He comes forth out of the stem of Jesse; when the royal family was cut down and almost leveled with the ground, it would sprout again. The house of David was brought very low at the time of Christ's birth. The Messiah thus gave early notice that his kingdom was not of this world. But the Holy Spirit, in all his gifts and graces, shall rest and abide upon him; he shall have the fullness of the Godhead dwelling in him, <sup><SIB></sup>Colossians 1:19; <sup><SIB></sup>2:9. Many consider that seven gifts of the Holy Spirit are here mentioned. And the doctrine of the influences of the Holy Spirit is here clearly taught. The Messiah would be just and righteous in all his government. His threatening shall be executed by the working of his Spirit according to his word. There shall be great peace and quiet under his government. The gospel changes the nature, and makes those who trampled on the meek of the earth, meek like them, and kind to them. But it shall be more fully shown in the latter days. Also Christ, the great Shepherd, shall take care of his flock, that the nature of troubles, and of death itself, shall be so changed, that they shall not do any real hurt. God's people shall be delivered, not only from evil, but from the fear of it. Who shall separate us from the love of Christ? The better we know the God of love, the more shall we be changed into the same likeness, and the better disposed to all who have any likeness to him. This knowledge shall extend as the sea, so far shall it spread. And of this blessed power there have been witnesses in every age of Christianity, though its most glorious time, here foretold, is not yet arrived. Meanwhile let us aim that our example and endeavors may help to promote the honor of Christ and his kingdom of peace.

### Isaiah 11:10

**Vs. 10-16:** When the gospel should be publicly preached, the Gentiles would seek Christ Jesus as their Lord and Savior, and find rest of soul.

When God's time is come for the deliverance of his people, mountains of opposition shall become plains before him. God can soon turn gloomy days into glorious ones. And while we expect the Lord to gather his ancient people, and bring them home to his church, also to bring in the fullness of the Gentiles, when all will be united in holy love, let us tread the highway of holiness he has made for his redeemed. Let us wait for the mercy of our Lord Jesus Christ unto eternal life, looking to him to prepare our way through death, that river which separates this world from the eternal world.



## CHAPTER 12

*This is a hymn of praise suited to the times of the Messiah.*

### **Isaiah 12:1**

The song of praise in this chapter is suitable for the return of the outcasts of Israel from their long captivity, but it is especially suitable to the case of a sinner, when he first finds peace and joy in believing; to that of a believer, when his peace is renewed after corrections for backslidings; and to that of the whole company of the redeemed, when they meet before the throne of God in heaven. The promise is sure, and the blessings contained in it are very rich; and the benefits enjoyed through Jesus Christ, call for the most enlarged thanksgivings. By Jesus Christ, the Root of Jesse, the Divine anger against mankind was turned away, for he is our Peace. Those to whom God is reconciled, he comforts. They are taught to triumph in God and their interest in him. I will trust him to prepare me for his salvation, and preserve me to it. I will trust him with all my concerns, not doubting but he will make all to work for good. Faith in God is a sovereign remedy against tormenting fears. Many Christians have God for their strength, who have him not for their song; they walk in darkness: but those who have God for their strength ought to make him their song; that is, give him the glory of it, and take to themselves the comfort of it. This salvation is from the love of God the Father, it comes to us through God the Son, it is applied by the new-creating power of God the Spirit. When this is seen by faith, the trembling sinner learns to hope in God, and is delivered from fear. The purifying and sanctifying influences of the Holy Ghost often are denoted under the emblem of springing water. This work flows through the mediation of Christ, and is conveyed to our souls by means of God's ordinances. Blessed be God, we have wells of salvation opened on every side, and may draw from them the waters of life and consolation. In the second part of this gospel song, ver. 4-6, believers encourage one another to praise God, and seek to draw others to join them in it. No difference of opinions about the times and seasons, and other such matters, ought to divide the hearts of Christians. Let it be our care that we may be placed amongst those to whom he will say, Come, ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world.

## CHAPTER 13

*The armies of God's wrath. (1-5) The conquest of Babylon. (6-18)  
Its final desolation. (19-22)*

### **Isaiah 13:1**

**Vs. 1-5:** The threatenings of God's word press heavily upon the wicked, and are a sore burden, too heavy for them to bear. The persons brought together to lay Babylon waste, are called God's sanctified or appointed ones; designed for this service, and made able to do it. They are called God's mighty ones, because they had their might from God, and were now to use it for him. They come from afar. God can make those a scourge and ruin to his enemies, who are farthest off, and therefore least dreaded.

### **Isaiah 13:6**

**Vs. 6-18:** We have here the terrible desolation of Babylon by the Medes and Persians. Those who in the day of their peace were proud, and haughty, and terrible, are quite dispirited when trouble comes. Their faces shall be scorched with the flame. All comfort and hope shall fail. The stars of heaven shall not give their light, the sun shall be darkened. Such expressions are often employed by the prophets, to describe the convulsions of governments. God will visit them for their iniquity, particularly the sin of pride, which brings men low. There shall be a general scene of horror. Those who join themselves to Babylon, must expect to share her plagues, Revelations 18:4. All that men have, they would give for their lives, but no man's riches shall be the ransom of his life. Pause here and wonder that men should be thus cruel and inhuman, and see how corrupt the nature of man is become. And that little infants thus suffer, which shows that there is an original guilt, by which life is forfeited as soon as it is begun. The day of the Lord will, indeed, be terrible with wrath and fierce anger, far beyond all here stated. Nor will there be any place for the sinner to flee to, or attempt an escape. But few act as though they believed these things.

**Isaiah 13:19**

**Vs. 19-22:** Babylon was a noble city; yet it should be wholly destroyed. None shall dwell there. It shall be a haunt for wild beasts. All this is fulfilled. The fate of this proud city is a proof of the truth of the Bible, and an emblem of the approaching ruin of the New Testament Babylon; a warning to sinners to flee from the wrath to come, and it encourages believers to expect victory over every enemy of their souls, and of the church of God. The whole world changes and is liable to decay. Wherefore let us give diligence to obtain a kingdom which cannot be moved; and in this hope let us hold fast that grace whereby we may serve God acceptably with reverence and godly fear.

## CHAPTER 14

*The destruction of Babylon, and the death of its proud monarch. (1-23) Assurance of the destruction of Assyria. (24-27) The destruction of the Philistines. (28-32)*

### Isaiah 14:1

**Vs. 1-23:** The whole plan of Divine Providence is arranged with a view to the good of the people of God. A settlement in the land of promise is of God's mercy. Let the church receive those whom God receives. God's people, wherever their lot is cast, should endeavor to recommend religion by a right and winning conversation. Those that would not be reconciled to them, should be humbled by them. This may be applied to the success of the gospel, when those were brought to obey it who had opposed it. God himself undertakes to work a blessed change. They shall have rest from their sorrow and fear, the sense of their present burdens, and the dread of worse. Babylon abounded in riches. The king of Babylon having the absolute command of so much wealth, by the help of it ruled the nations. This refers especially to the people of the Jews; and it filled up the measure of the king of Babylon's sins. Tyrants sacrifice their true interest to their lusts and passions. It is gracious ambition to covet to be like the Most Holy, for he has said, Be ye holy, for I am holy; but it is sinful ambition to aim to be like the Most High, for he has said, He who exalts himself shall be abased. The devil thus drew our first parents to sin. Utter ruin should be brought upon him. Those that will not cease to sin, God will make to cease. He should be slain, and go down to the grave; this is the common fate of tyrants. True glory, that is, true grace, will go up with the soul to heaven, but vain pomp will go down with the body to the grave; there is an end of it. To be denied burial, if for righteousness' sake, may be rejoiced in, <sup>4182</sup>Matthew 5:12. But if the just punishment of sin, it denotes that impenitent sinners shall rise to everlasting shame and contempt. Many triumphs should be in his fall. God will reckon with those that disturb the peace of mankind. The receiving the king of Babylon into the regions of the dead, shows there is a world of spirits, to which the souls of men remove at death. And that souls have converse with each other, though we have none with them; and that death and hell will be death and

hell indeed, to all who fall unholy, from the height of this world's pomps, and the fullness of its pleasures. Learn from all this, that the seed of evil-doers shall never be renowned. The royal city is to be ruined and forsaken. Thus the utter destruction of the New Testament Babylon is illustrated, <sup><34B></sup>Revelation 18:2. When a people will not be made clean with the besom of reformation, what can they expect but to be swept off the face of the earth with the besom of destruction?

<sup><34C></sup>**Isaiah 14:24**

**Vs. 24-27:** Let those that make themselves a yoke and a burden to God's people, see what they are to expect. Let those that are the called according to God's purpose, comfort themselves, that whatever God has purposed, it shall stand. The Lord of hosts has purposed to break the Assyrian's yoke; his hand is stretched out to execute this purpose; who has power to turn it back? By such dispensations of providence, the Almighty shows in the most convincing manner, that sin is hateful in his sight.

<sup><34D></sup>**Isaiah 14:28**

**Vs. 28-32:** Assurance is given of the destruction of the Philistines and their power, by famine and war. Hezekiah would be more terrible to them than Uzziah had been. Instead of rejoicing, there would be lamentation, for the whole land would be ruined. Such destruction will come upon the proud and rebellious, but the Lord founded Zion for a refuge to poor sinners, who flee from the wrath to come, and trust in his mercy through Christ Jesus. Let us tell all around of our comforts and security, and exhort them to seek the same refuge and salvation.

## CHAPTER 15

*The Divine judgments about to come upon the Moabites.*

### **Isaiah 15:1**

This prophecy coming to pass within three years, would confirm the prophet's mission, and the belief in all his other prophecies. Concerning Moab it is foretold,

- 1.** That their chief cities should be surprised by the enemy. Great changes, and very dismal ones, may be made in a very little time.
- 2.** The Moabites would have recourse to their idols for relief. Ungodly men, when in trouble, have no comforter. But they are seldom brought by their terrors to approach our forgiving God with true sorrow and believing prayer.
- 3.** There should be the cries of grief through the land. It is poor relief to have many fellow-sufferers, fellow-mourners.
- 4.** The courage of their soldiers should fail. God can easily deprive a nation of that on which it most depended for strength and defense.
- 5.** These calamities should cause grief in the neighboring parts. Though enemies to Israel, yet as our fellow-creatures, it should be grievous to see them in such distress. In ver. 6-9, the prophet describes the woeful lamentations heard through the country of Moab, when it became a prey to the Assyrian army. The country should be plundered. And famine is usually the sad effect of war. Those who are eager to get abundance of this world, and to lay up what they have gotten, little consider how soon it may be all taken from them.

While we warn our enemies to escape from ruin, let us pray for them, that they may seek and find forgiveness of their sins.

## CHAPTER 16

*Moab is exhorted to yield obedience. (1-5) The pride and the judgments of Moab. (6-14)*

### **Isaiah 16:1**

**Vs. 1-5:** God tells sinners what they may do to prevent ruin; so he does to Moab. Let them send the tribute they formerly engaged to pay to Judah. Take it as good advice. Break off thy sins by righteousness, it may lengthen thy quiet. And this may be applied to the great gospel duty of submission to Christ. Send him the lamb, the best you have, yourselves a living sacrifice. When you come to God, the great Ruler, come in the name of the Lamb, the Lamb of God. Those who will not submit to Christ, shall be as a bird that wanders from her nest, which shall be snatched up by the next bird of prey. Those who will not yield to the fear of God, shall be made to yield to the fear of every thing else. He advises them to be kind to the seed of Israel. Those that expect to find favor when in trouble themselves, must show favor to those in trouble. What is here said concerning the throne of Hezekiah, also belongs, in a much higher sense, to the kingdom of Jesus Christ. Though by subjection to Him we may not enjoy worldly riches or honors, but may be exposed to poverty and contempt, we shall have peace of conscience and eternal life.

### **Isaiah 16:6**

**Vs. 6-14:** Those who will not be counseled, cannot be helped. More souls are ruined by pride than by any other sin whatever. Also, the very proud are commonly very passionate. With lies many seek to gain the gratification of pride and passion, but they shall not compass proud and angry projects. Moab was famous for fields and vineyards; but they shall be laid waste by the invading army. God can soon turn laughter into mourning, and joy into heaviness. In God let us always rejoice with holy triumph; in earthly things let us always rejoice with holy trembling. The prophet looks with concern on the desolations of such a pleasant country; it causes inward grief. The false gods of Moab are unable to help; and the God of Israel, the only true God, can and will make good what he has spoken. Let Moab know her ruin is very near, and prepare. The most

awful declarations of Divine wrath, discover the way of escape to those who take warning. There is no escape, but by submission to the Son of David, and devoting ourselves to him. And, at length, when the appointed time comes, all the glory, prosperity, and multitude of the wicked shall perish.



## CHAPTER 17

*Syria and Israel threatened. (1-11) The woe of Israel's enemies. (12-14)*

### **Isaiah 17:1**

**Vs. 1-11:** Sin desolates cities. It is strange that great conquerors should take pride in being enemies to mankind; but it is better that flocks should lie down there, than that they should harbor any in open rebellion against God and holiness. The strong holds of Israel, the kingdom of the ten tribes, will be brought to ruin. Those who are partakers in sin, are justly made partakers in ruin. The people had, by sins, made themselves ripe for ruin; and their glory was as quickly cut down and taken away by the enemy, as the corn is out of the field by the husbandman. Mercy is reserved in the midst of judgment, for a remnant. But very few shall be marked to be saved. Only here and there one was left behind. But they shall be a remnant made holy. The few that are saved were awakened to return to God. They shall acknowledge his hand in all events; they shall give him the glory due to his name. To bring us to this, is the design of his providence, as he is our Maker; and the work of his grace, as he is the Holy One of Israel. They shall look off from their idols, the creatures of their own fancy. We have reason to account those afflictions happy, which part between us and our sins. The God of our salvation is the Rock of our strength; and our forgetfulness and unmindfulness of him are at the bottom of all sin. The pleasant plants, and shoots from a foreign soil, are expressions for strange and idolatrous worship, and the vile practices connected therewith. Diligence would be used to promote the growth of these strange slips, but all in vain. See the evil and danger of sin, and its certain consequences.

### **Isaiah 17:12**

**Vs. 12-14:** The rage and force of the Assyrians resembled the mighty waters of the sea; but when the God of Israel should rebuke them, they would flee like chaff, or like a rolling thing, before the whirlwind. In the evening Jerusalem would be in trouble, because of the powerful invader, but before morning his army would be nearly cut off. Happy are those

who remember God as their salvation, and rely on his power and grace. The trouble of the believers, and the prosperity of their enemies, will be equally short; while the joy of the former, and the destruction of those that hate and spoil them, shall last for ever.

## CHAPTER 18

*God's care for his people; and the increase of the church.*

### **Isaiah 18:1**

This chapter is one of the most obscure in Scripture, though more of it probably was understood by those for whose use it was first intended, than by us now. Swift messengers are sent by water to a nation marked by Providence, and measured out, trodden under foot. God's people are trampled on; but whoever thinks to swallow them up, finds they are cast down, yet not deserted, not destroyed. All the dwellers on earth must watch the motions of the Divine Providence, and wait upon the directions of the Divine will. God gives assurance to his prophet, and by him to be given to his people. Zion is his rest for ever, and he will look after it. He will suit to their case the comforts and refreshments he provides for them; they will be acceptable, because seasonable. He will reckon with his and their enemies; and as God's people are protected at all seasons of the year, so their enemies are exposed at all seasons. A tribute of praise should be brought to God from all this. What is offered to God, must be offered in the way he has appointed; and we may expect him to meet us where he records his name. Thus shall the nations of the earth be convinced that Jehovah is the God, and Israel is his people, and shall unite in presenting spiritual sacrifices to his glory. Happy are those who take warning by his judgment on others, and hasten to join him and his people. Whatever land or people may be intended, we are here taught not to think that God takes no care of his church, and has no respect to the affairs of men, because he permits the wicked to triumph for a season. He has wise reasons for so doing, which we cannot now understand, but which will appear at the great day of his coming, when he will bring every work into judgment, and reward every man according to his works.

## CHAPTER 19

*Judgments upon Egypt. (1-17) Its deliverance, and the conversion of the people. (18-25)*

### **Isaiah 19:1**

**Vs. 1-17:** God shall come into Egypt with his judgments. He will raise up the causes of their destruction from among themselves. When ungodly men escape danger, they are apt to think themselves secure; but evil pursues sinners, and will speedily overtake them, except they repent. The Egyptians will be given over into the hand of one who shall rule them with rigor, as was shortly after fulfilled. The Egyptians were renowned for wisdom and science; yet the Lord would give them up to their own perverse schemes, and to quarrel, till their land would be brought by their contests to become an object of contempt and pity. He renders sinners afraid of those whom they have despised and oppressed; and the Lord of hosts will make the workers of iniquity a terror to themselves, and to each other; and every object around a terror to them.

### **Isaiah 19:18**

**Vs. 18-25:** The words, “In that day,” do not always refer to the passage just before. At a time which was to come, the Egyptians shall speak the holy language, the Scripture language; not only understand it, but use it. Converting grace, by changing the heart, changes the language; for out of the abundance of the heart the mouth speaks. So many Jews shall come to Egypt, that they shall soon fill five cities. Where the sun was worshipped, a place infamous for idolatry, even there shall be a wonderful reformation. Christ, the great Altar, who sanctifies every gift, shall be owned, and the gospel sacrifices of prayer and praise shall be offered up. Let the broken-hearted and afflicted, whom the Lord has wounded, and thus taught to return to, and call upon him, take courage; for He will heal their souls, and turn their sorrowing supplications into joyful praises. The Gentile nations shall not only unite with each other in the gospel fold under Christ, the great Shepherd, but they shall all be united with the Jews. They shall be owned together by him; they shall all share in one and the same blessing. Meeting at the same throne of grace, and serving with each other

in the same business of religion, should end all disputes, and unite the hearts of believers to each other in holy love.

## CHAPTER 20

### *The invasion and conquest of Egypt and Ethiopia.*

#### **Isaiah 20:1**

Isaiah was a sign to the people by his unusual dress, when he walked abroad. He commonly wore sackcloth as a prophet, to show himself mortified to the world. He was to loose this from his loins; to wear no upper garments, and to go barefooted. This sign was to signify, that the Egyptians and Ethiopians should be led away captives by the king of Assyria, thus stripped. The world will often deem believers foolish, when singular in obedience to God. But the Lord will support his servants under the most trying effects of their obedience; and what they are called upon to suffer for his sake, commonly is light, compared with what numbers groan under from year to year from sin. Those who make any creature their expectation and glory, and so put it in the place of God, will, sooner or later, be ashamed of it. But disappointment in creature-confidences, instead of driving us to despair, should drive us to God, and our expectation shall not be in vain. The same lesson is in force now; and where shall we look for aid in the hour of necessity, but to the Lord our Righteousness?

## CHAPTER 21

*The taking of Babylon. (1-10) Of the Edomites. (11, 12) Of the Arabs. (13-17)*

### **Isaiah 21:1**

**Vs. 1-10:** Babylon was a flat country, abundantly watered. The destruction of Babylon, so often prophesied of by Isaiah, was typical of the destruction of the great foe of the New Testament church, foretold in the Revelation. To the poor oppressed captives it would be welcome news; to the proud oppressors it would be grievous. Let this check vain mirth and sensual pleasures, that we know not in what heaviness the mirth may end. Here is the alarm given to Babylon, when forced by Cyrus. An ass and a camel seem to be the symbols of the Medes and Persians. Babylon's idols shall be so far from protecting her, that they shall be broken down. True believers are the corn of God's floor; hypocrites are but as chaff and straw, with which the wheat is now mixed, but from which it shall be separated. The corn of God's floor must expect to be threshed by afflictions and persecutions. God's Israel of old was afflicted. Even then God owns it is his still. In all events concerning the church, past, present, and to come, we must look to God, who has power to do any thing for his church, and grace to do every thing that is for her good.

### **Isaiah 21:11**

**Vs. 11, 12:** God's prophets and ministers are as watchmen in the city in a time of peace, to see that all is safe. As watchmen in the camp in time of war, to warn of the motions of the enemy. After a long sleep in sin and security, it is time to rise, to awake out of sleep. We have a great deal of work to do, a long journey to go; it is time to be stirring. After a long dark night is there any hope of the day dawning? What tidings of the night? What happens tonight? We must never be secure. But many make curious inquiries of the watchmen. They would willingly have nice questions solved, or difficult prophecies interpreted; but they do not seek into the state of their own souls, about the way of salvation, and the path of duty. The watchman answers by way of prophecy. There comes first a morning of light, and peace, and opportunity; but afterward comes a night of

trouble and calamity. If there be a morning of youth and health, there will come a night of sickness and old age; if a morning of prosperity in the family, in the public, yet we must look for changes. It is our wisdom to improve the present morning, in preparation for the night that is coming after it. Inquire, return, come. We are urged to do it quickly, for there is no time to trifle. Those that return and come to God, will find they have a great deal of work to do, and but little time to do it in.

 **Isaiah 21:13**

**Vs. 13-17:** The Arabians lived in tents, and kept cattle. A destroying army shall be brought upon them, and make them an easy prey. We know not what straits we may be brought into before we die. Those may know the want of necessary food who now eat bread to the full. Neither the skill of archers, nor the courage of mighty men, can protect from the judgments of God. That is poor glory, which will thus quickly come to nothing. Thus hath the Lord said to me; and no word of his shall fall to the ground. We may be sure the Strength of Israel will not lie. Happy are those only whose riches and glory are out of the reach of invaders; all other prosperity will speedily pass away.



## CHAPTER 22

*The siege and taking of Jerusalem. (1-7) The wicked conduct of its inhabitants. (8-14) The displacing of Shebna, and the promotion of Eliakim, applied to the Messiah. (15-25)*

### **Isaiah 22:1**

**Vs. 1-7:** Why is Jerusalem in such terror? Her slain men are not slain with the sword, but with famine; or, slain with fear, disheartened. Their rulers fled, but were overtaken. The servants of God, who foresee and warn sinners of coming miseries, are affected by the prospect. But all the horrors of a city taken by storm, faintly shadow forth the terrors of the day of wrath.

### **Isaiah 22:8**

**Vs. 8-14:** The weakness of Judah now appeared more than ever. Now also they discovered their carnal confidence and their carnal security. They looked to the fortifications. They made sure of water for the city. But they were regardless of God in all these preparations. They did not care for his glory in what they did. They did not depend upon him for a blessing on their endeavors. For every creature is to us what God makes it to be; and we must bless him for it, and use it for him. There was great contempt of God's wrath and justice, in contending with them. God's design was to humble them, and bring them to repentance. They walked contrary to this. Actual disbelief of another life after this, is at the bottom of the carnal security and brutish sensuality, which are the sin, the shame, and ruin of so great a part of mankind. God was displeased at this. It is a sin against the remedy, and it is not likely they should ever repent of it. Whether this unbelief works by presumption or despair, it produces the same contempt of God, and is a token that a man will perish willfully.

### **Isaiah 22:15**

**Vs. 15-25:** This message to Shebna is a reproof of his pride, vanity, and security; what vanity is all earthly grandeur, which death will so soon end! What will it avail, whether we are laid in a magnificent tomb, or covered

with the green sod? Those who, when in power, turn and toss others, will be justly turned and tossed themselves. Eliakim should be put into Shebna's place. Those called to places of trust and power, should seek to God for grace to enable them to do their duty. Eliakim's advancement is described. Our Lord Jesus describes his own power as Mediator, <sup><MRP></sup>Revelation 3:7, that he has the key of David. His power in the kingdom of heaven, and in ordering all the affairs of that kingdom, is absolute. Rulers should be fathers to those under their government; and the honor men bring unto their families, by their piety and usefulness, is more to be valued than what they derive from them by their names and titles. The glory of this world gives a man no real worth or excellencies; it is but hung upon him, and it will soon drop from him. Eliakim was compared to a nail in a sure place; all his family are said to depend upon him. In eastern houses, rows of large spikes were built up in the walls. Upon these the moveables and utensils were hung. Our Lord Jesus is as a nail in a sure place. That soul cannot perish, nor that concern fall to the ground, which is by faith hung upon Christ. He will set before the believer an open door, which no man can shut, and bring both body and soul to eternal glory. But those who neglect so great salvation will find, that when he shutteth none can open, whether it be shutting out from heaven, or shutting up in hell for ever.

## CHAPTER 23

*The overthrow of Tyre. (1-14) It is established again. (15-18)*

### **Isaiah 23:1**

**Vs. 1-14:** Tyre was the mart of the nations. She was noted for mirth and diversions; and this made her loath to consider the warnings God gave by his servants. Her merchants were princes, and lived like princes. Tyre being destroyed and laid waste, the merchants should abandon her. Flee to shift for thine own safety; but those that are uneasy in one place, will be so in another; for when God's judgments pursue sinners, they will overtake them. Whence shall all this trouble come? It is a destruction from the Almighty. God designed to convince men of the vanity and uncertainty of all earthly glory. Let the ruin of Tyre warn all places and persons to take heed of pride; for he who exalts himself shall be abased. God will do it, who has all power in his hand; but the Chaldeans shall be the instruments.

### **Isaiah 23:15**

**Vs. 15-18:** The desolations of Tyre were not to be for ever. The Lord will visit Tyre in mercy. But when set at liberty, she will use her old arts of temptation. The love of worldly wealth is spiritual idolatry; and covetousness is spiritual idolatry. This directs those that have wealth, to use it in the service of God. When we abide with God in our worldly callings, when we do all in our power to further the gospel, then our merchandise and hire are holiness to the Lord, if we look to his glory. Christians should carry on business as God's servants, and use riches as his stewards.

## CHAPTER 24

*The desolation of the land. (1-12) A few shall be preserved. (13-15)  
God's kingdom advanced by his judgments. (16-23)*

### **Isaiah 24:1**

**Vs. 1-12:** All whose treasures and happiness are laid up on earth, will soon be brought to want and misery. It is good to apply to ourselves what the Scripture says of the vanity and vexation of spirit which attend all things here below. Sin has turned the earth upside down; the earth is become quite different to man, from what it was when God first made it to be his habitation. It is, at the best, like a flower, which withers in the hands of those that please themselves with it, and lay it in their bosoms. The world we live in is a world of disappointment, a vale of tears; the children of men in it are but of few days, and full of trouble, See the power of God's curse, how it makes all empty, and lays waste all ranks and conditions. Sin brings these calamities upon the earth; it is polluted by the sins of men, therefore it is made desolate by God's judgments. Carnal joy will soon be at end, and the end of it is heaviness. God has many ways to embitter wine and strong drink to those who love them; distemper of body, anguish of mind, and the ruin of the estate, will make strong drink bitter, and the delights of sense tasteless. Let men learn to mourn for sin, and rejoice in God; then no man, no event, can take their joy from them.

### **Isaiah 24:13**

**Vs. 13-15:** There shall be a remnant preserved from the general ruin, and it shall be a devout and pious remnant. These few are dispersed; like the gleanings of the olive tree, hid under the leaves. The Lord knows those that are his; the world does not. When the mirth of carnal worldliness ceases, the joy of the saints is as lively as ever, because the covenant of grace, the fountain of their comforts, and the foundation of their hopes, never fails. Those who rejoice in the Lord can rejoice in tribulation, and by faith may triumph when all about them are in tears. They encourage their fellow-sufferers to do likewise, even those who are in the furnace of affliction. Or, in the valleys, low, dark, miry places. In every fire, even the hottest, in every place, even the remotest, let us keep up our good

thoughts of God. If none of these trials move us, then we glorify the Lord in the fires.

 **Isaiah 24:16**

**Vs. 16-23:** Believers may be driven into the uttermost parts of the earth; but they are singing, not sighing. Here is terror to sinners; the prophet laments the miseries he saw breaking in like a torrent; and the small number of believers. He foresees that sin would abound. The meaning is plain, that evil pursues sinners. Unsteady, uncertain are all these things. Worldly men think to dwell in the earth as in a palace, as in a castle; but it shall be removed like a cottage, like a lodge put up for the night. It shall fall and not rise again; but there shall be new heavens and a new earth, in which shall dwell nothing but righteousness. Sin is a burden to the whole creation; it is a heavy burden, under which it groans now, and will sink at last. The high ones, that are puffed up with their grandeur, that think themselves out of the reach of danger, God will visit for their pride and cruelty. Let us judge nothing before the time, though some shall be visited. None in this world should be secure, though their condition be ever so prosperous; nor need any despair, though their condition be ever so deplorable. God will be glorified in all this. But the mystery of Providence is not yet finished. The ruin of the Redeemer's enemies must make way for his kingdom, and then the Sun of Righteousness will appear in full glory. Happy are those who take warning by the sentence against others; every impenitent sinner will sink under his transgression, and rise no more, while believers enjoy everlasting bliss.

## CHAPTER 25

*A song of praise. (1-5) A declaration of the gospel blessings. (6-8)  
The destruction of the enemies of Christ's church. (9-12)*

### Isaiah 25:1

**Vs. 1-5:** However this might show the deliverance of the Jews out of captivity, it looked further, to the praises that should be offered up to God for Christ's victories over our spiritual enemies, and the comforts he has provided for all believers. True faith simply credits the Lord's testimony, and relies on his truth to perform his promises. As God weakens the strong who are proud and secure, so he strengthens the weak that are humble, and stay themselves upon him. God protects his people in all weathers. The Lord shelters those who trust in him from the insolence of oppressors. Their insolence is but the noise of strangers; it is like the heat of the sun scorching in the middle of the day; but where is it when the sun is set? The Lord ever was, and ever will be, the Refuge of distressed believers. Having provided them a shelter, he teaches them to flee unto it.

### Isaiah 25:6

**Vs. 6-8:** The kind reception of repentant sinners, is often in the New Testament likened to a feast. The guests invited are all people, Gentiles as well as Jews. There is that in the gospel which strengthens and makes glad the heart, and is fit for those who are under convictions of sin, and mourning for it. There is a veil spread over all nations, for all sat in darkness. But this veil the Lord will destroy, by the light of his gospel shining in the world, and the power of his Spirit opening men's eyes to receive it. He will raise those to spiritual life who were long dead in trespasses and sins. Christ will himself, in his resurrection, triumph over death. Grief shall be banished; there shall be perfect and endless joy. Those that mourn for sin shall be comforted. Those who suffer for Christ shall have consolations. But in the joys of heaven, and not short of them, will fully be brought to pass this saying, God shall wipe away all tears. The hope of this should now do away over-sorrow, all weeping that hinders sowing. Sometimes, in this world God takes away the reproach of his people from among men; however, it will be done fully at the great day.

Let us patiently bear sorrow and shame now; both will be done away shortly.

 **Isaiah 25:9**

**Vs. 9-12:** With joy and praise will those entertain the glad tidings of the Redeemer, who looked for him; and with a triumphant song will glorified saints enter into the joy of their Lord. And it is not in vain to wait for him; for the mercy comes at last, with abundant recompense for the delay. The hands once stretched out upon the cross, to make way for our salvation, will at length be stretched forth to destroy all impenitent sinners. Moab is here put for all adversaries of God's people; they shall all be trodden down or threshed. God shall bring down the pride of the enemies by one humbling judgment after another. This destruction of Moab is typical of Christ's victory, and the pulling down of Satan's strong holds. Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; for your labor is not in vain in the Lord.

## CHAPTER 26

*The Divine mercies encourage to confidence in God. (1-4) His judgments. (5-11) His people exhorted to wait upon Him. (12-19) Deliverance promised. (20,21)*

### **Isaiah 26:1**

**Vs. 1-4:** “That day,” seems to mean when the New Testament Babylon shall be leveled with the ground. The unchangeable promise and covenant of the Lord are the walls of the church of God. The gates of this city shall be open. Let sinners then be encouraged to join to the Lord. Thou wilt keep him in peace; in perfect peace, inward peace, outward peace, peace with God, peace of conscience, peace at all times, in all events. Trust in the Lord for that peace, that portion, which will be for ever. Whatever we trust to the world for, it will last only for a moment; but those who trust in God shall not only find in him, but shall receive from him, strength that will carry them to that blessedness which is for ever. Let us then acknowledge him in all our ways, and rely on him in all trials.

### **Isaiah 26:5**

**Vs. 5-11:** The way of the just is evenness, a steady course of obedience and holy conversation. And it is their happiness that God makes their way plain and easy. It is our duty, and will be our comfort, to wait for God, to keep up holy desires toward him in the darkest and most discouraging times. Our troubles must never turn us from God; and in the darkest, longest night of affliction, with our souls must we desire him; and this we must wait and pray to him for. We make nothing of our religion, whatever our profession may be, if we do not make heart-work of it. Though we come ever so early, we shall find God ready to receive us. The intention of afflictions is to teach righteousness: blessed is the man whom the Lord thus teaches. But sinners walk contrary to him. They will go on in their evil ways, because they will not consider what a God he is whose laws they persist in despising. Scorners and the secure will shortly feel, what now they will not believe, that it is a fearful thing to fall into the hands of the living God. They will not see the evil of sin; but they shall see. Oh that



they would abandon their sins, and turn to the Lord, that he may have mercy upon them.

 **Isaiah 26:12**

**Vs. 12-19:** Every creature, every business, any way serviceable to our comfort, God makes to be so; he makes that work for us which seemed to make against us. They had been slaves of sin and Satan; but by the Divine grace they were taught to look to be set free from all former masters. The cause opposed to God and his kingdom will sink at last. See our need of afflictions. Before, prayer came drop by drop; now they pour it out, it comes now like water from a fountain. Afflictions bring us to secret prayer. Consider Christ as the Speaker addressing his church. His resurrection from the dead was an earnest of all the deliverance foretold. The power of his grace, like the dew or rain, which causes the herbs that seem dead to revive, would raise his church from the lowest state. But we may refer to the resurrection of the dead, especially of those united to Christ.

 **Isaiah 26:20**

**Vs. 20, 21:** When dangers threaten, it is good to retire and lie hid; when we commend ourselves to God to hide us, he will hide us either under heaven or in heaven. Thus we shall be safe and happy in the midst of tribulations. It is but for a short time, as it were for a little moment; when over, it will seem as nothing. God's place is the mercy-seat; there he delights to be: when he punishes, he comes out of his place, for he has no pleasure in the death of sinners. But there is hardly any truth more frequently repeated in Scripture, than God's determined purpose to punish the workers of iniquity. Let us keep close to the Lord, and separate from the world; and let us seek comfort in secret prayer. A day of vengeance is coming on the world, and before it comes we are to expect tribulation and suffering. But because the Christian looks for these things, shall he be restless and dismayed? No, let him repose himself in his God. Abiding in him, the believer is safe. And let us wait patiently the fulfilling of God's promises.

## CHAPTER 27

*God's care over his people. (1-5) A promise of their recall to Divine favor. (6-13)*

### **Isaiah 27:1**

**Vs. 1-5:** The Lord Jesus with his strong sword, the virtue of his death, and the preaching of his gospel, does and will destroy him that had the power of death, that is, the devil, that old serpent. The world is a fruitless, worthless wilderness; but the church is a vineyard, a place that has great care taken of it, and from which precious fruits are gathered. God will keep it in the night of affliction and persecution, and in the day of peace and prosperity, the temptations of which are not less dangerous. God also takes care of the fruitfulness of this vineyard. We need the continual waterings of Divine grace; if these be at any time withdrawn, we wither, and come to nothing. Though God sometimes contends with his people, yet he graciously waits to be reconciled unto them. It is true, when he finds briars and thorns instead of vines, and they are set in array against him, he will tread them down and burn them. Here is a summary of the doctrine of the gospel, with which the church is to be watered every moment. Ever since sin first entered, there has been, on God's part, a righteous quarrel, but, on man's part, most unrighteous. Here is a gracious invitation given. Pardoning mercy is called the power of our Lord; let us take hold on that. Christ crucified is the power of God. Let us by lively faith take hold on his strength who is a strength to the needy, believing there is no other name by which we can be saved, as a man that is sinking catches hold of a bough, or cord, or plank, that is in his reach. This is the only way, and it is a sure way, to be saved. God is willing to be reconciled to us.

### **Isaiah 27:6**

**Vs. 6-13:** In the days of the gospel, the latter days, the gospel church shall be more firmly fixed than the Jewish church, and shall spread further. May our souls be continually watered and kept, that we may abound in the fruits of the Spirit, in all goodness, righteousness, and truth. The Jews yet are kept a separate and a numerous people; they have not been rooted out

as those who slew them. The condition of that nation, through so many ages, forms a certain proof of the Divine origin of the Scriptures; and the Jews live amongst us, a continued warning against sin. But though winds are ever so rough, ever so high, God can say to them, Peace, be still. And though God will afflict his people, yet he will make their afflictions to work for the good of their souls. According to this promise, since the captivity in Babylon, no people have shown such hatred to idols and idolatry as the Jews. And to all God's people, the design of affliction is to part between them and sin. The affliction has done us good, when we keep at a distance from the occasions of sin, and use care that we may not be tempted to it. Jerusalem had been defended by grace and the Divine protection; but when God withdrew, she was left like a wilderness. This has awfully come to pass. And this is a figure of the deplorable state of the vineyard, the church, when it brought forth wild grapes. Sinners flatter themselves they shall not be dealt with severely, because God is merciful, and is their Maker. We see how weak those pleas will be. Verses 12,13, seem to predict the restoration of the Jews after the Babylonish captivity, and their recovery from their present dispersion. This is further applicable to the preaching of the gospel, by which sinners are gathered into the grace of God; the gospel proclaims the acceptable year of the Lord. Those gathered by the sounding of the gospel trumpet, are brought in to worship God, and added to the church; and the last trumpet will gather the saints together.

## CHAPTER 28

*The desolations of Samaria. (1-4) The prosperity of Judah; with reproofs for sinfulness and unbelief. (5-15) Christ is pointed out as the sure Foundation for all believers. (16-22) God's dealings with his people. (23-29)*

### Isaiah 28:1

**Vs. 1-4:** What men are proud of, be it ever so mean, is to them as a crown; but pride is the forerunner of destruction. How foolishly drunkards act! Those who are overcome with wine are overcome by Satan; and there is not greater drudgery in the world than hard drinking. Their health is ruined; men are broken in their callings and estates, and their families are ruined by it. Their souls are in danger of being undone for ever, and all merely to gratify a base lust. In God's professing people, like Israel, it is worse than in any other. And he is just in taking away the plenty they thus abuse. The plenty they were proud of, is but a fading flower. Like the early fruit, which, as soon as discovered, is plucked and eaten.

### Isaiah 28:5

**Vs. 5-15:** The prophet next turns to Judah, whom he calls the residue of his people. Happy are those alone, who glory in the Lord of hosts himself. Hence his people get wisdom and strength for every service and every conflict. But it is only in Christ Jesus that the holy God communicates with sinful man. And whether those that teach are drunk with wine, or intoxicated with false doctrines and notions concerning the kingdom and salvation of the Messiah, they not only err themselves, but lead multitudes astray. All places where such persons have taught are filled with errors. For our instruction in the things of God, it is needful that the same precept and the same line should be often repeated to us, that we may the better understand them. God, by his word, calls us to what is really for our advantage; the service of God is the only true rest for those weary of the service of sin, and there is no refreshment but under the easy yoke of the Lord Jesus. All this had little effect upon the people. Those who will not understand what is plain, but scorn and despise it as mean and trifling, are justly punished. If we are at peace with God, we have, in effect, made a

covenant with death; whenever it comes, it cannot do us any real damage, if we are Christ's. But to think of making death our friend, while by sin we are making God our enemy, is absurd. And do not they make lies their refuge who trust in their own righteousness, or to a death-bed repentance? which is a resolution to sin no more, when it is no longer in their power to do so.

### **Isaiah 28:16**

**Vs. 16-22:** Here is a promise of Christ, as the only foundation of hope for escaping the wrath to come. This foundation was laid in Zion, in the eternal counsels of God. This foundation is a stone, firm and able to support his church. It is a tried stone, a chosen stone, approved of God, and never failed any who made trial of it. A corner stone, binding together the whole building, and bearing the whole weight; precious in the sight of the Lord, and of every believer; a sure foundation on which to build. And he who in any age or nation shall believe this testimony, and rest all his hopes, and his never-dying soul on this foundation, shall never be confounded. The right effect of faith in Christ is, to quiet and calm the soul, till events shall be timed by Him, who has all times in his own hand and power. Whatever men trust to for justification, except the righteousness of Christ; or for wisdom, strength, and holiness, except the influences of the Holy Ghost; or for happiness, except the favor of God; that protection in which they thought to shelter themselves, will prove not enough to answer the intention. Those who rest in a righteousness of their own, will have deceived themselves: the bed is too short, the covering too narrow. God will be glorified in the fulfilling of his counsels. If those that profess to be members of God's church, make themselves like Philistines and Canaanites, they must expect to be dealt with as such. Then dare not to ridicule the reproofs of God's word, or the approaches of judgments.

### **Isaiah 28:23**

**Vs. 23-29:** The husbandman applies to his calling with pains and prudence, in all the works of it according to their nature. Thus the Lord, who has given men this wisdom, is wonderful in counsel, and excellencies in his working. As the occasion requires, he threatens, corrects, spares, shows mercy, or executes vengeance. Afflictions are God's threshing instruments, to loosen us from the world, to part between us and our

chaff, and to prepare us for use. God will proportion them to our strength; they shall be no heavier than there is need. When his end is answered, the trials and sufferings of his people shall cease; his wheat shall be gathered into the garner, but the chaff shall be burned with unquenchable fire.

## CHAPTER 29

*Judgments on Jerusalem and on its enemies. (1-8) The senselessness and hypocrisy of the Jews. (9-16) The conversion of the Gentiles, and future blessings for the Jews. (17-24)*

### Isaiah 29:1

**Vs. 1-8:** Ariel may signify the altar of burnt-offerings. Let Jerusalem know that outward religious services will not make men free from judgments. Hypocrites never can please God, nor make their peace with him. God had often and long, by a host of angels, encamped round about Jerusalem for protection and deliverance; but now he fought against it. Proud looks and proud language shall be brought down by humbling providences. The destruction of Jerusalem's enemies is foretold. The army of Sennacherib went as a dream; and thus the multitudes, that through successive ages fight against God's altar and worship, shall fall. Speedily will sinners awake from their soothing dreams in the pains of hell.

### Isaiah 29:9

**Vs. 9-16:** The security of sinners in sinful ways, is cause for lamentation and wonder. The learned men, through prejudice, said that the Divine prophecies were obscure; and the poor urged their want of learning. The Bible is a sealed book to every man, learned or unlearned, till he begins to study it with a simple heart and a teachable spirit, that he may thence learn the truth and the will of God. To worship God, is to approach him. And if the heart be full of his love and fear, out of the abundance of it the mouth will speak; but there are many whose religion is lip-labor only. When they pretend to be speaking to God, they are thinking of a thousand foolish things. They worship the God of Israel according to their own devices. Numbers are only formal in worship. And their religion is only to comply with custom, and to serve their own interest. But the wanderings of mind, and defects in devotion, which are the believer's burden, are very different from the withdrawing of the heart from God, so severely blamed. And those who make religion no more than a pretense, to serve a turn, deceive themselves. And as those that quarrel with God, so those that think to

conceal themselves from him, in effect charge him with folly. But all their perverse conduct shall be entirely done away.

 **Isaiah 29:17**

**Vs. 17-24:** The wonderful change here foretold, may refer to the affairs of Judah, though it looks further. When a great harvest of souls was gathered to Christ from among the Gentiles, then the wilderness was turned into a fruitful field; and the Jewish church, that had long been a fruitful field, became as a deserted forest. Those who, when in trouble, can truly rejoice in God, shall soon have cause greatly to rejoice in him. The grace of meekness contributes to the increase of our holy joy. The enemies who were powerful shall become mean and weak. To complete the repose of God's people, the scorers at home shall be cut off by judgments. All are apt to speak unadvisedly, and to mistake what they hear, but it is very unfair to make a man an offender for a word. They did all they could to bring those into trouble who told them of their faults. But He that redeemed Abraham out of his snares and troubles, will redeem those who are, by faith, his true seed, out of theirs. It will be the greatest comfort to godly parents to see their children renewed creatures, the work of God's grace. May those who now err in spirit, and murmur against the truth, come to understanding, and learn true doctrine. The Spirit of truth shall set right their mistakes, and lead them into all truth. This should encourage us to pray for those that have erred, and are deceived. All who murmured at the truths of God, as hard sayings, shall learn and be aware what God designed in all. See the change religion produces in the hearts of men, and the peace and pleasure of a humble and devout spirit.



## CHAPTER 30

*The Jews reprov'd for seeking aid from Egypt. (1-7) Judgments in consequence of their contempt of God's word. (8-18) God's mercies to his church. (19-26) The ruin of the Assyrian army, and of all God's enemies. (27-33)*

### Isaiah 30:1

**Vs. 1-7:** It was often the fault and folly of the Jews, that when troubled by their neighbors on one side, they sought for succor from others, instead of looking up to God. Nor can we avoid the dreadful consequences of adding sin to sin, but by making the righteousness of Christ our refuge, and seeking for the sanctification of the Holy Spirit. Men have always been prone to lean to their own understandings, but this will end in their shame and misery. They would not trust in God. They took much pains to gain the Egyptians. The riches so spent turned to a bad account. See what dangers men run into who forsake God to follow their carnal confidences. The Creator is the Rock of ages, the creature a broken reed; we cannot expect too little from man, or too much from God. Our strength is to sit still, in humble dependence upon God and his goodness, and quiet submission to his will.

### Isaiah 30:8

**Vs. 8-18:** The Jews were the only professing people God then had in the world, yet many among them were rebellious. They had the light, but they loved darkness rather. The prophets checked them in their sinful pursuits, so that they could not proceed without fear; this they took amiss. But faithful ministers will not be driven from seeking to awaken sinners. God is the Holy One of Israel, and so they shall find him. They did not like to hear of his holy commandments and his hatred of sin; they desired that they might no more be reminded of these things. But as they despised the word of God, their sins undermined their safety. Their state would be dashed in pieces like a potter's vessel. Let us return from our evil ways, and settle in the way of duty; that is the way to be saved. Would we be strengthened, it must be in quietness and in confidence, keeping peace in our own minds, and relying upon God. They think themselves wiser than

God; but the project by which they thought to save themselves was their ruin. Only here and there one shall escape, as a warning to others. If men will not repent, turn to God, and seek happiness in his favor and service, their desires will but hasten their ruin. Those who make God alone their confidence, will have comfort. God ever waits to be gracious to all that come to him by faith in Christ, and happy are those who wait for him.

**Isaiah 30:19**

**Vs. 19-26:** God's people will soon arrive at the Zion above, and then they will weep no more for ever. Even now they would have more comfort, as well as holiness, if they were more constant in prayer. A famine of bread is not so great a judgment as a famine of the word of God. There are right-hand and left-hand errors; the tempter is busy courting us into by-paths. It is happy if, by the counsels of a faithful minister or friend, or the checks of conscience, and the strivings of God the Spirit, we are set right when doubting, and prevented from going wrong. They shall be cured of their idolatry. To all true penitents sin becomes very hateful. This is shown daily in the conversion of souls, by the power of Divine grace, to the fear and love of God. Abundant means of grace, with the influences of the Holy Spirit, would be extended to places destitute of them. The effect of this should be comfort and joy to the people of God. Light, that is, knowledge, shall increase. This is the light which the gospel brought into the world, and which proclaims healing to the broken-hearted.

**Isaiah 30:27**

**Vs. 27-33:** God curbs and restrains from doing mischief. With a word he guides his people into the right way, but with a bridle he turns his enemies upon their own ruin. Here, in threatening the ruin of Sennacherib's army, the prophet points at the final and everlasting destruction of all impenitent sinners. Tophet was a valley near Jerusalem, where fires were continually burning to destroy things that were hurtful and offensive, and there the idolatrous Jews caused their children to pass through the fire to Moloch. This denotes the certainty of the destruction, as an awful emblem of the place of torment in the other world. No oppressor shall escape the Divine wrath. Let sinners then flee to Christ, seeking to be reconciled to Him, that they may be safe and happy, when destruction from the Almighty shall sweep away all the workers of iniquity.

## CHAPTER 31

*The sin and folly of seeking help from Egypt. (1-5) God's care for Jerusalem. (6-9)*

### **Isaiah 31:1**

**Vs. 1-5:** God will oppose the help sought from workers of iniquity. Sinners may be convicted of folly by plain and self-evident truths, which they cannot deny, but will not believe. There is no escaping the judgments of God; and evil pursues sinners. The Lord of hosts will come down to fight for Mount Zion. The Lion of the tribe of Judah will appear for the defense of his church. And as birds hovering over their young ones to protect them, with such compassion and affection will the Lord of hosts defend Jerusalem. He will so defend it, as to secure its safety.

### **Isaiah 31:6**

**Vs. 6-9:** They have been backsliding children, yet children; let them return, and their backslidings shall be healed, though they have sunk deep into misery, and cannot easily recover. Many make an idol of their silver and gold, and by the love of that are drawn from God; but those who turn to God, will be ready to part with it. Then, when they have cast away their idols, shall the Assyrian fall by the sword of an angel, who strikes more strongly than a mighty man, yet more secretly than a mean man. God can make the stoutest heart to tremble. But if we keep up the fire of holy love and devotion in our hearts and houses, we may depend upon God to protect us and them.

## CHAPTER 32

*Times of peace and happiness. (1-8) An interval of trouble, yet comfort and blessings in the end. (9-20)*

### **Isaiah 32:1**

**Vs. 1-8:** Christ our righteous King, and his true disciples, are evidently here intended. The consolations and graces of his Spirit are as rivers of water in this dry land; and as the overhanging rock affords refreshing shade and shelter to the weary traveler in the desert, so his power, truth, and love, yield the believer the only real protection and refreshment in the weary land through which he journeys to heaven. Christ bore the storm himself, to keep it off from us. To him let the trembling sinner flee for refuge; for he alone can protect and refresh us in every trial. See what pains sinners take in sin; they labor at it, their hearts are intent upon it, and with art they work iniquity; but this is our comfort, that they can do no more mischief than God permits. Let us seek to have our hearts more freed from selfishness. The liberal soul devises liberal things concerning God, and desires that He will grant wisdom and prudence, the comforts of his presence, the influence of his Spirit, and in due time the enjoyment of his glory.

### **Isaiah 32:9**

**Vs. 9-20:** When there was so much provocation given to the holy God, bad times might be expected. Alas! how many careless ones there are, who support self-indulgence by shameful niggardliness! We deserve to be deprived of the supports of life, when we make them the food of lusts. Let such tremble and be troubled. Blessed times shall be brought in by the pouring out of the Spirit from on high; then, and not till then, there will be good times. The present state of the Jews shall continue until a more abundant pouring out of the Spirit from on high. Peace and quietness shall be found in the way and work of righteousness. True satisfaction is to be had only in true religion. And real holiness is real happiness now, and shall be perfect happiness, that is, perfect holiness for ever. The good seed of the word shall be sown in all places, and be watered by Divine grace; and laborious, patient laborers shall be sent forth into God's husbandry.

## CHAPTER 33

*God's judgments against the enemies of his church. (1-14) The happiness of his people. (15-24)*

### **Isaiah 33:1**

**Vs. 1-14:** Here we have the proud and false destroyer justly reckoned with for all his fraud and violence. The righteous God often pays sinners in their own coin. Those who by faith humbly wait for God, shall find him gracious to them; as the day, so let the strength be. If God leaves us to ourselves any morning, we are undone; we must every morning commit ourselves to him, and go forth in his strength to do the work of the day. When God arises, his enemies are scattered. True wisdom and knowledge lead to strength of salvation, which renders us steadfast in the ways of God; and true piety is the only treasure which can never be plundered or spent. The distress Jerusalem was brought into, is described. God's time to appear for his people, is, when all other helpers fail. Let all who hear what God has done, acknowledge that he can do every thing. Sinners in Zion will have much to answer for, above other sinners. And those that rebel against the commands of the word, cannot take its comforts in time of need. His wrath will burn those everlastingly who make themselves fuel for it. It is a fire that shall never be quenched, nor ever go out of itself; it is the wrath of an ever-living God preying on the conscience of a never-dying soul.

### **Isaiah 33:15**

**Vs. 15-24:** The true believer watches against all occasions of sin. The Divine power will keep him safe, and his faith in that power will keep him easy. He shall want nothing needful for him. Every blessing of salvation is freely bestowed on all that ask with humble, believing prayer; and the believer is safe in time and for ever. Those that walk uprightly shall not only have bread given, and their water sure, but they shall, by faith, see the King of kings in his beauty, the beauty of holiness. The remembrance of the terror they were in, shall add to the pleasure of their deliverance. It is desirable to be quiet in our own houses, but much more so to be quiet in God's house; and in every age Christ will have a seed to serve him.

Jerusalem had no large river running by it, but the presence and power of God make up all wants. We have all in God, all we need, or can desire. By faith we take Christ for our Prince and Savior; he reigns over his redeemed people. All that refuse to have Him to reign over them, make shipwreck of their souls. Sickness is taken away in mercy, when the fruit of it is the taking away of sin. If iniquity be taken away, we have little reason to complain of outward affliction. This last verse leads our thoughts, not only to the most glorious state of the gospel church on earth, but to heaven, where no sickness or trouble can enter. He that blotteth out our transgressions, will heal our souls.

## CHAPTER 34

*God's vengeance against the enemies of his church. (1-8) Their desolation. (9-17)*

### Isaiah 34:1

**Vs. 1-8:** Here is a prophecy of the wars of the Lord, all which are both righteous and successful. All nations are concerned. And as they have all had the benefit of his patience, so all must expect to feel his resentment. The description of bloodshed suggests tremendous ideas of the Divine judgments. Idumea here denotes the nations at enmity with the church; also the kingdom of antichrist. Our thoughts cannot reach the horrors of that awful season, to those found opposing the church of Christ. There is a time fixed in the Divine counsels for the deliverance of the church, and the destruction of her enemies. We must patiently wait till then, and judge nothing before the time. Through Christ, mercy is exercised to every believer, consistently with justice, and his name is glorified.

### Isaiah 34:9

**Vs. 9-17:** Those who aim to ruin the church, can never do that, but will ruin themselves. What dismal changes sin can make! It turns a fruitful land into barrenness, a crowded city into a wilderness. Let us compare all we discover in the book of the Lord, with the dealings of providence around us, that we may be more diligent in seeking the kingdom of God and his righteousness. What the mouth of the Lord has commanded, his Spirit will perform. And let us observe how the evidences of the truth continually increase, as one prophecy after another is fulfilled, until these awful scenes bring in more happy days. As Israel was a figure of the Christian church, so the Edomites, their bitter enemies, represent the enemies of the kingdom of Christ. God's Jerusalem may be laid in ruins for a time, but the enemies of the church shall be desolate for ever.

## CHAPTER 35

*The flourishing state of Christ's kingdom. (1-4) The privileges of his people. (5-10)*

### **Isaiah 35:1**

**Vs. 1-4:** Judea was prosperous in the days of Hezekiah, but the kingdom of Christ is the great subject intended. Converting grace makes the soul that was a wilderness, to rejoice with joy and singing, and to blossom abundantly. The feeble and faint-hearted are encouraged. This is the design of the gospel. Fear is weakening; the more we strive against it, the stronger we are, both for doing and suffering; and he that says to us, Be strong, has laid help for us upon One who is mighty. Assurance is given of the approach of Messiah, to take vengeance on the powers of darkness, to recompense with abundant comforts those that mourn in Zion; He will come and save. He will come again at the end of time, to punish those who have troubled his people; and to give those who were troubled such rest as will be a full reward for all their troubles.

### **Isaiah 35:5**

**Vs. 5-10:** When Christ shall come to set up his kingdom in the world, then wonders, great wonders, shall be wrought on men's souls. By the word and Spirit of Christ, the spiritually blind were enlightened; and those deaf to the calls of God were made to hear them readily. Those unable to do any thing good, by Divine grace were made active therein. Those that knew not how to speak of God or to God, had their lips opened to show forth his praise. When the Holy Ghost came upon the Gentiles that heard the word, then were the fountains of life opened. Most of the earth is still a desert; neither means of grace, spiritual worshippers, nor fruits of holiness, are to be found in it. But the way of religion and godliness shall be laid open. The way of holiness is the way of God's commandment; it is the good old way. And the way to heaven is a plain way. Those knowing but little, and unlearned, shall be kept from missing the road. It shall be a safe way; nothing can do them any real hurt. Christ, the way to God, shall be clearly made known; and the way of a believer's duty shall be plainly marked out. Let us then go forward cheerfully, assured that the end of this



way shall be everlasting joy, and rest for the soul. Those who by faith are made citizens of the gospel Zion, rejoice in Christ Jesus; and their sorrows and sighs are made to flee away by Divine consolations. Thus these prophecies conclude. Our joyful hopes and prospects of eternal life should swallow up all the sorrows and all the joys of this present time. But of what avail is it to admire the excellencies of God's word, unless we can call its precious promises our own? Do we love God, not only as our Creator, but because he gave his only Son to die for us? And are we walking in the ways of holiness? Let us try ourselves by such plain questions, rather than spend time on things that may be curious and amusing, but are unprofitable.

## CHAPTER 36

<sup><361></sup>**Isaiah 36:1**

See <sup><12K7></sup>2 Kings 18:17-37, and the commentary thereon.

## CHAPTER 37

### ~~2371~~ **Isaiah 37:1**

This chapter is the same as ~~2371~~ 2 Kings 19.

## CHAPTER 38

*Hezekiah's sickness and recovery. (1-8) His thanksgiving. (9-22)*

### **Isaiah 38:1**

**Vs. 1-8:** When we pray in our sickness, though God send not to us such an answer as he here sent to Hezekiah, yet, if by his Spirit he bids us be of good cheer, assures us that our sins are forgiven, and that, whether we live or die, we shall be his, we do not pray in vain. See **2 Kings 20:1-11**.

### **Isaiah 38:9**

**Vs. 9-22:** We have here Hezekiah's thanksgiving. It is well for us to remember the mercies we receive in sickness. Hezekiah records the condition he was in. He dwells upon this; I shall no more see the Lord. A good man wishes not to live for any other end than that he may serve God, and have communion with him. Our present residence is like that of a shepherd in his hut, a poor, mean, and cold lodging, and with a trust committed to our charge, as the shepherd has. Our days are compared to the weaver's shuttle,

**Job 7:6,** passing and repassing very swiftly, every throw leaving a thread behind it; and when finished, the piece is cut off, taken out of the loom, and showed to our Master to be judged of. A good man, when his life is cut off, his cares and fatigues are cut off with it, and he rests from his labors. But our times are in God's hand; he has appointed what shall be the length of the piece. When sick, we are very apt to calculate our time, but are still at uncertainty. It should be more our care how we shall get safe to another world. And the more we taste of the loving-kindness of God, the more will our hearts love him, and live to him. It was in love to our poor perishing souls that Christ delivered them. The pardon does not make the sin not to have been sin, but not to be punished as it deserves. It is pleasant to think of our recoveries from sickness, when we see them flowing from the pardon of sin. Hezekiah's opportunity to glorify God in this world, he made the business, and pleasure, and end of life. Being recovered, he resolves to abound in praising and serving God. God's

promises are not to do away, but to quicken and encourage the use of means. Life and health are given that we may glorify God and do good.

## CHAPTER 39

### **Isaiah 39:1**

This chapter is the same as **2 Kings 20:12-19**.

## CHAPTER 40

*The preaching of the gospel, and glad tidings of the coming of Christ. (1-11) The almighty power of God. (12-17) The folly of idolatry. (18-26) Against unbelief. (27-31)*

### **Isaiah 40:1**

**Vs. 1-11:** All human life is a warfare; the Christian life is the most so; but the struggle will not last always. Troubles are removed in love, when sin is pardoned. In the great atonement of the death of Christ, the mercy of God is exercised to the glory of his justice. In Christ, and his sufferings, true penitents receive of the Lord's hand double for all their sins; for the satisfaction Christ made by his death was of infinite value. The prophet had some reference to the return of the Jews from Babylon. But this is a small event, compared with that pointed out by the Holy Ghost in the New Testament, when John the Baptist proclaimed the approach of Christ. When eastern princes marched through desert countries, ways were prepared for them, and hindrances removed. And may the Lord prepare our hearts by the teaching of his word and the convictions of his Spirit, that high and proud thoughts may be brought down, good desires planted, crooked and rugged tempers made straight and softened, and every hindrance removed, that we may be ready for his will on earth, and prepared for his heavenly kingdom. What are all that belongs to villainy man, or all that he does, but as the grass and the flower thereof! And what will all the titles and possessions of a dying sinner avail, when they leave him under condemnation! The word of the Lord can do that for us, which all flesh cannot. The glad tidings of the coming of Christ were to be sent forth to the ends of the earth. Satan is the strong man armed; but our Lord Jesus is stronger; and he shall proceed, and do all that he purposes. Christ is the good Shepherd; he shows tender care for young converts, weak believers, and those of a sorrowful spirit. By his word he requires no more service, and by his providence he inflicts no more trouble, than he will strengthen them for. May we know our Shepherd's voice, and follow him, proving ourselves his sheep.

### **Isaiah 40:12**

**Vs. 12-17:** All created beings shrink to nothing in comparison with the Creator. When the Lord, by his Spirit, made the world, none directed his Spirit, or gave advice what to do, or how to do it. The nations, in comparison of him, are as a drop which remains in the bucket, compared with the vast ocean; or as the small dust in the balance, which does not turn it, compared with all the earth. This magnifies God's love to the world, that, though it is of such small account and value with him, yet, for the redemption of it, he gave his only-begotten Son, **John 3:16**. The services of the church can make no addition to him. Our souls must have perished for ever, if the only Son of the Father had not given himself for us.

### **Isaiah 40:18**

**Vs. 18-26:** Whatever we esteem or love, fear or hope in, more than God, that creature we make equal with God, though we do not make images or worship them. He that is so poor, that he has scarcely a sacrifice to offer, yet will not be without a God of his own. They spared no cost upon their idols; we grudge what is spent in the service of our God. To prove the greatness of God, the prophet appeals to all ages and nations. Those who are ignorant of this, are willingly ignorant. God has the command of all creatures, and of all created things. The prophet directs us to use our reason as well as our senses; to consider who created the hosts of heaven, and to pay our homage to Him. Not one fails to fulfill his will. And let us not forget, that He spake all the promises, and engaged to perform them.

### **Isaiah 40:27**

**Vs. 27-31:** The people of God are reproved for their unbelief and distrust of God. Let them remember they took the names Jacob and Israel, from one who found God faithful to him in all his straits. And they bore these names as a people in covenant with Him. Many foolish frets, and foolish fears, would vanish before inquiry into the causes. It is bad to have evil thoughts rise in our minds, but worse to turn them into evil words. What they had known, and had heard, was sufficient to silence all these fears and distrusts. Where God had begun the work of grace, he will perfect it. He will help those who, in humble dependence on him, help themselves. As



the day, so shall the strength be. In the strength of Divine grace their souls shall ascend above the world. They shall run the way of God's commandments cheerfully. Let us watch against unbelief, pride, and self-confidence. If we go forth in our own strength, we shall faint, and utterly fall; but having our hearts and our hopes in heaven, we shall be carried above all difficulties, and be enabled to lay hold of the prize of our high calling in Christ Jesus.

## CHAPTER 41

*God's care of his people. (1-9) They are encouraged not to fear. (10-20) The vanity and folly of idolatry. (21-29)*

### **Isaiah 41:1**

**Vs. 1-9:** Can any heathen God raise up one in righteousness, make what use of him he pleases, and make him victorious over the nations? The Lord did so with Abraham, or rather, he would do so with Cyrus. Sinners encourage one another in the ways of sin; shall not the servants of the living God stir up one another in his service? God's people are the seed of Abraham his friend. This is certainly the highest title ever given to a mortal. It means that Abraham, by Divine grace, was made like to God, and that he was admitted to communion with Him. Happy are the servants of the Lord, whom he has called to be his friends, and to walk with him in faith and holy obedience. Let not such as have thus been favored yield to fear; for the contest may be sharp, but the victory shall be sure.

### **Isaiah 41:10**

**Vs. 10-20:** God speaks with tenderness; Fear thou not, for I am with thee: not only within call, but present with thee. Art thou weak? I will strengthen thee. Art thou in want of friends? I will help thee in the time of need. Art thou ready to fall? I will uphold thee with that right hand which is full of righteousness, dealing forth rewards and punishments. There are those that strive with God's people, that seek their ruin. Let not God's people render evil for evil, but wait God's time. It is the worm Jacob; so little, so weak, so despised and trampled on by every body. God's people are as worms, in humble thoughts of themselves, and in their enemies' haughty thoughts of them; worms, but not vipers, not of the serpent's seed. Every part of God's word is calculated to humble man's pride, and to make him appear little in his own eyes. The Lord will help them, for he is their Redeemer. The Lord will make Jacob to become a threshing instrument. God will make him fit for use, new, and having sharp spikes. This has fulfillment in the triumphs of the gospel of Christ, and of all faithful followers of Christ, over the power of darkness. God has provided comforts to supply all their wants, and to answer all their prayers. Our

way to heaven lies through the wilderness of this world. The soul of man is in want, and seeks for satisfaction; but becomes weary of seeking that in the world, which is not to be had in it. Yet they shall have a constant supply, where one would least expect it. I will open rivers of grace, rivers of living water, which Christ spake of the Spirit, ~~John~~ John 7:38,39. When God sets up his church in the Gentile wilderness, there shall be a great change, as if thorns and briers were turned into cedars, and fir-trees, and myrtles. These blessings are kept for the poor in spirit, who long for Divine enlightening, pardon, and holiness. And God will render their barren souls fruitful in the grace of his Spirit, that all who behold may consider it.

### ~~Isaiah~~ **Isaiah 41:21**

**Vs. 21-29:** There needs no more to show the folly of sin, than to bring to notice the reasons given in defense of it. There is nothing in idols worthy of regard. They are less than nothing, and worse than nothing. Let the advocates of other doctrines than that of salvation through Christ, bring their arguments. Can they tell of a cure for human depravity? Jehovah has power which cannot be withstood; this he will make appear. But the certain knowledge of the future must be only with Jehovah, who fulfills his own plans. All prophecies, except those of the Bible, have been uncertain. In the work of redemption the Lord showed himself much more than in the release of the Jews from Babylon. The good tidings the Lord will send in the gospel, is a mystery hid from ages and generations. A Deliverer is raised up for us, of nobler name and greater power than the deliverer of the captive Jews. May we be numbered among his obedient servants and faithful friends.

## CHAPTER 42

*The character and coming of Christ. (1-4) The blessings of his kingdom. (5-12) The prevalence of true religion. (13-17) Unbelief and blindness reproved. (18-25)*

### **Isaiah 42:1**

**Vs. 1-4:** This prophecy was fulfilled in Christ, <sup>4127</sup>Matthew 12:17. Let our souls rely on him, and rejoice in him; then, for his sake, the Father will be well-pleased with us. The Holy Spirit not only came, but rested upon him, and without measure. He patiently bore the contradiction of sinners. His kingdom is spiritual; he was not to appear with earthly honors. He is tender of those oppressed with doubts and fears, as a bruised reed; those who are as smoking flax, as the wick of a lamp newly lighted, which is ready to go out again. He will not despise them, nor lay upon them more work or more suffering than they can bear. By a long course of miracles and his resurrection, he fully showed the truth of his holy religion. By the power of his gospel and grace he fixes principles in the minds of men, which tend to make them wise and just. The most distant nations wait for his law, wait for his gospel, and shall welcome it. If we would make our calling and election sure, and have the Father delight over us for good, we must behold, hear, believe in, and obey Christ.

### **Isaiah 42:5**

**Vs. 5-12:** The work of redemption brings back man to the obedience he owes to God as his Maker. Christ is the light of the world. And by his grace he opens the understandings Satan has blinded, and sets at liberty from the bondage of sin. The Lord has supported his church. And now he makes new promises, which shall as certainly be fulfilled as the old ones were. When the Gentiles are brought into the church, he is glorified in them and by them. Let us give to God those things which are his, taking heed that we do not serve the creature more than the Creator.

 **Isaiah 42:13**

**Vs. 13-17:** The Lord will appear in his power and glory. He shall cry, in the preaching of his word. He shall cry aloud in the gospel woes, which must be preached with gospel blessings, to awaken a sleeping world. He shall conquer by the power of his Spirit. And those that contradict and blaspheme his gospel, he shall put to silence and shame; and that which hinders its progress shall be taken out of the way. To those who by nature were blind, God will show the way to life and happiness by Jesus Christ. They are weak in knowledge, but He will make darkness light. They are weak in duty, but their way shall be plain. Those whom God brings into the right way, he will guide in it. This passage is a prophecy, and is also applicable to every believer; for the Lord will never leave nor forsake them.

 **Isaiah 42:18**

**Vs. 18-25:** Observe the call given to this people, and the character given of them. Multitudes are ruined for want of observing that which they cannot but see; they perish, not through ignorance, but carelessness. The Lord is well-pleased in the making known his own righteousness. For their sins they were spoiled of all their possessions. This fully came to pass in the destruction of the Jewish nation. There is no resisting, nor escaping God's anger. See the mischief sin makes; it provokes God to anger. And those not humbled by lesser judgments, must expect greater. Alas! how many professed Christians are blind as the benighted heathen! While the Lord is well-pleased in saving sinners through the righteousness of Christ he will also glorify his justice, by punishing all proud despisers. Seeing God has poured out his wrath on his once-favored people, because of their sins, let us fear, lest a promise being left us of entering into his rest, any of us should be found to come short of it.

## CHAPTER 43

*God's unchangeable love for his people. (1-7) Apostates and idolaters addressed. (8-13) The deliverance from Babylon, and the conversion of the Gentiles. (14-21) Admonition to repent of sin. (22-28)*

### **Isaiah 43:1**

**Vs. 1-7:** God's favor and goodwill to his people speak abundant comfort to all believers. The new creature, wherever it is, is of God's forming. All who are redeemed with the blood of his Son, he has set apart for himself. Those that have God for them need not fear who or what be against them. What are Egypt and Ethiopia, all their lives and treasures, compared with the blood of Christ? True believers are precious in God's sight, his delight is in them, above any people. Though they went as through fire and water, yet, while they had God with them, they need fear no evil; they should be born up, and brought out. The faithful are encouraged. They were to be assembled from every quarter. And with this pleasing object in view, the prophet again dissuades from anxious fears.

### **Isaiah 43:8**

**Vs. 8-13:** Idolaters are called to appear in defense of their idols. Those who make them, and trust in them, are like unto them. They have the shape and faculties of men; but they have not common sense. But God's people know the power of his grace, the sweetness of his comforts, the kind care of his providence, and the truth of his promise. All servants of God can give such an account of what he has wrought in them, and done for them, as may lead others to know and believe his power, truth, and love

### **Isaiah 43:14**

**Vs. 14-21:** The deliverance from Babylon is foretold, but there is reference to greater events. The redemption of sinners by Christ, the conversion of the Gentiles, and the recall of the Jews, are described. All that is to be done

to rescue sinners, and to bring the believer to glory, is little, compared with that wondrous work of love, the redemption of man.

 **Isaiah 43:22**

**Vs. 22-28:** Those who neglect to call upon God, are weary of him. The Master tired not the servants with his commands, but they tired him with disobedience. What were the riches of God's mercy toward them? I, even I, am he who yet blotteth out thy transgressions. This encourages us to repent, because there is forgiveness with God, and shows the freeness of Divine mercy. When God forgives, he forgets. It is not for any thing in us, but for his mercies' sake, his promise' sake; especially for his Son's sake. He is pleased to reckon it his honor. Would man justify himself before God? The attempt is desperate: our first father broke the covenant, and we all have copied his example. We have no reason to expect pardon, except we seek it by faith in Christ; and that is always attended by true repentance, and followed by newness of life, by hatred of sin, and love to God. Let us then put him in remembrance of the promises he has made to the penitent, and the satisfaction his Son has made for them. Plead these with him in wrestling for pardon; and declare these things, that thou mayest be justified freely by his grace. This is the only way, and it is a sure way to peace.

## CHAPTER 44

*Here are promises of the influences of the Holy Spirit. (1-8) An exposure of the folly of idolatry. (9-20) Also the deliverance of God's people. (21-28)*

### **Isaiah 44:1**

**Vs. 1-8:** Israel is here called Jeshurun, which means “the upright one.” Such only are Israelites indeed, in whom is no guile. Those that serve God he will own. He will help them over difficulties, and in their services. Water is the emblem of the Holy Spirit; as water refreshes, cleanses, and makes the earth fruitful, so do his influences the soul. This gift of the Holy Ghost is the great blessing, the plentiful pouring out of which God kept for the latter days. Where God gives his Spirit, he will give all other blessings. Hereby shall be a great increase of the church; thus it shall be spread to distant places. Was there any other Rock, or Protector, that could defend them? None besides could foretell these things to come, of which God by his prophets gave notice. All was set in order in the Divine predictions, as well as in the Divine purposes. Could any other have done so? Who can compare with Israel's Redeemer and King?

### **Isaiah 44:9**

**Vs. 9-20:** Image-making is described, to expose the folly of idolaters. Though a man had used part of a log for fuel, he fell down before an image made of the remainder, praying it to deliver him. Man greatly dishonors God, when he represents him after the image of man. Satan blinds the eyes of unbelievers, causing absurd reasonings in matters of religion. Whether men seek happiness in worldly things, or run into unbelief, superstition, or any false system, they feed on ashes. A heart deceived by pride, love of sin, and departure from God, turns men aside from his holy truth and worship. While the affection are depraved, a man holds fast the lie as his best treasure. Are our hearts set upon the wealth of the world and its pleasures? They will certainly prove a lie. If we trust to outward professions and doings, as if those would save us, we deceive ourselves. Self-suspicion is the first step towards self-deliverance. He that would



deliver his soul, must question his conscience, Is there not a lie in my right hand?

 **Isaiah 44:21**

**Vs. 21-28:** Return unto me. It is the great concern of those who have backslidden from God, like the Jews of old, to hasten their return to him. The work of redemption wrought for us by Christ, encourages to hope for all blessings from him. Our transgressions and our sins are as a thick cloud between heaven and earth: sins separate between us and God; they threaten a storm of wrath. When God pardons sin, he blots out, he dispels this cloud, this thick cloud, so that the way to heaven is open again. The cloud is scattered by the Sun of righteousness; it is quite gone. The comforts that flow into the soul when sin is pardoned, are like clear shining after clouds and rain. Let not Israel be discouraged; nothing is too hard for God: having made all, he can make what use he pleases of any. Those that learn to know Christ, see all knowledge to be foolishness, in comparison with the knowledge of him. And his enemies will find their counsels turned into foolishness, and themselves taken in their craftiness. The exact fulfilling the prophecies of Scripture confirms the truth of the whole, and proves its Divine origin. The particular favors God designed for his people in captivity, were foretold here, long before they went into captivity. Very great difficulties would be in the way of their deliverance; but it is promised that by Divine power they should all be removed. God knew who should be the Deliverer of his people; and let his church know it, that when they heard such a name talked of, they might know their redemption drew nigh. It is the greatest honor of the greatest men, to be employed as instruments of the Divine favor to his people. In things wherein men serve themselves, and look no further, God makes them do all his pleasure. And a nobler Shepherd than Cyrus does his Father's will, till his work is fully completed.

## CHAPTER 45

*The deliverance of the Jews by Cyrus. (1-4) God calls for obedience to his almighty power. (5-10) The settlement of his people. (11-19) The conversion of the Gentiles. (20-25)*

### **Isaiah 45:1**

**Vs. 1-4:** Cyrus is called God's anointed; he was designed and qualified for his great service by the counsel of God. The gates of Babylon which led to the river, were left open the night that Cyrus marched his army into the empty channel. The Lord went before him, giving entrance to the cities he besieged. He gave him also treasures, which had been hidden in secret places. The true God was to Cyrus an unknown God; yet God foreknew him; he called him by his name. The exact fulfillment of this must have shown Cyrus that Jehovah was the only true God, and that it was for the sake of Israel that he was prospered. In all the changes of states and kingdoms, God works out the good of his church.

### **Isaiah 45:5**

**Vs. 5-10:** There is no God beside Jehovah. There is nothing done without him. He makes peace, put here for all good; and creates evil, not the evil of sin, but the evil of punishment. He is the Author of all that is true, holy, good, or happy; and evil, error, and misery, came into the world by his permission, through the willful apostasy of his creatures, but are restrained and overruled to his righteous purpose. This doctrine is applied, for the comfort of those that earnestly longed, yet quietly waited, for the redemption of Israel. The redemption of sinners by the Son of God, and the pouring out the Spirit, to give success to the gospel, are chiefly here intended. We must not expect salvation without righteousness; together the Lord hath created them. Let not oppressors oppose God's designs for his people. Let not the poor oppressed murmur, as if God dealt unkindly with them. Men are but earthen pots; they are broken potsherds, and are very much made so by mutual contentions. To contend with him is as senseless as for clay to find fault with the potter. Let us turn God's promises into prayers, beseeching him that salvation may abound among us, and let us rest assured that the Judge of all the earth will do right.

### Isaiah 45:11

**Vs. 11-19:** Believers may ask in prayer for what they need; if for their good, it will not be withheld. But how common to hear God called to account for his dealings with man! Cyrus provided for the returning Jews. Those redeemed by Christ shall be provided for. The restoration would convince many, and convert some; and all that truly join the Lord, find his service perfect freedom. Though God be his people's God and Savior, yet sometimes he lays them under his frowns; but let them wait upon the Lord who hides his face. There is a world without end; and it will be well or ill with us, according as it shall be with us in that world. The Lord we serve and trust, is God alone. All that God has said is plain, satisfactory, and just. As God in his word calls us to seek him, so he never denied believing prayers, nor disappointed believing expectations. He gives grace sufficient, and comfort and satisfaction of soul.

### Isaiah 45:20

**Vs. 20-25:** The nations are exhorted to draw near to Jehovah. None besides is able to help; he is the Savior, who can save without the assistance of any, but without whom none can save. If the heart is brought into the obedience of Christ, the knee will cheerfully obey his commands. To Christ men shall come from every nation for blessings; all that hate his cause shall be put to shame, and all believers shall rejoice in him as their Friend and Portion. All must come to him: may we now come to him as the Lord our Righteousness, walking according to his commandments.

## CHAPTER 46

*The idols could not save themselves, but God saves his people.*

**(1-4) The folly of worshipping idols. (5-13)**

### **Isaiah 46:1**

**Vs. 1-4:** The heathen insulted the Jews, as if their idols Bel and Nebo were too hard for Jehovah. But their worshippers cannot help them; both the idols and the idolaters are gone into captivity. Let not God's people be afraid of either. Those things from which ungodly men expect safety and happiness, will be found unable to save them from death and hell. The true God will never fail his worshippers. The history of the life of every believer is a kind of abstract of the history of Israel. Our spiritual life is upheld by his grace, as constantly as our natural life by his providence. And God will never leave them. The Author will be the Finisher of their well-being, when, by decays, they need help as much as in infancy. This promise to Israel, enfeebled and grown old as a nation, is applicable to every aged follower of Christ. When compassed about with infirmities, and perhaps those around begin to grow weary of you, yet I am He that I have promised to be, He that you would have me to be. I will bear you up; carry you on in your way, and carry you home at last. If we learn to trust in and love him, we need not be anxious about our remaining days or years; he will still provide for us and watch over us, both as the creatures of his power, and as new-created by his Spirit.

### **Isaiah 46:5**

**Vs. 5-13:** Here the folly of those who made idols, and then prayed to them, is exposed. How does the profuseness of idolaters shame the niggardliness of many who call themselves God's servants, but are for a religion which costs them nothing! The service of sin always costs a great deal. God puts it to them what senseless, helpless things idols are. Let, then, the Jews show themselves men, avoiding such abominations. Many Scripture prophecies, delivered long ago, are not yet fulfilled; but the fulfilling of some is an earnest that the rest will come to pass. Nothing can help more to make us easy, than to be assured that God will do all his pleasure. Even those who know not and mind not God's revealed will, are

called and used to fulfill the counsels of his secret will. Heaven and earth shall pass away, sooner than one tittle of the word of God. Obstinate sinners are addressed. Such were far from acceptance, but they were summoned to hearken to the word of the Lord. The salvation of a sinner begins with a humble and contrite heart, that trembles at God's word, with godly sorrow working true repentance, and faith in his mercy, through the obedience unto death of our Divine Surety. Christ, as the Divine righteousness and salvation to his people, would come in the appointed time. His salvation abides in his church for all believers.

## CHAPTER 47

*God's judgments on Babylon. (1-6) Carelessness and confidence shall not prevent the evil. (7-15)*

### **Isaiah 47:1**

**Vs. 1-6:** Babylon is represented under the emblem of a female in deep distress. She was to be degraded and endure sufferings; and is represented sitting on the ground, grinding at the hand mill, the lowest and most laborious service. God was righteous in his vengeance, and none should interpose. The prophet exults in the Lord of hosts, as the Redeemer and Holy One of Israel. God often permits wicked men to prevail against his people; but those who cruelly oppress them will be punished.

### **Isaiah 47:7**

**Vs. 7-15:** Let us beware of acting and speaking as Babylon did; of trusting in tyranny and oppression; of boasting as to our abilities, relying on ourselves, and ascribing success to our own prudence and wisdom; lest we partake of her plagues. Those in the height of prosperity, are apt to fancy themselves out of the reach of adversity. It is also common for sinners to think they shall be safe, because they think to be secret in wicked ways. But their security shall be their ruin. Let us draw from such passages as the foregoing, those lessons of humility and trust in God which they convey. If we believe the word of God, we may know how it will be with the righteous and the wicked to all eternity. We may learn how to escape the wrath to come, to glorify God, to have peace through life, hope in death, and everlasting happiness. Let us then stand aloof from all delusions.

## CHAPTER 48

*The Jews reprov'd for their idolatry. (1-8) Yet deliverance is promised them. (9-15) Solemn warnings of judgment upon those who persisted in evil. (16-22)*

### **Isaiah 48:1**

**Vs. 1-8:** The Jews valued themselves on descent from Jacob, and used the name of Jehovah as their God. They prided themselves respecting Jerusalem and the temple, yet there was no holiness in their lives. If we are not sincere in religion, we do but take the name of the Lord in vain. By prophecy they were shown how God would deal with them, long before it came to pass. God has said and done enough to prevent men's boasting of themselves, which makes the sin and ruin of the proud worse; sooner or later every mouth shall be stopped, and all become silent before Him. We are all born children of disobedience. Where original sin is, actual sin will follow. Does not the conscience of every man witness to the truth of Scripture? May the Lord prove us, and render us doers of the word.

### **Isaiah 48:9**

**Vs. 9-15:** We have nothing ourselves to plead with God, why he should have mercy upon us. It is for his praise, to the honor of his mercy, to spare. His bringing men into trouble was to do them good. It was to refine them, but not as silver; not so thoroughly as men refine silver. If God should take that course, they are all dross, and, as such, might justly be put away. He takes them as refined in part only. Many have been brought home to God as chosen vessels, and a good work of grace begun in them, in the furnace of affliction. It is comfort to God's people, that God will secure his own honor, therefore work deliverance for them. And if God delivers his people, he cannot be at a loss for instruments to be employed. God has formed a plan, in which, for his own sake, and the glory of his grace, he saves all that come to Him.

**Isaiah 48:16**

**Vs. 16-22:** The Holy Spirit qualifies for service; and those may speak boldly, whom God and his Spirit send. This is to be applied to Christ. He was sent, and he had the Spirit without measure. Whom God redeems, he teaches; he teaches to profit by affliction, and then makes them partakers of his holiness. Also, by his grace he leads them in the way of duty; and by his providence he leads in the way of deliverance. God did not afflict them willingly. If their sins had not turned them away, their peace should have been always flowing and abundant. Spiritual enjoyments are ever joined with holiness of life and regard to God's will. It will make the misery of the disobedient the more painful, to think how happy they might have been. And here is assurance given of salvation out of captivity. Those whom God designs to bring home to himself, he will take care of, that they want not for their journey. This is applicable to the grace laid up for us in Jesus Christ, from whom all good flows to us, as the water to Israel out of the rock, for that Rock was Christ. The spiritual blessings of redemption, and the rescue of the church from antichristian tyranny, are here pointed to. But whatever changes take place, the Lord warned impenitent sinners that no good would come to them; that inward anguish and outward trouble, which spring from guilt and from the Divine wrath, must be their portion for ever.



## CHAPTER 49

*The unbelief and rejection of the Jews. (1-6) Gracious promise to the Gentiles. (7-12) God's love to the church. (13-17) Its increase. (18-23) And deliverance. (24-26)*

### **Isaiah 49:1**

**Vs. 1-6:** The great Author of redemption shows the authority for his work. The sword of his word slays the lusts of his people, and all at enmity with them. His sharp arrows wound the conscience; but all these wounds will be healed, when the sinner prays to him for mercy. But even the Redeemer, who spake as never man spake in his personal ministry, often seemed to labor in vain. And if Jacob will not be brought back to God, and Israel will not be gathered, still Christ will be glorious. This promise is in part fulfilled in the calling of the Gentiles. Men perish in darkness. But Christ enlightens men, and so makes them holy and happy.

### **Isaiah 49:7**

**Vs. 7-12:** The Father is the Lord, the Redeemer, and Holy One of Israel, as sending the Son to be the Redeemer. Man, whom he came to save, put contempt upon him. To this he submitted for our salvation. He is a pledge for all the blessings of the covenant; in him God was reconciling the world to himself. Pardoning mercy is a release from the curse of the law; renewing grace is a release from the dominion of sin: both are from Christ. He saith to those in darkness, Show yourselves. Not only see, but be seen, to the glory of God, and your own comforts. Though there are difficulties in the way to heaven, yet the grace of God will carry us over them, and make even the mountains a way. This denotes the free invitations and the encouraging promises of the gospel, and the outpouring of the Spirit.

### **Isaiah 49:13**

**Vs. 13-17:** Let there be universal joy, for God will have mercy upon the afflicted, because of his compassion; upon his afflicted, because of his covenant. We have no more reason to question his promise and grace, than we have to question his providence and justice. Be assured that God has a

tender affection for his church and people; he would not have them to be discouraged. Some mothers do neglect their children; but God's compassions to his people, infinitely exceed those of the tenderest parents toward their children. His setting them as a mark on his hand, or a seal upon his arm, denotes his being ever mindful of them. As far as we have scriptural evidence that we belong to his ransomed flock, we may be sure that he will never forsake us. Let us then give diligence to make our calling and election sure, and rejoice in the hope and glory of God.

 **Isaiah 49:18**

**Vs. 18-23:** Zion is addressed as an afflicted widow, bereaved of her children. Numbers flock to her, and she is assured that they come to be a comfort to her. There are times when the church is desolate and few in number; yet its desolations shall not last for ever, and God will repair them. God can raise up friends for returning Israelites, even among Gentiles. They shall bring their children, and make them thy children. Let all deal tenderly and carefully with young converts and beginners in religion. Princes shall protect the church. It shall appear that God is the sovereign Lord of all. And those who in the exercise of faith, hope, and patience, wait on God for the fulfillment of his promises, shall never be confounded.

 **Isaiah 49:24**

**Vs. 24-26:** We were lawful captives to the justice of God, yet delivered by a price of unspeakable value. Here is an express promise: Even the prey of the terrible shall be delivered. We may here view Satan deprived of his prey, bound and cast into the pit; and all the powers that have combined to enslave, persecute, or corrupt the church, are destroyed; that all the earth may know that our Savior and Redeemer is Jehovah, the mighty One of Jacob. And every effort we make to rescue our fellow-sinners from the bondage of Satan, is, in some degree, helping forward that great change.

## CHAPTER 50

*The rejection of the Jews. (1-3) The sufferings and exaltation of the Messiah. (4-9) Consolation to the believer, and warning to the unbeliever. (10, 11)*

### **Isaiah 50:1**

**Vs. 1-3:** any of their advantages, except for their sins. The Jews were sent into Babylon for their idolatry, a sin which broke the covenant; and they were at last rejected for crucifying the Lord of glory. God called on them to leave their sins, and prevent their own ruin. Last of all, the Son came to his own, but his own received him not. When God calls men to happiness, and they will not answer, they are justly left to be miserable. To silence doubts concerning his power, proofs of it are given. The wonders which attended his sufferings and death, proclaimed that he was the Son of God,

**Matthew 27:54.**

### **Isaiah 50:4**

**Vs. 4-9:** As Jesus was God and man in one person, we find him sometimes speaking, or spoken of, as the Lord God; at other times, as man and the servant of Jehovah. He was to declare the truths which comfort the broken, contrite heart, those weary of sin, harassed with afflictions. And as the Holy Spirit was upon him, that he might speak as never man spake; so the same Divine influence daily wakened him to pray, to preach the gospel, and to receive and deliver the whole will of the Father. The Father justified the Son when he accepted the satisfaction he made for the sin of man. Christ speaks in the name of all believers. Who dares to be an enemy to those unto whom he is a Friend? or who will contend with those for whom he is an Advocate? Thus St. Paul applies it, **Romans 8:33.**

### **Isaiah 50:10**

**Vs. 10, 11:** A child of God is afraid of incurring his displeasure. This grace usually appears most in believers when in darkness, when other graces appear not. Those that truly fear God, obey the voice of Christ. A sincere servant of God may for a long time be without views of eternal happiness.

What is likely to be an effectual cure in this sad case? Let him trust in the name of the Lord; and let him stay himself upon the promises of the covenant, and build his hopes on them. Let him trust in Christ, trust in that name of his, The Lord our Righteousness; stay himself upon God as his God, in and through a Mediator. Presuming sinners are warned not to trust in themselves. Their own merit and sufficiency are light and heat to them. Creature-comforts are as sparks, short-lived, and soon gone; yet the children of this world, while they last, seek to warm themselves by them, and walk with pride and pleasure in the light of them. Those that make the world their comfort, and their own righteousness their confidence, will certainly meet with bitterness in the end. A godly man's way may be dark, but his end shall be peace and everlasting light. A wicked man's way may be pleasant, but his end and abode for ever will be utter darkness.

## CHAPTER 51

*Exhortations to trust the Messiah. (1-3) The power of God, and the weakness of man. (4-8) Christ defends his people. (9-16) Their afflictions and deliverances. (17-23)*

### **Isaiah 51:1**

**Vs. 1-3:** It is good for those privileged by the new birth, to consider that they were shapen in sin. This should cause low thoughts of ourselves, and high thoughts of Divine grace. It is the greatest comfort to be made serviceable to the glory of God. The more holiness men have, and the more good they do, the more gladness they have. Let us seriously reflect upon our guilt. To do so will tend to keep the heart humble, and the conscience awake and tender. They make Christ more precious to the soul, and give strength to our attempts and prayers for others.

### **Isaiah 51:4**

**Vs. 4-8:** The gospel of Christ shall be preached and published. How shall we escape if we neglect it? There is no salvation without righteousness. The soul shall, as to this world, vanish like smoke, and the body be thrown by like a worn-out garment. But those whose happiness is in Christ's righteousness and salvation, will have the comfort of it when time and days shall be no more. Clouds darken the sun, but do not stop its course. The believer will enjoy his portion, while revilers of Christ are in darkness

### **Isaiah 51:9**

**Vs. 9-16:** The people whom Christ has redeemed with his blood, as well as by his power, will obtain joyful deliverance from every enemy. He that designs such joy for us at last, will he not work such deliverance in the mean time, as our cases require? In this world of changes, it is a short step from joy to sorrow, but in that world, sorrow shall never come in view. They prayed for the display of God's power; he answers them with consolations of his grace. Did we dread to sin against God, we should not fear the frowns of men. Happy is the man that fears God always. And

Christ's church shall enjoy security by the power and providence of the Almighty.

 **Isaiah 51:17**

**Vs. 17-23:** God calls upon his people to mind the things that belong to their everlasting peace. Jerusalem had provoked God, and was made to taste the bitter fruits. Those who should have been her comforters, were their own tormentors. They have no patience by which to keep possession of their own souls, nor any confidence in God's promise, by which to keep possession of its comfort. Thou art drunken, not as formerly, with the intoxicating cup of Babylon's idolatries, but with the cup of affliction. Know, then, the cause of God's people may for a time seem as lost, but God will protect it, by convincing the conscience, or confounding the projects, of those that strive against it. The oppressors required souls to be subjected to them, that every man should believe and worship as they would have them. But all they could gain by violence was, that people were brought to outward hypocritical conformity, for consciences cannot be forced.

## CHAPTER 52

*The welcome news of Christ's kingdom. (1-12) The humiliation of the Messiah. (13-15)*

### Isaiah 52:1

**Vs. 1-12:** The gospel proclaims liberty to those bound with fears. Let those weary and heavy laden under the burden of sin, find relief in Christ, shake themselves from the dust of their doubts and fears, and loose themselves from those bands. The price paid by the Redeemer for our salvation, was not silver or gold, or corruptible things, but his own precious blood. Considering the freeness of this salvation, and how hurtful to temporal comfort sins are, we shall more value the redemption which is in Christ. Do we seek victory over every sin, recollecting that the glory of God requires holiness in every follower of Christ? The good news is, that the Lord Jesus reigns. Christ himself brought these tidings first. His ministers proclaim these good tidings: keeping themselves clean from the pollutions of the world, they are beautiful to those to whom they are sent. Zion's watchmen could scarcely discern any thing of God's favor through the dark cloud of their afflictions; but now the cloud is scattered, they shall plainly see the performance. Zion's waste places shall then rejoice; all the world will have the benefit. This is applied to our salvation by Christ. Babylon is no place for Israelites. And it is a call to all in the bondage of sin and Satan, to use the liberty Christ has proclaimed. They were to go with diligent haste, not to lose time nor linger; but they were not to go with distrustful haste. Those in the way of duty, are under God's special protection; and he that believes this, will not hasten for fear.

### Isaiah 52:13

**Vs. 13-15:** Here begins that wonderful, minute, and faithful description of the office, character, and glory of the Messiah, which has struck conviction to many of the most hardened unbelievers. Christ is Wisdom itself; in the work of our redemption there appeared the wisdom of God in a mystery. Those that saw him, said, Surely never man looked so miserable: never was sorrow like unto his sorrow. But God highly exalted him. That shall be discovered by the gospel of Christ, which could never be told in any other

way. And Christ having once shed his blood for sinners, its power still continues. May all opposers see the wisdom of ceasing from their opposition, and be made partakers of the blood of sprinkling, and the baptism of the Holy Ghost; obeying him, and praising his salvation.



## CHAPTER 53

*The person, (1-3) sufferings, (4-9) humiliation, and exaltation of Christ, are minutely described; with the blessings to mankind from his death. (10-12)*

### Isaiah 53:1

**Vs. 1-3:** No where in all the Old Testament is it so plainly and fully prophesied, that Christ ought to suffer, and then to enter into his glory, as in this chapter. But to this day few discern, or will acknowledge, that Divine power which goes with the word. The authentic and most important report of salvation for sinners, through the Son of God, is disregarded. The low condition he submitted to, and his appearance in the world, were not agreeable to the ideas the Jews had formed of the Messiah. It was expected that he should come in pomp; instead of that, he grew up as a plant, silently, and insensibly. He had nothing of the glory which one might have thought to meet with him. His whole life was not only humble as to outward condition, but also sorrowful. Being made sin for us, he underwent the sentence sin had exposed us to. Carnal hearts see nothing in the Lord Jesus to desire an interest in him. Alas! by how many is he still despised in his people, and rejected as to his doctrine and authority!

### Isaiah 53:4

**Vs. 4-9:** In these verses is an account of the sufferings of Christ; also of the design of his sufferings. It was for our sins, and in our stead, that our Lord Jesus suffered. We have all sinned, and have come short of the glory of God. Sinners have their beloved sin, their own evil way, of which they are fond. Our sins deserve all griefs and sorrows, even the most severe. We are saved from the ruin, to which by sin we become liable, by laying our sins on Christ. This atonement was to be made for our sins. And this is the only way of salvation. Our sins were the thorns in Christ's head, the nails in his hands and feet, the spear in his side. He was delivered to death for our offenses. By his sufferings he purchased for us the Spirit and grace of God, to mortify our corruptions, which are the distempers of our souls. We may well endure our lighter sufferings, if He has taught us to esteem all things but loss for him, and to love him who has first loved us.

**Isaiah 53:10**

**Vs. 10-12:** Come, and see how Christ loved us! We could not put him in our stead, but he put himself. Thus he took away the sin of the world, by taking it on himself. He made himself subject to death, which to us is the wages of sin. Observe the graces and glories of his state of exaltation. Christ will not commit the care of his family to any other. God's purposes shall take effect. And whatever is undertaken according to God's pleasure shall prosper. He shall see it accomplished in the conversion and salvation of sinners. There are many whom Christ justifies, even as many as he gave his life a ransom for. By faith we are justified; thus God is most glorified, free grace most advanced, self most abased, and our happiness secured. We must know him, and believe in him, as one that bore our sins, and saved us from sinking under the load, by taking it upon himself. Sin and Satan, death and hell, the world and the flesh, are the strong foes he has vanquished. What God designed for the Redeemer he shall certainly possess. When he led captivity captive, he received gifts for men, that he might give gifts to men. While we survey the sufferings of the Son of God, let us remember our long catalogue of transgressions, and consider him as suffering under the load of our guilt. Here is laid a firm foundation for the trembling sinner to rest his soul upon. We are the purchase of his blood, and the monuments of his grace; for this he continually pleads and prevails, destroying the works of the devil.

## CHAPTER 54

*The increase of the church by the conversion of the Jews and Gentiles. (1-5) Its certain deliverance. (6-10) Its triumphant state is described. (11-17)*

### **Isaiah 54:1**

**Vs. 1-5:** Observe the low state of religion in the world, for a long time before Christianity was brought in. But by preaching the gospel, multitudes were converted from idols to the living God. This is matter of great rejoicing to the church. The bounds of the church were extended. Though its state on earth is but mean and movable, like a tent or tabernacle, it is sometimes a growing state, and must be enlarged as the family increases. But the more numerous the church grows, the more she must fortify herself against errors and corruptions. Thy Maker is thy Husband. Christ is the Holy One of Israel, the Mediator of the covenant made with the Old Testament church. Long he had been called the God of Israel; but now he shall be called the God of the whole earth. And he will cleanse from sin, and cause every true believer to rejoice in this sacred union. We never can enough admire this mercy, or duly value this privilege.

### **Isaiah 54:6**

**Vs. 6-10:** As God is slow to anger, so he is swift to show mercy. And how sweet the returns of mercy would be, when God should come and comfort them! He will have mercy on them. God's gathering his people takes rise from his mercy, not any merit of theirs; and it is with great mercies, with everlasting kindness. The wrath is little, the mercies great; the wrath for a moment, the kindness everlasting. We are neither to despond under afflictions, nor to despair of relief. Mountains have been shaken and removed, but the promises of God never were broken by any event. Mountains and hills also signify great men. Creature-confidences shall fail; but when our friends fail us, our God does not. All this is alike applicable to the church at large, and to each believer. God will rebuke and correct his people for sins; but he will not cast them off. Let this encourage us to give the more diligence to make our calling and election sure.

**Isaiah 54:11**

**Vs. 11-17:** Let the people of God, when afflicted and tossed, think they hear God speaking comfortably to them by these words, taking notice of their griefs and fears. The church is all glorious when full of the knowledge of God; for none teaches like him. It is a promise of the teaching and gifts of the Holy Spirit. All that are taught of God are taught to love one another. This seems to relate especially to the glorious times to succeed the tribulations of the church. Holiness, more than any thing, is the beauty of the church. God promises protection. There shall be no fears within; there shall be no fightings without. Military men value themselves on their splendid titles, but God calls them, “Wasters made to destroy,” for they make wasting and destruction their business. He created them, therefore he will serve his own designs by them. The day is coming when God will reckon with wicked men for their hard speeches, Jude 15. Security and final victory are the heritage of each faithful servant of the Lord. The righteousness by which they are justified, and the grace by which they are sanctified, are the gift of God, and the effect of his special love. Let us beseech him to sanctify our souls, and to employ us in his service.

## CHAPTER 55

*An invitation to receive freely the blessings of the Savior. (1-5)  
Gracious offers of pardon and peace. (6-13)*

### **Isaiah 55:1**

**Vs. 1-5:** All are welcome to the blessings of salvation, to whom those blessings are welcome. In Christ there is enough for all, and enough for each. Those satisfied with the world, that see no need of Christ, do not thirst. They are in no uneasiness about their souls: but where God gives grace, he gives a thirst after it; and where he has given a thirst after it, he will give it. Come to Christ, for he is the Fountain opened, he is the Rock smitten. Come to holy ordinances, to the streams that make glad the city of our God. Come to the healing waters, come to the living waters, <sup><617></sup>Revelation 22:17. Our Savior referred to this, <sup><415></sup>John 7:37. Come, and buy; make it your own by application of the grace of the gospel to yourselves. Come, and eat; make it still more your own, and enjoy it. The world comes short of our expectations; we promise ourselves, at least, water in it, and we are disappointed; but Christ outdoes our expectations. We come to him, and we find wine and milk. The gifts offered to us are such as no price can be set upon. The things offered are already paid for; for Christ purchased them at the full price of his own blood, <sup><415></sup>1 Peter 1:19. Our wants are beyond number, and we have nothing to supply them; if Christ and heaven are ours, we see ourselves for ever indebted to free grace. Harken diligently; let the proud heart stoop; not only come, but accept God's offers. All the wealth and pleasure in the world, will not yield solid comfort and content to the soul. They do not satisfy even the appetites of the body; for all is vanity and vexation. Let the disappointments we meet with in the world, help to drive us to Christ, and to seek for satisfaction in him only. Then, and not before, we shall find rest for our souls. Hear, and your soul shall live. On what easy terms is happiness offered us! By the sure mercies of David, we are to understand the Messiah. All his mercies are covenant mercies; they are purchased by him, they are promised in him, and out of his hand they are dispensed to us. We know not how to find the way to the waters, but Christ is given to be a Leader, a Commander, to show us what to do, and enable us to do it.

Our business is to obey him, and follow him. And there is no coming to the Father but by him. He is the Holy One of Israel, true to his promises; and he has promised to glorify Christ, by giving him the heathen for his inheritance.

### **Isaiah 55:6**

**Vs. 6-13:** Here is a gracious offer of pardon, and peace, and of all happiness. It shall not be in vain to seek God, now his word is calling to us, and his Spirit is striving with us. But there is a day coming when he will not be found. There may come such a time in this life; it is certain that at death and judgment the door will be shut. There must be not only a change of the way, but a change of the mind. We must alter our judgments about persons and things. It is not enough to break off from evil practices, we must strive against evil thoughts. To repent is to return to our Lord, against whom we have rebelled. If we do so, God will multiply to pardon, as we have multiplied to offend. But let none trifle with this plenteous mercy, or use it as an occasion to sin. Men's thoughts concerning sin, Christ, and holiness, concerning this world and the other, vastly differ from God's; but in nothing more than in the matter of pardon. We forgive, and cannot forget; but when God forgives sin, he remembers it no more. The power of his word in the kingdoms of providence and grace, is as certain as in that of nature. Sacred truth produces a spiritual change in the mind of men, which neither rain nor snow can make on the earth. It shall not return to the Lord without producing important effects. If we take a special view of the church, we shall find what great things God has done, and will do for it. The Jews shall come to their own land; this shall represent the blessings promised. Gospel grace will make a great change in men. Delivered from the wrath to come, the converted sinner finds peace in his conscience; and love constrains him to devote himself to the service of his Redeemer. Instead of being profane, contentious, selfish, or sensual, behold him patient, humble, kind, and peaceable. The hope of helping in such a work should urge us to spread the gospel of salvation. And do thou help us, O Spirit of all truth, to have such views of the fullness, freeness, and greatness of the rich mercy in Christ, as may remove from us all narrow views of sovereign grace.


## CHAPTER 56

*A charge to keep the Divine precepts. (1, 2) Blessings promised. (3-8) Reproof to the careless watchmen, the teachers and rulers of the Jews. (9-12)*

### **Isaiah 56:1**

**Vs. 1, 2:** The Lord tells us what are his expectations of duty from us. Be honest and just in all dealings. Also strictly observe the Sabbath day. To have the blessing of God upon employments all the week, make conscience of keeping the Sabbath holy. Have nothing to do with sin. Blessed is the man that keeps his hand from all things displeasing to God and hurtful to his own soul. Those who, through the Spirit, wait for the hope of righteousness by faith, will be found walking in ways of holy obedience.

### **Isaiah 56:3**

**Vs. 3-8:** Unbelief often suggests things to discourage believers, against which God has expressly guarded. Spiritual blessings are unspeakably better than having sons and daughters; for children are a care, and may prove a grief and shame, but the blessings we partake of in God's house, are comforts which cannot be made bitter. Those who love the Lord truly, will serve him faithfully, and then his commandments are not grievous. Three things are promised. Assistance: I will not only bid them welcome, but unequalled them to come. Acceptance, and comfort: though they came mourning to the house of prayer, they shall go away rejoicing. They shall find ease by casting their cares and burdens upon God. Many a sorrowful spirit has been made joyful in the house of prayer. The Gentiles shall be one body with the Jews, that, as Christ says,  John 10:16, there may be one fold and one Shepherd. Thanks be to God that none are separated from him except by willful sin and unbelief; and if we come to him, we shall be accepted through the sacrifice of our great High Priest.

### **Isaiah 56:9**

**Vs. 9-12:** Desolating judgments are called for; and this severe rebuke of the rulers and teachers of the Jewish church, is applicable to other ages and

places. It is bad with a people when their shepherds slumber, and are eager after the world. Let us pray the Great Shepherd to send us pastors after his own heart, who will feed us with knowledge, that we may rejoice in his holy name, and that believers may be daily added to the church.



## CHAPTER 57

*The blessed death of the righteous. (1, 2) The abominable idolatries of the Jewish nation. (3-12) Promises to the humble and contrite. (13-21)*

### **Isaiah 57:1**

**Vs. 1, 2:** The righteous are delivered from the sting of death, not from the stroke of it. The careless world disregards this. Few lament it as a public loss, and very few notice it as a public warning. They are taken away in compassion, that they may not see the evil, nor share in it, nor be tempted by it. The righteous man, when he dies, enters into peace and rest.

### **Isaiah 57:3**

**Vs. 3-12:** The Lord here calls apostates and hypocrites to appear before him. When reproved for their sins, and threatened with judgments, they ridiculed the word of God. The Jews were guilty of idolatry before the captivity; but not after that affliction. Their zeal in the worship of false gods, may shame our indifference in the worship of the true God. The service of sin is disgraceful slavery; those who thus debase themselves to hell, will justly have their portion there. Men unequaled to a religion that inflames their unholy passions. They are led to do any evil, however great or vile, if they think it will atone for crimes, or purchase indulgence for some favorite lust. This explains idolatry, whether pagan, Jewish, or antichristian. But those who set up anything instead of God, for their hope and confidence, never will come to a right end. Those who forsake the only right way, wander in a thousand by-paths. The pleasures of sin soon tire, but never satisfy. Those who care not for the word of God and his providences, show they have no fear of God. Sin profits not; it ruins and destroys.

### **Isaiah 57:13**

**Vs. 13-21:** The idols and their worshippers shall come to nothing; but those who trust in God's grace, shall be brought to the joys of heaven. With the Lord there is neither beginning of days, nor end of life, nor change

of time. His name is holy, and all must know him as a holy God. He will have tender regard to those who bring their mind to their condition, and dread his wrath. He will make his abode with those whose hearts he has thus humbled, in order to revive and comfort them. When troubles last long, even good men are tempted to entertain hard thoughts of God. Therefore He will not contend for ever, for he will not forsake the work of his own hands, nor defeat the purchase of his Son's blood. Covetousness is a sin that particularly lays men under the Divine displeasure. See the sinfulness of sin. See also that troubles cannot reform men unless God's grace work in them. Peace shall be published, perfect peace. It is the fruit of preaching lips, and praying lips. Christ came and preached peace to Gentiles, as well as to the Jews; to after-ages, who were afar off in time, as well as to those of that age. But the wicked would not be healed by God's grace, therefore would not be healed by his comforts. Their ungoverned lusts and passions made them like the troubled sea. Also the terrors of conscience disturbed their enjoyments. God hath said it, and all the world cannot unsay it, That there is no peace to those who allow themselves in any sin. If we are recovered from such an awful state, it is only by the grace of God. And the influences of the Holy Spirit, and that new heart, from whence comes grateful praise, the fruit of our lips, are his gift. Salvation, with all its fruits, hopes, and comforts, is his work, and to him belongs all the glory. There is no peace for the wicked man; but let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon.

## CHAPTER 58

*Hypocrisy reproved. (1, 2) A counterfeit and a true fast, with promises to real godliness, and, (3-12) to the keeping the Sabbath. (13, 14)*

### Isaiah 58:1

**Vs. 1, 2:** The Holy Spirit had hypocrites of every age in view. Self-love and timid Christians may say, Spare thyself; dislike to the cross and other motives will say, “Spare the rich and powerful;” but God says, “Spare not:” and we must obey God, not men. We all need earnestly to pray for God’s assistance in examining ourselves. Men may go far toward heaven, yet come short; and they may go to hell with a good reputation.

### Isaiah 58:3

**Vs. 3-12:** A fast is a day to afflict the soul; if it does not express true sorrow for sin, and does not promote the putting away of sin, it is not a fast. These professors had shown sorrow on stated or occasioned fasts. But they indulged pride, covetousness, and malignant passions. To be liberal and merciful is more acceptable to God than mere fasting, which, without them, is vain and hypocritical. Many who seem humble in God’s house, are hard at home, and harass their families. But no man’s faith justifies, which does not work by love. Yet persons, families, neighborhoods, churches, or nations, show repentance and sorrow for sin, by keeping a fast sincerely, and, from right motives, repenting, and doing good works. The heavy yoke of sin and oppression must be removed. As sin and sorrow dry the bones and weaken the strongest human constitution; so the duties of kindness and charity strengthen and refresh both body and mind. Those who do justly and love mercy, shall have the comfort, even in this world. Good works will bring the blessing of God, provided they are done from love to God and man, and wrought in the soul by the Holy Spirit.

**Isaiah 58:13**

**Vs. 13,14:** The Sabbath is a sign between God and his professing people; his appointing it is a sign of his favor to them; and their observing it is a sign of their obedience to him. We must turn from traveling on that day; from doing our pleasure on that holy day, without the control and restraint of conscience; or from indulging in the pleasures of sense. On Sabbath days we must not follow our callings, or our pleasures. In all we say and do, we must put a difference between this day and other days. Even in Old Testament times the Sabbath was called the Lord's day, and is fitly called so still; and for a further reason, it is the Lord Christ's day, **Revelation 1:10**. If we thus remember the Sabbath day to keep it holy, we shall have the comfort and profit of it, and have reason to say, It is good to draw near to God.

## CHAPTER 59

*Reproofs of sin and wickedness. (1-8) Confession of sin, and lamentation for the consequences. (9-15) Promises of deliverance. (16-21)*

### **Isaiah 59:1**

**Vs. 1-8:** If our prayers are not answered, and the salvation we wait for is not wrought for us, it is not because God is weary of hearing prayer, but because we are weary of praying. See here sin in true colors, exceedingly sinful; and see sin in its consequences, exceedingly hurtful, separating from God, and so separating us, not only from all good, but to all evil. Yet numbers feed, to their own destruction, on infidel and wicked systems. Nor can their skill or craft, in devising schemes, as the spider weaves its web, deliver or save them. No schemes of self-wrought salvation shall avail those who despise the Redeemer's robe of righteousness. Every man who is destitute of the Spirit of Christ, runs swiftly to evil of some sort; but those regardless of Divine truth and justice, are strangers to peace.

### **Isaiah 59:9**

**Vs. 9-15:** If we shut our eyes against the light of Divine truth, it is just with God to hide from our eyes the things that belong to our peace. The sins of those who profess themselves God's people, are worse than the sins of others. And the sins of a nation bring public judgments, when not restrained by public justice. Men may murmur under calamities, but nothing will truly profit while they reject Christ and his gospel.

### **Isaiah 59:16**

**Vs. 16-21:** This passage is connected with the following chapters. It is generally thought to describe the coming of the Messiah, as the Avenger and Deliverer of his church. There was none to intercede with God to turn away his wrath; none to interpose for the support of justice and truth. Yet He engaged his own strength and righteousness for his people. God will make his justice upon the enemies of his church and people plainly appear. When the enemy threatens to bear down all without control, then the

Spirit of the Lord shall stop him, put him to flight. He that has delivered, will still deliver. A far more glorious salvation is promised to be wrought out by the Messiah in the fullness of time, which all the prophets had in view. The Son of God shall come to us to be our Redeemer; the Spirit of God shall come to be our Sanctifier: thus the Comforter shall abide with the church for ever, <sup><B></sup>John 14:16. The word of Christ will always continue in the mouths of the faithful; and whatever is pretended to be the mind of the Spirit, must be tried by the Scriptures. We must lament the progress of infidelity and impiety. But the cause of the Redeemer shall gain a complete victory even on earth, and the believer will be more than conqueror when the Lord receives him to his glory in heaven.

## CHAPTER 60

*The glories of the church of God, when the fullness of the Gentiles shall come in; (1-8) and the Jews shall be converted and gathered from their dispersions; (9-14) and the kingdoms of this world shall become the kingdom of our Lord, and of his Christ. (15-22)*

### Isaiah 60:1

**Vs. 1-8:** As far as we have the knowledge of God in us, and the favor of God towards us, our light is come. And if God's glory is seen upon us to our honor, we ought, not only with our lips, but in our lives, to return its praise. We meet with nothing in the history of the Jews which can be deemed a fulfillment of the prophecy in this chapter; we must conclude it relates principally to future events. It predicts the purity and enlargement of the church. The conversion of souls is here described. They fly to Christ, to the church, to the word and ordinances, as doves to their own home; thither they fly for refuge and shelter, thither they fly for rest. What a pleasant sight to see poor souls hastening to Christ!

### Isaiah 60:9

**Vs. 9-14:** God will be very gracious. We must begin with his promise, thence all mercies take rise. Many shall be brought into the church, even from far countries. Christ is always ready to receive all who come to him; and the gate of mercy is always open, night and day. All that are about the church shall be made serviceable to it. But those who will not be subject to Christ's golden scepter, to his word and Spirit, who will not be kept in by the laws and rules of his family, shall be broken in pieces by his iron rod. The peculiar advantages of every nation, and of every description of men, shall join to beautify the church of Christ. We must suppose this to be accomplished in the beauties of holiness, and the graces and comforts of the Spirit, with which gospel ordinances are adorned and enriched. Blessed be his name, the gates of Zion are ever open to returning sinners.

**Isaiah 60:15**

**Vs. 15-22:** We must look for the full accomplishment in times and things, exceeding those of the Old Testament church. The nations and their kings shall lay themselves out for the good of the church. Such a salvation, such a redemption, shall be wrought out for thee, as discovers itself to be the work of the Lord. Every thing shall be changed for the better. In thy land shall no more be heard threats of those that do violence, nor complaints of those that suffer violence. Thy walls shall be means of safety, thy gates shall be written upon with praises to God. In the close of this chapter are images and expressions used in the description of the New Jerusalem, <sup>60:12</sup>Revelation 21:23; <sup>60:15</sup>22:5. Nothing can answer to this but some future glorious state of the church on earth, or the state of the church triumphant in heaven. Those that make God their only light, shall have him their all-sufficient light. And the happiness shall know no change or alloy. No people on earth are all righteous; but there are no mixtures in heaven. They shall be wholly righteous. The spirits of just men shall there be made perfect. The glory of the church shall be to the honor of God. When it shall be finished, it will appear a work of wonder. It may seem too difficult to be brought about, but the God of almighty power has undertaken it. It may seem to be delayed and put off; but the Lord will hasten it in the time appointed by his wisdom, though not in the time prescribed by our folly. Let this hope cheer us under all difficulties, and stir us up to all diligence, that we may have an abundant entrance into this everlasting kingdom of our Lord and Savior Jesus Christ.



## CHAPTER 61

*The Messiah, his character and office. (1-3) His promises of the future blessedness of the church. (4-9) The church praises God for these mercies. (10,11)*

### **Isaiah 61:1**

**Vs. 1-3:** Christ had the Spirit always, without measure, to qualify him, as man, for the work to which he was appointed. The poor are commonly best disposed to receive the gospel, <sup><small>SMB</sup>James 2:5; and it is only likely to profit us when received with meekness. To such as are poor in spirit, Christ preached good tidings when he said, Blessed are the meek. Christ's satisfaction is accepted. By the dominion of sin in us, we are bound under the power of Satan; but the Son is ready, by his Spirit, to make us free; and then we shall be free indeed. Sin and Satan were to be destroyed; and Christ triumphed over them on his cross. But the children of men, who stand out against these offers, shall be dealt with as enemies. Christ was to be a Comforter, and so he is; he is sent to comfort all who mourn, and who seek to him, and not to the world, for comfort. He will do all this for his people, that they may abound in the fruits of righteousness, as the branches of God's planting. Neither the mercy of God, the atonement of Christ, nor the gospel of grace, profit the self-sufficient and proud. They must be humbled, and led to know their own character and wants, by the Holy Spirit, that they may see and feel their need of the sinner's Friend and Savior. His doctrine contains glad tidings indeed to those who are humbled before God.

### **Isaiah 61:4**

**Vs. 4-9:** Promises are here made to the Jews returned out of captivity, which extend to all those who, through grace, are delivered out of spiritual thralldom. An unholy soul is like a city that is broken down, and has no walls, like a house in ruins; but by the power of Christ's gospel and grace, it is fitted to be a habitation of God, through the Spirit. When, by the grace of God, we attain to holy indifference as to the affairs of this world; when, though our hands are employed about them, our hearts are not entangled with them, but preserved entire for God and his service, then the sons of

the alien are our plowmen and vine-dressers. Those whom He sets at liberty, he sets to work. His service is perfect freedom; it is the greatest honor. All believers are made, to our God, kings and priests; and always ought to conduct themselves as such. Those who have the Lord for their portion, have reason to say, that they have worthy portion, and to rejoice in it. In the fullness of heaven's joys we shall receive more than double for all our services and sufferings. God desires truth, and therefore hates all injustice. Nor will it justify any man's robbery to say, it was for burnt-offerings; and that robbery is most hateful which is under this pretense. Let the children of godly parents be such, that all may see the fruits of a good education; an answer to the prayers for them, in the fruit of God's blessing.

 **Isaiah 61:10**

**Vs. 10, 11:** Those only shall be clothed with the garments of salvation hereafter, that are covered with the robe of Christ's righteousness now, and by the sanctification of the Spirit have God's image renewed upon them. These blessings shall spring forth for ages to come, as the fruits of the earth. So duly, so constantly, and with such advantage to mankind, will the Lord God cause righteousness and praise to spring forth. They shall spread far; the great salvation shall be published and proclaimed, to the ends of the earth. Let us be earnest in prayer, that the Lord God may cause that righteousness to spring forth among us, which constitutes the excellencies and glory of the Christian profession.

## CHAPTER 62

*God's care of his church and people. (1-5) The office of ministers in preaching the gospel. (6-9) Every hindrance shall be removed from the way of salvation. (10-12)*

### **Isaiah 62:1**

**Vs. 1-5:** The Son of God here assures his church of his unfailing love, and his pleading for her under all trials and difficulties. She shall be called by a new name, a pleasant name, such as she was never called by before. The state of true religion in the world, before the preaching of the gospel, no man seemed to have any real concern for. God, by his grace, has wrought that in his church, which makes her his delight. Let us thence learn motives to holiness. If the Lord rejoices over us, we should rejoice in his service.

### **Isaiah 62:6**

**Vs. 6-9:** God's professing people must be a praying people. He is not displeased with us for being earnest, as men commonly are; he bids us to cry after him, and give him no rest, <sup><2115></sup>Luke 11:5,6. It is a sign that God is coming to a people in mercy, when he pours out a spirit of prayer upon them. See how uncertain our creature-comforts are. See also God's mercy in giving plenty, and peace to enjoy it. Let us delight in attending the courts of the Lord, that we may enjoy the consolations of his Spirit.

### **Isaiah 62:10**

**Vs. 10-12:** Way shall be made for Christ's salvation; all difficulties shall be removed. He brings a reward of comfort and peace with him; but a work of humiliation and reformation before him; and they shall be called, The holy people, and, The redeemed of the Lord. Holiness puts honor and beauty upon any place or person, makes them admired, beloved, and sought after. Many events may have been part fulfillment's of this, as earnest of more glorious times yet to come. The close connection between the blessedness of the Jews and of the Gentiles, runs through the Scriptures. The Lord Jesus will complete his work, and he never will forsake one whom he has redeemed and sanctified.

## CHAPTER 63

*Christ's victory over his enemies. (1-6) His mercy toward his church. (7-14) The prayer of the church. (15-19)*

### **Isaiah 63:1**

**Vs. 1-6:** The prophet, in vision, beholds the Messiah returning in triumph from the conquest of his enemies, of whom Edom was a type. Traveling, not as wearied by the combat, but, in the greatness of his strength, prepared to overcome every opposing power. Messiah declares that he had been treading the wine-press of the wrath of God, <sup><66:18></sup> Revelation 14:19; <sup><69:3></sup> 19:13, and by his own power, without any human help, he had crushed his obstinate opposers, for the day of vengeance was determined on, being the appointed season for rescuing his church. Once, he appeared on earth in apparent weakness, to pour out his precious blood as an atonement for our sins; but he will in due time appear in the greatness of his strength. The vintage ripens apace; the day of vengeance, fixed and determined on, approaches apace; let sinners seek to be reconciled to their righteous Judge, ere he brings down their strength to the earth. Does Christ say, "I come quickly?" let our hearts reply, "Even so, come; let the year of the redeemed come."

### **Isaiah 63:7**

**Vs. 7-14:** The latter part of this chapter, and the whole of the next, seem to express the prayers of the Jews on their conversation. They acknowledge God's great mercies and favors to their nation. They confess their wickedness and hardness of heart; they entreat his forgiveness, and deplore the miserable condition under which they have so long suffered. The only-begotten Son of the Father became the Angel or Messenger of his love; thus he redeemed and bare them with tenderness. Yet they murmured, and resisted his Holy Spirit, despising and persecuting his prophets, rejecting and crucifying the promised Messiah. All our comforts and hopes spring from the loving-kindness of the Lord, and all our miseries and fears from our sins. But he is the Savior, and when sinners seek after him, who in other ages glorified himself by saving and feeding his purchased flock, and leading them safely through dangers, and has given his

Holy Spirit to prosper the labors of his ministers, there is good ground to hope they are discovering the way of peace.

 **Isaiah 63:15**

**Vs. 15-19:** They beseech him to look down on the abject condition of their once-favored nation. Would it not be glorious to his name to remove the veil from their hearts, to return to the tribes of his inheritance? The Babylonish captivity, and the after-deliverance of the Jews, were shadows of the events here foretold. The Lord looks down upon us in tenderness and mercy. Spiritual judgments are more to be dreaded than any other calamities; and we should most carefully avoid those sins which justly provoke the Lord to leave men to themselves and to their deceiver. “Our Redeemer from everlasting” is thy name; thy people have always looked upon thee as the God to whom they might appeal. The Lord will hear the prayers of those who belong to him, and deliver them from those not called by his name.

## CHAPTER 64

*The church prays that God's power may be manifested. (1-5) A confession of sin, and afflictions bewailed. (6-12)*

### **Isaiah 64:1**

**Vs. 1-5:** They desire that God would manifest himself to them and for them, so that all may see it. This is applicable to the second coming of Christ, when the Lord himself shall descend from heaven. They plead what God had used to do, and had declared his gracious purpose to do, for his people. They need not fear being disappointed of it, for it is sure; or disappointed in it, for it is sufficient. The happiness of his people is bound up in what God has designed for them, and is preparing for them, and preparing them for; what he has done or will do. Can we believe this, and then think any thing too great to expect from his truth, power, and love? It is spiritual and cannot be comprehended by human understanding. It is ever ready. See what communion there is between a gracious God and a gracious soul. We must make conscience of doing our duty in every thing the Lord our God requires. Thou meetest him; this speaks his freeness and forwardness in doing them good. Though God has been angry with us for our sins, and justly, yet his anger has soon ended; but in his favor is life, which goes on and continues, and on that we depend for our salvation.

### **Isaiah 64:6**

**Vs. 6-12:** The people of God, in affliction, confess and bewail their sins, owning themselves unworthy of his mercy. Sin is that abominable thing which the Lord hates. Our deeds, whatever they may seem to be, if we think to merit by them at God's hand, are as rags, and will not cover us; filthy rags, and will but defile us. Even our few good works in which there is real excellencies, as fruits of the Spirit, are so defective and defiled as done by us, that they need to be washed in the fountain open for sin and unequalled. It bodes ill when prayer is kept back. To pray, is by faith to take hold of the promises the Lord has made of his goodwill to us, and to plead them; to take hold of him, earnestly begging him not to leave us; or soliciting his return. They brought their troubles upon themselves by their own folly. Sinners are blasted, and then carried away, by the wind of their

own iniquity; it withers and then ruins them. When they made themselves as an unequalled thing, no wonder that God loathed them. Foolish and careless as we are, poor and despised, yet still Thou art our Father. It is the wrath of a Father we are under, who will be reconciled; and the relief our case requires is expected only from him. They refer themselves to God. They do not say, "Lord, rebuke us not," for that may be necessary; but, "Not in thy displeasure." They state their lamentable condition. See what ruin sin brings upon a people; and an outward profession of holiness will be no defense against it. God's people presume not to tell him what he shall say, but their prayer is, Speak for the comfort and relief of thy people. How few call upon the Lord with their whole hearts, or stir themselves to lay hold upon him! God may delay for a time to answer our prayers, but he will, in the end, answer those who call on his name and hope in his mercy.

## CHAPTER 65

*The calling of the Gentiles, and the rejection of the Jews. (1-7) The Lord would preserve a remnant. (8-10) Judgments upon the wicked. (11-16) The future happy and flourishing state of the church. (17-25)*

### Isaiah 65:1

**Vs. 1-7:** The Gentiles came to seek God, and find him, because they were first sought and found of him. Often he meets some thoughtless trifler or profligate opposer, and says to him, Behold me; and a speedy change takes place. All the gospel day, Christ waited to be gracious. The Jews were bidden, but would not come. It is not without cause they are rejected of God. They would do what most pleased them. They grieved, they vexed the Holy Spirit. They forsook God's temple, and sacrificed in groves. They cared not for the distinction between clean and unequalled meats, before it was taken away by the gospel. Perhaps this is put for all forbidden pleasures, and all that is thought to be gotten by sin, that abominable thing which the Lord hates. Christ denounced many woes against the pride and hypocrisy of the Jews. The proof against them is plain. And let us watch against pride and self-preference, remembering that every sin, and the most secret thoughts of man's heart, are known and will be judged by God.

### Isaiah 65:8

**Vs. 8-10:** In the bunch of unripe grapes, at present of no value, the new wine is contained. The Jews have been kept a distinct people, that all may witness the fulfillment of ancient prophecies and promises. God's chosen, the spiritual seed of praying Jacob, shall inherit his mountains of bliss and joy, and be carried safe to them through the vale of tears. All things are for the display of God's glory in the redemption of sinners.

### Isaiah 65:11

**Vs. 11-16:** Here the different states of the godly and wicked, of the Jews who believed, and of those who persisted in unbelief, are set against one



another. They prepared a table for that troop of deities which the heathen worship, and poured out drink-offerings to that countless number. Their worshippers spared no cost to honor them, which should shame the worshippers of the true God. See the malignity of sin; it is doing by choice what we know will displease God. In every age and nation, the Lord leaves those who persist in doing evil, and despise the call of the gospel. God's servants shall have the bread of life, and shall want nothing good for them. But those who forsake the Lord, shall be ashamed of vain confidence in their own righteousness, and the hopes they built thereon. Worldly people bless themselves in the abundance of this world's goods; but God's servants bless themselves in him. He is their strength and portion. They shall honor him as the God of truth. And it was promised that in him should all the families of the earth be blessed. They shall think themselves happy in having him for their God, who made them forget their troubles.

 **Isaiah 65:17**

**Vs. 17-25:** In the grace and comfort believers have in and from Christ, we are to look for this new heaven and new earth. The former confusions, sins and miseries of the human race, shall be no more remembered or renewed. The approaching happy state of the church is described under a variety of images. He shall be thought to die in his youth, and for his sins, who only lives to the age of a hundred years. The event alone can determine what is meant; but it is plain that Christianity, if universal, would so do away violence and evil, as greatly to lengthen life. In those happy days, all God's people shall enjoy the fruit of their labors. Nor will children then be the trouble of their parents, or suffer trouble themselves. The evil dispositions of sinners shall be completely mortified; all shall live in harmony. Thus the church on earth shall be full of happiness, like heaven. This prophecy assures the servants of Christ, that the time approaches, wherein they shall be blessed with the undisturbed enjoyment of all that is needful for their happiness. As workers together with God, let us attend his ordinances, and obey his commands.

## CHAPTER 66

*God looks at the heart, and vengeance is threatened for guilt. (1-4)  
The increase of the church, when Jew and Gentile shall be gathered  
to the Redeemer. (5-14) Every enemy of the church shall be  
destroyed, and the final ruin of ungodly men shall be seen. (15-24)*

### Isaiah 66:1

**Vs. 1-4:** The Jews gloried much in their temple. But what satisfaction can the Eternal Mind take in a house made with men's hands? God has a heaven and an earth of his own making, and temples of man's making; but he overlooks them, that he may look with favor to him who is poor in spirit and serious, self-abasing and self-denying; whose heart truly sorrows for sin: such a heart is a living temple for God. The sacrifice of the wicked is not only unacceptable, but a great offense to God. And he that now offers a sacrifice after the law, does in effect set aside Christ's sacrifice. He that burns incense, puts contempt upon the incense of Christ's intercession, and is as if he blessed an idol. Men shall be deceived by the vain confidences with which they deceive themselves. Unbelieving hearts, and unpurified consciences, need no more to make them miserable, than to have their own fears brought upon them. Whatever men put in the place of the priesthood, atonement, and intercession of Christ, will be found hateful to God.

### Isaiah 66:5

**Vs. 5-14:** The prophet turns to those that trembled at God's word, to comfort and encourage them. The Lord will appear, to the joy of the humble believer, and to the confusion of hypocrites and persecutors. When the Spirit was poured out, and the gospel went forth from Zion, multitudes were converted in a little time. The word of God, especially his promises, and ordinances, are the consolations of the church. The true happiness of all Christians is increased by every convert brought to Christ. The gospel brings with it, wherever it is received in its power, such a river of peace, as will carry us to the ocean of boundless and endless bliss. Divine comforts reach the inward man; the joy of the Lord will be the

strength of the believer. Both God's mercy and justice shall be manifested, and for ever magnified.

 **Isaiah 66:15**

**Vs. 15-24:** A prophetic declaration is given of the Lord's vengeance on all enemies of his church, especially that of all antichristian opposers of the gospel in the latter days. Ver. 19, 20, set forth the abundance of means for conversion of sinners. These expressions are figurative, and express the plentiful and gracious helps for bringing God's elect home to Christ. All shall be welcome; and nothing shall be wanting for their assistance and encouragement. A gospel ministry shall be set up in the church; they would have solemn worship before the Lord. In the last verse the nature of the punishment of sinners in the world to come is represented. Then shall the righteous and wicked be separated. Our Savior applies this to the everlasting misery and torment of impenitent sinners in the future state. To the honor of that free grace which thus distinguishes them, let the redeemed of the Lord, with humility, and not without holy trembling, sing triumphant songs. With this affecting representation of the opposite states of the righteous and wicked, characters which unequaled the whole human race, Isaiah concludes his prophecies. May God grant, for Christ's sake, that our portion may be with those who fear and love his name, who cleave to his truths, and persevere in every good work, looking to receive from the Lord Jesus Christ the gracious invitation, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.